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THE SEPTUAGINT BIBLE



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THE SEPTUAGINT BIBLE

CHARLES W. CERAM

PROFESSOR OF THE HISTORY OF THE
HEBREW LANGUAGE AND LITERATURE
IN THE UNIVERSITY OF CHICAGO

REVISED AND ENLARGED

C. W. CERAM
M.A. 1911, D.D. 1921

THE UNIVERSITY OF CHICAGO
PRESS
1913

THE SEPTUAGINT
BIBLE

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1954

THE OLDEST
VERSION OF THE
OLD TESTAMENT

IN THE TRANSLATION

OF

CHARLES THOMSON

SECRETARY OF THE CONTINENTAL CONGRESS
OF THE
UNITED STATES OF AMERICA, 1774-1789

AS EDITED, REVISED AND ENLARGED

BY

C. A. MUSES
M.A., Ph.D. (Columbia)

INDIAN HILLS
COLORADO

1954

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The present edition
of

This Most Ancient Text

among Western

Sacred Scriptures

is appropriately

DEDICATED

TO THE GREATER GLORY OF GOD

ACKNOWLEDGEMENTS

We first wish to thank the authorities of the Missionary Training Institute of Nyack, New York, for making available an efficient corps of Institute students who helped not a little in carrying out routine matters of editorial minutiae, particularly as regards the supervised insertion of comparative verse numbers in the body of the text.

Acknowledgement is also due Miss Margo Del Genio, doctoral student at Teachers' College, Columbia University, and to Miss Elizabeth Earle, librarian for Time, Inc., for their valued assistance in reading galley proof. In this connection, special appreciation is accorded Mr. John A. Harju for his fine accuracy and intelligent awareness of the numerous technical problems in the reading of final page proof for a book of this nature.

Finally—and placed last because so highly valued—we acknowledge with most sincere gratitude the assistance, in the form of personal opinions bestowed from one scholar as to another on several parts of the Greek text (for all the within decisions on which questions, however, as embodied in revision and new matter, the editor assumes complete responsibility),—afforded by the known scholar and author in the field of religious textual history and related fields, H. A. Musurillo, S.J., whose opinion unfortunately cannot be quoted because of the necessary formal rules of his chosen Order; as well as by Professor Frederic H. Young of Rutgers University, whose published scholarship is as keen as is his interest in vital matters of the philosophy and history of religion. We also recall with gratitude our several interesting conversations with Rabbi Fred Pollak of New York City on *Ibri* and *Ashurit* writing, among other subjects of interest to Talmudical study.

For stimulating and furthering an already nascent interest in ancient and Hellenistic texts, the editor still remembers, with appreciation in that respect, the influence of Doctor Paul Oskar Kristeller of the Department of Philosophy, Columbia University.

C.A.M.

In view of several brief quotations, hereinafter used, from H. B. Swete (rev. R. R. Ottley), *An Introduction to the Old Testament in Greek*, and M. Hadas, *Aristeas to Philocrates*, due acknowledgements are herewith rendered the Cambridge University Press and Harper & Brothers, respectively.

FOREWORD TO THE READER

It is with great reverence that we present here to the general reader, as well as to the student or religious teacher, the oldest version of what has doubtless been the most influential book in the formation of western civilization—the Old Testament, a book sacred alike to Christianity of all persuasions and to Islam, as well as to Judaism.

Since English has become the *lingua franca* of the modern western world and of a good part of the orient, this most anciently authoritative version of the sacred text—The Septuagint Bible—best appears in an English language edition. The title expresses the fact that the present volume is the Bible in the accepted use of the term among both Jews and Christians, as it contains only those books admitted by both as canonical. Though history proves the criteria of that admission to have been somewhat arbitrary, and gives solid grounds for the equal admittance of certain of the so-called apocryphal books, we bow to tradition in this instance, for the sake of rendering the understanding and assimilation of a precious and ancient heritage easier for the majority of readers, who are by and large already used to that form of the Bible containing only the canonical books as above defined.

The Septuagint (pronounced *Sep'tuajint* and meaning "Seventy,"* conveniently abbreviated as *LXX*) is the only version of the Old Testament dating from the third century before the Christian Era, being then begun to be translated in Alexandria, Egypt, from Hebrew and later from Aramaic** originals that were already in those early times the oldest original manuscripts of the Bible in existence. Unfortunately, those ancient originals are lost in the mould of ages; but not irretrievably, for their text was transferred

* Referring to the approximate number of traditional translators, given as seventy-two.

** Or Chaldean,—a term which has tended to be treated as "old-fashioned," although it is, on the contrary, not only less equivocal than merely "Aramaic," but also more useful in that, by its connotation, it rightly and historically relates the language it denotes to a surviving form of the tongue spoken in ancient Babylonia, or Chaldea; just as modern Syriac also denotes another surviving type of the Assyro-Babylonian tongue, which had been a dead language about five hundred years before the cuneiform script at last ceased to be used by the dawn of the Christian Era, after a final spurt of Persian revival under the Seleucid dynasty.

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to that Greek translation just mentioned, begun in the reign of the famous Hellenistic patron of learning and promoter of the great Alexandrian Library, Ptolemy II, surnamed Philadelphus, who also in several ways, directly and indirectly, befriended Hellenistic Jewry. His later successor continued that friendship by not only offering much wanted Egyptian asylum to the Jewish refugees from the violent Syrian persecutions near the turn of the third century before the Christian Era, but in donating a building in Alexandria to the Jewish priesthood, so that their temple services could proceed without interruption and in dignity.

Charles Thomson (b. Ireland, 1729; d. U.S.A., 1824) first translated the Septuagint Bible into English, a painstaking work of decades, finally published at Philadelphia in 1808. Thomson was one of the finest Greek scholars of his day, and was judged by one of his students as "a man of great genius and general knowledge." He was the one friend with whom Thomas Jefferson conversed and corresponded intimately and unreservedly about the latter's deep religious convictions. Secretary of both the Continental Congress throughout its existence and of the regular Congress until 1789,* Thomson enjoyed a sterling reputation for truth and uncompromising integrity, as well as the personal friendship of Washington, Jefferson, Franklin, and John Jay, to name but some of the most prominent of that famous historical group of founding fathers of the United States of America.

Thomson's work of translation and scholarship was sound and honest as were his official activities, and he has left us a valuably basic translation, deserving all the more merit in view of the limited state of ancient discoveries in his day, and also of the fact that he

* On July 24, 1789, George Washington wrote in part to Charles Thomson: *"I have contemplated your note, wherein after mentioning your having served in quality of Secretary of Congress from the first meeting of that Body in 1774 to the present time, through an eventful period of almost fifteen years, you announce your wish to return to private life . . ."*

"The present age does so much justice to the unsullied reputation with which you have always conducted yourself in the execution of your duties of office, and posterity will find your name so honourably connected with the verification of such a multitude of astonishing facts, that my single suffrage would add little to the illustration of your merits. Yet I cannot withhold any just testimonial in favour of so old, so faithful and so able a public officer which might tend to sooth his mind in the shade of retirement. Accept, then, this serious declaration, that your services have been important as your patriotism was distinguished . . ."

Actually Thomson's "retirement" became only the start of another period of intense activity, the next twenty years being devoted to the translation of the Bible.

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worked practically isolated. Dr. Francis Bowen, the nineteenth century Harvard authority's dictum still stands:

"This solitary and unaided scholar, over three quarters of a century ago . . . having at his disposal none of the rich means and appliances of scholarship which were collected in the Jerusalem chamber of Westminster Abbey, . . . has yet produced a work which may well challenge comparison with the best results of the united labors, during the last ten years, of two companies containing thirty or forty of the best scholars in England and America."

and the contemporary British scholar, Orme, wrote of Thomson's Septuagint in the *Bibliotheca Biblica* of 1824:

"This transatlantic work is creditable to America and to the learned author . . . and is worthy of attention . . . for the fidelity with which it is executed."

Indeed, in a not negligible number of places does the text of Thomson's translation predict that of the Revised Version (1881-85) of the Old Testament; for not only was his work consulted by the Revisers, but they also used the ancient Septuagint reading (e.g. Genesis iv.8, xii.6, xxx.11, xlix.6; Joshua ix.4; Judges viii.13; I Samuel xiv.18; II Samuel xxi.19; I Kings xiii.12, xxii.38; Psalms xxii.16) in order to better the sense and make the text more accurate. And after the appearance of the Revised Version, J. Paterson Smyth of Trinity College, Dublin, forecast by way of evaluation that in the next revision "there is little doubt . . . that the ancient versions, especially the Septuagint, will play a larger part in the work"—a statement that is factually justified.

The standards of Thomson's translation of the Septuagint Bible are here given in his own words, the first quoted paragraph being from his letter to Rev. Samuel Miller, dated January 6, 1801, and the second, from his own notebook:

"Attached to no system nor peculiar tenets of any sect or party, I have sought for truth with the utmost ingenuity, and endeavored to give a just and true representation of the sense and meaning of the Sacred Scriptures; and in doing this, I have further endeavored to convey into the translation, as far as I could, the spirit and manner of the authors, and thereby give it the quality of an original."

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“To translate well is: 1, to convey a just representation of the purpose of an author; 2, to convey into the translation the author’s spirit and manner; 3, to give it the quality of an original by making it appear natural, a natural copy without applying words improperly, or in a meaning not warranted by use, or combining them in a way which renders the sense obscure, and the construction ungrammatical or harsh.”

It was because of the excellence and soundness, as well as on account of the abiding historical interest attached to Thomson’s work, that we were led with little hesitation to select it as the material for the present revised English language edition of the Septuagint Bible.* We have confined ourselves to changing Thomson’s work only where the facts of the text required it, or where another translation was called for preferentially by the oldest manuscript tradition. In several instances we have corrected Thomson’s wording. Where the oldest surviving manuscript ** of any feasible length for the basis of a recension—the *Codex Vaticanus*, No. 1209 (termed *B*), is lacking, best readings have been supplied from the next oldest portion of the manuscript tradition, depending for principal authority in this respect on the Sinaitic and Alexandrine codices,*** and the editors of the Sixtine text.

* Though worthy of praise for the labor bestowed on it, albeit marred by poorly planned typography, L. C. Brenton’s translation (London, 1844), the only extant alternative to Thomson’s, was not acceptable as the basis for a revision because, aside from question of style, of the number of errors such as “barley” for “wheat” ($\pi\upsilon\rho\omega$) in Genesis xxx.14, “oil” instead of “corn” ($\sigma\iota\tau\omega$) in Hosea vii.14, and insensitivities to meaning of a lesser though still significant order of importance, such as “words” instead of “sayings” ($\epsilon\chi\epsilon\iota\varsigma$) in Proverbs xxvii.27.

** The one chosen by Thomson in John Field’s edition, Cambridge, 1665, a reprint of the 1587 Sixtine edition of Vaticanus B and supporting MSS, printed for the first time.

*** In the interests of the reader who may be not familiar with the history of the Septuagintal MSS, the foregoing names arose in the following manner. The first was so named because the German traveller and scholar, A. F. C. von Tischendorf discovered the manuscript in a convent on Mt. Sinai in 1844, and afterward published it in a series of facsimiles in the years 1846, 1855, 1857, 1862 and 1867. As is learned from an Arabic note in the manuscript, the second codex was presented to the Patriarch of Alexandria in the year 1098, and thus named. Both of these old manuscripts are now in the British Museum, while the earliest, the Vaticanus MS, is, as its name implies, in the Vatican Library at Rome.

The Alexandrine Codex was first edited and published by the German scholar, Johann Ernst Grabe (1666-1711), who emigrated from Königsberg to England, and was appointed chaplain at Christ Church, Oxford, under a pension from William III in 1700. He was posthumously assisted in completing his monumental edition by the learned Dr. Francis Lee and by William Wigan, a doctor of divinity. The entire edition is dated 1707-20, at Oxford, four volumes.

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Since Thomson omitted additional material in the Book of Esther found in the Septuagint Bible, we have restored it to its proper place in the text. Thomson undoubtedly left out this material, feeling that omission was justified on the basis of the portions of the Bible conventionally called canonical. However, on quite factual grounds, the material in question belongs properly in the Book of Esther; for, unlike other apocryphal portions of canonical books, the date of its composition differed little if any from the original date of composition of the rest of the Book of Esther. That the Alexandrian translators had the entire manuscript before them in a now lost Semitic original is almost certain.

The context too makes the inclusion of this material* equally indicated and desirable, for the interpretation of Mordecai's dream—to cite but one instance—completes the point of the entire narrative. If the Book of Esther is to be rejected as apocryphal, or retained as canonical, it must be rejected or retained *in toto*, rather than in an historically unwarranted piecemeal fashion.

The editor is fully responsible for the new matter in the Book of Esther now appearing in the Thomson translation, and we have tried to make our reading at least conformable to his general style and standard of accuracy.

Throughout this edition square brackets [. . .] indicate material added by the translator or reviser to make explicit the meaning of the text or fill an ellipsis; while parentheses (. . .) indicate parenthetical expressions in the text itself, with the sole and obvious exception of the beginnings of certain paragraphs in the prophetic books, where parentheses are employed on occasion to distinguish clearly between the speech of a prophet (p) and of the Lord (J), following Thomson's original notation.

As an example of the problems besetting Septuagint translation, in Proverbs xiii.13 *πράγματα* cannot be translated in the usual manner as merely "matter" or "affair," for the word is used here—as often in the Septuagint text—in the sense of the Hebrew דבר, meaning a matter spoken of; and hence *prágmata* means "counsel" or "advice" in this context, corresponding to the Greek ἐντολήν ("injunction," "commandment") in the second or complementary period of the proverb.

Again, in the magnificent speech of Zechariah xii.9, 10, there is, we believe, an oversight made in the translations of this passage

* Consisting of a prologue, the text of two royal letters given after iii.13 and viii.12, extra material at the end of iv. and beginning of v., and an epilogue.

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heretofore. The *αὐτὸν* of v.10 clearly refers to the *μὲ* of the preceding phrase. The increased use of *αὐτὸν*, as distinct from classical writers, on the part of the Old and New Testament writers in Greek to denote all pronouns of all persons is well known. That *αὐτον* must here be translated as "Me" is born out too by A. Vaniček's remarks on this word in his Greek-Latin *Etymologisches Wörterbuch* as well as by other etymological authorities. *Αὐτὸν*,—signifying simply and literally "again" in a pronominal context,—is, in connection with the preceding 1st person *μὲ*, limited in its reference to a repetition of the force of *μὲ*. We have hence translated it unequivocally as "Me," which is also directly confirmed by the context. The entire passage in question is given here for the sake of easy reference:

. . . καὶ ἐπιβλέψονται πρὸς μὲ, ἀνθ' ὧν καιωρρήσαντο· καὶ
κόψονται ἐπ' αὐτὸν κοπειῶν, ὡς ἐπ' ἀγαπηῶ, . . .

As a final example, in Daniel ii.2 *et al.* an entire phrase becomes necessary to render the force of the word *φαρμακοῦς* in the meaning-context of the Babylonian court.

In presentation, as distinct from translation, Thomson's text suffers in some respects. It was necessary to repunctuate and paragraph practically the entire Old Testament, as well as to remove inconsistent spellings, all in all amounting to thousands of improvements. In this same matter of presentation, however, Thomson employed the very useful idea of using comparative verse numbers to refer to the standard verse numbers, wherever possible, in the widely known and read King James Version (Authorized or Revised); however, he placed them in the margins of the pages instead of in the body of the text, where they would be much more convenient to the reader from the standpoint of exact location, so necessary if comparisons between the present text and the older Septuagint text are to be made. Hence in this edition, after having been carefully checked for accuracy, all the verse numbers have been inserted in their proper places in the body of the text itself in clear type within square brackets, providing a practical working tool and guide for the reader who wishes to investigate such matters.* Where there are no verse numbers, there is no direct comparison to be made.

* In this connection the reader should note that the verse numbers in Exodus xxxvi through xxxix refer to the Septuagint text itself, which differs so markedly from the presently received text of these chapters, that no direct verse-by-verse

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The fact that it was necessary to spend much time-consuming labor on the presentation of the basically fine Thomson text in itself demonstrates that, though inspired by worthy motives, the S. F. Pells verbatim reprint of Thomson just fifty years ago (London, 2 vols.) was, aside from its limited edition, of less use to students than it otherwise might have been. Furthermore, and unknown to the 1904 reprint, Thomson himself had made several changes in the text, embodied in the longhand corrections made in his own desk copy of his work, now to be found * fittingly enough in the valuable collection of the oldest public library in America, the Library Company of Philadelphia, founded in 1731 by Charles Thomson's friend, Benjamin Franklin. We have adopted Thomson's addenda and corrigenda wherever, in our opinion, the alterations were merited. However, we did not incorporate his wholesale change of *Κύριος* (Lord) to "Jehovah"; for the Septuagint term better represents the ancient Hebrew practice of pronouncing *Adonai*, Lord, instead of the ineffable Tetragrammaton whenever the latter appeared in the text being read. This practice was faithfully reflected by the ancient Alexandrian translators.

After some thought, Thomson's "cherubims" rather than "cherubim" *et al.* has been retained so as to give English readers without a knowledge of Hebrew derivations the plural feeling where it is required.

In general, proper names have been retained as they are spelled in the Septuagint text. However, for the sake of clarity to the general reader, in the case of the two well-known figures from the story of Esther, Mordecai and Haman, the usual spelling of these names, just given, is made predominant, with footnotes to indicate the Septuagint spelling. And "Lebanon," because a so widely recognized and frequently occurring biblical place-name, is used rather than "Libanos" throughout.

The use of italics in this edition is confined to indicating quotations from documents (in order to suggest calligraphy), titles of books and parts of books of the Bible, and proper names formed

comparison is possible. The Septuagint verse numbers furnished for these chapters find their use in making definite designations of parts of the Septuagint text. Chapter xxxvi contains the following of our present text: 36:1-8, 39:1-31; while Septuagint xxxvii contains 36:8-9, 35-38, 38:9-23; Septuagint xxxviii, 37:1-23, 36:4-36, 38:20, 38:1-7, 37:29, 38:8, 40:30-32; and Septuagint xxxix, 38:24-31 and 39:32, 1, 33, 35, 38, 37, 36, 41, 40, 42, 43.

* Since March, 1825, when it was presented by Charles Thomson's nephew, John Thomson, to J. P. Norris, friend of his late uncle and then director of the Library Company of Philadelphia.

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from some figurative expression as, for instance, in Hosea i.6, 9 or in Exodus xv.23, where italics perform the necessary clarifying function of distinguishing between words as ordinarily used, and the same words as employed in some allegorical or metaphorical proper name. Biblical allegorizing by no means began with Philo, as is so frequently and erroneously repeated, nor even with the Talmud or the oral Kabbalah, but permeates the very text of the Bible itself, and finds its ultimate origin in the construction and nature of the Hamitic-Semitic languages current in the ancient world.

The Septuagint Bible considers I, II Samuel and I, II Kings as a set of four related books, entitled ΒΑΣΙΛΕΙΩΝ or *Kingdoms* (the word implying in addition the idea of monarchical reigns). It has been decided as most accurate and least confusing in this case to allow the Greek word *BASILEION* to remain as the common title of these four books, adding the more familiar titles, however, in parentheses and also using them for the running heads in order to facilitate reference. In general, the titles of the biblical books in the running heads follow the more familiar spellings and for the same reason; although it is well to note here that in the New Testament the Septuagint spelling, *Esaias*, is used instead of *Isaiah* to refer to that prophet.

Footnotes have been kept to a minimum, and have been added only for the sake of clarification or to indicate a wider historical perspective where such might not generally be familiar. Short foot notes are Thomson's, except for linguistic notes by the editor, who is also responsible for the longer footnotes, unless otherwise designated.

Another editorial task—an onerous one though not of inconsiderable importance from the standpoints of both textual accuracy and meaningfulness to the reader,—lay in the necessity to capitalize pronominal references to the Supreme Being, in order to distinguish such references and also to make them unmistakable in otherwise ambiguous passages. It is not a little surprising that no common Bible in use capitalizes such references, without which capitalization the prophetic books particularly suffer severely from a thus artificially imposed ambiguity, to a point of deprivation of meaning in many passages. In other such passages, lack of proper capitalization results in a confusion which may suggest a meaning not in the text. In this edition of the Old Testament all pronouns referring to the Supreme Being are capitalized.

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Finally, the discerning student must observe that the first eleven chapters of the Book of Genesis are dependent on very ancient and not necessarily Semitic sources, and that they are pervaded with some of the earliest traditions of mankind, thus forming a special section of the Old Testament, of extreme antiquity as far as subject matter is concerned.* For these reasons it is felt that, in the interests of exhibiting so ancient a record with the utmost precision, the actual speeches made by the several personages in this oldest and universal section of Genesis should be distinguished for the reader's attention by the use of quotation marks; while speeches throughout the rest of the Old Testament are introduced simply by means of an initial capital letter.

Though recognized on all sides as of great and fundamental importance, the Septuagint Bible—the oldest version of the Old Testament—has by and large lain strangely dormant save for more or less sporadic activity on the part of scholars at various places and times in regard to its textual details. Despite the perspective gained by twentieth century scholarship, the oldest Old Testament, the psalms from which are sung in most of the liturgies of the Western world,—has not been made readily, faithfully and easily available to the modern public. The publishers of the present edition of the Septuagint Bible—a basis for an English Textus Receptus—were forward-looking and public-spirited enough to recognize this unwarranted hiatus in the publishing history of the most widely circulated book in the world, and requested the editor (who had been concerned for some years with the problems involved) to undertake a revision of the first and finest, though long unnoticed English translation—that of Charles Thomson.

The oldest Old Testament is now ready to assume its rightful and respected place as a basic source-work and essential supplement to whatever other volume of the Bible may be on the reader's bookshelf.

* The editor has just noticed among some European books coming to his attention that the Swiss student, that Walter Zimmerli, observed the special character of these chapters in his volume *Mose 1-11: Die Urgeschichte*, Zürich, 1943.

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In the preceding foreword we have made mention that one of Ptolemy Philadelphus' successors—in point of fact, Ptolemy Philometor, who reigned during the first half of the second century before the Christian Era,—aided the Jewish subjects of his kingdom. Actually, he was but reviving a policy of genuine intercultural tolerance first established by Alexander's great military administrator, Lagos, who became Ptolemy I, surnamed Soter or Rescuer,—a policy that flourished under the three first and greatest emperors of the Ptolemaic or Macedonian dynasty of Egypt.

Ptolemy Soter had offered to the then very harassed Palestinian Jews a permanent and unmolested sanctuary in Egypt under conditions of free development; and many Jewish families of means or culture, tired of the almost ceaseless wars and rapine that were then ravaging Palestine, accepted his word which he subsequently maintained with integrity, granting the emigrants the rank of Macedonian citizenship, which under the Ptolemies ranked higher than Egyptian, or Coptic citizenship. Thus began that significant fusion of Semitic and Græco-Egyptian culture that was to flower in Philo and the later patristic writers, and that was to prepare the ground for modern Western civilization, which when it is not Hebrew is Greek, and vice-versa. Ever since the Babylonian destruction of the Jerusalem temple by Nebuchadnezzar there had been a small colony of Egyptian refugee Jews (a biblical reference occurs in II Kings xxv.26); but now they flowered culturally, and the Alexandrian Sanhderin was to become for a while more historically influential in some respects than the Palestinian, in which on occasion a sharp sense of critical rivalry later arose.

Even the later and weaker Ptolemies shared a common love of the fostering of learning, as symbolized in great museums and libraries; but it was during the reign of Ptolemy II or Philadelphus (285-246 B.C.)—the Lorenzo di Medici of the Hellenistic world—that the most active steps were taken toward the zenith of development of the famous Alexandrian Library, the larger part of which was housed at the royal palace itself. That growth was a natural step in Philadelphus' completion of his wise father's plans for the expansion and development of Alexandria into the great commercial and cultural center it finally became. And under his adminis-

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tration too, the harbor plans—laid down originally by Alexander's architect, Dinocrates,—calling for the building of a lighthouse on the island of Pharos, were completed.

Aside from its importance to commerce and military strategy, the significance of the newly improved isle of Pharos becomes historically pointed in the testimony of Aristeas to the effect that it was on this island that the work of the learned rabbinical translators of the Old Testament was commenced, in order to provide (in contradistinction to the piecemeal popular or semi-popular partial translations that were already enjoying some circulation) an officially and ecclesiastically sanctioned authentic recension of the sacred book in Greek, then the most widely used language of the cultured and commercial world. Aristeas stated that it was there, on Pharos, in the third century before the Christian Era, that the entire Hebrew Sacred Scriptures first began to be translated with rabbinical approval into a non-Semitic tongue under royal Ptolemaic auspices.

Thus Aristeas,—the vicissitudes of whose 3rd century B.C. document,* the epistle of Aristeas of Cyprus to his brother, Philocrates, have been so violent and varied that they can be but summarized here; for the original letter was first embellished by one or more pre-Christian Jewish, and later by early Christian proponents, and was thereby and thenceforth increasingly disowned by orthodox Judaism, although it was defended by I. Abrahams as late as 1902 (*Jewish Quarterly Review*, xiv, 321), who pointed out that Aristeas as Josephus—or for that matter Philo—read him presented nothing that was not entitled to credibility. The epistle addresses itself to recounting the details of events that had taken place in his life some years before at the court of Ptolemy II, reporting of when the Old Testament was first officially translated from the original Hebrew by a rabbinical commission authorized ecclesiastically by the Palestinian synod, and secularly by Ptolemy.

From this point on, in order to present more information more

* We are entitled to say this much, for the wealth of papyrus evidence, an increasing stream since the 1830's, has richly confirmed the language of Aristeas. As G. Lumbroso already could see in 1870 (*Recherches sur l'économie politique de l'Égypte sous les Lagides*, p. xiii. Turin): "There is not a single court title, institution, law, magistracy, office, technical term, formula or unusual turn of language in that letter,—not one testimony of Aristeas concerning the civil history of the epoch which is not to be found registered in the papyri or the inscriptions, and confirmed by them." M. Hadas (*Aristeas to Philocrates*, p. 85. New York, 1951. Harper & Brothers) in quoting Lumbroso's well-taken point disparages it by damning with faint praise, and then neglects to state that the exact quotation, in a sounder context, was first made in 1900, on p. 534 of *An Introduction to the Old Testament in Greek* (H. B. Swete, Cambridge University Press) by H. St. J. Thackeray, the editor of the Aristeas text used admittedly by Hadas, in Thackeray's introduction to the text.

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clearly to the reader than would otherwise be possible, the format of concise enumerated paragraphs will be utilized.

1. Aristeas' witness was for centuries accepted by both Jews and Christians alike until the early 18th century bald accusation by Humphrey Hody (*De Bibliorum textibus . . .*) that it amounted merely to Jewish propaganda of no account; and he admits in his preface that he would not even consider ascertaining the correct manuscript text for it, before embarking on his criticism of it,—an admission that certainly reflects more upon the integrity of Hody than of Aristeas. Although he has been a favorite (as though facts rested upon intellectual fashions) with those who would wish to reduce the ancient authenticity of the Septuagint text of the Bible, Hody and his methods have not lacked critics; and it was early pointed out that the link in his argument wherein he attempts to overthrow the evidence and identity of the early Aristobulos, by citing a third-hand quotation from Cyril, is baseless; for Hody purposely ignored the much more accurate form of the quotation in Clement, whence Cyril had taken it. Conclusions arrived at by a man using such methods are, to say the least, suspect. Though it must be regretfully admitted that since Hody's day "pseudo-izing" * has tended to become increasingly employed as a substitute for objective factual argument in Western scholarship. We can only hope that with the growing wealth of facts which archæological discovery lays well-nigh daily before modern scholarship, that such unworthy substitutes, which actually obstruct inquiry, will perish.

2. The oldest Talmudic record on the matter (Babylonian Talmud, *Megillah*, 9a) completely reinforces the testimony of Aristeas.** And the original Hebrew preface to the 1613 Venetian edition of the *Sefer Ha-jasher* (a large portion of which is preserved in the Talmud) cites from some evidently now lost "Book of the Hasmoneans" that "Ptolemy, king of Egypt" sent out emissaries to search

* Two of the most recent examples coming to our attention have been attempts to pseudoize Lao-tse, the profound author of the Tao-teh-ching, on the part of some modern, western-trained Confucianists, and the attempted semi-pseudoizing of Justin Martyr in regard to the perfectly authentic 13th Exhortation to the Greeks, by Hadas (*cit.*).

** Contrary to the surprising misrepresentation by M. Hadas (*ib.*, p. 81, 83) that the later *Massakhet Soferim* is the oldest reference. Worse yet, after admitting in a footnote borrowed from Zeitlin's *History of the Second Jewish Commonwealth* (and insufficiently acknowledged by cryptic initials only, and the omission of title) (*ib.*, p. 81, n. 109) that the *Soferim* reference should properly read "the elders" (*ha-zekenim*) and that "five elders" (misreading the text as *he zekenim*) is a blatant scribal error, —Hadas goes on in his main text to misstate that "the mention of five (*sic*) instead of seventy-two translators working for King Ptolemy makes this far the most significant of our variants . . . The most credible and very probably oldest (*sic*) tradition speaks of only five (*sic*) elders." (*ib.*, p. 81, 83) The footnote on p. 81 is not listed in the index, under Zeitlin, thus completing the misinforming of Hadas' reader.

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for and bring back with them scrolls of the sacred writings of the Hebrews.

3. H. B. Swete (*An Introduction to the Old Testament in Greek*, rev. ed. by R. R. Ottley, Cambridge, 1914) provides a succinct and useful summary in remarking on the relation between the Septuagint Bible text and the reign of Ptolemy Philadelphus (*op. cit.*, p. 16-22, *passim*): "A Buddhist mission from the Ganges found a welcome at his court; and the reign which produced Manetho's Greek history of Egyptian institutions may well have yielded also a translation into Greek of the Hebrew sacred books. The presence of a large Jewish colony at Alexandria could hardly have failed to awaken in the King and his scholars of the Museum an interest in the ancient laws and literature of the Jewish race. For these reasons modern scholars have for the most part shewn no desire to disturb the tradition which assigns the Alexandrian translation of the Law to the days of Philadelphus . . . There is nothing improbable in the statement that the Hebrew rolls were freshly brought from Jerusalem. For communications between Jerusalem and Alexandria were frequent during the reigns of the earlier Ptolemies . . . A version, which at the end of the third century B.C. had won its way to acceptance among the literary Jews of Alexandria, probably saw the light not later than the reign of Philadelphus." That is, somewhere in the interval 285-246 B.C., tradition assigning the start of the translation to between 285-278 B.C.

4. By the end of the first century of the Christian Era—the first of several to be filled with fierce religious controversies—the official Hebrew biblical text had already become considerably altered from what it was in the third, or for that matter in the second or first centuries preceding the Christian Era,—thus furnishing grist for the controversial mill, by enabling post-Christian Jewish proponents to answer any opponents who might quote from the Septuagint Bible text, by saying that it was "not the same" as the Hebrew. Of course it was not, for the Hebrew text had changed during the first century of the Christian Era, as even a cursory examination of the older and later texts will prove.* As Swete after a survey of the evidence concludes (*op. cit.*, p. 320): "At some time between the age of the LXX. and that of Aquila [*ca.* 125 A.D.] a thorough revision of the Hebrew Bible must have taken place, probably under official direction; and the evidence seems to point to the Rabbinical school which had its center in Jamnia in the years that followed the fall of Jerusalem as the source from which this revision pro-

* To cite one of the striking instances of such alterations, "the angels of God" in the ancient Septuagint text of Deuteronomy xxxii.8 become "the children of Israel" in the post-Christian Hebrew version.

INTRODUCTION

ceeded. Among the Rabbis of Jamnia were Eleazar, Joshua, and Akiba, the reputed teachers of Aquila."

5. The changes that appeared in post-Christian times were literally followed thereafter, particularly after being formally crystallized by the 7th century Hebrew "traditionalists" (who were, however, often following a post-Christian tradition) called the Masoretes, from *masorah*, "tradition." It is little argument to say that the greatest Messianic prophecies remained unaltered in the 100 A.D. Hebrew text which has come down to us as the present masoretic text; for to orthodox Jewry, especially in more ancient times, the Messiah was still to come, for whom those prophetic texts served very well. Hence there existed no doctrinal need for such alteration in the least. Secondly, there was a definite, and often strongly provoked controversial need for some alterations, consequential or not, which would enable it to be said that the ancient Septuagint translation, so widely used in the Hellenistic world, was "not the same" as the "Hebrew" text. Paul Kahle in a very skillful analysis (*Untersuchungen zur Geschichte des Pentateuchtexten, Theologische Studien und Kritiken*, vol. 88, 1915, p. 399) concludes that there existed a considerably older Hebrew text than the present masoretic.

6. The oldest Hebrew text in existence in the third century B.C. had been used by the early Septuagint translators; but it is unfortunate that in post-Christian times all Hebrew manuscripts containing the older text increasingly found their way into the *genizah*, the cemetery near every large ancient synagogue for abandoned scrolls of the Torah and other sacred writings. This fact modern discoveries in the old Cairo synagogue have further substantiated. The oldest literary evidence of the Bible—the Septuagint vellum manuscripts, the Samaritan Pentateuch, and the biblical papyrus scrolls—all tend to agree with each other more than with the present Hebrew text, which dates no earlier than 100 years after the Christian Era had begun. Unfortunately, that late text was relied upon by both Origen and St. Jerome as the "original" Hebrew in their work of redaction and translation, and the same dependence was used by Luther and the King James committee. Five out of the six columns in Origen's comparative *Hexapla* represent the 100 A.D. text, and he even tried to adapt the sixth or Septuagint column to it in a natural desire to approximate what he believed to be the Hebrew original. Interestingly enough, in St. Jerome's version, as finally accepted in the Vulgate Bible, we still find the Septuagint version of the Psalms, as well as several books from the older version.

7. It is established by abundant and widely scattered evidence

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that the Septuagint text of the Bible was the one in use in the days of Jesus of Nazareth and his disciples,—thus helping further to demonstrate that the ancient Palestinian text had been used by the Alexandrian translators. The facts are too widely known to require recital here, and the inquiring reader is referred to Swete's excellent "Introduction . . ." previously quoted. However, we may say here that in the portion of the *Codex Vaticanus*, No. 1209, containing an ancient version of the New testament (also translated by Charles Thomson, and published as a fourth volume to his publication in 1808 of the Septuagint text) we read, at Luke iv.15:

"And Jesus returned in the power of the spirit to Galilee, and a report went forth through all the neighboring country, concerning him. He verily taught in the synagogues with universal applause. And when he came to Nazareth where he had been brought up, he went according to his custom to the synagogue on the sabbath day, and stood up to read.

"And the book of the prophet Esaias was delivered to him. And having unrolled the volume, he found the place where it was written:

The Spirit of the Lord is upon me, for the business for which He anointed me. He hath sent me to publish glad tidings to the poor; to heal them who are broken-hearted; to proclaim a deliverance to captives; and a recovery of sight to the blind; to set at liberty the crushed; to proclaim the acceptable year of the Lord."

This quotation by Jesus from Isaiah lxi.1,2 need only be examined in the Septuagint Bible, as compared with later versions, to prove that Jesus was reading from the ancient text, as found in the Septuagint. Further, the sixth and seventh commandments are reversed in the Septuagint text, and Jesus quoted the same reversed order to the wealthy young man in Luke xviii.20, again showing Jesus' use of the original Semitic text. St. Paul, who had been a proficient Talmudic student, quotes consistently from the Septuagint text.

8. The student requiring more textual information is referred to the Cambridge Septuagint text edited by Swete (3 vols., 1887-94), to the larger variant Cambridge text, as yet unfinished, edited by Brooke and McLean, to the published work of the Göttingen Septuagint research group, to A. Rahlfs' critical edition (2 vols., Stuttgart, 1935), to the Variorum Teachers' Bible, C. J. Ball's Variorum Apocrypha, L. van Ess' excellent edition of the Sixtine text (Leipzig, 1835)—though it unfortunately lacks the worthwhile preface of the original editors headed by Cardinal Carafa,—and last

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but not least the great variant edition of Holmes and Parsons (Oxford, 1798-1827).

Finally, it must not be forgotten that without the generations of those scribes and scholars from ancient times down to the present day—both Jewish and Christian, as well as Hellenistic Greek, Egyptian, and Near Eastern,—who helped to preserve the ancient Septuagint Bible text or enlarge our knowledge of it, this present volume, further preserving it in English, would not have been possible. For any achievement whatsoever must rest upon the shoulders of others, like summits on their supporting mountains.

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THE SEPTUAGINT BIBLE

GENESIS

* CHAPTER I *

IN the beginning God made the heaven and the earth. [2] And the earth was invisible and unfurnished and there was darkness over this abyss, and a breath of God was brought on above the water.

[3] And God said, "Let there be Light"; and there was light.

[4] And God saw the light that it was good. And God made a separation between the light and the darkness. [5] And God called the light day; and the darkness He called night. And there was an evening and there was a morning. The first day.

[6] Then God said, "Let there be a firmament in the midst of the water; and let it make a separation between water and water." And it was so. [7] God made the firmament; and God made a separation between the water which was below the firmament and the water which was above the firmament. [8] And God called the firmament, heaven. And God saw that it was good. And there was an evening and there was a morning. The second day.

[9] Then God said, "Let the water which is below the heaven be gathered into one receptacle and let the dry land appear." And it was so. The waters which were below the heaven were gathered into their several collections, and the dry land appeared.

[10] And God called the dry land, earth; and the collections of the waters He called, seas. And God saw that it was good. [11]

And God said, "Let the earth produce the grassy plant with sowing seed according to kind and according to likeness, and the fruit-bearing tree together with the fruit, the seed of which is in it according to kind, upon the earth." And it was so. [12] The earth indeed produced the grassy plant with sowing seed according to kind and according to likeness, and the fruit tree together with fruit, the seed of which is in it, according to kind, in the earth. And God saw that it was good. [13] And there was an evening and there was a morning. The third day.

[14] Then God said, "Let there be luminaries in the firmament of heaven, to give light on the earth; to make a separation between the day and the night: and let them be for signs and for seasons and for days and for years; [15] and let them be for an illumination in the firmament of heaven so as to shine on the earth." And

it was so. [16] God indeed made the two great luminaries, the greater luminary for the regulations of the day, and the lesser luminary, with the stars, for the regulations of the night. [17] And God placed them in the firmament of heaven so as to shine on the earth, [18] and to regulate the day and the night, and to make a division between the light and the darkness. And God saw that it was good. [19] And there was an evening and there was a morning. The fourth day.

[20] Then God said, "Let the waters produce moving creatures having life; and winged creatures flying above the earth in the open firmament of heaven." And it was so. [21] God indeed made the great sea monsters and every species of moving animals which the waters produced according to their kinds, and every winged flying creature according to kind. And God saw that they were good. [22] And God blessed them saying, "Increase and multiply and fill the waters in the seas, and let flying creatures be multiplied on the earth." [23] And there was an evening and there was a morning. The fifth day.

[24] Then God said, "Let the earth produce animal life according to kind; four-footed beasts and reptiles and wild beasts of the earth according to kind." And it was so. [25] God indeed made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the reptiles of the earth according to kind. And God saw that they were good. [26] Then God said, "Let us make man after our image and after a likeness; and let them have dominion over the fishes of the sea, and the fowls of the air, and the cattle, and the whole earth, and all the reptiles which creep on the earth." [27] So God made man. After an image of God He made him. A male and a female He made them. [28] And God blessed them saying, "Increase and multiply and fill the earth and subdue it; and have dominion over the fishes of the sea, and the fowls of the air, and all the cattle, and all the earth, and all the reptiles which creep on the earth." [29] Moreover God said, "Behold I have given you every seed-bearing plant, the sowing seed which is on the whole earth, and every tree which hath in itself the fruit of seminal seed, you shall have for food. [30] And to all the beasts of the earth, and to all the birds of the air, and to every reptile on the earth, which hath in it animal life, I have also given every green herb for food." And it was so. [31] And God saw all the things which He had made, and behold they were very good. And there was an evening and there was a morning. The sixth day.

* CHAPTER II *

THUS were finished the heaven and the earth and all the arrangement of them. [2] And God finished on the sixth day these His works which He made; and on the seventh day He desisted from all these works of His which He made. [3] And God blessed the seventh day and hallowed it; because on it He rested from all these works of His which God had taken occasion to make.

This is the genealogy of heaven and earth. [4] When they were made,—[5] on the day when the Lord God had made the heaven and the earth, and all the verdure of the field, before it was on the earth, and every herb of the field, before it sprang up, (for God had not rained on the earth, [6] nor was there a man to till it; but a fountain ascended out of the earth and watered the whole face of the ground), [7] then God formed the man, dust from the earth, and breathed upon his face a breath of life, and the man became a living soul. [8] And God planted a garden in Eden towards the east and placed there the man whom He had made. [9] And God caused to spring up there also out of that ground every tree beautiful to the sight and good for food, and the Tree of Life in the middle of the garden, and the tree for the purpose of knowing what was to be known of good and evil.

[10] Now a river issueth out of Eden to water the garden: thence it is divided into four heads. [11] The name of the first is Physon. This is that which encircleth the whole country Evilat, where there is gold, and the gold of that country is good. [12] There also is the carbuncle and the Prasian stone. And the name of the second river is Geon. [13] This is that which encircleth the whole country of Ethiopia. [14] And the third river is Tigris. This is that which floweth down over against the Assyrians. And the fourth river is Euphrates.

[15] And the Lord God took the man whom He had made, and placed him in this garden of pleasure to work it and to watch. [16] And the Lord God gave a charge to Adam, saying, "Of every tree which is in the garden for food, thou mightest have eaten; [17] but from this tree, that you may know good and evil, you must not eat of it. On the day you eat of it, by death you shall die."

[18] Then the Lord God said, "It is not good that the man should be alone: let us make for him a helper correspondent to himself." [19] Now God had also formed out of the earth all the beasts of the field, and all the birds of the air, and brought them

to Adam to see what he would call them. And whatever Adam called every living creature, that was its name. [20] So Adam gave names to all the cattle, and to all the fowls of the air, and to all the wild beasts of the field. But for Adam there was not found a helper like himself. [21] Then God brought an ecstasy upon Adam and caused him to sleep, and took one of his ribs and filled up flesh instead thereof. [22] And God built up the rib, which He took from Adam, into a woman, and brought her to Adam. [23] And Adam said, "This now is bone of my bones, and flesh of my flesh, let her be called Woman." Because she was taken out of her man, [24] therefore a man is to leave his father and his mother and cleave to his wife, and they two shall be one flesh.

* CHAPTER III *

NOW the two, both Adam and his wife were naked, and were not ashamed. But the serpent was the wisest of all the beasts on the earth which the Lord God had made, and the serpent said to the woman, "Why hath God said, you must not eat of every tree of the garden?" [2] And the woman said to the serpent, "Of the fruit of the trees of the garden we may eat; [3] but of the fruit of the tree which is in the middle of the garden, God said, You shall not eat of it, nor touch it, that you may not die." [4] And the serpent said to the woman, "You will not by death die. [5] For God knew that in the day you eat thereof, your eyes would be opened and you would be like gods knowing good and evil." [6] And the woman saw that the tree was good for food; and that it is delightful to see with the eyes; and that to exercise understanding is comely, so having taken some of the fruit thereof, she ate and gave also to her husband with her.

[7] And when they had eaten, the eyes of them both were opened, and they perceived that they were naked. And they sewed together fig leaves and made for themselves girdles. [8] And when they heard the sound of the Lord God walking in the garden in the evening, both Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

[9] And the Lord God called Adam and said to him, "Adam, where art thou?" [10] And he said to Him, "I heard the sound of thee walking in the garden and I was afraid, because I am naked, and I hid myself." [11] And God said to him, "Who told thee that thou art naked, if so be thou hast not eaten of the tree

of which alone I commanded thee not to eat of this?" [12] And Adam said, "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." [13] And the Lord God said to the woman, "Why hast thou done this?" And the woman said, "The serpent seduced me and I ate." [14] And the Lord God said to the serpent, "Because thou hast done this, thou art cursed from all the cattle and from all the beasts which are upon the earth. Upon thy breast and belly thou shalt go and shalt eat earth all the days of thy life. [15] And I will put enmity between thee and the woman; and between thy seed and her seed. He will wound thy head, and thou wilt wound his heel." [16] And to the woman He said, "I will greatly multiply thy sorrows and thy anguish. With sorrows thou shalt bear children and to thy husband shall be thy recourse, and he shall rule over thee." [17] And to Adam He said, "Because thou hast hearkened to the voice of thy wife, and eaten of the tree of which alone I commanded thee not to eat, the ground is cursed by thy labours. With sorrows thou shalt eat of it all the days of thy life. [18] Thorns and thistles it shall cause to spring up for thee, and thou shalt eat the herbs of the field. [19] By the sweat of thy face thou shalt eat thy bread until thou return into the earth out of which thou wast taken; for earth thou art and to earth thou shalt return."

[20] And Adam called the name of his wife LIFE [*Eve*], because she was to be the mother of all the living. [21] And the Lord God made for Adam and his wife garments of skin and clothed them. [22] And God said, "Behold Adam was made like one of us to know good and evil. And now perhaps he may stretch forth his hand and take of the Tree of Life and eat, so shall he live forever." [23] So the Lord God sent him out of the garden of pleasure to till the ground out of which he was taken. [24] And when He put Adam out He caused him to dwell over against the garden of pleasure and stationed the Cherubims and the whirling flame of fire to keep the way to the Tree of Life.

* CHAPTER IV *

AND Adam knew Eve his wife, and she conceived and brought forth Cain, and said, "I have gotten a man from God." [2] And again she brought forth his brother Abel. And Abel became a keeper of sheep, and Cain tilled the ground. [3] And when in process of time Cain brought of the fruits of the earth a sacrifice

to the Lord, [4] and Abel also brought of the firstlings of his flock even some of the fattest of them, God looked upon Abel and on his gifts; [5] but upon Cain and upon his sacrifices he did not look with regard.

Thereupon Cain was exceedingly grieved and his countenance became dejected. [6] And the Lord God said to Cain, "Why art thou become sorrowful and why is thy countenance dejected?" [7] Though thou hast offered right, yet if thou hast not rightly divided, hast thou not sinned? Be composed. To thee shall be his recourse, and thou shalt rule over him."

[8] Then Cain said to Abel his brother, "Let us go into the plain." And when they were in the plain, Cain rose upon Abel his brother and slew him. [9] And when the Lord God said to Cain, "Where is Abel thy brother?" he said I know not. Am I my brother's keeper? [10] Then the Lord said, "What hast thou done? The voice of thy brother's blood crieth to me out of the ground. [11] Now therefore thou art cursed from this land, which hath opened its mouth to receive the blood of thy brother from thy hand. [12] When thou tillest the ground, it will not henceforth yield thee its strength. Thou shalt be in a state of anguish and terror in this land." [13] And Cain said to the Lord God, "Is my fault too great to be forgiven? [14] If thou castest me out this day from the face of this land and I be hid from Thy presence and be in a state of anguish and terror in the land, it will come to pass that whoever findeth me will kill me." [15] And the Lord said to him, "Not so. Whosoever killeth Cain shall suffer sevenfold vengeance." And the Lord God gave a sign to Cain, that whoever found him would not kill him.

[16] So Cain went out from the presence of God and dwelt in the land of Naid over against Eden. [17] And Cain knew his wife, and she conceived and brought forth Enoch. And he employed himself in building a city and he called the city Enoch after his son's name. [18] And to Enoch was born Gaidad; and Gaidad begot Maleleel, and Maleleel begot Mathousala, and Mathousala begot Lamech. [19] And Lamech took to himself two wives. The name of the first was Ada; and the name of the second Sella. [20] And Ada bore Jobel. He was the father of them who dwell in tents, feeding cattle. [21] And the name of his brother was Joubal. He was the inventor of the psaltery and kithara. [22] As for Sella, she also bore Thobel, and he was a smith, a manufacturer of brass and iron; and the sister of Thobel was Noema. [23] And Lamech said to his wives Ada and Sella,

“Hearken to my voice, ye wives of Lamech,

“Listen attentively to my words.

“For have I slain a man that I should be wounded,

“And a young man that I should be hurt?”

[24] “For sevenfold vengeance was to be taken for Cain;

“But for Lamech will be taken seventy times seven.”

[25] And Adam knew Eve his wife and she conceived and brought forth a son and called his name Seth, saying, “For God hath raised up for me another seed in the place of Abel whom Cain slew.” [26] And Seth had a son; and he called his name Enos. He hoped that he would invoke the name of the Lord God.

* CHAPTER V *

THIS is the genealogy of men.

On the day God made Adam, He made him after an image of God. [2] A male and a female He made them, and blessed them. And He called his name Adam on the day He made them. [3] And Adam lived two hundred and thirty years, and begot a son after his own likeness and after his own image, and called his name Seth. [4] And the days of Adam which he lived after he begot Seth were seven hundred years, and he begot sons and daughters. [5] So all the days of Adam which he lived were nine hundred and thirty years, and he died.

[6] And Seth lived two hundred and five years and begot Enos.

[7] And Seth lived after he begot Enos seven hundred and seven years and begot sons and daughters. [8] So all the days of Seth were nine hundred and twelve years, and he died.

[9] And Enos lived one hundred and ninety years and begot Kainan. [10] And Enos lived after he begot Kainan seven hundred and fifteen years, and begot sons and daughters. [11] So all the days of Enos were nine hundred and five years, and he died.

[12] And Kainan lived one hundred and seventy years and begot Maleleel. [13] And Kainan lived after he begot Maleleel seven hundred and forty years and begot sons and daughters.

[14] So all the days of Kainan were nine hundred and ten years, and he died.

[15] And Maleleel lived one hundred and sixty-five years and begot Jared. [16] And Maleleel lived after he begot Jared seven hundred and thirty years and begot sons and daughters. [17] So

all the days of Maleleel were eight hundred and ninety-five years, and he died.

[18] And Jared lived one hundred and sixty-two years and begot Enoch. [19] And Jared lived after he begot Enoch eight hundred years and begot sons and daughters. [20] So all the days of Jared were nine hundred and sixty-two years, and he died.

[21] And Enoch lived one hundred and sixty-five years and begot Mathousala. [22] And Enoch continued to please God after he begot Mathousala two hundred years and begot sons and daughters. [23] And all the days of Enoch were three hundred and sixty-five years. [24] And Enoch continued to please God and was not found, for God translated him.

[25] And Mathousala lived one hundred and eighty-seven years and begot Lamech. [26] And Mathousala lived after he begot Lamech seven hundred and eighty-two years and begot sons and daughters. [27] So all the days of Mathousala which he lived were nine hundred and sixty-nine years, and he died.

[28] And Lamech lived one hundred and eighty-eight years and begot a son [29] and called his name Noe, saying, "This child will cause us to cease from our works and from the toils of our hands and from the earth which the Lord hath cursed." [30] And Lamech lived after he begot Noe five hundred and sixty-five years and begot sons and daughters. [31] So all the days of Lamech were seven hundred and fifty-three years, and he died.

[32] And Noe was five hundred years old and he had three sons, Sem, Cham, Japheth.

+ CHAPTER VI +

AND it came to pass when the men began to be multiplied on the earth and daughters were born to them, [2] that the sons of God seeing the daughters of men that they were fair, took to themselves wives of all whom they chose: [3] then the Lord God said, "My breath must not continue in these men to this age, because they are flesh; their days, however, shall be an hundred and twenty years." [4] Now there were giants on the earth in those days, after the sons of God went in unto the daughters of men, and they bore [offspring] to them. These were the giants of old, the men of renown. [5] So when the Lord God saw that the wickedness of the men on the earth was multiplied, and that everyone was in his heart studiously and continually bent upon

evils, [6] God was grieved that He had made man on the earth. [7] And God came to a determination and said, "I will blot out from the face of this earth the man I have made, both man and beast; both reptiles and birds of the air. For I am grieved that I made them." [8] But Noe found favour in the sight of the Lord God.

[9] Now these are the generations of Noe. Noe was a just man; and being perfect in the tenor of his life, Noe pleased God. [10] And Noe had three sons, Sem, Cham, Japheth. Now the earth was corrupt before God; [11] and the earth was filled with iniquity. [12] And God beheld the earth and it was corrupt; because all flesh had corrupted their way on the earth.

[13] Therefore the Lord God said to Noe, "The time of every man is come before me. Because the earth is filled with iniquity by their means, therefore behold I am going to destroy them and the earth. Make therefore for thyself an ark of squared timber. [14] Thou shalt make the ark with small apartments, and caulk it on the inside and outside with pitch. [15] And in this manner thou shalt make the ark. Three hundred cubits shall be the length of the ark, and fifty cubits the breadth, and thirty cubits the height thereof. [16] In building the ark thou shalt narrow the breadth and finish it above at a cubit. And thou shalt make the door of the ark out of the sides. With lower, second and third stories thou shalt make it. [17] Now behold I am going to bring a flood of water upon the earth to destroy all flesh in which is the breadth of life under heaven, and all that are on the earth shall die; [18] and I will establish My covenant with thee. Thou therefore shalt go into the ark, thou and thy sons and thy wife and thy sons' wives with thee. [19] And of all the cattle, and of all the reptiles, and of all the wild beasts, even of all flesh thou shalt bring into the ark a pair of every sort, that thou mayest nourish them with thyself. They shall be a male with a female. [20] Of all the winged fowls according to kind, and of all the cattle according to kind, and of all the reptiles which creep on the earth according to their kind, pairs of every sort shall come to thee, a male with a female, to be fed with thee. [21] Thou shalt therefore take to thee of all the varieties of food which you eat, and collect it to thee, and it shall be for thee and for them to eat."

[22] And Noe did all that the Lord God commanded him.

* CHAPTER VII *

AND when he had done so, the Lord God said to Noe, "Go into the ark, thou and all thy family, for I have seen thee righteous before Me in this generation. [2] And of all the cattle which are clean take thee seven pairs, a male with a female, and of all the cattle which are not clean, pairs, a male with a female; [3] and of the birds of the air which are clean, seven pairs, male and female, and of all the birds which are not clean, pairs, male and female, to nourish seed on the earth. [4] For yet seven days and I bring rain upon the earth forty days and forty nights. And I will blot out from the face of the whole earth all the raised which I made."

[5] And Noe did all that the Lord God commanded him. [6] Now Noe was six hundred years old when the deluge of water came on the earth. [7] And Noe and his sons and his wife and his sons' wives with him went into the ark on account of the water of the deluge. [8] And of the fowls which were clean and of the fowls which were not clean, and of the beasts which were clean and of the beasts which were not clean, and of all the reptiles which creep on the earth, [9] pairs went to Noe into the ark, a male with a female as God commanded Noe. [10] And it came to pass after the seven days that the water of the flood came on the earth.

[11] In the six hundredth year of Noe's life, the second month and twenty-seventh day of the month, on that day all the fountains of the abyss were burst open and the cataracts of heaven were opened, [12] and there came rain on the earth forty days and forty nights. [13] On that day Noe, Sem, Cham, Japheth, the sons of Noe, and Noe's wife and the three wives of his sons with him went into the ark: [14] And all the beasts according to kind, and all the cattle according to kind, and every moving reptile on the earth according to its kind, and every kind of winged fowls [15] went to Noe into the ark, two and two, a male and a female of all flesh in which is the breath of life.

[16] And when they, that were going in, male and female of all flesh, had gone in as God commanded Noe, the Lord God shut up the ark on the outside, [17] and the deluge came on the earth forty days and forty nights. And the water increased exceedingly and lifted up the ark, and it was raised up from the earth. [18] And the water prevailed and was exceedingly increased on the

earth: And the ark was borne up above the water. [19] Still the water prevailed more and more on the earth and covered all the high mountains which were under the heaven. [20] Fifteen cubits above was the water raised when it had covered all the high mountains. [21] And all animate flesh on the earth of fowls and cattle and wild beasts and every moving reptile on the earth and every man died. [22] Everything which hath the breath of life, even everything which was on the dry land died. [23] It swept away everything raised up, which was on the face of the earth, man and cattle and reptiles and the fowls of the air. They were swept away from the earth, and Noe alone was left and they who were with him in the ark. [24] And the water was raised up above the earth a hundred and fifty days.

* CHAPTER VIII *

NOW God had remembered Noe and all the beasts and all the cattle and all the fowls and all the reptiles which creep, even all that were with him in the ark; and God brought a wind over the earth and assuaged the water. [2] And the fountains of the abyss were shut up and also the cataracts of heaven and the rain from heaven was stayed: and the water running off from the earth subsided; [3] so after a hundred and fifty days the water was lessened [4] and the ark grounded in the seventh month and twenty-seventh day of the month upon the mountains of Ararat. [5] Still the water continued to lessen till the tenth month.

And in the tenth month, on the first day of the month, the tops of the mountains appeared. [6] And after forty days Noe opened the window which he had made in the ark [7] and sent forth a raven; and it having gone out did not return till the water was dried up from the earth. [8] So he sent out after it the dove to see if the water was abated from the earth; [9] and the dove finding no resting place for its feet, returned to him into the ark, for the water was on the whole face of the earth. Therefore he stretched out his hand and brought it to him into the ark. [10] And having waited yet other seven days, he again sent forth the dove out of the ark, [11] and towards evening the dove returned to him and it had an olive leaf, a dry leaf in its bill. So Noe knew that the water was abated from the earth. [12] And having waited yet other seven days he again sent out the dove, and it returned to him no more.

[13] And it came to pass in the six hundred and first year of Noe's life, in the first month and the first day of the month, the water was gone from the earth; and Noe removed the covering of the ark which he had made, and he saw that the water was gone from the face of the earth. [14] And in the second month and twenty-seventh day of the month, when the ground was dry, [15] the Lord God spoke to Noe saying, [16] "Go forth out of the ark, thou and thy wife and thy sons and thy sons' wives with thee, and all the beasts which are with thee, even all flesh both of fowls and cattle. [17] Take out also with thee every moving reptile on the earth, and be ye fruitful and multiplied on the earth."

[18] So Noe and his wife and his sons and his sons' wives with him went out. [19] And all the beasts and all the cattle and every fowl and every moving reptile on the earth according to their kind, went forth out of the ark. [20] And Noe built an altar to the Lord, and took of all the cattle which are clean and of all the fowls which are clean, and offered them up upon the altar for a whole homage offering. [21] And the Lord God smelled a sweet savour, and the Lord God having come to a determination, said, "I will no more curse the ground on account of the works of men. Though the imagination of man is studiously bent upon evils from his youth, I will not on that account again smite all living flesh, as I have done. [22] While the earth continueth, seed-time and harvest, cold and heat, summer and spring, with a succession of day and night shall not cease."

* CHAPTER IX *

THEN God blessed Noe and his sons and said to them, "Increase and multiply and replenish the earth and have dominion over it; [2] and let the fear and the dread of you be upon all the beasts of the earth, and on all the birds of the air, and on all that move on the earth, and upon all the fishes of the sea. To you I have subjected them and every reptile which hath life. [3] They shall be food for you. As the herb of grass I have given you them all. [4] But flesh with the blood of life you shall not eat. [5] For with regard to your blood of your lives, I will indeed make inquisition for it at the hand of the beasts. At the hand of a man's brother I will make inquisition for the life of man. [6] He who sheddeth man's blood shall for it have his own blood poured out; for in an image of God I have made man. [7] As for you, therefore,

be fruitful and multiply and replenish the earth and have dominion over it."

[8] Moreover, God spoke to Noe and to his sons with him, saying, [9] "Behold I renew my covenant with you and with your seed after you, [10] and with every living creature with you both birds and cattle and with all the wild beasts of the earth which are with you; even with all that went out of the ark. [11] And this covenant of mine I will lay before you. All flesh shall no more die by the water of a deluge; nor shall there any more be a deluge of water to destroy the whole earth."

[12] Moreover, the Lord God said to Noe, "This is the sign of the covenant which I make between Me and you and every living creature which is with you for perpetual generations: [13] This bow of mine I place in the clouds and it shall be for a sign of the covenant between Me and the earth, [14] so that when I cause clouds to gather upon the earth, the bow shall be seen in the cloud; [15] and I will remember this My covenant, which is between Me and you and every life living in all flesh, and the water shall no more become a flood to destroy all flesh. [16] When this My bow shall be in the cloud, I will look that I may remember the everlasting covenant between Me and the earth and life living in all flesh which is on the earth. [17] Therefore (said God to Noe) this is the sign of the covenant which I have made between Me and all flesh which is on the earth."

[18] Now these were the sons of Noe who went out of the ark, Sem, Cham, and Japheth. And Cham was the father of Chanaan. [19] These three are the sons of Noe. From them men were disseminated over the whole earth.

[20] Now Noe being a husbandman, began and planted a vineyard, [21] and he drank of the wine and was intoxicated and uncovered in his house. [22] And Cham, the father of Chanaan, saw the nakedness of his father, and going out told his two brothers without. [23] Whereupon Sem and Japheth took the garment and put it on both their shoulders, and went backwards and covered the nakedness of their father; and their faces being turned from him, they did not see the nakedness of their father.

[24] And when Noe recovered from the wine and knew what his younger son had done to him, [25] he said,

"Cursed be the knave Chanaan!

"To his brethren he will be a servant.

[26] Moreover he said,

"Blessed be the Lord God of Sem:

“And let Chanaan be his servant.

[27] “God make room for Japheth!

“And let him dwell in the tents of Sem,

“And let Chanaan become his servant.”

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

✦ CHAPTER X ✦

NOW these are the generations of the sons of Noe: Sem, Cham, Japheth, to whom sons were born after the flood.

[2] The sons of Japheth: Gamer, and Magog and Madoi and Jovan and Elisa and Thobel and Mosoch and Theiras. [3] And the sons of Gamer: Aschanaz and Riphath and Thorgama. [4] And the children of Jovan: Elisa, and the Tharsians, Ketians, Rhodians. [5] By these the islands of the nations were set apart in their land, each according to their language in their tribes and in their nations.

[6] And the sons of Cham: Chous, and Mesrain, Phoud and Chanaan. [7] And the children of Chous: Saba and Evila and Sabatha and Regma and Sabathaka. And the sons of Regma: Saba and Dadan. [8] And Chous begot Nebrod [*i.e.* Nimrod]. He began to be a giant on the earth. [9] He was a giant hunter before the Lord God. For this cause they say, “Like Nebrod the giant hunter before the Lord.” [10] And the beginning of his kingdom was Babylon and Orech and Archad and Chalane in the land of Senaar. [11] From this land Assour went out and builded Ninive [12] and the city Rooboth and Chalach and Dase, between Ninive and Chalach. This was the great city.

[13] And Mesrain begot the Loudieims and the Nephthaleims, and the Enemetieims, and Labieims, and [14] Patrosonieims, and the Chasmonieims (from whom descended the Philistines) and the Gaphthorieims.

[15] And Chanaan begot Sidon his first-born, and Chettaius, and Jebousaius and Amorauius and Gergasaius and Evaius and Aroukaius and Asennaius and Aradius and Samaraius and Amathius. And after this the tribes of the Chananites were dispersed. [19] And the boundaries of the Chananites were from Sidon extending to Gerara and Gaza, thence extending to Sodom and Gomorra, Adama and Seboin even to Dasa. [20] These were the

children of Cham in their tribes according to their languages in their countries and in their nations.

[21] To Sem also children were born even to him who was the father of all the children of Eber and the brother of Japheth who was older than he. [22] The children of Sem were Elam and Assour and Arphaxad and Loud and Aram and Kainan. [23] And the children of Aram were Ouz and Oul and Gater and Mosoch. [24] And Arphaxad begot Kainan; and Kainan begot Sala; and Sala begot Eber; [25] and to Eber were born two sons, the name of the one was Phaleg, because in his days the earth was divided, and his brother's name was Jektan. [26] And Jektan begot Elmodad and Saleth and Sarmoth and Jarach [27] and Odorra and Aibel and Dekla [28] and Eval and Abimael and Saba [29] and Oupheir and Evila and Jobab. All these were the children of Jektan, [30] and their dwelling was from Massa extending to Saphera a mountain of the east. [31] These were the children of Sem in their tribes according to their tongues in their countries and in their nations.

[32] These were the tribes of the children of Noe according to their descents and according to their nations. From these were peopled the different countries of the nations on the earth after the flood.

* CHAPTER XI *

NOW when the whole earth was of one lip and all had one voice, [2] it came to pass as they were moving from the east that they found a plain in the land of Sennaar and settled there. [3] And they said one to another, Come let us make bricks and bake them with fire. Now the bricks served them for stone and their mortar was asphalt. [4] And they said, Come, let us build for ourselves a city and a tower, the top of which shall be up to heaven; and let us make a name for ourselves before we be scattered on the face of the whole earth. [5] And the Lord came down to see the city and the tower which the children of men were building. [6] And the Lord said, Behold they are all of one race and one lip. And this they have begun to do; and now nothing will fail of all which they may determine to do. [7] Come, let us go down and there confound their language that they may not understand each other's voice. [8] So the Lord dispersed them from

that place over the face of the whole earth, and they left off building the city and the tower. [9] For this cause the name of it was called CONFUSION [*Babel*], because there the Lord confounded the lips of the whole earth, and dispersed them thence over the face of the whole earth.

[10] Now these are the generations of Sem. Sem was an hundred years old when he begot Arphaxad the second year after the flood. [11] And Sem lived after he begot Arphaxad five hundred years and begot sons and daughters, and died.

[12] And Arphaxad lived a hundred and thirty-five years and begot Kainan. And Arphaxad lived after he begot Kainan four hundred years and begot sons and daughters, and died.

[13] And Kainan lived a hundred and thirty years and begot Sala; and Kainan lived after he begot Sala three hundred and thirty years and begot sons and daughters, and died.

[14] And Sala lived a hundred and thirty years and begot Eber; [15] and Sala lived after he begot Eber three hundred and thirty years and begot sons and daughters, and died.

[16] And Eber lived a hundred and thirty-four years and begot Phaleg; [17] and Eber lived after he begot Phaleg two hundred and seventy years and begot sons and daughters, and died.

[18] And Phaleg lived a hundred and thirty years and begot Ragau; [19] and Phaleg lived after he begot Ragau two hundred and nine years and begot sons and daughters, and died.

[20] And Ragau lived a hundred and thirty-two years and begot Serouch; [21] and Ragau lived after he begot Serouch two hundred and seven years and begot sons and daughters, and died.

[22] And Serouch lived a hundred and thirty years and begot Nachor; [23] and Serouch lived after he begot Nachor two hundred years and begot sons and daughters, and died.

[24] And Nachor lived a hundred and seventy-nine years and begot Tharra; [25] and Nachor lived after he begot Tharra a hundred and twenty-five years and begot sons and daughters, and died.

[26] And Tharra lived seventy years and begot Abram and Nachor and Arran.

[27] Now these are the generations of Tharra. Tharra begot Abram and Nachor and Arran; and Arran begot Lot. [28] And Arran died in the presence of his father Tharra in the land in which he was born in the country of the Chaldeans. [29] And Abram and Nachor took themselves wives. The name of Abram's wife was Sara, and the name of Nachor's wife, Malcha, a daughter

of Arran, who was the father of Malcha and the father of Jescha. [30] And Sara was barren and did not bear children.

[31] And Tharra took Abram his son and Lot the son of Arran, his grandson, and Sara his daughter-in-law, the wife of his son Abram, and led them out of the country of the Chaldeans to go to the land of Chanaan. But when they came to Charran he took up his abode there. [32] And in the land of Charran, all the days of Tharra were two hundred and five years. And Tharra died in Charran.

* CHAPTER XII *

NOW the Lord said to Abram, Depart from thy land and from thy kindred and from the house of thy father and come to the land which I will shew thee, [2] and I will make thee a great nation; and I will bless thee and make thy name great, and thou shalt be blessed; [3] and I will bless them, who bless thee; and those who curse thee I will curse: and by thee all the tribes of the earth shalt be blessed. [4] So Abram went as the Lord commanded him, and Lot went with him.

Now Abram was seventy-five years old when he came out of Charran. [5] And Abram took Sara his wife, and Lot his brother's son, and all their substance which they possessed, and every living creature which they had, and set out from Charran to go to the land of Chanaan. [6] And Abram travelled through the land lengthwise till he came to the place of Sychem to the lofty oak. Now the Chananites at that time inhabited that land. [7] And the Lord appeared to Abram, and said to him, To thy seed I will give this land. So Abram built there an altar to the Lord who appeared to him. [8] And from that place he went to the mountain east of Baithel and there pitched his tent, having Baithel on the west and Aggai on the east, and built there an altar to the Lord and invoked the name of the Lord. [9] And Abram removed and proceeding forward encamped in the wilderness.

[10] And there was a famine in the land, so Abram went down to Egypt to sojourn there, because the famine prevailed in the land. [11] And when Abram was near entering Egypt, he said to his wife Sara, I know that because thou art a beautiful woman, [12] it will therefore come to pass that when the Egyptians see thee, they will say, She is his wife, and they will kill me; but thee they will save alive. [13] Say thou therefore, I am his sister, that

it may be well with me on thy account, and my life will be preserved for thy sake. [14] So when Abram came into Egypt the Egyptians beheld his wife, for she was very beautiful; [15] and when the princes of Pharaoh saw her they praised her to Pharaoh, and she was brought to Pharaoh's house. [16] And they treated Abram well for her sake, though he had sheep and oxen and asses and men servants and maid servants and mules and camels. [17] But God visited Pharaoh and his family with great and grievous plagues because of Sara the wife of Abram. [18] And Pharaoh called Abram and said, Why hast thou acted thus with me and didst not tell me that she is thy wife? [19] Why didst thou say, She is my sister? I indeed took her to be my wife, but now there is thy wife before thee. Take her and begone. [20] And Pharaoh gave strict orders to men touching Abram, to convoy away him and his wife and all that he had.

* CHAPTER XIII *

SO Abram went up out of Egypt with his wife and all his substance, and Lot with him, into the wilderness. [2] Now Abram was very rich in cattle and in silver and gold, therefore he proceeded on to the place from which he had come into the wilderness, [3] even to Baithel to the place where his tent formerly was, between Baithel and Aggai, [4] to the place of the altar which he had there built at the first, and there Abram invoked the name of the Lord.

[5] Now Lot who accompanied Abram had flocks and herds and tents, so that the land would not admit of their living together. [6] Because their substance was great and the land did not admit of their living together, [7] and there was quarreling between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, and the Chananites and the Pherezites then inhabited that land; [8] therefore Abram said to Lot, Let there be no quarreling between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. [9] Behold is not the whole land before thee? Separate from me. If thou incline to the left, I will take the right. Or if thou go to the right, I will go to the left. [10] Then Lot raised his eyes and took a view of all the country bordering on the Jordan. For before God overthrew Sodom and Gomorra it was all watered till it reacheth Zogora, like the paradise of God, and like the land of Egypt.

[11] So Lot chose for himself all the country bordering on the Jordan; and Lot removed to the eastern border. And the brothers separated one from the other. [12] And Abram dwelt in the land of Chanaan; and Lot dwelt in a city of the borderers and pitched his tent among the Sodomites, [13] though the men of Sodom were wicked and very great sinners in the sight of the Lord.

[14] And God said to Abram after Lot had separated from him, Raise thy eyes and look from the place where thou now art, to the north and south and east and west. [15] For all the land which thou seest I will give to thee and thy seed for ever. [16] And I will make thy seed like the dust of the earth. If any can count the dust of the earth, then shall thy seed be numbered. [17] Arise and travel through the land, the length and the breadth thereof, for to thee I will give it and to thy seed for ever. [18] Then Abram removed his tent and came and dwelt near the Oak of Mambre, which was by Chebron, and built there an altar to the Lord.

* CHAPTER XIV *

AND it came to pass in the reign of Amarphal king of Sennaar, and of Arioch king of Ellasar, that Chodollogomar king of Elam, and Thargal king of nations, [2] made war on Balla king of Sodom, and on Barsa king of Gomorra, and on Sennaar king of Adama, and Sumobor king of Seboeim, and the king of Balak who is Segor. [3] All these met together on the salt vale, which is now the sea of salt. [4] Twelve years they had served Chodollogomar, but in the thirteenth year they revolted. [5] And in the fourteenth year came Chodollogomar and the kings with him, and having subdued the giants in Astaroth and Karnain, and mighty nations with them, namely, the Ommaians who dwelt in the city Savé, [6] and the Chorrites on the mountain of Seir as far as the pine grove of Pharan, which is in the wilderness, [7] they turned and came to the fountain of *Judgment*, which is Kades, and smote the princes of Amalek and the Amorites, who dwelt in Asasonthamar. [8] Then marched out the king of Sodom and the king of Gomorra and the king of Adama and the king of Seboeim and the king of Balak, that is Segor, and drew up in array against them for battle in the salt vale, [9] against Chodollogomar king of Elam and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar, four kings against five.

[10] Now in this salt vale there were wells of asphalt. And

the king of Sodom and the king of Gomorra fled and fell there. And they who were left fled to the hilly country. [11] And they took all the cavalry of Sodom and Gomorra and all their provisions and departed. [12] They took also Lot, Abram's brother's son and his substance, when they went off, as he dwelt among the Sodomites. [13] And one of them who escaped, came and told Abram, the traveller, who then dwelt near the Oak grove of Mambre the Amorite, the brother of Eschol, and the brother of Aunan, who were in alliance with Abram.

[14] And when Abram heard that his nephew Lot was carried away captive, he numbered his domestics, three hundred and eighteen men, and pursued them to Dan. [15] And in the night he and his servants fell upon them and smote them, and pursued them even to Choba, on the left of Damascus. And he brought back all the cavalry of the Sodomites. [16] He brought back also his nephew Lot and all his substance and the women and the people. And on his return from the slaughter of Chodollogomar and the kings who were with him, [17] the king of Sodom went out to meet him, to the valley of Sabu which was the king's dale.

[18] Melchisedek, also the king of Salem, carried out bread and wine. Now he was a priest of the most High God, [19] and he blessed Abram, and said, May Abram be blessed by God the Most High, who created the heaven and the earth: [20] And blessed be God the Most High who hath delivered thy enemies into thy hands. [21] And Abram gave him a tenth of all.

And the king of Sodom said to Abram, Give me the men, but take the horses for thyself. [22] Whereupon Abram said to the king of Sodom, With this uplifted hand of mine I swear by the Lord the God Most High, who created the heaven and the earth, [23] that of all which belong to thee I will not take from a thread to a shoe-latchet; that thou mayest not say, I have made Abram rich; [24] save only what the young men have eaten, and the portion of these men who went with me, namely, Eschol, Aunan, Mambre. Let them take a portion.

* CHAPTER XV *

AFTER these things a word of the Lord came to Abram in a vision, saying, Fear not, Abram, I protect thee. Thy reward shall be exceedingly great. [2] Whereupon Abram said, O sovereign Lord, what wilt Thou give me, seeing I die childless, and the son

of Masek my servant, this Damascus Eliezer [3] Then Abram said, seeing thou hast not given me seed, this servant of mine is to be my heir. [4] And immediately there came a voice of the Lord to him saying, He shall not be thy heir: but one who shall spring from thee shall be thy heir. [5] Then He led him out and said to him, Look up now to the heaven and count the stars if thou canst number them. Then He said, So shall thy seed be.

[6] And Abram believed God, and it was counted to him for righteousness. [7] Then He said to him, I am the God who brought thee out of the country of the Chaldeans, that I might give thee this land to inherit it. [8] Whereupon he said, O sovereign Lord, how shall I know that I shall inherit it? [9] And the Lord said to him, Take for Me a heifer of three years old and a she-goat three years old and a ram three years old and a turtle-dove and a pigeon. [10] So he took for Him all these and divided them in halves and placed the halves opposite to one another, but the birds he did not divide; [11] but the birds alighted on the carcasses, on the two halves of them, and Abram sat down with them.

[12] And at the going down of the sun an ecstasy came on Abram, and lo! a great gloomy horror falleth upon him, [13] and it was said to Abram, Know assuredly that thy seed shall sojourn in a land not their own. And they shall be enslaved and afflicted and humbled. Four hundred years. [14] But the nation which they shall serve I will judge. And after that they shall come out hither with much wealth. [15] Thou indeed shalt go to thy fathers in peace, having been nourished in a good old age. [16] And in the fourth generation they shall be brought back hither. For the sins of the Amorites have not yet come to the full. [17] And as the sun was setting there was a flash of fire, and lo! a smoking furnace and lamps of fire passed between the halved parts. [18] On that day the Lord made a covenant with Abram saying, To thy seed I will give this land from the river of Egypt to the great river Euphrates, [19] the Kenites and the Kenezites, and the Kedmonites [20] and the Chettites and the Pherezites and the Raphaeims [21] and the Amorites and the Chananites and the Evites and the Gergesites and the Jebusites.

* CHAPTER XVI *

STILL Sara, the wife of Abram, did not bear him children; so having an Egyptian servant whose name was Agar, [2] Sara

said to Abram, Behold the Lord hath shut me up that I may not bear. Go in therefore to my maid that I may have children by her. And Abram hearkened to the voice of Sara. [3] And Sara the wife of Abram took Agar her Egyptian maid, after Abram had dwelt ten years in the land of Chanaan, and gave her to Abram her husband to be his wife. [4] And he went in unto Agar and she conceived. And when she saw that she was with child, her mistress was contemptible in her sight. [5] Whereupon Sara said to Abram, I am injured on thy account. I gave thee this maid of mine into thy bosom, and when she seeth that she is with child, I am contemptible in her sight. God judge between me and thee. [6] And Abram said to Sara, Behold thy maid is in thy hands, treat her as it seemeth good to thee.

Thereupon Sara treated her harshly, and she fled from her presence. [7] But an angel of the Lord found her at the fountain of water in the wilderness—at the fountain in the way to Sour. [8] And the angel of the Lord said to her, Agar, thou servant of Sara, whence comest thou and whither art thou going? And she said I am fleeing from the face of my mistress Sara. And the angel of the Lord said to her, [9] Return to thy mistress and submit to her authority. [10] Moreover the angel of the Lord said to her, I will multiply thy seed so that it shall not be numbered on account of the multitude of it. [11] Furthermore the angel of the Lord said to her, Behold thou art with child, and thou shalt bear a son and shalt call his name Ismael; for the Lord hath hearkened to thy affliction. [12] He will be a wild man. His hands will be against all, and the hands of all, against him. And he shall dwell in front of all his brethren. [13] So she called the name of the Lord who spoke to her, *Thou the God who lookest upon me*; for said she, I saw plainly him who appeared to me; [14] for this cause she called the well, *The well before which I saw*. Lo! it is between Kades and Barad. [15] And Agar bore Abram a son; and Abram called his son whom Agar bore to him Ismael.

* CHAPTER XVII *

NOW Abram was eighty-six years old when Agar bore Ismael to Abram. And when Abram was ninety-nine years old the Lord appeared to Abram and said to him, I am thy God. Be well pleasing in my sight, and be blameless [2] and I will establish

that covenant of mine between me and thee and multiply thee exceedingly.

[3] Whereupon Abram fell on his face, and God spake to him saying, [4] On My part, lo! this is My covenant with thee, thou shalt be the father of a multitude of nations, [5] and thy name shall no more be called Abram but thy name shall be Abraham; because I have made thee the father of many nations: [6] And I will increase thee exceedingly, and cause thee to become nations; and kings shall spring from thee: [7] And I will establish this My covenant with thee and thy seed after thee, throughout their generations, for an everlasting covenant, to be thy God and the God of thy seed after thee. [8] And I will give thee and thy seed after thee this land in which thou sojournest; even all the land of Chanaan for an everlasting possession, and I will be their God. [9] Moreover God said to Abraham, On thy part thou shalt keep this My covenant; thou and thy seed after thee throughout their generations. [10] And this is the covenant which thou shalt keep between Me and you, even thy seed after thee throughout their generations, Every male of you shall be circumcised. [11] Ye shall circumcise the flesh of your foreskin; and it shall be for a sign of the covenant between Me and you. [12] And the child of eight days old shall be circumcised among you. Every male throughout your generations, including the home-born servant, and him who is bought with money from any stranger, not of thy seed. [13] Thy home-born servant and he who is bought shall surely be circumcised. And this My covenant shall be on your flesh for an everlasting covenant. [14] And with regard to the uncircumcised male, the flesh of whose foreskin shall not be circumcised on the eighth day, that soul shall be cut off from its family, because it hath broken My covenant.

[15] Moreover God said to Abraham, Sara thy wife shall not be called Sara. Her name shall be Sarah. [16] And I will bless her and give thee a son by her. And I will bless him. And he shall become nations, and from him there shall be kings of nations. [17] Upon this Abraham fell on his face and smiled, and said in his heart, To him who is in his hundredth year shall a son be born? and shall Sarah bring forth in her ninetieth year? [18] And Abraham said to God, Let this Ismael live before thee. [19] Whereupon God said to Abraham, Nay, behold Sarah thy wife shall bear thee a son, and thou shalt call his name Isaak. And I will establish My covenant with him for an everlasting covenant to be his God and the God of his seed after him. [20] And as for Ismael, lo!

I have hearkened to thee and behold I have blessed him, and I will increase him and multiply him exceedingly. He shall beget twelve nations, and I will make him a great nation. [21] But this covenant of Mine I will establish with Isaak whom Sarah shall bear about this time next year.

[22] And when God had finished talking with him, and had ascended from him, [23] Abraham took his son Ismael and all the servants born in his family and all those who were bought with money, even every male of the men in Abraham's family and circumcised their foreskins that very day, as God had ordered him. [24] Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. [25] And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin. [26] In one and the same day were circumcised Abraham and his son Ismael [27] and all the men of his household, both his home-born servants and those bought from foreign nations.

✦ CHAPTER XVIII ✦

AGAIN God appeared to him at the Oak grove of Mambre. As he was sitting at the door of his tent at noon, [2] he raised his eyes and looked, and lo! three men stood above him. And when he saw them he ran to meet them from the door of his tent; and having made obeisance to the ground, he said, [3] My Lord, if I have found favour in Thy sight, pass not by Thy servant. [4] Let water, I pray thee, be brought and let Your feet be washed; and refresh yourselves under this tree; [5] and I will fetch bread that You may eat. And after that you may proceed on your journey, inasmuch as you have turned aside to your servant. Whereupon He said, Do as thou hast said. [6] Then Abraham hastened into the tent to Sarah, and said to her, Haste, and mix up three measures of fine flour and make cakes on the hearth. [7] Then Abraham ran to the herd and took a calf tender and good and gave it to a servant and urged him to dress it quickly. [8] And he took butter and milk and the calf which he had dressed and set it before them, and they ate, and he stood by them under the tree. [9] And He said to Abraham, Where is Sarah thy wife? And [10] Abraham said, Behold! in the tent. Then he said, I will return and come to thee about this time twelve month, and Sarah thy wife will have a son. And Sarah heard, being at the door of

the tent behind them. [11] (Now Abraham and Sarah were far advanced in life, and it had ceased to be with Sarah after the manner of women.)

[12] And Sarah smiled within herself, saying, It hath never been so with me even to this time, and my lord is old. [13] And the Lord said to Abraham, Why did Sarah smile within herself, saying, Shall I indeed bring forth? I who am old? [14] Can anything be impossible with God? About this time twelvemonth I will return to thee, and Sarah shall have a son. [15] Then Sarah denied, saying, I did not smile, for she was terrified. And He said to her, Nay, but thou didst smile.

[16] Then the men arose and directed their course towards Sodom and Gomorra, and Abraham went with them to conduct them on the way. [17] And the Lord said, Shall I hide from My servant Abraham, what I am going to do? [18] Abraham shall indeed become a nation great and numerous; and by him all the nations of the earth are to be blessed. [19] For I know that he will command his children and his household after him, who are to keep the ways of the Lord, to execute judgment and justice, that the Lord may bring upon Abraham all that He hath spoken to him.

[20] Then the Lord said, The cry of Sodom and Gomorra hath been multiplied before Me, and their sins are exceedingly great, therefore [21] I am come down to see whether they do to each other according to the cry which is come to me; and if not, that I may know. [22] Now the men had turned thence and were gone on to Sodom, but Abraham was still standing before the Lord. [23] And Abraham drew near and said, Thou wouldst not destroy a righteous with a wicked man! Shall a righteous man be as the wicked? [24] Should there be fifty righteous men in the city, wilt thou destroy them? Wilt thou not spare the whole city for the sake of fifty righteous, if they be there? [25] Thou canst not do such a thing as this to slay the righteous with the wicked. Shall the righteous be as the wicked? No, no; Thou who judgest the whole earth; wilt not thou execute judgment?

[26] And the Lord said, If there be among the Sodomites fifty righteous men in the city, I will spare the whole city and the whole place for their sake. [27] Then Abraham answered and said, Now I have taken upon me to speak to my Lord, I who am but dust and ashes! [28] But if the fifty righteous be lessened to forty-five wilt thou for want of the five destroy the whole city? And he said, I will not destroy it, if I find there forty-five. [29] And Abraham

proceeded farther to speak to him and said, But if there be found there forty? And he said For the sake of the forty I will not destroy it. [30] Then Abraham said, Wilt Thou, O Lord, be offended if I speak? But if there be found there thirty? [31] And He said, I will not destroy it, for the sake of the thirty. Again Abraham said, Since I am permitted to speak to the Lord, If twenty be found there? And He said I will not destroy it, if I find twenty there. [32] And Abraham said, Wilt Thou, O Lord, be offended, if I speak yet once more? But if ten be found there? And He said, For the sake of ten I will not destroy it. [33] Then the Lord having done speaking to Abraham departed, and Abraham returned to his place.

* CHAPTER XIX *

NOW in the evening the two angels came to Sodom, and Lot was sitting at the gate of Sodom, and upon seeing them, Lot arose to meet them, and made obeisance with his face to the ground, [2] and said, I intreat you, my lords, turn aside to the house of your servant and tarry all night, and wash your feet, and rising early in the morning, you may proceed on your journey. And they said, No, we will lodge in the street. [3] Then he pressed them, and they went home with him.

And when they came to his house, he made an entertainment for them; and baked for them unleavened cakes, and they did eat. [4] But before they went to rest, the men of the city, the Sodomites, surrounded the house, both young and old—all the people in a body. [5] And they called out Lot and said to him, Where are the men who came to thee this night? Bring them out to us that we may know them. [6] Whereupon Lot went out to them into the porch and shut the door after him: [7] And he said to them, You must not brethren, commit such wickedness. [8] I have two daughters who have not known man; Let me bring out these to you, and use them as you please; only do no injury to these men in as much as they have come under the shelter of my roof. [9] And they said to him, Begone there! Thou camest to sojourn, didst thou also, to be our judge? Now therefore we will treat thee worse than them. And they pressed violently against the man, Lot; and came near to break open the door. [10] Then the men stretched forth their hands and pulled Lot to them into the house and shut the door of the house, [11] and smote with blindness the men who were at the door of the house, both small

and great, so that they were tired seeking the door. [12] Then the men said to Lot, Hast thou here sons-in-law, or sons or daughters? or if thou hast any other in this city take them out of this place, [13] for we are going to destroy this place. For their cry is come up before the Lord, and the Lord hath sent us to destroy it.

[14] Upon this Lot went out and spoke to his sons-in-law, who had bethrothed his daughters and said, Arise and depart from this place; for the Lord is going to destroy this city. But he seemed to his sons-in-law to be mocking.

[15] Now when it was break of day the angels hurried Lot, saying, Arise and take thy wife and thy two daughters whom thou hast, and get away, lest thou also perish for the iniquities of this city. [16] But they were confounded. So the angels took hold of his hand, and the hand of his wife, and the hands of his two daughters, as the Lord spared him. [17] And having led them out they said, Escape for thy life. Look not back, nor stop in any part of the plain around. Escape to the mountains, lest peradventure thou be overtaken.

[18] Thereupon Lot said to them, I beseech thee, O Lord, [19] since Thy servant hath found favour in Thy sight and Thou hast magnified Thy kindness in what Thou dost for me to save my life. I cannot escape to the mountains. Peradventure the calamity may overtake me and I shall die. [20] Behold that city is nigh for me to flee to. It is little and thither I can escape. Is it not little? And my soul shall live by Thy means. [21] And He said, Behold I have indulged thee also in this matter, so as not to destroy that city of which thou hast spoken. [22] Haste therefore to escape thither; for I cannot do anything till thou get there. For this cause he called the name of that city, *Segor*.

[23] The sun was risen on the earth when Lot entered Segor; [24] and the Lord rained upon Sodom and Gomorra brimstone and fire from the Lord out of heaven. [25] And he overthrew these cities, and all the surrounding country, and all the inhabitants of those cities, and all the productions of the ground. [26] And Lot's wife having looked back was turned into a pillar of salt.

[27] And Abraham went early in the morning to the place, where he had stood before the Lord, [28] and he looked towards Sodom and Gomorra and towards the circumjacent plain, and he beheld and lo! a flame ascended out of the earth like the smoke of a furnace. [29] But when God destroyed all the cities of that neighbourhood he remembered Abraham, and sent Lot out from that destruction.

Now when the Lord had destroyed those cities in which Lot had dwelt, [30] Lot went up out of Segor, and he and his two daughters with him settled in the mountains; for he was afraid to dwell in Segor. So he and his two daughters with him took up their abode in a cave. [31] And the elder said to the younger, Our father is old and there is none in this land who will come in unto us, as is customary in all the earth. [32] Come, let us make our father drink wine, and we will lie with him that we may raise up seed from our father.

[33] So they made their father drink wine that very night, and the elder having gone in lay with her father that night, and he knew not when she lay down, nor when she arose. [34] And on the next night the elder said to the younger, Lo! I lay with our father last night, let us make him drink wine this night also, and do thou go in and lie with him and let us raise up seed from our father. [35] So they made their father drink wine that night also, and the younger went in and lay with her father; and he knew not when she lay down, nor when she arose. [36] Thus the two daughters of Lot conceived by their father. [37] And the eldest bore a son and called his name Moab, meaning *From my father*. He is the father of the present Moabites. [38] And the youngest also bore a son and called his name Amman meaning, *Son of the same as I*. He is the father of the present Ammanites.

* CHAPTER XX *

NOW Abraham had removed thence into the south country, and made his abode between Kades and Sour, and sojourned among the Gerarites. [2] And Abraham said of Sarah his wife, She is my sister. For he was afraid to say, She is my wife, lest the men of the city should kill him on her account. And Abimelech the king of the Gerarites sent and took Sarah. [3] And God came to Abimelech in a dream by night and said, Behold thou diest for this woman, whom thou hast taken; for she is the man's wife.

[4] Now Abimelech had not touched her. And Abimelech said, O Lord, wilt thou destroy an unknowing and righteous nation? [5] Did he not tell me, She is my sister? And did not she say to me, He is my brother? With a pure heart and innocent hands I have done this. [6] And God said to him in a dream, I know indeed that with a pure heart thou hast done this, and out of compassion I withheld thee from sinning against Me. For this

cause I suffered thee not to touch her. [7] Now therefore restore the man his wife; for he is a prophet; and he will pray for thee and thou shalt live. But if thou restore not, be assured that thou and all belonging to thee shall die.

[8] And Abimelech arose early next morning and called all his servants and related all these things in their hearing. And all the men were exceedingly terrified. [9] Then Abimelech sent for Abraham and said to him, Why hast thou dealt thus with us? Have we in any respect sinned against thee, that thou shouldst bring upon me and upon my kingdom this great sin? Thou hast done to me what no one should do. [10] Moreover Abimelech said to Abraham, What didst thou see that thou shouldst do this? [11] And Abraham said, I indeed thought, as there is no worship of God in this place, they will kill me for my wife's sake. [12] And indeed of a truth she is my sister by the same father but not of the same mother, so she became my wife. [13] And when God led me out from my father's house I said to her, Thou wilt do me this kindness. To what place soever we come say of me, He is my brother.

[14] Then Abimelech took a thousand didrachms and sheep and oxen and men servants and maid servants and gave them to Abraham, and restored to him Sarah his wife. [15] And Abimelech said to Abraham, Behold my land is before thee; dwell wherever it may please thee. [16] And to Sarah he said, Behold I have given thy brother a thousand didrachms. Let these therefore be for thee to adorn thy countenance and for all the women with thee. Make thou therefore all things hereafter accord with truth. [17] Then Abraham prayed to God; and God healed Abimelech and his wife and his maid servants and they bore children. [18] For the Lord had shut up every womb in Abimelech's family on account of Sarah the wife of Abraham.

* CHAPTER XXI *

NOW the Lord visited Sarah as he had said. And the Lord did for Sarah as he had spoken, [2] and she conceived and bore a son to Abraham in old age at the set time, of which the Lord had spoken to him. [3] And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaak. [4] And Abraham circumcised Isaak on the eighth day, as God had commanded him. [5] Now Abraham was a hundred years old when his son

Isaak was born to him. [6] And Sarah said, The Lord hath made laughter for me; for whoever shall hear will rejoice with me. [7] And she said, Who will tell Abraham that Sarah is suckling a child—that I have born a son in my old age!

[8] And the child grew and was weaned and Abraham made a great entertainment on the day his son Isaak was weaned. [9] And when Sarah saw the son of Agar the Egyptian who was born to Abraham sporting with her son Isaak, [10] she said to Abraham, Send away this girl and her son; for the son of this girl shall not be heir with my son Isaak. [11] And the thing appeared very hard in Abraham's view, touching his son. [12] But God said to Abraham, Let not this respecting thy son and respecting the handmaid appear hard in thy view. Hearken to the voice of Sarah in whatever she may have said to thee. For in Isaak a seed shall be called for thee. [13] Nevertheless I will make the son of this handmaid a great nation, because he is thy seed.

[14] So Abraham arose early the next morning and took loaves and a skin full of water, and when he had put them on her shoulder he gave the boy to Agar and sent her away. And she departing lost her way between the wilderness and Well of the Oath; [15] And the water in the skin being spent she laid the boy under the first pine tree [16] and going away sat down over against him at the distance of about a bowshot. For she said, I cannot behold the death of my son. So she sat over against him and the lad wept with a loud voice. [17] And God heard the voice of the lad from the place where he was. And an angel of God called to Agar out of heaven and said, What is the matter, Agar? Fear not. For God hath heard the voice of the lad from the place where he is. [18] Arise and take up the boy and support him with thy hand; for I will make him a great nation. [19] And God opened her eyes and she saw a well of spring water. So she went and filled the vessel with water and gave the boy drink. [20] And God was with the lad and he grew and dwelt in the wilderness and became a bowman. [21] Thus he dwelt in the wilderness, and his mother took for him a wife from Pharan of Egypt.

[22] Now it happened at that time that Abimelech, accompanied with Ochozath his chamberlain and Phichol the general of his army, spoke to Abraham saying, God is with thee in all that thou dost. [23] Now therefore swear to me by God, that thou wilt not injure me nor my seed nor my name; but that according to the kindness with which I have treated thee, thou wilt deal with me and this land in which thou hast sojourned. [24] And Abraham

said, I swear. [25] Then Abraham expostulated with Abimelech touching the wells of water which the servants of Abimelech had taken. [26] And Abimelech said to him, I did not know that any one had done this to thee. Thou didst not tell me, nor did I hear of it till this day. [27] Then Abraham took sheep and oxen and gave them to Abimelech; and they both made a covenant.

[28] Now Abraham had set seven ewe lambs by themselves; [29] And Abimelech said to Abraham, What are these seven ewe lambs which thou hast set by themselves? [30] Upon which Abraham said, These seven ewe lambs thou wilt take of me that they may be a witness for me, that I digged this well. [31] For this cause he called the name of that place, *Well of the Oath*, because both of them swore there [32] and made a covenant at *Well of the Oath*. Then arose Abimelech and Ochozath his chamberlain and Phichol the general of his army and returned to the land of the Philistines; [33] and Abraham planted a field at *Well of the Oath* and there invoked the name of the Lord, the everlasting God. [34] And Abraham sojourned many days in the land of the Philistines.

* CHAPTER XXII *

AND it came to pass after these things that God tried Abraham and said to him, Abraham! Abraham! And he said, Here I am. [2] And He said, Take thy son, thy dear son whom thou hast loved—Isaak; and go to the hilly country and offer him up there for a whole homage offering on one of the hills which I will point out to thee. [3] So Abraham arose in the morning and saddled his ass and took with him two servants and his son Isaak: and having split wood for the whole homage offering he set out on the journey and came to the place which God told him [4] on the third day. Now when Abraham raised his eyes and saw the place at a distance [5] he said to his servants, Stay here with the ass, and I and the lad will go yonder, and when we have worshipped we will return to you. [6] Then Abraham took the wood of the whole homage offering and laid it on his son Isaak; and he took in his hand the fire and the knife, and they both proceeded on together. [7] And Isaak said to his father Abraham, Father. And he said, What is the matter, son? And Isaak said, Here is the fire and the wood; where is the sheep for a whole homage offering? [8] And Abraham said, My son! God will provide for Himself a sheep for a whole homage offering.

[9] So they both proceeded on together and came to the place which God told him. And Abraham built there the altar, and placed thereon the wood; and having bound his son Isaak he laid him on the altar above the wood. [10] And when Abraham stretched forth his hand to take hold of the knife to slay his son, [11] the angel of the Lord called to him out of heaven and said, Abraham! Abraham! And he said, Here I am. [12] And He said, Lay not thy hand on the lad, nor do any thing to him; for now I know that thou fearest God and on my account hast not spared thy darling son. [13] Then Abraham raised his eyes and looked, and lo! a ram caught by the horns in a sabek bush.

And Abraham went and took the ram and offered him up for an homage offering instead of his son Isaak. [14] And Abraham called the name of that place, *The Lord hath seen*, that at this day they might say, On this mountain, *The Lord was seen*. [15] Then the angel of the Lord called to Abraham a second time out of heaven, [16] saying, By Myself I have sworn, saith the Lord: Because thou hast done this, and for My sake hast not spared thy beloved son, [17] with blessings I will indeed bless thee; and I will multiply thy seed abundantly as the stars of heaven and as the sand on the seashore: and thy seed shall inherit the cities of their adversaries; [18] and by the seed of thee all the nations of the earth shall be blessed, because thou hast hearkened to my voice. [19] Then Abraham returned to his servants and they arose and came together to *Well of the Oath*, for Abraham lived at *Well of the Oath*.

[20] And after these things it was told Abraham saying, With regard to Melcha, behold she also hath born sons to thy brother Nachor, [21] Ouz the first born, and Baux his brother, and Hamuel, the father of the Syrians, [22] and Chazad and Azau, and Phaldes and Jeldaph and Bathuel; [23] and Bathuel begot Rebekka. These were the eight sons, whom Melcha bore to Nachor the brother of Abraham. [24] And his concubine whose name was Reuma bore also Tabek and Gaam and Tochos and Mocha.

* CHAPTER XXIII *

NOW the life of Sarah was a hundred and twenty-seven years. [2] And Sarah died in the city Arbok, which is in the vale, the same is Chebron in the land of Chanaan. And Abraham went

to mourn for Sarah and to make lamentation. [3] And Abraham arose from before his dead and spoke to the children of Chet, saying, [4] I am a stranger and sojourner among you, give me therefore the possession of a burying place among you, that I may bury my dead from before me. [5] And the children of Chet answered and said to Abraham, [6] Nay, Sir, rather hearken to us. Thou art a king from God among us. In the choice of our tombs bury thy dead; for there is none of us who will deny thee his tomb to bury there thy dead.

[7] Then Abraham standing up made obeisance to the people of the land—the children of Chet. [8] And Abraham spoke to them saying, If it be your wish that I should bury this my dead out of my sight, hearken to me and speak for me to Ephron the son of Saar. [9] And let him give me the double cave which belongeth to him—that which is in a part of his field. Let him give it to me for the full value of it, among you, for a possession of a burying place.

[10] Now Ephron was sitting among the children of Chet; And Ephron the Chettite answered Abraham and said in the hearing of the children of Chet and of all coming into the city, [11] Attend, sir, and hearken to me. The field and the cave which is in it I give thee. In the presence of my fellow citizens I have given them to thee. Bury thy dead.

[12] And when Abraham had made obeisance before all the people of the land, [13] he said to Ephron in the hearing of all the people of the land, As thou art here before me, hearken to me. Take of me in silver the value of the field and I will bury my dead there.

[14] Whereupon Ephron answered Abraham, saying, [15] Nay, sir, I have indeed heard that the land is worth four hundred didrachms of silver; but what can that be between me and thee? But bury thou thy dead.

[16] And Abraham hearkened to Ephron; and Abraham paid down to Ephron the money which he mentioned in the hearing of the children of Chet, four hundred didrachms of silver current among merchants. [17] So the field of Ephron including the double cave which is situated before Mambre, the field and the cave in it and all the wood in the field and all within the bounds thereof round about were conveyed [18] to Abraham for a possession in the presence of the children of Chet and of all who entered the city.

[19] After this Abraham buried Sarah his wife in the double

cave of the field which is over against Mambre (the same is Chebron in the land of Chanaan). [20] And the property of the field and the cave in it was confirmed to Abraham for a possession of a burying place by the children of Chet.

* CHAPTER XXIV *

NOW Abraham was old and far advanced in years, and the Lord had blessed him in all things. [2] And Abraham said to his servant, the oldest of his family and who was ruler over all that he had, Put thy hand under my thigh, [3] and let me cause thee to swear by the Lord the God of heaven and the God of earth, that thou wilt not take a wife for my son Isaak, of the daughters of the Chananites among whom I dwell; [4] but that thou wilt go to the land where I was born, and to my tribe and take thence a wife for my son Isaak. [5] And the servant said to him, Perhaps the woman will not be willing to come with me to this land; shall I take back thy son to the land from which thou camest?

[6] Whereupon Abraham said to him, Beware that thou take not back my son thither. [7] The Lord, the God of heaven and the God of earth, who took me from my father's house and from the land of my nativity; who spoke to me, and who swore to me saying, To thee I will give this land and to thy seed; he will send his angel before thee, and thou shalt take thence a wife for my son. [8] But if the woman will not come with thee into this land, thou shalt be absolved from this my oath, save that thou must not take my son back thither. [9] Then the servant put his hand under his master Abraham's thigh, and swore to him respecting this matter.

[10] And the servant took ten camels of the camels of his master; and of all the goods of his master which were in his charge, and arose and went to Mesopotamia to the city of Nachor. [11] And he made his camels lie down without the city, by the well of water, in the evening, when the women come out to draw water; [12] and said, O Lord the God of my master Abraham, prosper the way before me this day; and shew thy kindness to my master Abraham. [13] Behold I stand by this well of water and the daughters of the inhabitants of the city will come out to draw water. [14] Now let the virgin to whom I shall say, Let down thy pitcher that I may drink; and who shall say, Drink thou, and I

will give water also to thy camels till they have all done drinking; let her be the woman whom thou hast provided for thy servant Isaak. And by this I shall know that thou hast dealt mercifully with my master Abraham.

[15] And before he had finished this mental speech, lo! Rebekka the daughter of Bathuel, the son of Melcha, the wife of Nachor, Abraham's brother, came out with her pitcher on her shoulder. [16] Now the damsel was of a very beautiful countenance and was a virgin. No man had known her. So when she had gone down to the well and filled her pitcher and came up, [17] the servant ran to meet her and said, Let me drink a little water out of thy pitcher. [18] Upon which she said, Drink, my lord, and hastened to let down the pitcher on her arm and let him drink till he was satisfied. [19] Then she said, I will draw water for thy camels also until they shall have all drunk. [20] And she hastened and emptied the pitcher into the watering trough and ran to the well to draw more and drew water for all the camels. [21] And the man observed her attentively and held his peace, that he might know whether the Lord had prospered his journey or not.

[22] And when all the camels had done drinking, the man took earrings of gold of about a drachm weight, and a pair of bracelets for her hands, the weight of which was ten pieces of gold, [23] and he asked her saying, Whose daughter art thou? Tell me, Is there room at thy father's house for us to lodge? [24] And she said, I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor. [25] Moreover she said to him, We have plenty of straw and provender and room to lodge in. [26] Then the man being satisfied, worshipped the Lord [27] and said, Blessed be the Lord God of my master Abraham, who hath not withdrawn his kindness and his truth from my master. The Lord hath indeed given me a prosperous journey to the house of my master's brother. [28] Upon this the damsel ran to her mother's house and told all these things.

[29] Now Rebekka had a brother whose name was Laban. And Laban ran out to the man at the well. [30] When he saw the earrings and bracelets in his sister's hands and heard all the words of Rebekka his sister, saying, Thus spake the man to me, he went to the man who was standing by his camels at the well [31] and said to him, Come in, thou blessed of the Lord, why hast thou tarried without? I have the house ready and a place for the camels. [32] So the man went in to the family, and Laban unsaddled the camels, and gave straw and provender to the camels, and

water to wash his feet and the feet of the men who were with him, [33] and set bread before them to eat. But the man said I cannot eat till I have told my business. And Laban said, speak.

[34] Thereupon the man said, I am Abraham's servant, [35] The Lord indeed hath blessed my master exceedingly, so that he is become great. He hath given him flocks and herds and silver and gold, men servants and maid servants, camels and asses. [36] And Sarah, the wife of my master, hath born one son to my master when he was old, and he hath given him all that belonged to him. [37] And my master made me swear saying, Thou shalt not take a wife for my son from among the daughters of the Chananites in whose land I sojourn; [38] but thou shalt go to the house of my father and to my tribe and take thence a wife for my son. [39] Whereupon I said to my master, Perhaps the woman will not come with me. [40] And he said to me, The Lord God, to Whom I have been well pleasing in His sight, will send His angel with thee, and make thy journey prosperous, and thou shalt take a wife for my son from my tribe and from my father's house. [41] On this condition only thou shalt be absolved from my curse; when thou hast gone to my tribe, if they will not give thee, then shalt thou be clear from my oath. [42] Now, when I came to-day to the well, I said, O Lord the God of my master Abraham, if Thou prosperest the journey in which I am now engaged, [43] Behold I have stopped at this well of water, and the daughters of the men of the city are coming out to draw water, [44] Let the virgin to whom I shall say, Let me drink a little water out of thy pitcher; and who shall say to me, Drink thou, and I will draw water for thy camels; Let her be the wife whom the Lord hath provided for His servant Isaak; and by this I shall know that thou hast dealt mercifully with my master Abraham. [45] And before I had finished this my address in thought, straightway Rebekka came with the pitcher on her shoulder and went down to the well and drew water, and I said to her, Let me drink. [46] Upon which she speedily let down the pitcher on her arm, and said, Drink thou, and I will water thy camels. So I drank. And when she had watered the camels, [47] I asked her saying, Whose daughter art thou? Tell me. And she said, I am the daughter of Bathuel the son of Nachor, whom Melcha bore to him. Then I put the ear rings on her and the bracelets on her hands, and being well pleased, [48] I worshipped the Lord and blessed the Lord the God of my master Abraham, who had prospered me in the right way to take the daughter of my master's brother for his son.

[49] Now therefore, if you deal kindly and truly with my master, tell me. If not, tell me; that I may turn either to the right or left.

[50] In reply to which, Laban and Bathuel said, This matter hath proceeded from the Lord. We cannot gainsay thee, be it good or bad. [51] Behold Rebekka is before thee. Take her and go and let her be the wife of thy master's son, as the Lord hath spoken. [52] And when Abraham's servant heard these words, he worshipped the Lord on the ground. [53] Then the servant brought out jewels of silver and gold and raiment and gave them to Rebekka, and made presents to her brother and to her mother. [54] And when he and the men who were with him had eaten and drank, they went to rest.

And he arose early next morning and said, Dismiss me that I may return to my master. [55] But her brother and her mother said, Let the damsel stay with us about ten days and then she shall go. [56] And he said to them, Do not detain me, seeing the Lord hath prospered my journey as far as it respecteth me. Send me away that I may go back to my master. [57] Whereupon they said, Let us call our child and ask what she saith. [58] So they called Rebekka and said to her, Wilt thou go with this man? And she said, I will go.

[59] Then they sent away their sister Rebekka and what belonged to her, and the servant of Abraham and his attendants. [60] And they blessed Rebekka and said to her, Thou art our sister. Mayest thou become thousands of myriads and may thy seed inherit the cities of their enemies. [61] Then arose Rebekka and her maids, and mounting the camels they went with the man. And the servant took Rebekka and departed.

[62] Now Isaak had travelled through the wilderness to the well of Vision, and dwelt in the south country. [63] And in the evening Isaak went out into the plain to meditate; and raising his eyes he saw camels coming. [64] Rebekka also having raised her eyes, saw Isaak and alighted from her camel. [65] She had said to the servant, What man is that coming in the plain to meet us? And the servant said, It is my master. Whereupon she took her veil and covered herself. [66] And the servant told Isaak all that he had done. And Isaak went to his mother's house and took Rebekka, and she became his wife, and he loved her. And Isaak was comforted for the loss of his mother Sarah.

* CHAPTER XXV *

NOW Abraham had taken another wife, whose name was Chettura [2] and she bore to him Zembran and Jesan and Madal and Madiam and Jesbok and Soie. [3] And Jesan begot Saba and Dedan. And the children of Dedan were Assurieim and Latusieim and Laomeim. [4] And the children of Madiam were Gephar and Apheir and Enoch and Abeida and Eldaga. All these were children of Chettura. [5] But Abraham gave to his son Isaak all his possessions, [6] and to the children of his concubines Abraham gave gifts and sent them, while he was yet living, towards the east, into the eastern country from his son Isaak. [7] Now these were the years of the days of Abraham's life which he lived, one hundred and seventy-five years. [8] And Abraham declining died in a good old age, an old man and full of days and he was added to his people. [9] And his sons Isaak and Ismael buried him in the double cave in the field of Ephron the son of Saar the Chettite, which is over against Mambre—[10] in the field and the cave which Abraham bought of the children of Chet, there they buried Abraham with Sarah his wife. [11] And after the death of Abraham God blessed his son Isaak; and Isaak dwelt at the well of Vision.

[12] Now these are the generations of Abraham's son Ismael whom Agar the Egyptian, Sarah's maid, bore to Abraham; [13] and these are the names of the children of Ismael according to the names of his families. The first-born of Ismael was Nabaioth, then Kedar and Nabdael and Massam [14] and Masma and Duma and Masse [15] and Choddan and Thaiman and Jetur and Naphes and Kedma. [16] These are the children of Ismael and these are their names in their tents and in their habitations; twelve chiefs of their respective nations. [17] And these were the years of the life of Ismael, one hundred and thirty-seven years, and he declining died and was added to his race. [18] Now he inhabited the country from Evilat to Sour which is in front of Egypt, all the way to the Assyrians. In front of all his brethren was his habitation.

[19] And these are the generations of Isaak the son of Abraham: [20] Abraham begot Isaak. And Isaak was forty years old when he took to wife Rebekka the daughter of Bathuel the Syrian of Syro-Mesopotamia, the sister of Laban the Syrian. [21] And Isaak intreated the Lord for Rebekka his wife because she was barren, and the Lord hearkened to him; [22] And Rebekka his

wife conceived and the children struggled within her and she said; If it is to be so with me, what doth this portend? So she went to inquire of the Lord. [23] And the Lord said to her, Two nations are in thy womb and two peoples shall be separated from thy belly, and the one people will excel the other and the elder shall serve the younger.

[24] So when her days to be delivered were fulfilled there were twins in her womb. [25] And the first-born came forth red all over hairy like a hide and she called his name Esau; [26] and after that came forth his brother and his hand had hold of Esau's heel, and she called his name Jacob. Now Isaak was sixty years old when Rebekka bore them. [27] And when they grew up to be young men, Esau was a man skilled in hunting and fond of the field; but Jacob was a man of plain manners and lived at home. [28] And Isaak loved Esau, because his game was his food; But Rebekka loved Jacob.

[29] Now when Jacob was boiling pottage Esau came from the field faint. [30] And Esau said to Jacob, Let me taste some of that red pottage, for I am faint. For this cause his name was called Edom. [31] And Jacob said to Esau, give me this day in exchange thy rights of primogeniture. [32] And Esau said, Lo! I am going to die, what then are these rights of primogeniture to me? [33] And Jacob said to him, Swear now to me. So he swore to him. Thus were Esau's rights of primogeniture transferred to Jacob. [34] Then Jacob gave Esau bread and lentil pottage. And when he had eaten and drunk he arose and went away. Thus did Esau undervalue the rights of primogeniture.

* CHAPTER XXVI *

NOW there had been a famine in the land besides the former famine which happened in the time of Abraham. And Isaak went to Abimelech the king of the Philistines, to Gerar. [2] For the Lord had appeared to him and said, Go not down into Egypt, but dwell in the land which I will tell thee. [3] Sojourn in this land and I will be with thee and bless thee: for to thee and to thy seed I will give all this land. And I will establish My oath which I swore to thy father Abraham [4] and multiply thy seed like the stars of heaven. And to thy seed I will give all this land; and by thy seed all the nations of the earth shall be blessed; [5] because Abraham

thy father hearkened to My voice and kept My ordinances and My commandments and My rules of rectitude and My rites.

[6] And while Isaak dwelt at Gerar [7] the men of the place made inquiry respecting his wife Rebekka; and he said, She is my sister, for he was afraid to say, She is my wife, lest peradventure the men of the place should kill him for Rebekka's sake, for she was of a very beautiful countenance. [8] However he continued there a long time; for Abimelech king of the Gerarites happening to look through a window saw Isaak dallying with Rebekka his wife. [9] Whereupon Abimelech called Isaak and said to him certainly she is thy wife. Why then didst thou say, She is my sister? And Isaak said to him, Because I thought I might perhaps die for her. [10] And Abimelech said to him, Why hast thou dealt thus with us? In a little while some person of my family might have lain with thy wife, and thou wouldst have brought guilt upon us through ignorance.

[11] Then Abimelech gave a strict charge to all his people saying, Whoever toucheth this man or his wife shall be liable to death. [12] And Isaak sowed in that land and got that year an hundredfold of barley. And the Lord blessed him [13] and the man was exalted and prospered more and more till he became exceeding great. [14] And he had flocks and herds of cattle and many fields under cultivation. And the Philistines envied him; [15] and all the wells which his father's servants had digged in the time of his father, the Philistines stopped up and filled them with earth.

[16] And Abimelech said to Isaak, Depart from us, for thou art become far mightier than we. [17] Upon this Isaak departed thence and took up his abode in the valley of Gerar and dwelt there. [18] And Isaak digged again the wells of water, which the servants of his father Abraham had digged and which the Philistines had stopped up, after the death of his father Abraham. And he called them by the same names, by which his father had named them. [19] Isaak's servants also digged in the valley of Gerar, and found there a well of spring water. [20] But the shepherds of the Gerarites contended with Isaak's shepherds, saying the water was theirs. So he called the name of that well *Injustice*: because they did him injustice. [21] Then he removed thence and digged another well; and about this also they contended; so he called its name *Enmity*. [22] And he removed thence and digged another well; and about this they did not contend; So he called the name

of it, *Room-enough*; saying, For now the Lord hath made room for us, though he hath increased us in the land.

[23] And he went up thence to *Well of the Oath*; [24] and the Lord appeared to him that night and said, I am the God of thy father Abraham; Fear not; for I am with thee; and I will bless thee and multiply thy seed for the sake of thy father Abraham.

[25] So he built there an altar and invoked the name of the Lord and fixed his tent there. And while the servants of Isaak were digging a well there in the valley of Gerar, [26] Abimelech came to him from Gerar, accompanied with Ochozath his chamberlain and Phichol the general of his army.

[27] And Isaak said to them, Why are you come to me, seeing you have hated me and sent me away from you? [28] And they said, We saw plainly that the Lord is with thee; therefore we said, Let there be an oath between us and thee; and we will make a covenant with thee [29] that thou wilt not do us an injury, as we have not hated thee but used thee well and sent thee away in peace, and thou art now blessed of the Lord. [30] Then he made an entertainment for them and they ate and drank. [31] And early next morning they arose and swore one to the other. And Isaak dismissed them and they departed from him in peace. [32] And it happened that on that very day the servants of Isaak came and told him of the well which they had been digging and said, We have found water. So he called it, *Oath*. For this cause they call the name of the city, *Well of Oath*, even at this day.

[34] Now when Esau was forty years old he took to wife Judith the daughter of Beoch the Chettite, and Basemath the daughter of Elon the Chettite, and they were at strife with Isaak and Rebekka.

* CHAPTER XXVII *

AND after Isaak grew old, when his eyes were so dimmed that he could not see he called Esau his eldest son and said to him. My Son. And he said here I am. [2] And he said, Behold I am grown old and do not know the day of my dissolution; [3] now therefore take thy arms—the quiver and the bow; and go out into the field and hunt game for me [4] and make me savory meat such as I love and bring it to me, that I may eat; that my soul may bless thee before I die.

[5] Now Rebekka heard Isaak speaking to his son Esau. So when Esau was gone to the field to hunt game for his father, [6] Rebekka said to Jacob her younger son. Lo! I heard thy father speaking to thy brother Esau saying, [7] Bring me game and make me savory meat that I may eat and bless thee in the presence of the Lord before I die. [8] Now therefore, my son, hearken to me as I command thee, [9] and go to the flock and fetch me thence two kids tender and good, and I will make them savory meat for thy father such as he loveth [10] and thou shalt carry it to thy father that he may eat; that thy father may bless thee before he die.

[11] And Jacob said to his mother Rebekka, My brother Esau is a hairy man and I am a smooth man. [12] Perhaps my father may feel me, and I shall be before him as a deceiver, so I shall bring upon myself a curse and not a blessing. [13] And his mother said to him, Upon me, my son, be thy curse. Only hearken to my voice; and go and bring me them. [14] So he went and took and brought them to his mother; and his mother made savory meat such as his father loved. [15] And Rebekka took the robe of Esau her eldest son, the robe of dignity which was with her in the house and put it on her younger son Jacob. [16] And she put the skins of the kids on his arms and the naked parts of his neck; [17] and gave the savory meat and cakes which she had baked, into the hands of her son Jacob; [18] and he took them to his father and said, Father! And he said, Here I am. Who art thou, my son?

[19] And Jacob said to his father. I am Esau, thy first-born. I have done as thou badest me. Arise, sit up, and eat of my game that thy soul may bless me. [20] And Isaak said to his son, What is this, my son, which thou hast found so quickly? And he said, It is what the Lord thy God presented to my view. [21] And Isaak said to Jacob, Come near my son and let me feel thee, whether thou be my son Esau or not. [22] And Jacob went near to his father Isaak. And when he had felt him he said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau. [23] So he did not discover him, because his hands were hairy like the hands of his brother Esau, when he blessed him. [24] Then he said. Art thou my son Esau? And he said, I am. [25] And he said, Bring it near to me and I will eat of thy game, my son, that my soul may bless thee. So he brought it near to him and he ate. And he brought wine and he drank. [26] And Isaak his father said to him, Come near me my son and kiss me. [27] And when he came near and kissed him; he smelled the smell of his raiment

and blessed him and said, Behold the fragrance of my son is like the fragrance of a full field which the Lord hath blessed. [28] Therefore God give thee from the dew of heaven and from the fatness of the land plenty of corn and wine. [29] May nations serve thee; and princes bow down to thee. Be thou lord of thy brother. And let the children of thy father pay thee homage. Cursed be he who curseth thee; and let him who blesseth thee be blessed.

[30] Now after Isaak had finished blessing his son Jacob, when Jacob had but just withdrawn from the presence of his father Isaak, Esau his brother came from the chase. [31] He also had made savory meat and he brought it to his father and said to him, Arise my father and eat thy son's venison, that thy soul may bless me. [32] And Isaak his father said to him, Who art thou? And he said I am thy son, thy first-born Esau. [33] Then was Isaak absorbed in great amazement and said, Who then is he who hath hunted game and brought it to me, and I have eaten of all before thou camest and have blessed him, and he will be blessed.

[34] And when Esau heard the words of his father Isaak he cried with a loud and very bitter cry and said, Bless, I beseech thee, me also, O father. [35] And he said to him, Thy brother hath come deceitfully and taken thy blessing. [36] And Esau said, His name is rightly called Jacob; for lo! he hath now supplanted me a second time. He took from me my rights of primogeniture; and now he hath taken my blessing. Then Esau said to his father, Hast thou not, O father, reserved a blessing for me? [37] And Isaak in reply said to Esau, Seeing I have made him thy lord and made all his brethren his servants and have also supported him with corn and wine, what can I do for thee, my son? [38] And Esau said to his father, Hast thou but one blessing, father? Bless, I beseech thee, me also, O father. And Isaak being deeply affected, Esau raised his voice and wept. [39] And Isaak his father answered and said to him, Behold thy dwelling shall border on the fatness of the earth and on the dew of heaven from above. [40] By thy sword thou shalt live and thou shalt serve thy brother. But the time will come when thou mayst shake off and loose his yoke from thy neck.

[41] So Esau harboured a rooted hatred against Jacob on account of the blessing with which his father had blessed him. And in this agitation of his mind Esau said, O! that the days of mourning for my father were come that I may kill my brother Jacob. [42] And when the words of Esau her eldest son were told

to Rebekka she sent for her younger son Jacob and said to him, Behold thy brother Esau threateneth to kill thee. [43] Now therefore, my son, hearken to my voice and arise and flee to Mesopotamia to my brother Laban at Charran, [44] and dwell with him for some time till the fury and the anger of thy brother turn away from thee, [45] and until he forget what thou hast done to him, then I will send for thee from that place. Perhaps I may be bereaved of you both in one day. [46] Then Rebekka said to Isaak, I am weary of my life on account of the daughters of the children of Chet. If Jacob should take a wife of the daughters of this land what would life be to me?

* CHAPTER XXVIII *

UPON this Isaak called Jacob to him and blessed him and charged him saying, Thou shalt not take a wife of the daughters of the Chananites. [2] Arise and go to Mesopotamia and to the house of Bathuel thy mother's father, and take thence a wife for thyself of the daughters of Laban thy mother's brother. [3] And may my God bless thee and make thee fruitful and multiply thee, that thou mayst become a multitude of nations. [4] And may he give thee the blessing of my father Abraham, to thee and thy seed after thee, to inherit this land of thy sojourning, which God gave to Abraham. [5] So Isaak sent away Jacob and he went to Mesopotamia to Laban the son of Bathuel the Syrian the brother of Rebekka who was the mother of Jacob and Esau.

[6] When Esau saw that Isaak had blessed Jacob and sent him to Syro Mesopotamia to take there a wife for himself, and that when he blessed him he charged him saying, Thou shalt not take a wife of the daughters of the Chananites; [7] and that Jacob hearkened to his father and mother and was gone to Syrian Mesopotamia, [8] Esau seeing that the daughters of the Chananites were displeasing in the sight of his father Isaak, [9] went to Ismael and in addition to his other wives took to wife Maeleth the daughter of Ismael, Abraham's son, the sister of Nabaioth.

[10] Now when Jacob set out from *Well of the Oath*, and was proceeding on his journey to Charran [11] he came to a place and went to rest there, for the sun was setting. Having taken one of the stones of the place and put it at this head he composed himself to rest in that place [12] and dreamed; and lo! a ladder set on the earth, the top of which reached up to heaven and the angels of

God were ascending and descending on it. [13] And the Lord leaned over it and said, I am the God of Abraham thy father and the God of Isaak. Fear not. To thee and to thy seed I will give the land in which thou art sleeping. [14] And thy seed shall be as the dust of the earth and shall spread abroad to the west and the south, and the north and the east. And by thee all the tribes of the earth shall be blessed, namely by the seed of thee. [15] And lo! I am with thee watching over thee in all the way thou goest and I will bring thee back to this land: for I will not leave thee until I have done all that I have spoken to thee.

[16] And when Jacob awoke from his sleep he said, Surely the Lord is in this place and I knew it not. [17] And he was terrified and said, How awful is this place; This is no other than the house of God. And this is the gate of heaven. [18] So when Jacob arose in the morning he took the stone which he had there put at his head and set it up as a pillar and poured oil on the top of it; [19] and called the name of that place *House of God*. But the first name of this city was Oulamuz.

[20] And Jacob made a vow saying, If the Lord God will be with me and watch over me in the way in which I am going and give me bread to eat and raiment to clothe me [21] and bring me back safely to my father's house, The Lord shall be my God. [22] And this stone which I have set up as a pillar shall be for a house of God. And of all that thou mayst give me I will set apart a tenth for thee.

* CHAPTER XXIX *

THEN Jacob proceeded on, and went to the land of the east to Laban the son of Bathuel, the Syrian, the brother of Rebekka who was Jacob and Esau's mother. [2] And looking, he saw a well in the plain and there were three flocks of sheep lying by it; [3] for out of that well they watered the flocks. Now there was a great stone on the mouth of the well, and when all the flocks were collected there, the shepherds rolled away the stone from the mouth of the well, and watered the sheep; and then put the stone again in its place on the mouth of the well.

[4] And Jacob said to them, Brethren, whence are you? And they said, We are of Charran. [5] And he said to them, Do you know Laban the son of Nachor? And they said, We know him. [6] And he said to them, Is he well? And they said, He is well.

And lo yonder is Rachel his daughter! She was coming with the sheep. [7] Then Jacob said to them, There is yet much day. It is not yet time for the cattle to be folded. Water the flocks and lead them off to feed. [8] But they said, We cannot, till all the shepherds are come together. Then they will roll the stone from the mouth of the well; and we will water the flocks.

[9] While he was yet speaking with them, lo! Rachel the daughter of Laban came with her father's sheep; for she tended her father's flock. [10] And when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob went and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother. [11] And Jacob kissed Rachel, and raising his voice he wept [12] and told Rachel that he was her father's brother; and that he was the son of Rebekka. Whereupon she ran and told her father the news. [13] And when Laban heard the name of Jacob his sister's son, he ran to meet him, and having embraced him he kissed him, and brought him to his house. And Jacob related to him all these circumstances. [14] And Laban said to him, Thou art of my bones and of my flesh. And when Jacob had been with him a month, [15] Laban said to Jacob, Because thou art indeed my brother, thou shalt not serve me for nothing. Tell me what must be thy wages. [16] Now Laban had two daughters. The name of the eldest was Leia; and the name of the youngest, Rachel. [17] Leia's eyes were weak, but Rachel was of a beautiful countenance, and a very comely person. [18] And Jacob loved Rachel, therefore he said, I will serve thee seven years for Rachel thy youngest daughter.

[19] And Laban said to him, It is better for me to give her to thee than to give her to another man. Abide with me. [20] So Jacob served seven years for Rachel, and they appeared to him as a few days, because he loved her. [21] Then Jacob said to Laban, Give me my wife, for the days are completed, that I may go in unto her. [22] Whereupon Laban collected all the men of the place, and made a wedding feast. [23] And in the evening he took his daughter Leia and brought her to Jacob; and Jacob went in unto her. [24] And Laban gave his maid Zelpha to his daughter Leia, to be her handmaid.

[25] And in the morning, when Jacob saw it was Leia, he said to Laban, What is this thou hast done to me? Did I not serve thee for Rachel? Why then hast thou deceived me? [26] And Laban answered, It is not customary with us in this place to give the

younger before the elder. [27] Finish therefore this one's week, and I will give thee the other for the service which thou mayst perform for me yet other seven years. [28] And Jacob did so. And when he had finished this one's week, Laban gave him to wife his daughter Rachel; [29] and Laban gave to his daughter Rachel, his maid Balla to be her handmaid. [30] And Jacob went in unto Rachel, and loved Rachel more than Leia, and served him other seven years.

[31] Now when the Lord God saw that Leia was slighted, he opened her womb, but Rachel was barren. [32] And Leia conceived and bore Jacob a son and called his name Reuben; saying, Because the Lord hath seen my affliction; therefore he hath given me a son. Now therefore my husband will love me. [33] And she conceived again, and bore to Jacob another son, and said, Because the Lord hath heard that I am slighted, he hath given me this son also; so she called his name Symeon. [34] And she conceived again and bore a son, and said, Now will my husband abide with me for I have born him three sons; therefore she called his name Levi. [35] And she conceived again and bore a son and said, Now for this also I will praise the Lord, therefore she called his name Juda. Then she ceased from bearing.

✦ CHAPTER XXX ✦

NOW when Rachel saw that she bore no children to Jacob, she envied her sister and said to Jacob, Give me children, else I shall die. [2] And Jacob was angry with Rachel and said to her, Am I in God's stead, who hath deprived thee of the fruit of the womb? [3] Then Rachel said to Jacob, There is my maid Balla; go in unto her, and she shall bring forth on my knees, so I also shall be supplied with children by her means. [4] So she gave him her maid Balla for a wife; and Jacob went in unto her, [5] And Balla Rachel's maid conceived and bore Jacob a son. [6] And Rachel said, God hath judged for me and hath heard my voice and given me a son: for this cause she called his name Dan. [7] And Balla, Rachel's maid conceived again and bore to Jacob another son. [8] Whereupon Rachel said, God helped me when I wrestled with my sister, and I have prevailed. So she called his name Nephthaleim.

[9] Now when Leia saw that she had ceased from bearing, she also took her maid Zelpha and gave her to Jacob for a wife, and

he went in unto her. [10] And Zelpha, Leia's maid conceived and bore Jacob a son. [11] Whereupon Leia said, Good luck. So she called his name Gad. [12] And Zelpha, Leia's maid conceived again and bore Jacob another son. [13] Upon which Leia said, Happy am I; for the women will call me happy. So she called his name Aser.

[14] And at the time of the wheat harvest Reuben went out and found in the field mandragore apples and brought them to his mother Leia. And Rachel said to her sister Leia, Give me some of thy son's mandragores. [15] And Leia said, Is it not enough for thee that thou hast taken my husband? Wouldst thou take also my son's mandragores? And Rachel said, Shall I not have them on this condition? Let him be with thee to night for thy son's mandragores. [16] So when Jacob was coming from the field in the evening, Leia went out to meet him and said, Thou must come in to me today; for I have hired thee for my son's mandragores. And he lay with her that night, [17] and God hearkened to Leia and she having conceived bore to Jacob a fifth son. [18] And Leia said, God hath given me my reward for having given my maid to my husband. So she called his name *Issachar*, that is, *Reward*. [19] And Leia conceived again and bore a sixth son to Jacob. [20] Whereupon Leia said, God hath now endowed me with a good dowry. My husband will make choice of me, for I have born him six sons. So she called his name Zabulon. [21] And after this she bore a daughter and called her name Deina.

[22] Now God had remembered Rachel and God hearkened to her and opened her womb. [23] And she having conceived bore Jacob a son. Whereupon she said, God hath taken away my reproach. [24] So she called his name Joseph, saying, May God add to me another son.

[25] And when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my own country. [26] Give me up my wives and my children for whom I have served thee, that I may go away: for thou knowest the service which I have done thee. [27] Upon which Laban said to him, If I have found favour in thy sight, I would avert this evil: for God hath blessed me by thy coming. [28] State to me thy wages and I will give it. [29] And Jacob said, Thou knowest what service I have done thee, and how many cattle belonging to thee are now with me. [30] Thy stock was small before I came; but it is increased to a multitude, and the Lord hath blessed thee by my attendance. Now then, when shall I provide a house for myself?

[31] And Laban said, What shall I give thee? To which Jacob replied, Thou shalt not give me any thing. If thou wilt do this for me, I will again feed thy flock and keep watch. [32] Let all thy flocks this day pass in review and separate thou from them every grey sheep among the lambs, and every one speckled and spotted among the goats. [33] Such shall be my hire and my righteousness shall answer for me in time to come; for my wages are apparent to thee. Whatever is not speckled and spotted among the goats, and grey among the sheep, if found with me, let it be deemed stolen. [34] And Laban said to him, Let it be according to thy proposal. [35] And that very day he separated the goats which were speckled and spotted, both male and female, and every one among the lambs which was greyish and every one in which there was a mixture of white, and delivered them into the hands of his sons, [36] and set three days journey between them and Jacob. And Jacob fed the rest of Laban's flocks. [37] And Jacob took him rods of the storax and almond and plane-tree and peeled off the white bark, and twisting it round the green, the white which he peeled off appeared speckled. [38] And he placed the rods which he had peeled in the watering troughs, in order that, when the flocks came to drink, they might engender at the rods, while they were drinking with the rods in view. [39] So the flocks conceived at the rods and brought forth cattle streaked and spotted and ash-coloured. [40] And when Jacob had separated the lambs and placed before the ewes a spotted ram and all that had spots among the lambs, then he kept the flocks which were for himself apart by themselves and did not mix them with the flocks of Laban. [41] And at the season when the sheep were engendering and conceiving, Jacob put the rods in the troughs before some, that they might engender before the rods; but before others that had lambed he did not place them. [42] Thus the indifferent became Laban's but the choicest were Jacob's. [43] And the man became very rich and had much cattle and herds and men servants and maid servants and camels and asses.

* CHAPTER XXXI *

AND Jacob heard the words of Laban's sons saying, Jacob hath taken all that belonged to our father, and with our father's substance he hath acquired all this glory. [2] And Jacob beheld the countenance of Laban, and lo! it was not towards him as heretofore.

[3] Then the Lord said to Jacob, Return to thy father's land and to thy kindred and I will be with thee. [4] Thereupon Jacob sent for Leia and Rachel to the field where the flocks were [5] and said to them, I see that the countenance of your father is not towards me as heretofore. Though the God of my father was with me; [6] and you also know that with all my ability I have served your father; [7] yet your father hath dealt deceitfully with me, and at the ten lambings hath changed my wages. But God suffered him not to hurt me. [8] When he said the speckled shall be thy wages, then all the cattle brought forth speckled. And when he said, The white shall be thy wages. Then all the cattle brought forth white. [9] So the Lord hath taken all the cattle of your father and given them to me. [10] Indeed when the flocks engendered I beheld with my eyes in a dream, and lo! the he-goats and the rams, which leaped upon the sheep and the goats were ring-streaked, spotted and ash-coloured. [11] Moreover the angel of God said to me in a dream, Jacob! And I said, What is the matter. [12] And he said, Lift up thy eyes and behold the he-goats and the rams which are leaping on the sheep and the goats! They are ring-streaked, speckled and ash-coloured; for I have seen what Laban is doing to thee. [13] I am the God who appeared to thee at the *Place of God*, where thou didst anoint for me a pillar and where thou didst make a vow. Now therefore arise and depart from this land and go to the land of thy nativity, and I will be with thee. [14] In reply to which Rachel and Leia said to him, Have we any more a portion or an inheritance in our father's house? [15] Are we not accounted by him as strangers? For he hath sold us and spent the money he got for us. [16] Now since all the riches and glory which God hath taken from our father shall be ours and our children's, do then what God hath commanded thee. [17] So Jacob arose and put his wives and his children on camels, [18] and carried off all his substance, and all the goods which he had gotten in Mesopotamia, and all that belonged to him, to go to his father Iaaak in the land of Chanaan.

[19] Now Laban being gone to shear his sheep, Rachel stole her father's idols. [20] And Jacob concealed his design from Laban the Syrian by not telling him that he was going away. [21] And he departed with all that belonged to him and crossed the river and bent his course to mount Galaad.

[22] But on the third day news was brought to Laban the Syrian, that Jacob was fled. [23] Whereupon taking with him his brethren he pursued him seven days journey and overtook him at

mount Galaad. [24] But God came to Laban the Syrian in a dream by night and said to him, Take care that thou speak not evil to Jacob. [25] Now when Laban overtook Jacob, Jacob had pitched his tent on the mount. So Laban halted his brethren at mount Galaad.

[26] And Laban said to Jacob, What hast thou done? [27] Why didst thou flee away secretly, and steal off without my knowledge, and carry away my daughters as if captivated by the sword? Hadst thou told me I might have sent thee away with joy and music, with timbrels and the kithara. [28] But I have not been thought worthy to kiss my children and my daughters. Now therefore thou hast acted foolishly; [29] and it is now in my power to punish thee. But the God of thy father spoke to me last night saying, Take care that thou speak not evil to Jacob. [30] Now grant that thou hast gone because thou hadst a longing desire to return to thy father's house, yet why hast thou stolen my Gods?

[31] In reply to this Jacob said to Laban, I was afraid; for I thought that thou perhaps wouldst take from me thy daughters and all that are mine: but said Jacob, [32] with whomsoever thou findest thy Gods, let him not live. In the presence of our brethren, examine what there is of thine with me and take it. He knew of nothing with him.

Now Jacob did not know that his wife Rachel had stolen them. [33] So when Laban had gone in and searched Leia's tent and found them not; and from Leia's tent had gone and searched the tent of Jacob and in the tent of the two handmaids but did not find them. Then he went in also to Rachel's tent. [34] Now Rachel had taken the idols and put them in the camel's furniture and sat upon them, [35] and she said to her father, Be not offended my lord, I cannot rise before thee, for the custom of women is upon me. So when Laban had searched the whole tent but did not find the idols, [36] Jacob was inflamed with resentment and remonstrated against Laban.

And Jacob addressing Laban said, What is my crime, and what my offence that thou hast pursued me? And that thou hast searched all the goods of my house? [37] What hast thou found of all the goods of thy house? Set it here before thy brethren and my brethren and let them judge between us both. [38] These twenty years that I have been with thee, thy sheep and thy goats have not cast their young; nor have I devoured the rams of thy flock. [39] What was torn by wild beasts I brought not to thee. I made up at my own expence the loss of what was stolen by day

or by night. [40] I have borne the sultry heat of the day and the frost of the night, and sleep departed from my eyes. [41] I have been in thy family these twenty years. I served thee fourteen years for thy two daughters; and six years for thy flocks; though thou didst change my wages at the ten lambings. [42] Had not the God of my father Abraham and the fear of Isaak been with me, thou wouldst now have sent me away empty. God hath seen my affliction and the labour of my hands, therefore he rebuked thee last night.

[43] In reply to this Laban said to Jacob, These daughters are my daughters, and the children are my children, and the cattle are my cattle. Even all that thou seest are mine and my daughters. What now can I do to them and their children whom they have born? [44] Now therefore come and let us make a covenant, both I and thou. And let it be for a memorial between me and thee. And he said to him, Behold there is none with us; God a witness between me and thee hath seen. [45] Then Jacob took a stone and set it up for a pillar. [46] And Jacob said to his brethren, Collect stones. And when they had collected stones and made a heap, they eat thereon.

Then Laban said to him, This heap is this day a witness between me and thee; [47] so Laban called it, *The heap of witness*; but Jacob called it *Heap witness*. [48] And Laban said to Jacob, Behold this heap and this pillar which I have set between me and thee! This heap witnesseth and this pillar witnesseth [49] (for this cause its name was called *Heap witnesseth and the sight*, Which, said he, God would see between me and thee, because we shall be separated one from the other) [50] if thou afflict my daughters, if thou take other wives besides my daughters, look! though there be none with us to see, God is a witness between me and thee.

[51] Moreover Laban said to Jacob, Behold; [52] this heap is a witness and this pillar also, that if I pass not to thee neither shalt thou pass to me beyond this heap and this pillar for harm. [53] The God of Abraham and the God of Nachor judge between us. And Jacob swore by the Fear of his father Isaak. [54] Then he offered a sacrifice upon the mount and invited his brethren and they ate and drank and slept on the mount. [55] And in the morning Laban arose and kissed his daughters and blessed them.

* CHAPTER XXXII *

AND Laban departed and went to his place and Jacob proceeded on his journey. And raising his eyes he saw a camp of God pitched and messengers of God were coming to meet him. [2] And when Jacob saw them he said, That is a camp of God, So he called the name of that place *Camps*.

[3] Now Jacob had sent messengers before him to his brother Esau, to the land of Seir, to the country of Edom, [4] and had given them a charge, saying, Thus shall you say to my lord Esau, Thus saith thy servant Jacob, I have sojourned with Laban and staid till now. [5] And I have got oxen and asses and sheep and men servants and maid servants. And I have sent to give notice to my lord Esau, that thy servant may find favour in thy sight. [6] So the messengers returned to Jacob and said, We have been to thy brother Esau; and lo! he is coming to meet thee; and four hundred men with him. [7] Thereupon Jacob was greatly terrified and distressed. And he divided the people who were with him and the cattle and the camels and the flocks into two camps.

[8] And Jacob said, If Esau come to the first camp and smite it, there will be another camp to escape. [9] Then Jacob said, O God of my father Abraham, and the God of my father Isaak, Thou, O Lord, who saidst to me, Return to the land of thy nativity, and I will deal well with thee; [10] let me be satisfied with all the kindness and with all the truth which thou hast shewn to thy servant. For with this staff of mine I crossed the Jordan, but now I am become two camps. [11] Deliver me from the hand of my brother—from the hand of Esau; for I am afraid of him. Peradventure he may come and smite me and the mother with the children. [12] But thou hast said, I will deal well with thee and make thy seed like the sand of the sea, which, for multitude cannot be numbered.

[13] So he halted there that night and took presents of what he had brought and sent to his brother Esau [14] two hundred she-goats and twenty he-goats; two hundred ewes and twenty rams; [15] thirty milch camels with their thirty colts; forty cows and ten bulls; twenty asses and ten foals. [16] These he delivered to his servants, each drove by itself, and he said to his servants, Go on before me and make a small distance between drove and drove.

[17] And he gave orders to the first saying, If my brother Esau meet thee and ask thee saying, To whom dost thou belong, and

whither art thou going? And whose are these before thee? [18] thou shalt say, They belong to thy servant Jacob—presents which he hath sent to my lord Esau. And lo! he is behind us. [19] This charge he gave to the first, and to the second, and to the third, and to all who went before him after their droves, saying, In this manner speak to Esau when you meet him. [20] Moreover ye shall say, Behold thy servant Jacob is coming behind us. For he said, I will appease him with these previous gifts, and afterwards I will look him in the face, perhaps he will receive me favourably.

[21] So the presents went on before him; but he lay that night in the camp. [22] And he arose in the night and took his two wives with the two handmaids and his eleven sons and crossed the ford of Jabok. [23] And when he had taken and conducted them over the brook he caused all belonging to him to cross over; [24] and Jacob was left alone. And a man wrestled with him till the morning. [25] And when he saw that he could not prevail against him he touched the hollow of his thigh; and the hollow of Jacob's thigh became numb, in wrestling with him.

[26] And he said to him, Let me go: for the dawn approached. But Jacob said I will not let thee go unless thou bless me. [27] And he said to him what is thy name? to which he replied, Jacob. [28] Thereupon he said to him, Thy name shall no more be Jacob only, but Israel also shall be thy name. Since thou hast been enabled to prevail with God, therefore with men thou shalt be mighty. [29] Then Jacob asked him saying, Tell me thy name. And he said, Why dost thou ask my name? Then he blessed him there. [30] And Jacob called the name of that place, *Face of God*: for I have seen God face to face and my life is preserved. [31] Now the sun was risen when he departed from *Face of God*: and he limped with his thigh. [32] For this cause even to this day the children of Israel do not eat the sinew which is in the hollow of the thigh which was numbed; for he had touched the hollow of Jacob's thigh on the sinew and it was numbed.

✱ CHAPTER XXXIII ✱

NOW when Jacob looked up and saw with his eyes, that lo! Esau his brother was coming and with him four hundred men; thereupon Jacob divided his children to Leia, and Rachel, and the two maids. [2] And he put the two maids and their children foremost, and Leia and her children next, and Rachel and Joseph

hindmost. [3] And he himself went before them; and he made a low obeisance to the ground seven times until he came near to his brother.

[4] And Esau ran to meet him and embraced him and fell upon his neck and kissed him and they both wept. [5] And when Esau looked up and saw the women and the children he said, What! Are these thine! To which Jacob replied, These are the children with which God hath favoured thy servant. [6] Then the maids and their children came near and made obeisance; [7] next Leia and her children came near and made obeisance; and after that Rachel came near with Joseph; [8] and when they had made obeisance he said, What is the meaning of all those droves which I met? And Jacob said, That thy servant may find favour in the sight of thee my lord. [9] Whereupon Esau said, I have enough, my brother; keep thou thine own. [10] But Jacob replied, If I have found favour in thy sight, receive these presents at my hands, because I have seen thy face as one would see the face of God; and thou wilt oblige me. [11] Receive these my blessings which I have brought thee; because God hath dealt bountifully with me, and is all things to me. So he pressed him and he took them. [12] Then he said, Let us depart and march on straightway. [13] But Jacob said to him, My lord perceiveth that the children are tender, and the sheep and cows with me have just had young. If therefore I over drive them one day, all the cattle will die. [14] Let my lord go on before his servant, and I will recruit them on the way by a leisurely march as fast as the young can walk, until I come to my lord at Seir. [15] Then Esau said, Let me leave with thee some of the people who are with me. To which Jacob replied, What need is there? It is sufficient that I have found favour in the sight of thee, my lord. [16] So Esau set out that day on his return to Seir [17] and Jacob marched on to *Booths*, and there built houses for himself and booths for his cattle, for which cause he called the name of that place *Booths*.

[18] And when Jacob came from Syrian Mesopotamia he went to Salem a city of the Sekimites which is in the land of Chanaan, and encamped before the city, [19] and purchased of Emmor, the father of Sychem, the part of the field where he had pitched his tent for a hundred lambs [20] and he erected there an altar and invoked the God of Israel.

* CHAPTER XXXIV *

AND Deina the daughter of Leia, whom she bore to Jacob, went out to make an acquaintance with the daughters of the neighbours. [2] And Sychem the son of Emmor the Evite, who was the prince of the country, saw her and took her and lay with her and humbled her. [3] And having applied himself to gain the affections of Deina the daughter of Jacob, for he loved the virgin, and having spoken to her according to the wishes of the virgin, [4] Sychem said to his father Emmor, Get me this young woman for a wife. [5] Now Jacob had heard that the son of Emmor had defiled his daughter Deina; but as his sons were with the cattle in the field Jacob held his peace till they came.

[6] So Emmor the father of Sychem went out to Jacob to speak to him; [7] and Jacob's sons came from the plain. And when the men heard, they were stung to the quick; and it was exceedingly painful to them, that he had brought dishonour on Israel by lying with Jacob's daughter, and it should not pass so. [8] And Emmor spoke to them saying, My son Sychem hath a passionate fondness for your daughter, therefore give her to him for a wife, [9] and unite yourselves to us by the ties of affinity. Give us your daughters and take our daughters for your sons and [10] dwell among us. Behold the land before you is spacious. Dwell and trade therein and purchase possessions in it. [11] Sychem also said to her father and to her brothers, Let me find favour in your sight; and whatever you say we will give. [12] Make the dower ever so great I will give whatever you tell me, so you give me this damsel for a wife.

[13] But the sons of Jacob answered Sychem and Emmor, his father, deceitfully. And because their sister had been defiled, Symeon and Levi the brothers of Deina spoke to them [14] and said, We cannot do this thing to give our sister to a man who is uncircumcised; for that with us is a reproach. [15] On this condition only will we amalgamate with you and dwell with you—if you become like us by every male of you being circumcised, [16] then we will give you our daughters and take your daughters for wives, and dwell among you and be as one race. [17] But if you will not hearken to us to be circumcised, we will take our daughter and depart. [18] And the proposal pleased Emmor and Sychem, the son of Emmor. [19] And the young man made no delay to carry this into execution, for he was passionately fond of Jacob's daughter.

Now he was the most honourable of all his father's family: [20] so Emmor and his son Sychem went to the gate of their city and spoke to the men of their city saying. [21] These are peaceable men; let them dwell with us in the land and use it for the purposes of trade. Behold the land before them is spacious. Let us take their daughters for our wives and give them our daughters. [22] Only on this condition will these men dwell with us so as to be one people—that every male among us be circumcised as they are circumcised. [23] Will not their cattle and four-footed beasts and all their substance become ours? Let us only be like them in this, and they will dwell with us.

[24] Accordingly all who went in at the gate of their city hearkened to Emmor and his son Sychem and were every male of them, circumcised. [25] And on the third day when they were in pain, the two sons of Jacob, Symeon and Levi the brothers of Deina took, each his sword and entered the city without danger and slew every male. [26] They slew both Emmor and Sychem his son with the edge of the sword, and took Deina out of Sychem's house and went away. [27] And the sons of Jacob came upon the slain and rifled the city in which their sister Deina had been defiled; [28] and took their flocks and their herds and their asses, both all that was in the city and all that was in the field, [29] and took captive all their servants and all their children and their wives and plundered what was in the city and what was in the houses. [30] Thereupon Jacob said to Symeon and Levi, You have made me an object of hatred so as to be deemed a mortal enemy to all the inhabitants of the land, both to the Chananites and the Pherezites. Now as I am few in number they will assemble against me and fall upon me, and I and my house shall be utterly destroyed. [31] And they said, But shall they treat our sister like a harlot?

* CHAPTER XXXV *

THEN God said to Jacob, arise and go to the place Bethel and dwell there. And erect there an altar to the God who appeared to thee, when thou wast fleeing from the face of thy brother Esau. [2] Thereupon Jacob said to his family and to all who were with him, Put away the strange gods which are with you and purify yourselves and change your garments; [3] and let us arise and go to Bethel and build there an altar to the God Who hearkened to me in a day of distress—Who was with me and preserved me in

the way in which I went. [4] So they gave Jacob the strange gods, which were in their hands and the ear rings which were in their ears; and Jacob hid them in the pine grove, which was in the country of the Sekimites and destroyed them even to this day.

[5] Then Israel removed from the country of the Sekimites; and a terror of God was on all the cities around them, so that they did not pursue the children of Israel. [6] And when Jacob came to Louza which is in the land of Chanaan, the same is Baithel, he and all the people who were with him, [7] he built there an altar, and called the name of the place Baithel; because God appeared to him there, when he was fleeing from the face of his brother Esau. [8] And Debbora the nurse of Rebekka, died and was buried under the Oak below Baithel. So Jacob called its name *Oak of mourning*. [9] And God appeared to Jacob again at Louza after he came from Syrian Mesopotamia, and God blessed him [10] and God said to him, Thy name shall no more be called Jacob; but Israel shall be thy name. So he called his name Israel. [11] And God said to him, I am thy God. Increase and multiply. Of thee shall be nations and collections of nations; and kings shall spring from thy loins. [12] And this land, which I gave to Abraham and Isaak, I have given to thee. To thee it shall belong: and to thy seed after thee I will give this land. [13] And when God ascended from him—from the place where He had spoken with him, [14] Jacob set up a pillar—a stone pillar in the place where God spoke to him; and he made a libation thereon and poured oil upon it. [15] And Jacob called the name of the place where God spoke with him, Baithel [House of God].

[16] And Jacob removed from Baithel and pitched his tent beyond the tower of Gader. And when he was near Chabratha on the way to Ephratha, Rachel was taken in labour and had a hard delivery. [17] And when she was in the sharp pangs of child birth, the midwife said to her, Courage; for this also is a son for thee. [18] And just as she was departing (for she died) she called his name *Son of my sorrow*; but his father called his name Benjamin [son of strength]. [19] And Rachel died and was buried in the race ground of Ephratha, which is Bethlehem. [20] And Jacob erected a pillar over her grave. The same is the pillar of Rachel's grave even to this day. [21] And while Israel dwelt in that land, Reuben went and lay with Balla the concubine of his father Jacob, and Israel heard of it, and it appeared evil in his sight.

[22] Now the sons of Jacob were twelve. [23] The sons of Leia, Reuben, Jacob's first-born, Symeon, Levi, Juda, Issachar,

Zabulon: [24] and the sons of Rachel, Joseph and Benjamin; [25] and the sons of Balla, Rachel's handmaid, Dan and Nephthaleim: [26] and the sons of Zelpha, Leia's handmaid, Gad and Aser. These were the sons of Jacob, who were born to him in Syrian Mesopotamia. [27] Then Jacob went to his father Isaak, to Mambre, a city of the plain, the same is Chebron in the land of Chanaan, where Abraham and Isaak had sojourned. [28] Now the days which Isaak lived were one hundred and eighty years. [29] And Isaak, fainting away, died and was added to his race being an old man and full of days: and his sons Esau and Jacob buried him.

* CHAPTER XXXVI *

NOW these are the families of Esau, the same is Edom. [2] Esau took to himself wives from the daughters of the Chananites—Ada the daughter of Ailom the Chettite; and Olibema the daughter of Ana, the son of Sebegon the Evite; [3] and Basemath, Ismael's daughter, the sister of Nabaioth. [4] And Ada bore him Eliphas; and Basemath bore Raguel; [5] and Olibema bore Jeous and Jeglom and Kore. These were the sons of Esau who were born to him in the land of Chanaan. [6] And Esau took his wives and his sons and his daughters and all the persons belonging to his family, and all his substance, and all his cattle, and all that he possessed, and all that he had gotten in the land of Chanaan, and went out from the land of Chanaan, from the face of his brother Jacob: [7] for their substance was too great for them to dwell together, and the land where they sojourned could not support them on account of the abundance of their stock. [8] And Esau made his abode on mount Seir. Esau is the same as Edom.

[9] Now these are the families of Esau, the father of the Edomites, on mount Seir. [10] And these are the names of Esau's sons—Eliphas son of Ada, Esau's wife; and Raguel, son of Basemath, Esau's wife.

[11] And the sons of Eliphas were Thaiman, Omar, Sophar, Gothom and Kenez. [12] And Thamna was a concubine of Eliphas, the son of Esau, and she bore to Eliphas, Amalek. These were the children of Ada the wife of Esau.

[13] And these are the sons of Raguel, Nachoth, Zare, Some and Mose. These were the children of Basemath, the wife of Esau.

[14] And these are the children of Olibema the daughter of Ana, the son of Sebegon, the wife of Esau. She bore to Esau, Jeous and Jeglom and Kore.

[15] These were the emirs of son Esau. The sons of Eliphas, Esau's first born. Emir Thaiman, emir Omar, emir Sophar, emir Kenez, [16] emir Kore, emir Gothom, emir Amalek. These were the emirs of Eliphas in the land of Idumea. These were the children of Ada. [17] And these were sons of Raguel, son of Esau, emir Nachoth, emir Zare, emir Some, emir Mose. These were the emirs of Raguel in the land of Edom. These were the children of Basemath, the wife of Esau. [18] And these were the sons of Olibema the wife of Esau, emir Jeous, emir Jeglom, emir Kore. These were the emirs of Olibema, the daughter of Ana, Esau's wife. [19] These were the children of Esau and these their Emirs. They are the Edomites.

[20] Now these were sons of Seir the Chorrite, the inhabitant of the land, Lotan, Sobal, Sebegon, Ana, [21] and Deson, and Asar, and Rison. These were the emirs of the Chorrite—of son Seir in the land of Edom. [22] And these were the sons of Lotan, Chorri and Aiman, and the sister of Lotan, Thamna. [23] And these were the sons of Sobal, Golam and Manachath and Gaibel and Sophar and Omar. [24] And these were the sons of Sebegon, Aie and Ana. This is that Ana who found the Jameins in the wilderness, when he was feeding his father Sebegon's asses. [25] And these were sons of Ana; Deson and Olibema a daughter of Ana: [26] And these were the sons of Deson, Amada and Asban and Ithran and Charran. [27] And these were the sons of Asar, Balaam and Zoukam and Joukam. [28] And these were the sons Rison, Os and Aran.

[29] And these were the emirs of the Chorrites, emir Lotan, emir Sobal, emir Sebegon, emir Ana, [30] emir Deson, emir Asar, emir Rison. These were the emirs of the Chorrites in their clans in the land of Edom.

[31] And these were the kings who reigned in Edom before a king reigned in Israel; [32] Balak son of Beor reigned in Edom and the name of his city was Donnaba; [33] and when Balak died, Jobab son of Zara of Bosorra reigned in his stead; [34] and when Jobab died, Asom of the land of the Thaimanites reigned in his stead; [35] and when Asom died, Adad son of Barad who smote Madiam in the plain of Moab reigned in his stead and the name of his city was Gethaim. [36] And when Adad died, Samada of Masekka reigned in his stead; [37] and when Samada died, Saul

of Rooboth which is by the river reigned in his stead; [38] and when Saul died, Ballenon son of Achobar reigned in his stead; [39] and when Ballenon son of Achobar died, Arad son of Barad reigned in his stead; and the name of his city was Phogor, and his wife's name, Metebeel. She was a daughter of Matraith, son of Maizoob.

[40] These are the names of the emirs of Esau in their tribes according to their place in their countries and their nations; Emir of Thamna, emir of Gola, emir of Jether, [41] emir of Olibemas, emir of Elas; emir of Phinon, [42] emir of Kenez, emir of Thaiman, emir of Mazar, [43] emir of Magediel, emir of Zaphoin. These are the emirs of Edom in their respective abodes in the land of their possession. Esau and father Edom is the same.

* CHAPTER XXXVII *

NOW Jacob dwelt in the land where his father had sojourned in the land of Chanaan; [2] and this is the history of Jacob's posterity. When Joseph was seventeen years of age and feeding his father's sheep with his brothers, as he was young, namely with the sons of Balla and the sons of Zelpha his father's wives, they carried an ill report against Joseph to Israel their father. [3] Now Jacob loved Joseph above all his children because he was the son of his old age; and he had made him a robe of different colours.

[4] So when his brothers saw that their father loved him more than all his sons, they hated him and could not speak peaceably to him. [5] Besides Joseph having dreamed a dream told it to his brothers [6] and said to them, Hear this dream which I have dreamed. [7] I thought we were binding sheaves in the middle of a field; and my sheaf arose and stood upright, and your sheaves being ranged around made obeisance to my sheaf. [8] Upon which his brothers said to him, Shalt thou indeed reign over us or have dominion over us? So they hated him still more for his dreams and for his words.

[9] And he had another dream and told this to his father and his brothers and said, Behold, I have dreamed another dream, as if the sun and the moon and eleven stars made obeisance to me. [10] Upon which his father rebuked him saying, What is this dream which thou hast dreamed? What! Shall I and thy mother and thy brothers come and bow down to thee on the ground?

[11] So his brothers envied him; but his father pondered the matter.

[12] After this his brothers having gone to Sychem to feed their father's flocks, [13] Israel said to Joseph, Are not thy brothers tending the flocks at Sychem? Come, let me send thee to them. And he said, I am ready. [14] Whereupon Israel said to him, Go and see if thy brothers and the flocks be well and bring me word. So he despatched him from the valley of Chebron and he went to Sychem: and a man found him wandering in the plain. [15] And the man asked him saying, What art thou seeking? [16] To which he replied, I am seeking my brothers, tell me where they are feeding. [17] And the man said to him, They have removed from this place; for I heard them say, Let us go to Dothaim. So Joseph went after his brothers and found them at Dothaim. [18] Now when they saw him at a great distance before he came near them, they wickedly thought of killing him [19] and said one to another, Behold the dreamer is coming. [20] Now therefore come let us kill him and throw him into one of these pits, and we will say a savage beast hath devoured him. And let us see what will become of his dreams.

[21] But when Reuben heard he rescued him out of their hands and said, Let us not touch his life. [22] Reuben indeed said to them, Shed not blood. Throw him into one of these pits in the wilderness, but lay not a hand on him, in order that he might rescue him out of their hands and deliver him to his father. [23] So when Joseph came to his brothers they stripped him of the variegated robe which he had on [24] and took him and threw him into the pit. But the pit was empty. It had no water. [25] Then they sat down to eat bread. And raising their eyes they looked; and lo! Ismaelite travellers were coming out of Galaad and their camels were loaded with spiceries, with balm and stacte, which they were carrying to Egypt.

[26] Thereupon Juda said to his brothers, What advantage will it be though we slay our brother and conceal his blood? [27] Come let us sell him to these Ismaelites and let not our hands be upon him, for he is our brother and our flesh. So his brothers hearkened to him. [28] And when the Madienite merchants came, they drew him up. They lifted Joseph up out of the pit and sold him to the Ismaelites for twenty pieces of gold; and they carried Joseph down to Egypt.

[29] Now when Reuben came back to the pit and did not see Joseph in it, he rent his clothes [30] and returned to his brothers

and said, The boy is gone. And as for me where now am I to go? [31] Then they took Joseph's coat, and having killed a kid of the goats [32] they besmeared the coat with the blood and sent away the variegated robe and had it carried to his father and said, This we found. Examine whether it be thy son's robe or not. [33] And he knew it and said, It is my son's robe. An evil beast hath devoured him. A wild beast hath torn Joseph. [34] Then Jacob rent his clothes and put on sackcloth on his loins and mourned for his son many days. [35] And all his sons and daughters assembled and came to comfort him, but he would not be comforted saying, I will go to my son mourning, to the mansion of the dead. Thus his father mourned for him. [36] But the Madienites sold Joseph in Egypt to Petephres the chamberlain of Pharao, the captain of the guards.

* CHAPTER XXXVIII *

NOW at that time Juda went down from his brothers and came to a certain Odollamite whose name was Eiras. [2] And Judas saw there a daughter of a Chananite, her name was Sava. And he took her and went in unto her [3] and she conceived and bore a son and called his name Er. [4] And she conceived again and bore a son and called his name Aunan. [5] And she bore another son and called his name Selom. Now she was at Chasbi when she bore them. [6] And for Er his first born Judas took a wife whose name was Thamar.

[7] But Er the first-born of Juda was wicked in the sight of the Lord, and God slew him. [8] Whereupon Juda said to Aunan, Go in unto thy brother's wife and be a husband to her and raise up a seed for thy brother. [9] But when Aunan knew that the seed would not be his, it came to pass that when he went in unto his brother's wife he shed it on the ground; that he might not give seed to his brother. [10] And it appeared evil in the sight of God that he had done this, therefore he caused him also to die.

[11] Then Juda said to Thamar his daughter in law, Continue a widow in thy father's house till my son Selom grow up. For he said, Peradventure he also may die as his brothers did. So Thamar went and dwelt at her father's house. [12] But the time was prolonged and Sava the wife of Juda died. And when Juda was comforted he went up to his sheep shearers, he and his shepherd Eiras the Odollamite, to Thamna. [13] And it was told Thamar

his daughter-in-law saying, Lo! thy father-in-law is going up to Thamna to shear his sheep.

[14] Whereupon she put off the robes of her widowhood and put on a veil and adorned herself and sat near the gates of Ainan in the way to Thamna. For she saw that Selom was grown up and that he had not given her to him for a wife. [15] And when Juda saw her, he thought she was a harlot, for she had covered her face and he did not know her. [16] So he turned aside to her and said to her, Let me come in unto thee. For he did not know that she was his daughter-in-law. And she said, What wilt thou give me if thou come in unto me? [17] To which he replied, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? [18] And he said, What pledge shall I give thee? And she said, Thy ring and bracelet and the staff in thy hand. So he gave them to her, and went in unto her, and she conceived by him.

[19] Then she arose and went away, and took off her veil and put on the garments of her widowhood. [20] And Juda sent the kid of the goats by the hands of his shepherd the Odollamite to receive from the woman the pledge. [21] But he not finding her asked the men of the place, Where is the harlot that was at Ainan by the way side? And they said, There was not a harlot there. [22] Thereupon he returned to Juda and said, I have not found her. And the men of the place said there was not a harlot there. [23] Then Juda said, Let her keep them. But perhaps we may be laughed at. I indeed sent the kid. Thou however hast not found her.

[24] Now after three months it was told Judas saying, Tamar thy daughter-in-law hath played the harlot, and lo! she is with child by her whoredom. Whereupon Juda said, Bring her out and let her be burned. [25] And when she was brought out she sent to her father-in-law saying, By the man to whom these belong I am with child. Moreover she said, Examine, whose is this ring and this bracelet and this staff? [26] And Juda acknowledged them and said, Tamar hath more justice on her side than I, because I did not give her to my son Selom. And he proceeded no more to have knowledge of her.

[27] And when the time of her delivery came she had twins. [28] And when she was in childbirth, one put forth its hand, and the midwife took and tied a scarlet thread about its hand, saying, This will be the first-born. [29] But when it had drawn back its hand, his brother immediately came forth. Whereupon she said,

What! Hath there been a breach made for thee? So she called his name Phares. [30] And after this his brother came forth, on whose hand was the scarlet thread. So she called his name Zara.

+ CHAPTER XXXIX +

NOW when Joseph was brought to Egypt, Petephres the chamberlain of Pharao, the captain of the guards, an Egyptian, bought him at the hands of the Ismaelites, who had brought him thither. [2] And the Lord was with Joseph, so that he was a fortunate man and was in the same house with his master the Egyptian. [3] And his master perceived that the Lord was with him, and that the Lord prospered in his hands whatever he did.

[4] So Joseph found favour in the sight of his master; and he was pleased with him and set him over his household and committed all that he had to Joseph's charge. [5] And after he had made him overseer of his household, and over all that he had, the Lord blessed the house of the Egyptian for Joseph's sake; and there was a blessing of the Lord on all his substance, in his house and in his field. [6] So he left to Joseph's management all that he had, and knew not anything he had save the bread which he ate.

Now Joseph was a comely person and of a very beautiful countenance, [7] and after these things his master's wife cast her eyes on Joseph and said, Lie with me, [8] but he refused and said to his master's wife, Seeing my lord, on account of his confidence in me, knoweth not any thing in his house, and hath committed to my charge all that he hath [9] and there is none in the family superior to me, nor any thing withheld from me, except thyself because thou art his wife; how then can I do this wicked act and commit sin in the presence of God.

[10] And when she had spoken to Joseph day after day and he hearkened not to her to lie down with her to have commerce with her, [11] it came to pass that one day when Joseph went into the house to transact his business and none of the domestics were within, [12] she took hold of his mantle saying, Lie with me. But he leaving his mantle in her hands fled and went out. [13] And when she saw that he had left his mantle in her hands and had fled and was gone, [14] she called those who were in the house and spoke to them saying, See! He hath brought in amongst us a Hebrew slave to insult us. He came to me saying, Lie with me.

But I cried with a loud voice. [15] And when he heard that I raised my voice and cried aloud he left his mantle with me, fled and went out. [16] And she kept the garment by her till his master came home [17] and spoke to him in like terms saying, The Hebrew slave whom thou hast brought in amongst us came in to me to insult me and said to me, Let me lie with thee. [18] But when he heard that I raised my voice and cried aloud; leaving his mantle with me he fled and went out. [19] When his master heard the words of his wife, which she spoke saying, In this manner did thy slave treat me, he was greatly incensed.

[20] So Joseph's master took and cast him into prison—into the place where the king's prisoners were confined. [21] But in the prison the Lord was with Joseph, and continued his kindness and gave him favour in the sight of the principal keeper of the prison. [22] And the principal keeper of the prison committed to Joseph's care the prison and all the prisoners who were in the prison. And whatever was done there, he was the person who caused it to be done. [23] The principal keeper took no cognizance of any thing himself; for all things were committed to Joseph's management, because the Lord was with him, and the Lord prospered in his hands whatever he did.

* CHAPTER XL *

NOW after these things it happened that the chief butler of the king of Egypt and the chief baker offended their lord the king of Egypt. [2] And Pharaoh was incensed against his two officers, against the chief butler and against the chief baker [3] and sent them under a guard to prison—to the place to which Joseph had been sent. [4] And the keeper of the prison committed them to Joseph and he attended them. [5] And when they had been there some days in prison, they both had a dream, in the same night. And the appearance of the dream both of the chief butler and the chief baker, who belonged to the king of Egypt and were in prison, was similar. [6] And in the morning when Joseph went in to them he saw that they were troubled.

[7] Whereupon he asked the officers of Pharaoh who were confined with him at his master's, saying, Why are your countenances sad to day? [8] And they said to him, We have had a dream and there is none to interpret it. And Joseph said, Is not the interpretation thereof from God? Therefore tell me.

[9] So the chief butler told Joseph his dream and said, In my sleep there was a vine before me, [10] and on the vine three branches and one was flourishing and had produced clusters, and the grapes of one cluster were ripe. [11] And I had in my hand the cup of Pharaoh. So I took the bunch and squeezed it into the cup and gave the cup into Pharaoh's hand.

[12] Thereupon Joseph said to him, This is the interpretation of it. The three branches are three days. [13] Three days hence Pharaoh will take cognizance of thy administration and restore thee to thy office of cup bearer, and thou shalt give Pharaoh's cup into his hand according to thy former dignity, when thou wast butler. [14] But think of me by thy own case, when it shall be well with thee; and do me the favour to mention me to Pharaoh and release me from this prison. [15] For I have been stolen from the land of the Hebrews; and here I have done nothing, yet they have thrown me into this dungeon. [16] And when the chief baker saw that he interpreted well he said to Joseph, I also had a dream, I thought I was carrying on my head three baskets of cakes, [17] and in the uppermost basket, pastry of all the sorts which Pharaoh eateth. And the birds of the air devoured those in the uppermost basket on my head. [18] And Joseph answered and said to him, This is the interpretation thereof. The three baskets are three days. [19] Three days hence Pharaoh will take off thy head and hang thee on a gibbet and the birds of the air will devour thy flesh. [20] Accordingly it fell out, that the third day was Pharaoh's birthday, and he made an entertainment for all his servants and took cognizance of the administration of the butler, and the administration of the baker in the midst of his servants. [21] And he restored the butler to his office, and he gave the cup into Pharaoh's hand. [22] But the chief baker he hanged as Joseph had interpreted to them. [23] Yet the chief butler made no mention of Joseph, but passed him over in oblivion.

* CHAPTER XLI *

BUT it happened that at the end of two years Pharaoh had a dream. He thought he was standing by the river; [2] and lo! there came up out of the river seven cows of a beautiful figure and very fat; and they fed on the sedge grass. [3] And seven other cows came up after them out of the river, ill-favoured and lean; and they fed near the other cows on the bank of the river; [4] and

the seven ill-favoured and lean cows devoured the seven cows which were of a beautiful figure and full of flesh. And Pharaoh awoke.

[5] Again he dreamed a second time; and lo! seven ears of corn sprang upon one stalk, choice and good: and lo! seven ears thin and blasted sprang up after them. [7] And the seven thin and blasted ears devoured the seven ears which were choice and full. And Pharaoh awoke; and it was a dream. [8] And in the morning his spirit was troubled, and he sent for all the interpreters of Egypt, and all the wise men thereof, and told them his dream, but there was none who could interpret it to Pharaoh.

[9] Upon this the chief butler spoke to Pharaoh, saying, I this day acknowledge my fault. [10] Pharaoh was angry with his servants, and ordered us to be confined in the house of the captain of the guards—both me and the chief baker. [11] And both I and he had a dream the same night, each had a dream regarding himself. [12] And there was there with us a youth, a Hebrew servant of the captain of the guard, and we told him, and he interpreted to us. [13] And it fell out as he interpreted to us—I was restored to my office; but he was hanged.

[14] Upon this Pharaoh sent for Joseph, and they brought him out of the prison. And when they had shaved him and changed his raiment, he came to Pharaoh. [15] And Pharaoh said to Joseph, I have had a dream and there is none who can interpret it. But I have heard people say of thee, that upon hearing dreams thou canst interpret them. [16] In reply to which, Joseph said to Pharaoh, Without God no answer of peace can be given to Pharaoh.

[17] Then Pharaoh spoke to Joseph saying, In my sleep I thought I was standing near the edge of the river; [18] and there came up as it were out of the river, seven cows of a beautiful figure, and very fat; and they fed on the sedge grass. [19] And lo! seven other cows came up after them, out of the river, ugly and ill-favoured and lean of flesh; such that I never saw worse in all the land of Egypt. [20] And the seven ill-favoured and lean cows devoured the first seven cows which were choice and good. [21] But though they devoured them, they gave no sign of fullness. Their appearance was as ugly as before.

Then I awoke and again went to sleep, [22] and in my sleep I again saw as if seven ears of corn sprang up, on one stalk, full and good; [23] and adjoining them seven other ears sprang up, thin and blasted. [24] And the seven thin and blasted ears devoured the seven ears which were full and good. Now I have told

the interpreters; but there is not one who can interpret this to me.

[25] Then Joseph said to Pharao, The dream of Pharao is one. God hath shewn Pharao what he is about to do. [26] The seven beautiful cows are seven years; and the seven good ears are seven years. The dream of Pharao is one. [27] The seven lean cows also which came up after them are seven years; and the seven thin and blasted ears are seven years. There shall be seven years of famine. [28] This is the thing which I have said to Pharao, God hath shewn Pharao what he is about to do. [29] Behold seven years are coming of great plenty in all the land of Egypt. [30] But after these there will come seven years of famine. And they will cause the coming plenty to be forgotten in all Egypt. And the famine will consume the land, [31] so that the plenty will not be known in the land, by reason of the famine which will come after it: for it will be very great. [32] And in as much as the dream of Pharao was doubled, the thing which God had determined will surely come to pass; and God is hastening to do it. [33] Now therefore look out for a man of prudence and understanding, and set him over the land of Egypt. [34] And let Pharao appoint and set governors of districts over the whole land, and let them send in a fifth of all the products of the land of Egypt, during the seven years of plenty, [35] and collect all the eatables of those seven good years which are coming. And let food be collected under the care of Pharao, and eatables stored in the cities. [36] So shall food be kept in the country, against the seven years of famine which will be in the land of Egypt, and the country will not be wasted with the famine.

[37] And the advice was agreeable in the view of Pharao and in the view of all his servants. [38] And Pharao said to all his servants, Can we find such a man as this who hath in him the spirit of God? [39] Then Pharao said to Joseph, Seeing God hath shewn thee all these things, there is none more prudent and wise than thou thyself. [40] Thou shalt be over my household and to thy command all my people shall pay obedience. Only on the throne will I be greater than thou. [41] Moreover Pharao said to Joseph, Behold I have set thee this day over all the land of Egypt.

[42] And Pharao took off the ring from his own hand and put it on Joseph's hand, and clothed him with a cotton robe, and put a chain of gold about his neck; [43] and caused him to mount a chariot next to that of his own. And a herald made proclamation before him. And when he had set him over all the land of Egypt, [44] Pharao said to Joseph, I am Pharao. Without thee no man

shall lift up his hand in all the land of Egypt. [45] And Pharaoh called Joseph's name Psonthomphanech* and gave him Aseneth a daughter of Petephres the priest of Heliopolis to be his wife.

[46] Now Joseph was thirty years old, when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. [47] And in the seven years of plenty the land produced in vast abundance [48] and he collected all the varieties of food of those seven years, in which there was plenty in the land of Egypt and stored it in the cities. In every city he stored the eatable productions of the fields around. [49] So Joseph collected food like the sand of the sea in great abundance until it could not be numbered, for it was innumerable. [50] Now before the seven years of famine Joseph had two sons, whom Aseneth the daughter of Petephres the priest of Heliopolis bore to him. [51] And Joseph called the name of his first-born Manasses, because God hath made me forget all my troubles and all my father's family. [52] And the name of his second son he called Ephraim, because God hath made me fruitful in the land of my affliction.

[53] And when the seven years of plenty which had been in the land of Egypt were past, [54] the seven years of famine began to come as Joseph said. And there was a famine in the whole earth, but in all the land of Egypt there was bread. [55] And when all the land of Egypt began to be in want and the people cried to Pharaoh for bread, Pharaoh said to all the Egyptians, Go to Joseph and do whatever he saith to you.

[56] As the famine was over the face of the whole earth, when Joseph opened all his granaries and sold to all the Egyptians, all the countries came to Egypt to buy of Joseph, for the famine was great in the whole earth.

* CHAPTER XLII *

AND when Jacob found that there was a sale in Egypt he said to his sons, Why sit ye still? [2] Behold I have heard that there is corn in Egypt; go down thither and buy us a little food that we may live and not die. [3] So Joseph's ten brothers went down to purchase corn from Egypt: [4] but Benjamin the brother

* Corrupted Coptic, the restored meaning of which is *Revealer of Mysteries, or Revealer of Hidden Things.*

of Joseph he did not send with his brothers; for he said, Perhaps some misfortune may happen to him.

[5] Now when the sons of Israel went to buy in company with others who were going, for the famine was in the land of Chanaan, [6] Joseph was the governor of the country; he sold to all the people of that land. So when Joseph's brothers came they made obeisance to him with their face to the ground. [7] And when Joseph saw his brothers he knew them and was reserved and spoke harshly to them and said to them, Whence come you?

And they said, From the land of Chanaan to buy food. [8] Now Joseph knew his brothers, but they did not know him. [9] And Joseph remembered the dreams, which he had dreamed and said to them, You are spies. You are come to examine the ways into this country. [10] And they said, No, my lord. We thy servants are come to buy food. [11] We are all the sons of one man. We are men of peace. Thy servants are not spies. [12] But he said, Nay, you are come for no other purpose, but to examine the ways into this country. [13] Then they said, Thy servants were twelve brothers in the land of Chanaan. And lo! the youngest is now with our father; but the other is no more.

[14] Upon this Joseph said, It is as I said, you are spies. [15] By this you shall be proved. By the health of Pharao you shall not depart hence unless your youngest brother come hither. [16] Send one of you and bring your brother; but you must be confined, until your words be proved whether you speak true or not. If not, by the health of Pharao you are certainly spies. [17] So he committed them to prison three days. [18] And on the third day he said to them, Do this and live; for I fear God. [19] If you are men of peace let one brother of you be kept in confinement. As for the rest, go and carry back your purchase of provisions [20] and bring your younger brother to me, so shall your words be believed. Unless you do this you shall die.

On this occasion they acted thus— [21] they said one to another, We indeed are to blame in respect to our brother. Because we disregarded the anguish of his soul, when he intreated us and we would not hear him; for this cause therefore this affliction is come upon us. [22] And Reuben in reply said to them, Did I not speak to you saying, Do the lad no injury, but you hearkened not to me. Now behold inquisition is made for his blood. [23] They indeed did not know that Joseph heard; for there was one to interpret between them. [24] On this Joseph withdrew from them and wept. Then he came to them again and spoke to them and he took

Symeon from among them and bound him before their eyes. [25] Then Joseph gave orders to fill their sacks with corn and to put everyone's money in his bag and to furnish them with provisions for the journey. So this being done for them [26] they loaded their asses with the corn, and departed thence.

[27] And one of them, having loosed his bag to give his asses provender at a place where they lodged, saw his roll of money, for it was in the mouth of his bag, [28] and said to his brothers, The money is returned to me. See, here it is in my bag. Whereupon their heart fainted and they were alarmed and said one to another, What is this which God hath done to us?

[29] And when they came to their father Jacob to the land of Chanaan, they told him all that had happened to them and said, [30] The man the lord of the country spoke harshly to us and put us in prison as coming to spy the country; [31] and we told him, We are men of peace, We are not spies. [32] We are twelve brothers, sons of one father. One is no more. And the youngest is now with our father in the land of Chanaan.

[33] Upon which the man the lord of the country said to us, By this I shall know that you are men of peace. Leave here with me one brother; and taking the corn purchased for your family go [34] and bring me your younger brother, then I shall know that you are not spies; but men of peace. And I will restore to you your brother and you may traffic in the land. [35] And when they emptied their sacks every one's roll of money was in their several sacks. And when they and their father saw their rolls of money they were terrified.

[36] And Jacob their father said to them, Me you have bereaved of children. Joseph is gone. Symeon is gone. And will you take away Benjamin? All these things are against me. [37] Then Reuben spoke to their father saying, Slay my two sons, If I bring him not back to thee. Commit him to my charge and I will bring him back to thee. [38] But he said, My son shall not go down with you. For his brother is dead and he alone is left. If any mischief should happen to him in the way you are going, you will bring down my old age with sorrow to the mansion of the dead.

✦ CHAPTER XLIII ✦

STILL the famine prevailed in the land. [2] So when they had eaten up the corn which they brought from Egypt their father

said to them, Go again and buy for us a little food. [3] Whereupon Juda spoke to him and said, The man who is the lord of the country solemnly protested saying, You shall not see my face, unless your youngest brother be with you. [4] If therefore thou wilt send our brother with us we will go down and buy thee food. [5] But if thou wilt not send our brother with us we will not go. For the man spoke to us saying, You shall not see my face unless your youngest brother be with you. [6] And Israel said, Why did you do me this ill in telling the man that you had a brother? [7] And they said, The man examined us strictly touching our family and said, Is your father alive? And have you a brother? And we answered him according to this examination. Could we know that he would say, Bring your brother?

[8] Moreover Juda said to his father Israel, Send thy son with me and we will arise and go that we may live and not die, both we and thou and all that we have. [9] I undertake the charge of him. At my hand require him. If I bring him not back to thee and set him before thee let me be a sinner against thee for ever. [10] For if we had not been delayed we might have now been back a second time. [11] Then Israel their father said to them, If it must be so, do this, Take of all the fruits of this land in your vessels and carry down for the man presents of balm and honey and incense both stacte and terebinthus and almonds. [12] Take also double money in your hands and carry back the money which was returned in your sacks; perhaps it was a mistake. [13] And take your brother and arise and go down to the man. [14] And may my God grant you favour in the sight of the man that he may send back your brother with Benjamin. As for me I am bereaved of children as I have been bereaved.

[15] So the men took the presents and the double money in their hands and Benjamin and arose and went down to Egypt and stood before Joseph. [16] And when Joseph saw them and Benjamin his brother by the same mother he said to his steward, conduct these men into the house and kill victims and make ready, for these men are to dine with me at noon. [17] So the man did as Joseph ordered and conducted them to Joseph's house. [18] And when the men saw that they were conducted to Joseph's house, they said, On account of the money which was returned in our bags in the former journey we are brought in for the purpose of accusing us and charging us with it, that he may make us slaves and take our asses. [19] Therefore they went near to the man the steward of Joseph's house and spoke to him at the gate of the

house [20] saying, Sir, we came down for the first time to purchase provisions, [21] but when we came to the lodging place and opened our bags every man's money was in his bag. This money we have now brought back in our hands in full weight. [22] And we have brought with us other money to buy provisions—Who put the money into our bags we do not know.

[23] Upon which he said to them, Peace be to you: fear not, your God and the God of your fathers hath given you treasures in your bags. But as for your money, with perfect good will I decline receiving it. Then he brought out Symeon to them [24] and brought them water to wash their feet and gave provender to their asses. [25] And they were employed in making ready the presents until Joseph came at noon, for they heard that he was to dine there. [26] So when Joseph came home they brought him the presents which they had in their hands into the house and made obeisance to him with their face on the ground.

[27] And he asked them of their welfare and said to them, Is your father well, the old man of whom you spoke? Is he still living? [28] And they said, Thy servant, our father is well. He is still alive. And he said, Blessed of God is that man. Whereupon they bowed down and made obeisance to him. [29] And when Joseph raised his eyes and saw Benjamin his brother by the same mother, he said, This is your youngest brother whom you promised to bring to me? Then he said, God be gracious to thee, my son.

[30] And Joseph was discomposed, for his bowels yearned towards his brother; so he sought where to weep and went into his chamber and wept there. [31] And when he had washed his face and come out he restrained himself and said, Serve up dinner. [32] So they served up for him by himself and for them by themselves, and for the Egyptians who dined with him, by themselves. For the Egyptians could not eat bread with the Hebrews. For that to the Egyptians is an abomination. [33] And they sat before him, the first-born according to his birthright and the youngest according to his youth. And the men were astonished, one at another. [34] And when they received their several messes from him, the mess of Benjamin was five times larger than any of theirs.

✱ CHAPTER XLIV ✱

AND when they had drank and been plentifully regaled with him Joseph gave orders to the steward of his house saying, Fill

the bags of these men with corn, as much as they can carry, and put everyone's money in the mouth of his bag, [2] and put my silver cup in the bag of the youngest along with the price of his corn. And Joseph's orders being punctually executed; [3] the next morning as soon as it was light the men were sent away they and their asses.

[4] And when they were gone out of the city, but had not got far off, Joseph said to his steward, Arise and pursue those men; and when thou shalt overtake them, say to them, Why have you returned evil for good? Why have you stolen my silver cup? [5] Is not this it out of which my lord drinketh. By it indeed he divineth. You have done evil in so doing.

[6] So when he overtook them he spoke to them in these terms. [7] Upon which they said to him, Why doth my lord speak in such terms as these: Far be it from thy servants to do such an act. [8] If we indeed brought back to thee from the land of Chanaan the money which we found in our bags, how should we steal out of thy lord's house silver or gold? [9] With whomsoever of thy servants thou shalt find the cup, let him die, and we will be our lord's slaves.

[10] And he said, Well; Let it be as you say thus far—With whomsoever the cup be found, he shall be my slave; but you shall be blameless. [11] Then they hastened, and set down, everyone his bag on the ground, and opened, everyone his bag. [12] And he searched beginning at the eldest till he came to the youngest; and he found the cup in Benjamin's bag.

[13] Whereupon they rent their clothes and put everyone his bag on his ass and returned to the city. [14] And Juda with his brothers went in to Joseph who was still there; and they fell on the ground before him. [15] And Joseph said to them, What is this you have done? Did you not know that such a man as I can divine? [16] And Juda said, What answer can we make to my lord? Or what can we say? Or how can we justify ourselves? God hath indeed found out the iniquity of thy servants. Behold we are slaves to our lord—both we and he with whom the cup was found. [17] And Joseph said, Far be it from me to do such a thing. The man with whom the cup was found shall be my servant; but as for you go up in peace to your father.

[18] Upon this Juda came near to him and said, O my lord, let thy servant speak a word in thy presence and be not angry with thy servant, for thou art next to Pharaoh. [19] Thou my lord didst ask thy servants saying, Have you a father or a brother? [20] And

we said to my lord, We have a father an old man; and he hath a younger son of his old age. His brother is dead, and as he is the only one of his mother left; his father loveth him. [21] Then thou saidst to thy servants, Bring him down to me and I will take care of him. [22] And we said to my lord, This son cannot leave his father; for if he were to leave him, his father would die. [23] Then thou saidst to thy servants, Unless your younger brother come down with you, you shall no more be admitted to see my face. [24] So when we went up to thy servant our father, we told him the words of our lord. [25] And when our father said, Go again and buy for us a little food; [26] we said, We cannot go. If indeed our youngest brother will go down with us, we will go down. For we cannot see the man's face unless our youngest brother be with us.

[27] Thereupon thy servant our father said to us, You know that my wife bore me two sons; [28] and that one went out from me and you said he was devoured by a wild beast and I have not seen him since. [29] If therefore you take this one also from me and any misfortune happen to him on the journey, you will bring down my old age with sorrow to the grave. [30] Now therefore if I should go to thy servant our father and this son be not with us, as his life dependeth on the life of this son, [31] it will come to pass that when he shall see that this son is not with us he will die.

Thus will thy servants bring down the old age of thy servant our father with sorrow to the grave. [32] Besides as thy servant received this son from his father and said, If I bring him not back to thee and set him before thee, let me be as a sinner against my father for ever; [33] now therefore let me stay with thee instead of him as a slave to my lord, and let this son go up with his brothers [34] (for how can I go up to my father and this son not with us?) that I may not see the evils which will befall my father.

* CHAPTER XLV *

UPON this Joseph could not restrain himself before all his attendants, but said, Dismiss all from me. So there was no attendant with Joseph when he made himself known to his brothers, [2] but in weeping he raised his voice so that all the Egyptians heard and the news was carried to Pharaoh's house. [3] And Joseph said to his brothers, I am Joseph. Is my father still alive? But his brothers could not answer him; for they were confounded. [4] Then Joseph said to his brothers, Come near to me? And

when they came near; he said, I am Joseph your brother whom you sold into Egypt. [5] Now therefore be not grieved, nor let it afflict you that you sold me hither; for God sent me before you for life. [6] For this is but the second year of famine on the earth and there will be yet five years, in which there will be neither tillage nor harvest, [7] so that God hath sent me before you to preserve for you a remnant on the earth and to nourish your great remnant.

[8] Now therefore it was not you who sent me hither, but it was God. And he hath made me like a father to Pharaoh, and lord of all his house and governor of all the land of Egypt. [9] Haste therefore and go up to my father and say to him, Thus saith thy son Joseph, God hath made me ruler of all the land of Egypt. Come down therefore to me and tarry not. [10] And thou shalt dwell in the land of Gesem-Arabia and be near me; both thou and thy sons and thy grandsons, thy flocks and thy herds and all that thou hast. [11] And I will nourish thee there (for the famine will continue five years longer) that thou and thy sons and all that belong to thee may not be consumed.

[12] Behold your eyes and the eyes of my brother Benjamin see that it is my mouth which speaketh to you. [13] Therefore tell my father all my glory in Egypt and all that you see; and make haste and bring my father down hither. [14] Then he fell upon the neck of his brother Benjamin and wept upon him. And Benjamin wept on his neck. [15] And he kissed all his brothers and wept upon them. And after that his brothers conversed with him.

[16] Now when the news spread to Pharaoh's house saying, Joseph's brothers are come, Pharaoh and his servants were rejoiced. [17] And Pharaoh said to Joseph, Say to thy brothers, Do this, Load your beasts and go to the land of Chanaan [18] and take up your father and all that you have and come to me and I will give you of all the good things of Egypt, and ye shall eat the fat of the land. [19] And do thou issue these orders, Take with you from the land of Egypt waggons for your children and your wives and take up your father and come; [20] and pay no regard to your furniture, for all the good things of Egypt shall be yours. [21] And the sons of Israel did so.

And Joseph gave them waggons as Pharaoh the king commanded. He gave them also provisions for the journey. [22] And to all he gave two suits of raiment; but to Benjamin he gave three hundred pieces of gold and five distinguished suits of raiment. [23] And he sent the like presents to his father together with ten asses which

carried some of all the good things of Egypt, and ten mules loaded with bread for his father on the journey.

[24] And he dismissed them: And as they were departing, he said to them, See that you do not fall out by the way. [25] So they went up out of Egypt and came to the land of Chanaan to their father Jacob [26] and told him saying. Thy son Joseph is alive and he is the governor of all the land of Egypt. Whereupon Jacob was absorpt in thought, for he could not believe them. [27] But when they told him all that Joseph had commanded them, and he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. [28] And Israel said, It is a great thing for me that my son Joseph is still alive. I will go and see him, before I die.

✦ CHAPTER XLVI ✦

THEN Israel removed with all that he had and went to *Well of the Oath*, and offered a sacrifice to the God of his father Isaak. [2] And God spoke to Israel in a vision of the night and said, Jacob! Jacob! [3] And he said, Here I am. [4] And God said to him, I am the God of thy fathers. Fear not to go down into Egypt; for I will make thee there a great nation. I indeed will go down with thee into Egypt and I will at last cause thee to come up, when Joseph shall have put his hands on thy eyes.

[5] Then Jacob arose from *Well of the Oath* and the sons of Israel put their father, and the baggage and their wives in the waggons which Joseph had sent to carry him; [6] and taking their stock and all their effects which they had gotten in the land of Chanaan, Jacob and all his seed with him, [7] his sons and his grandsons, his daughters and his granddaughters with him went to Egypt. So he brought all his offspring to Egypt.

[8] Now these are the names of Israel's children who went down to Egypt with their father Jacob:

The first-born of Jacob was Reuben, [9] and the sons of Reuben, Enoch and Phallus, Asron and Charmi.

[10] And the sons of Symeon, Jemuel and Jamin and Aod and Achin and Saar and Saul the son of a Chananitish woman.

[11] And the sons of Levi, Gerson, Kaath and Merari.

[12] And the sons of Juda were Er and Aunan and Selom and Phares and Zara but Er and Aunan died in the land of Chanaan. And the sons of Phares were Esron and Jemuel.

[13] And the sons of Issachar were Thola and Phua and Asum and Sambran.

[14] And the sons of Zabulon, Sered and Allon and Achoel.

[15] These were the sons of Leia whom she bore to Jacob in Syrian Mesopotamia with Deina his daughter. All the souls, sons and daughters, were thirty-three.

[16] And the sons of Gad; Saphon and Aggis and Sannis and Thasoban and Aodeis and Aroedeis and Areeleis.

[17] And the sons of Aser; Jemna and Jessua and Jeus and Baria with Sara their sister. And the sons of Baria; Chobar and Melchiil. [18] These were the children of Zelpha whom Laban gave to his daughter Leia and she bore them to Jacob. Sixteen souls.

[19] And the children of Rachel the wife of Jacob were Joseph and Benjamin. [20] And to Joseph children were born in the land of Egypt, whom Aseneth the daughter of Petephres, the priest of Heliopolis, bore to him, namely, Manasses and Ephraim. And to Manasses, there were sons born, whom his concubine Syra bore to him, namely, Machir. And Machir begot Galaad. And the sons of Ephraim the brother of Manasses were Soutalaam and Taam. And the sons of Soutalaam, Edom.

[21] And the sons of Benjamin were Bala and Bochor and Asbel. And to Bala there were sons born, namely, Gera and Noeman and Achis and Ros and Mamphim, and Gera begot Arad. [22] These were the children of Rachel, whom she bore to Jacob. All the souls were eighteen.

[23] And the sons of Dan; Asom. [24] And the sons of Nephthaleim; Asiel and Goni and Issaar and Sellem. [25] These were the children of Balla whom Laban gave to his daughter Rachel, and she bore them to Jacob. All the souls, seven. [26] So all the souls who went with Jacob into Egypt, even all who sprang from him, exclusive of the wives of Jacob's children—All the souls were sixty-six. [27] And including the children of Joseph who were born to him in the land of Egypt, being nine, all the souls of Jacob's house who came with Jacob into Egypt were seventy-five.

[28] Now he had sent Judas before him to Joseph, that he might meet him at Heroopolis, in the land of Ramesses. [29] And Joseph having got ready his chariots, went up to meet his father Israel at Heroopolis. And when he saw him he fell on his neck and wept abundantly. [30] And Israel said to Joseph, Now let me die, since I have seen thy face, for thou art still alive.

[31] Then Joseph said to his brothers, I will go up and inform

Pharao, and tell him that my brothers, my father's family who were in the land of Chanaan, are come to me, [32] but the men are shepherds; for their occupation hath been to feed cattle, and they have brought their flocks and their herds and all that they have. [33] If therefore Pharao send for you and say to you, What is your occupation? [34] you will say, We thy servants are feeders of cattle from our youth even to this time, as well as our fathers; that you may dwell in Gesem-Arabia. For every shepherd is an abomination to the Egyptians.

* CHAPTER XLVII *

SO Joseph went and told Pharao saying, My father and my brothers with their flocks and their herds and all that belong to them are come from the land of Chanaan; and lo! they are in the land of Gesem. [2] And he took of his brothers five men and presented them before Pharao. [3] And Pharao said to Joseph's brothers, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our fathers. [4] Moreover they said to Pharao, We are come to sojourn in this land, because there is no pasture for thy servants' cattle, for the famine hath been great in the land of Chanaan. Now therefore let us sojourn in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest any men of ability among them, make them overseers of my cattle.

[5] Now when Jacob and his sons came into Egypt to Joseph and Pharao king of Egypt heard of it he said to Joseph, Thy father and thy brothers are come to thee, [6] behold the land of Egypt is before thee, settle thy father and thy brothers in the best of the land. [7] And when Joseph introduced his father Jacob and presented him before Pharao and Jacob had blessed Pharao, [8] Pharao said to Jacob, How many are the years of the days of thy life? [9] And Jacob said to Pharao, The days of the years of my life which I am now sojourning are a hundred and thirty years. Few and evil have been the days of the years of my life. They have not reached to the days of the years of the life of my fathers which they sojourned.

[10] And when Jacob had blessed Pharao he went out from him. [11] And Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land of Ramesses, as Pharao had ordered. [12] And Joseph sup-

plied his father and his brothers and all his father's household with a certain portion of corn for each person.

[13] Now there was no food in the land, for the famine prevailed exceedingly; and both the land of Egypt and the land of Chanaan fainted by reason of the famine. [14] And Joseph collected all the money which was found in the land of Egypt and in the land of Chanaan for the corn which they bought and which he dealt out to them. And Joseph brought all the money to Pharao's house. [15] And when all the money was gone, out of the land of Egypt and out of the land of Chanaan, all the Egyptians came to Joseph and said, Give us bread. Must we die in thy presence because we have no money?

[16] Thereupon Joseph said to them, Bring your cattle, and I will give you bread for your cattle if your money be gone. [17] So they brought their cattle to Joseph, and he gave them bread for their horses and for their flocks and for their herds and for their asses and supplied them with bread that year for all their cattle. [18] When that year was ended they came to him the next year and said, Perhaps we may be rejected by our lord: for as our money is gone and our stock and cattle are transferred to thee our lord, there is indeed nothing left us in the presence of our lord, but our persons and our lands. [19] That we therefore may not die in thy presence and the land become a waste, purchase us and our land for bread, and we with our lands will be servants to Pharao. Give us seed that we may sow and live and not die. So the land will not become desolate.

[20] Upon this Joseph purchased all the land of the Egyptians for Pharao. For the Egyptians sold their land to Pharao, because the famine prevailed over them. Thus the land became Pharao's, [21] and he reduced the people to a state of vassalage from one border of Egypt to the other, [22] save the land of the priests only. This Joseph did not buy; because Pharao had assigned them a gratuitous portion, and they ate the portion which Pharao assigned them. Therefore they did not sell their land.

[23] Then Joseph said to all the Egyptians, Behold I have this day purchased you and your land for Pharao. Take seed and sow the land. [24] And of the products thereof you shall give Pharao the fifth. And the other four parts shall be your own to sow the land, and to be food for you and all your families. [25] And they said, Thou hast saved our lives. We have found favour in the sight of our lord, and we will be servants to Pharao. [26] So Joseph enjoined upon them the giving a fifth to Pharao as a statute

which continueth even to this day in all the land of Egypt, excepting only the land of the priests. That did not belong to Pharaoh.

[27] Thus Israel became sojourners in the land of Egypt in the district of Gesem, and they had possessions therein and increased and multiplied exceedingly. [28] And Jacob lived in the land of Egypt seventeen years. And all the days of the years of his life were a hundred and forty-seven years.

[29] Now when the time of Israel's death drew nigh he sent for his son Joseph and said to him, If I have found favour in thy sight, put thy hand under my thigh and thou shalt deal kindly and truly with me, that thou wilt not bury me in Egypt, [30] but let me sleep with my fathers. Therefore thou shalt carry me out of Egypt and bury me in their sepulchre. And he said I will do as thou hast said. [31] And he said, Swear to me. So he swore to him. And Israel bowed down on the head of his staff.

✦ CHAPTER XLVIII ✦

AFTER this when it was told Joseph, Thy father is sick, he took his two sons Manasses and Ephraim and went to Jacob. [2] And when they told Jacob saying, Behold thy son Joseph is coming to thee, Israel strengthened himself and sat upon the bed. [3] And Jacob said to Joseph, My God appeared to me at Louza in the land of Chanaan and blessed me [4] and said, Behold I will make thee fruitful and multiply thee and make thee a multitude of nations, and I will give thee this land even to thy seed after thee for a perpetual possession. [5] Now therefore thy two sons, who have been born to thee in the land of Egypt, before I came to thee into Egypt, are mine. Ephraim and Manasses, like Reuben and Symeon, shall be mine. [6] And the issue which thou mayst have after this shall go by the name of their brothers. They shall be enrolled in their inheritances. [7] Now when I came out of Syrian Mesopotamia Rachel thy mother died in the land of Chanaan, just as I drew near the race ground of Chabratha on the way to Ephratha. So I buried her in the way of the race ground the same is Bethlehem.

[8] Then Israel seeing the sons of Joseph said, Who are these with thee? [9] And Joseph said to his father, They are my sons, whom God hath given me here. Whereupon Jacob said, Bring them near to me that I may bless them. [10] Now Israel's eyes were dim by reason of old age and he could not see clearly. And

when he brought them near to him, he kissed them and embraced them. [11] And Israel said to Joseph, Lo! was I not deprived of thy presence? yet behold God hath shewn me even thy seed.

[12] Then Joseph took them from his knees; and when they had made obeisance to him with their face to the ground, [13] Joseph taking his two sons, Ephraim in his right hand towards Israel's left and Manasses in his left hand towards Israel's right, brought them near to him.

[14] But Israel stretching out his right hand laid it on Ephraim's head (now he was the youngest) and his left hand on Manasses' head crossing his hands. [15] And he blessed them and said, The God Whom my fathers Abraham and Isaak worshipped—the God Who hath fed me from my youth to this day— [16] the Angel who delivered me from all evils, bless these children! And let them be called by my name and by the name of my fathers Abraham and Isaak; and may they be increased to a great multitude on the earth!

[17] Now when Joseph saw that his father put his right hand on Ephraim's head, it appeared amiss to him; and he took hold of his father's hand to remove it from Ephraim's head to the head of Manasses. [18] And Joseph said to his father, Not so, my father: for this is the first-born, put thy right hand on his head.

[19] But he refused and said, I know; my son; I know. This indeed will be a people and will be exalted. But his younger brother will be greater than he; and his seed will be a multitude of nations. [20] And he blessed them that day and said, By you Israel will bless saying, God make thee like Ephraim and Manasses. So he put Ephraim before Manasses. [21] Then Israel said to Joseph, Lo I die. But God will be with you and bring you back to the land of your fathers. [22] Now to thee exclusively above thy brothers, I give Sikima, which I took out of the hand of the Amorites with my sword and with my bow.

* CHAPTER XLIX *

THEN Jacob called his sons and said to them, Assemble that I may tell you what will happen to you in the latter days.

[2] Assemble and hear me, ye sons of Jacob:

Hearken to Israel; hearken to your father.

[3] Reuben my first-born!

Thou my strength and the head of my children!

- [4] Too imperious and too self sufficient!
In the excess of thy insolence,
Thou shouldst not have burst forth like water.
For thou wentest up to thy father's bed,
Then thou pollutedst the couch to which thou wentest up.
- [5] Symeon and Levi are brothers.
They accomplished their iniquitous purpose.
- [6] O my soul, come not into their council;
And in their conspiracy let not my passions be engaged.
Because in their wrath they slew men,
And in their rage ham-strung a bull;
- [7] Cursed be their wrath, for it was headstrong;
And their enmity, for it was bitter.
I will parcel them out in Jacob
And scatter them among Israel.
- [8] Juda! Let thy brethren praise thee:
Thy hands shall be on the back of thy enemies.
The sons of thine father shall bow down to thee.
- [9] Juda is a lion's whelp.
From a vigorous stem, my son, thou art sprung.
Couching down thou art gone to sleep
Like a young lion: Who dare rouse him!
- [10] A chief shall not fail from Juda
Nor a leader from his loins
Till the things reserved for him shall come—
Even he, the expectation of nations.
- [11] Binding his colt to a vine
And his ass' colt to the young vine,
He will wash his robe in wine,
And his mantle in the blood of the grape.
- [12] His eyes are more exhilarating than wine,
And his teeth are whiter than milk.
- [13] Zabulon shall dwell by the sea;
And he will be near the haven of ships,
And will extend as far as Sidon.
- [14] Issachar desired earnestly what was good,
Halting between two choices.
- [15] But seeing the resting place, that it was good,
And the land, that it was fertile,
He bowed his shoulder to labour
And became a husbandman.

- [16] Dan will judge his people
And be like a tribe in Israel.
- [17] Let Dan be indeed a serpent in the way,
Lying in watch in a path,
Biting the horse's heel,
That the horseman may fall backwards;
- [18] Waiting continually the salvation of the Lord.
- [19] Gad: Troops of plunderers will plunder him;
And he to his utmost, will plunder them.
- [20] Aser. His meat will be fat
And he will furnish dainties for princes.
- [21] Nephthaleim is a spreading stock,
Super-adding beauty to its product.
- [22] Joseph is a fruitful son.
My fruitful son was envied.
Abide with me, my younger son,
Against whom calumniators brought false accusations.
- [23] Though the masters of bows took aim at him;
Yet their bows and their strength were broken,
And the sinewy arms of their hands enfeebled
By the hand of the mighty one of Jacob.
- [24] Thence he who hath strengthened Israel
Is from the God of thy father;
- [25] And my God hath helped thee; and blessed thee
With the blessing of heaven from above,
And with the blessing of a land having all things.
By reason of the blessing of breasts and womb,
- [26] He hath made the blessings of thy father and mother,
More durable than the blessings of perpetual mountains,
And more permanent than the blessings of everlasting hills.
They shall be on the head of Joseph
And on the crown of the head of brothers
Of whom he was the leader.
- [27] Benjamin is a ravening wolf.
In the morning he is still eating,
And for the evening he provideth food.
- [28] All these were the twelve sons of Jacob. And these were
the words which their father spoke to them when he blessed them,
each according to his peculiar blessing. [29] And when he had
blessed them he said, I am going to be added to my people, and
you shall bury me with my fathers, [30] in the cave which is in

the field of Ephron the Chettite, in the double cave which is over against Mambre in the land of Chanaan—the cave which Abraham bought of Ephron the Chettite for the possession of a burying place. [31] There they buried Abraham and Sarah his wife.

There they buried Isaak and Rebekka his wife. There Leia was buried— [32] in the field namely in the cave in it, which was purchased of the children of Chet. [33] And when Jacob had finished this charge to his sons he drew up his feet into the bed and gave up the ghost and was added to his people.

* CHAPTER L *

THEN Joseph fell upon his father's face and bewailed him and kissed him. [2] And Joseph gave orders to his servants the embalmers to embalm his father. [3] And when the embalmers had embalmed Israel, and completed his forty days; (for this is the time allowed for embalming) the Egyptians mourned for him seventy days.

[4] And when the days of mourning were over, Joseph spoke to the princes of Pharao saying, If I have found favour in your sight, speak for me to Pharao and say, [5] My father adjured me saying, In the tomb which I cut out for myself in the land of Chanaan there thou shalt bury me. Now therefore let me go up and bury my father and I will return again.

[6] And Pharao said to Joseph, Go up and bury thy father as he adjured thee. [7] So Joseph went up to bury his father. And there went up with him all the servants of Pharao and the elders of his house, and all the elders of the land of Egypt, [8] and all Joseph's family and his brothers and all his father's household and his kindred. But their flocks and herds they left in the land of Gesem. [9] There went up also with him chariots and horsemen, so that the camp was very large. [10] And when they came to the threshing floor of Atad, which is on the bank of the Jordan, they mourned for him with a very great and sore lamentation. And he continued the mourning for his father seven days. [11] And when the inhabitants of the land of Chanaan saw the mourning at the threshing floor of Atad, they said, This is a great grief to the Egyptians. For this cause they called its name *Grief of Egypt*. It is on the bank of the Jordan.

[12] When his sons had done this for him— [13] when they had carried him to the land of Chanaan and buried him in the double

cave—the cave which Abraham bought for the possession of a burying place from Ephron the Chettite over against Mambre, [14] then Joseph returned to Egypt, he and his brethren and those who went up with him to bury his father.

[15] Now when Joseph's brothers saw that their father was dead, they said, Perhaps Joseph may bear us a grudge and requite us for all the ills which we have done to him. [16] So they came to Joseph and said, Our father before he died adjured us saying, [17] Thus shall you say to Joseph, Forgive them their iniquity and their sin for having done thee evil. Now therefore forgive the iniquity of the servants of the God of thy father. And while they were speaking to him, Joseph wept.

[18] And they came near to him and said, We are thy servants, [19] upon which Joseph said to them, Fear not, for I am God's servant. [20] You indeed consulted against me for evil: but God determined concerning me for good, to bring to pass as at this day, that much people might be nourished. [21] Moreover he said to them, Be not afraid. I will continue to nourish you and your families. So he comforted them, and spoke affectionately to them.

[22] And Joseph dwelt in Egypt, he and his brothers and all his father's family. [23] And when Joseph had lived a hundred and ten years and saw Ephraim's children to the third generation; and the children of Machir the son of Manasses were also dandled on his knees; [24] Joseph spoke to his brothers, saying, I die, but God will assuredly visit you and conduct you out of this land into the land which God with an oath gave to our fathers, Abraham, Isaak and Jacob. [25] And Joseph adjured the children of Israel saying, In the visitation wherewith God will visit you, you shall carry my bones hence with you. [26] So Joseph died being a hundred and ten years old, and when they had embalmed him they put him into a coffin in Egypt.

EXODUS

* CHAPTER I *

THESE are the names of Israel's sons who went down to Egypt with their father Jacob. They went everyone with his whole family; [2] Reuben, Symeon, Levi, Juda, [3] Issachar, Zabulon, Benjamin, [4] Dan and Nephthaleim, Gad and Aser. Now Joseph was in Egypt. [5] And all the souls from Jacob were seventy-five.

[6] And when Joseph was dead and all his brothers and all that generation [7] and the children of Israel had increased and multiplied and were become numerous and grew more and more powerful and the land caused them to abound, [8] there arose another king over Egypt, who knew not Joseph. [9] And he said to his nation, Behold the race of the children of Israel is become a great multitude, and is mightier than we. [10] Come therefore, let us deal subtly with them. Perhaps when they are multiplied, if a war should happen to us, they will join our enemies and fight against us and depart out of the land.

[11] So he set task masters over them to afflict them with labours and they built for Pharao fortified cities, namely, Peitho and Ramesses and On, which is Heliopolis. [12] But the more they afflicted them, the more they multiplied and grew stronger and stronger. [13] So the Egyptians were abhorred by the children of Israel; and the Egyptians ruled over the Israelites with rigour [14] and made their lives bitter with hard labour in working clay and making bricks and with all the toils of the field, according to the several kinds of service to which they forcibly subjected them.

[15] Moreover the king of the Egyptians spoke to the Hebrew midwives, of whom the name of the first in rank was Sephora and the name of the second Phua, [16] and said, When you do the office of midwives to the Hebrew women and they are delivered, if it be a male child, kill it; but if it be a female preserve it alive. [17] But the midwives feared God and did not do as the king of Egypt commanded them, but saved the males. [18] Whereupon the king of Egypt sent for the midwives and said to them, Why have you done this and saved the male children? [19] And the midwives said to Pharao, The Hebrew women are

not like the Egyptian; for they bring forth instantly. Before the midwives can come to them, they are delivered. [20] And God dealt well with the midwives, and the people multiplied and grew mighty. [21] And because the midwives feared God they established families for themselves. [22] Then Pharaoh gave orders to all his people saying, Every male child which is born to the Hebrews you shall throw into the river, but preserve every female alive.

✦ CHAPTER II ✦

NOW there was a certain man of the tribe of Levi who had married one of the daughters of Levi [2] and she conceived and bore a son. And when they saw that he was a beautiful child they hid him three months. [3] But when they could not conceal him any longer, his mother provided for him a wicker basket and plastered it with bitumenous pitch and put the child into it and placed it in the stagnant water by the side of the river. [4] And his sister watched it at a distance to see what would become of it. [5] And the daughter of Pharaoh came to bathe herself at the river and her maids were walking with her along the bank. And seeing the basket in the stagnant water she sent her maid and had it brought to her. [6] And upon opening it she saw in the basket a child weeping.

And the daughter of Pharaoh had compassion on it and said, This is one of the Hebrew children. [7] Whereupon his sister said to Pharaoh's daughter, Shall I call for thee a nurse from among the Hebrews to suckle the child for thee? [8] And the daughter of Pharaoh said, Go. Upon which the girl went and called the child's mother. [9] And the daughter of Pharaoh said to her, Take care of this child for me and suckle it for me; and I will pay thee the wages.

So the woman took the child and suckled it; [10] and when the boy was grown up she brought him to Pharaoh's daughter and he became her son. And she called his name Moses, saying, I drew him out of the water.

[11] And after a course of many years, when Moses was become great he went out to his brethren the children of Israel. And as he was observing their distress, he saw an Egyptian beating a Hebrew, who was one of his brethren the children of Israel. [12] Whereupon looking about on every side and seeing nobody he

smote the Egyptian and hid him in the sand. [13] And going out the next day he saw two Hebrew men quarrelling and said to him who was in the wrong, Why dost thou beat thy neighbour? [14] To which he replied, Who made thee a ruler or a judge over us? Dost thou mean to kill me, as thou didst the Egyptian yesterday? Thereupon Moses was alarmed and said, Is the thing become so public?

[15] Now when Pharaoh heard of this deed he sought to slay Moses, but he withdrew from the presence of Pharaoh and took up his abode in the land of Madiam. When he came to the land of Madiam he sat down by a well. [16] Now the priest of Madiam had seven daughters who tended the flocks of their father Jothor. And they having come to the well began to draw water to fill the troughs that they might water the flocks of their father Jothor, [17] and the shepherds came and drove them away. Upon which Moses arose and protected them and drew water for them and watered their flocks.

[18] And when they came to their father Raguel, he said to them, Why have you come so soon to-day? [19] To which they replied, An Egyptian protected us from the shepherds and drew for us and watered our flocks. [20] And he said to his daughters, And where is he? Why did you leave the man behind? Therefore call him that he may eat bread. [21] So Moses dwelt with the man; and he gave him his daughter Sephora to be his wife. [22] And his wife conceived and bore him a son; and Moses called his name Gersam, saying, Because I am a sojourner in a strange land.

[23] And after those many years the king of Egypt died and the Israelites groaned under their labours and raised a loud outcry; and their cry on account of their labours ascended up to God. [24] And God heard their groans. And God remembered His covenant which He had made with Abraham, Isaak and Jacob. [25] And God looked upon the Israelites and was made known to them.

* CHAPTER III *

NOW when Moses was feeding the flocks of Jothor his father-in-law the priest of Madiam he led them below the wilderness and came to the mountain Choreb. [2] And an Angel of the Lord appeared to him in a fire blazing out of a bush. And when he saw that the bush blazed with fire, but was not consumed, [3] Moses

said, I will go near and see this great sight; why the bush is not consumed. [4] But when the Lord saw that he drew near to look; the Lord called to him out of the bush saying, Moses! Moses! And he said, What is it? [5] And He said, Approach not hither. Loose the sandals from thy feet; for the place where thou standest is holy ground. [6] Then He said, I am the God of thy father, the God of Abraham, and the God of Isaak, and the God of Jacob. Whereupon Moses turned away his face; for he was afraid to look forward in the presence of God.

[7] And the Lord said to Moses, I have indeed seen the affliction of My people in Egypt and have heard their cry on the account of their task masters; for I know their sorrow, therefore I am come down to deliver them out of the hand of the Egyptians and to bring them out of that land, and conduct them to a land good and spacious—to a land flowing with milk and honey—to the country of the Chananites and the Chettites and the Amorites, and the Pherezites, and the Gergasites and the Evites and the Jebusites. [9] And now behold the cry of the children of Israel hath reached me and I have seen the oppression with which the Egyptians oppress them, [10] now therefore come: I will send thee to Pharaoh king of Egypt and thou shalt bring My people the Israelites out of the land of Egypt.

[11] Thereupon Moses said to God, Who am I that I should go to Pharaoh king of Egypt, and that I should bring the Israelites out of the land of Egypt? [12] Upon which God spoke to Moses saying, That I will be with thee, even this is the sign for thee. And because I will send thee, therefore when thou hast brought My people out of Egypt you shall worship God on this mountain.

[13] Then Moses said to God, Behold when I come to the Israelites and say to them, The God of our fathers hath sent me to you; and they shall say, What is his name? What shall I say to them? [14] On which God spoke to Moses saying, I am *The I Am*. Moreover He said, Thus shalt thou say to the children of Israel, The *I Am* hath sent me to you. [15] Again God said to Moses, Thus shalt thou say to the children of Israel, The Lord, the God of our fathers, the God of Abraham, and the God of Isaak, and the God of Jacob hath sent me to you. This is My everlasting name and memorial to all generations. [16] Go therefore and assemble the Senate of the children of Israel and say to them, The Lord, the God of our fathers hath appeared to me, even the God of Abraham, and the God of Isaak, and the God of Jacob saying, With watchfulness I have observed you and all

that hath befallen you in Egypt. [17] Moreover He said, I will bring you up from the oppression of the Egyptians to the land of the Chananites and the Chettites and the Amorites and the Pherezites, and the Gergasites and the Evites and the Jebusites—to a land flowing with milk and honey, [18] and they will hearken to thy voice, and thou and the Senate of Israel shall go to Pharaoh king of Egypt, and thou shalt say to him, The God of the Hebrews hath called us; let us therefore go three days' journey into the wilderness that we may sacrifice to our God.

[19] But I know that Pharaoh king of Egypt will not suffer you to go, but by a strong hand. [20] Therefore I will stretch forth My hand and smite the Egyptians with all My wonders which I will do among them. And after these he will dismiss you. [21] And I will give the people favour in the sight of the Egyptians, so that when you go, you shall not go away empty; [22] but every woman shall ask of her neighbour and of him who sojourneth in her house vessels of silver and of gold, and raiment which you shall put on your sons and your daughters and you shall spoil the Egyptians.

* CHAPTER IV *

THEN Moses answered and said, If they will not believe and hearken to my voice—for they may say, God hath not appeared to thee: What shall I say to them? [2] And the Lord said to him, What is that in thy hand? And he said a staff. [3] Then he said, Cast it on the ground. So he cast it on the ground and it became a serpent: and Moses fled from it.

[4] Then the Lord said to Moses, Stretch forth thy hand and take it by the tail. So he stretched forth his hand and caught it by the tail; and it was in his hand a staff. [5] That they may believe thee that the God of thy fathers, the God of Abraham, and the God of Isaak, and the God of Jacob hath appeared to thee, [6] said the Lord again, Put thy hand in thy bosom. So he put his hand in his bosom; and when he drew his hand out of his bosom, his hand was like snow.

[7] Then the Lord said to him again, Put thy hand in thy bosom. So he put his hand in his bosom, and when he drew it out of his bosom, it was again restored to the colour of its flesh. [8] Now if they will not believe thee nor hearken to the voice of the first sign, they will believe thee at the voice of the second sign.

[9] But if they will not believe thee for these two signs, nor hearken to thy voice, thou shalt take some of the water of the river and pour it out on the dry ground; and the water which thou shalt take from the river shall be blood on the ground.

[10] Then Moses said to the Lord, O Lord, I am not sufficiently qualified, neither heretofore nor since Thou hast begun to speak to Thy servant. I have a stammering voice and a faltering tongue.

[11] Upon which the Lord said to Moses, Who gave man a mouth? and who made the hard of hearing and the deaf—him who seeth and the blind? Was it not I who am God? [12] Now therefore go and I will open thy mouth and teach thee what thou shalt say.

[13] Then Moses said, O Lord, provide another capable person whom Thou wilt send. [14] Whereupon the anger of the Lord was kindled against Moses and he said, Lo! is not Aaron the Levite thy brother? I know that he can speak well for thee. And lo! he will come out to meet thee, and when he shall see thee he will be rejoiced. [15] Thou therefore shalt speak to him and commit My words to his mouth. And I will open thy mouth and his mouth and teach you what you shall do. [16] He shall speak to the people for thee and he shall be thy mouth and thou shalt be to him as the Oracle of God. [17] And this staff which was turned into a serpent thou shalt take in thy hand. With it thou shalt perform miracles.

[18] Then Moses went and returned to Jothor his father-in-law and said, I must go and return to my brethren who are in Egypt and see if they be still living. [19] And Jothor said to Moses, Go in peace. So after many years, when the king of Egypt was dead, and the Lord said to Moses in Madiam, Go return to Egypt, for all who sought thy life are dead; [20] Moses took his wife and children and mounted them on asses to return to Egypt. And he took in his hand the staff which he had from God.

[21] And the Lord said to Moses, Thou art on thy way and returning to Egypt. See that thou do in the sight of Pharaoh all the miracles which I put in thy hands. And I will make his heart stubborn, so that he will not let the people go. [22] And thou shalt say to Pharaoh, Thus saith the Lord, Israel is my first-born son, [23] and I have said to thee, Send away this My people that they may serve Me; if therefore thou wilt not dismiss them behold I will slay thy son—thy first-born.

[24] Now when he was on the way at the resting place, an Angel of the Lord met him and sought to kill him. [25] Whereupon Sapphira took a sharp stone and circumcised her son. Then

she fell at his feet and said, The blood of the circumcision of my son hath stopped me. [26] So she departed from him, because she said, The blood of the circumcision of my son hath stopped me.

[27] Now the Lord hath said to Aaron, Go into the wilderness to meet Moses. So he went and met him at the mount of God; and they saluted each other. [28] And Moses told Aaron all the words of the Lord, which he had sent and all the orders which he had given him in charge. [29] And Moses and Aaron went and assembled the Senate of the Israelites, [30] and Aaron rehearsed all the words which God had spoken to Moses; and he performed the miracles in the presence of the people. [31] And the people believed and were rejoiced that God had visited the children of Israel and that he had seen their affliction. So bowing their heads the people worshipped.

* CHAPTER V *

AND after this Moses went in with Aaron to Pharaoh and they said to him, Thus saith the Lord the God of Israel, Let my people go that they may keep a festival for me in the wilderness. [2] Upon which Pharaoh said, Who is he, that I should hearken to his voice so as to send away the Israelites? I do not know the Lord, nor will I let Israel go. [3] Then they said to him, The God of the Hebrews hath called us. Let us therefore go three days' journey into the wilderness that we may sacrifice to the Lord our God, lest death or destruction befall us.

[4] Thereupon the king of Egypt said to them, Why do ye, Moses and Aaron, divert the people from their labours? Begone each of you to his work. [5] And Pharaoh said, Behold this people is now numerous, therefore we must not let them rest from their labours. [6] So Pharaoh gave orders to the task masters of the people and to the clerks saying, [7] You shall no more give the people straw to make bricks as heretofore; but let them go and gather straw for themselves; [8] yet the daily task of brick-making which they now perform, you shall lay upon them. Thou shalt make no abatement; for they are idle. Therefore they have cried saying, Let us go and sacrifice to our God. [9] Let the work of these men be made heavy and let them employ their thoughts about that, and not trouble themselves with vain discourses.

[10] Upon this the task masters and clerks hurried them and spoke to the people saying, Thus saith Pharaoh, I will no more give

you straw; [11] go and collect straw for yourselves where you can find it; for no abatement shall be made of your task. [12] So the people were dispersed through all the land of Egypt to collect stubble instead of straw. [13] And the task masters urged them saying, Complete the customary daily task as when straw was furnished you.

[14] And when they beat the clerks of the nation of the Israelites who were set over them by the officers of Pharaoh and said, Why have you not as heretofore completed your tasks of brick-making to-day? [15] the clerks of the children of Israel went and cried to Pharaoh saying, Why dost thou deal thus with thy servants? [16] There is no straw given to thy servants, yet they say to us, Make bricks. And lo! thy servants are beaten. Wilt thou then deal unjustly with thy people? [17] But he said to them, You are idle: You are idlers. Therefore you say, Let us go and sacrifice to our God. [18] Go therefore now and work; for there shall be no straw given you, yet you shall deliver the task of bricks. [19] So the clerks of the children of Israel saw themselves in a miserable situation, when they said, You shall be allowed no abatement from the customary daily task of brick-making.

[20] And upon meeting Moses and Aaron who had come to meet them as they came out from Pharaoh [21] they said to them, God look upon you and judge. For you have made the smell of us horrible before Pharaoh and before his servants to put a sword in his hand to kill us. [22] Thereupon Moses turned to the Lord and said, O Lord, why hast Thou afflicted this people? And why hast Thou sent me? [23] For since I went to Pharaoh to speak in Thy name, he hath treated this people ill and Thou hast not delivered Thy people.

* CHAPTER VI *

THEN the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for by a strong hand he shall let them go; and by an uplifted arm he shall drive them out of his land. [2] Moreover God spake to Moses and said to him, I am the Lord; [3] and I appeared to Abraham and to Isaac and to Jacob as their God. Though I did not clearly manifest to them My name *Lord*, [4] yet I established this My covenant with them to give them the land of the Chananites—the land wherein they had sojourned—in which they were then sojourning. [5] Now I have heard the groaning of

the children of Israel, which the Egyptians have occasioned by enslaving them. And I have remembered the covenant with you. [6] Go speak to the children of Israel and say, I am the Lord and I will bring you out from the bondage of the Egyptians, and deliver you from this slavery, and redeem you with an uplifted arm and with great decision [7] and take you to Myself for My own people, and I will be your God. And you shall know that I the Lord am your God, who brought you out from the tyranny of the Egyptians. [8] And I will bring you to the land for which I stretched out My hand to give it to Abraham and Isaak and Jacob. And I will give it to you for a heritage. I am the Lord.

[9] In these terms Moses spoke to the Israelites; but they hearkened not to him on account of their despondency, and on account of their hard labours. [10] Then the Lord spoke to Moses saying; [11] Go in; speak to Pharaoh king of Egypt that he may send the children of Israel out of his land. [12] Upon which Moses spoke before the Lord saying, Behold the Israelites have not hearkened to me, how then should Pharaoh hearken to me, incapable as I am of speaking?

[13] Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharaoh king of Egypt to send away the Israelites out of the land of Egypt, these were the chief leaders of their patriarchal houses. [14] The sons of Reuben the first-born of Israel, Enoch and Phallus, Asron and Carmi. This was the family of Reuben. [15] And the sons of Symeon were Jemuel and Jamin and Aod and Jachin and Saar and Saul the son of a Chananitish woman. These were the patriarchal houses of the Symeonites. [16] And these are the names of the children of Levi according to their families, Gerson, Kaath and Merari. Now the years of the life of Levi were a hundred and thirty-seven. [17] And these were the sons of Gerson, Lobeni and Semei. These were houses of their patriarchal family. [18] And the sons of Kaath were Ambram and Issaar, Chebron and Oziel. Now the years of the life of Kaath were a hundred and thirty-three. [19] And the sons of Merari were Mooli and Mousi. These were the houses of the patriarchal family of Levi according to their families. [20] Now Ambram had taken to wife Jochabed a daughter of his father's brother and she bore to him Aaron and Moses and Mariam their sister. And the years of the life of Ambram were a hundred and thirty-two. [21] And the sons of Issaar were Kore and Naphek and Zechri. [22] And the sons of Oziel were Misael and Elisaphan and Segri. [23] And Aaron had taken to wife

Elizabeth the daughter of Aminadab and the sister of Naason, and she bore to him Nadab and Abiud and Eleazar and Ithamar.

[24] And the sons of Kore were Asir and Elkana and Abiasar. These were the families of Kore. [25] And Eleazar the son of Aaron had taken to wife one of the daughters of Phoutiel, and she bore to him Phineas. These were the heads of the patriarchal family of the Levites according to their genealogies. [26] This Aaron and Moses were they whom God ordered to lead the Israelites out of the land of Egypt with their armies. [27] These were they who spoke to Pharaoh king of Egypt. And the same Aaron and Moses led the Israelites out of Egypt.

[28] Now on the day when the Lord spoke to Moses in the land of Egypt, [29] when the Lord spoke to Moses and said, I am the Lord, Speak to Pharaoh king of Egypt all the words which I say to thee, [30] Moses said before the Lord, Behold I am a stammerer and how will Pharaoh listen to me?

* CHAPTER VII *

THEN the Lord spoke to Moses saying, Behold I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet, [2] and thou shalt deliver to him all that I command thee. And Aaron thy brother shall speak to Pharaoh, to send the Israelites out of his land. [3] But I will let Pharaoh's heart be stubborn, and I will multiply My signs and wonders in the land of Egypt. [4] And when Pharaoh will not hearken to you, I will lay My hand upon Egypt and bring out My people, the children of Israel with My host out of the land of Egypt with great vengeance. [5] And all the Egyptians shall know that I am the Lord when I lay My hand on Egypt and bring the children of Israel out from among them.

[6] So Moses acted in conjunction with Aaron; and as the Lord commanded so they did. [7] Now Moses was eighty years old and his brother Aaron was eighty-three years old, when he spoke to Pharaoh.

[8] And the Lord spoke to Moses and Aaron saying, [9] If Pharaoh shall speak to you and say, Give us a sign or a miracle, then thou shalt say to thy brother Aaron, Take this staff and throw it on the ground in the presence of Pharaoh and before his attendants and it shall be a dragon. [10] So Moses went in with Aaron before Pharaoh and his attendants and they did as the Lord commanded them.

But when Aaron threw down the staff before Pharaoh and before his attendants and it became a dragon, [11] Pharaoh called together the wise men of Egypt and the sorcerers. And the Egyptian enchanters by their sorceries did in like manner. [12] They cast down each his staff, which became dragons. Though Aaron's staff devoured their staves, [13] yet Pharaoh's heart was stubborn and he hearkened not to them to do as the Lord commanded them.

[14] Then the Lord said to Moses, Pharaoh's heart is obstinately bent not to let the people go. [15] Go in the morning to Pharaoh. Behold he is going out to the water and thou wilt meet him at the border of the river. And thou shalt take in thy hand the staff which was turned into a serpent, [16] and say to him, The Lord the God of the Hebrews hath sent to thee saying, Send away My people that they may serve Me in the wilderness, and behold thou hast not hearkened hitherto. [17] Thus saith the Lord, By this thou shalt know that I am the Lord, Behold with this staff which is in My hand I smite upon the water in the river and it shall turn into blood. [18] And the fishes which are in the river shall die. And the river shall stink. And the Egyptians shall not be able to drink the water of the river.

[19] Moreover the Lord said to Moses, Say to thy brother Aaron, Take thy staff in thy hand and stretch forth thy hand against the waters of Egypt, against the rivers and against the canals and against their ponds and against all their reservoirs of water; and they shall become blood, and there shall be blood throughout all the land of Egypt both in the cisterns of wood and in those of stone.

[20] So Moses and Aaron did as the Lord commanded them. And lifting up his staff he smote the water in the river in the presence of Pharaoh and before all his attendants and changed all the water of the river into blood. [21] And the fishes which were in the river died. And the river stunk so that the Egyptians could not drink the water of the river. And there was blood in all the land of Egypt. [22] But when the magicians of Egypt did in like manner by their enchantments, Pharaoh's heart became inflexible so that he hearkened not to them as the Lord had said. [23] So Pharaoh returned and went to his house and paid no attention to this. [24] And all the Egyptians dug round about the river for water to drink for they could not drink the water of the river.

[25] And when the seven days were fulfilled after the Lord had smitten the river, the Lord said to Moses, Go to Pharaoh and say to him:

* CHAPTER VIII *

THUS saith the Lord, Send away My people that they may serve Me. [2] But if thou wilt not let them go, behold I will smite all thy borders with frogs and the river shall swarm with frogs. [3] And they shall go up and come into thy houses and into thy bedchambers, even upon thy beds; and into the houses of thy servants and thy people and into thy kneading troughs and thy ovens. [4] Both against thee and against thy attendants and thy people shall the frogs come up. [5] And the Lord said to Moses, Say to Aaron thy brother, Stretch forth the staff with thy hand over the rivers and over the canals and over the lakes and bring up the frogs.

[6] So Aaron stretched forth his hand over the waters of Egypt and brought up the frogs. And frogs came up in abundance and covered the land of Egypt. [7] Though the Egyptian sorcerers did in like manner by their enchantments and brought up frogs on the land of Egypt, [8] yet Pharaoh called Moses and Aaron and said, Pray for me to the Lord, and let Him take away the frogs from me and my people; and I will let them go that they may sacrifice to the Lord.

[9] Whereupon Moses said to Pharaoh, Set me the time when I shall pray for thee and for thy attendants and thy people, that the frogs may vanish from thee and from thy people and out of your houses and be left only in the river. [10] And he said against tomorrow. And Moses said, It shall be as thou hast spoken. That thou mayst know that there is no other besides the Lord; [11] the frogs shall be removed from thee and from your houses and from your villages and from all thy attendants and from thy people; but in the river they shall be left. [12] Then Moses and Aaron went out from Pharaoh; and Moses cried to the Lord for the performance of the promise touching the frogs as Pharaoh had stated. [13] And the Lord did as Moses said. The frogs died out of the houses and out of the villages and out of the fields. [14] And they collected them in heaps and the land stank.

[15] But when Pharaoh saw that there was a respite, his heart became stubborn and he hearkened not to them as the Lord had said. [16] Then the Lord said to Moses, Say to Aaron, Stretch forth thy staff with thy hand and smite the dust of the ground, and there shall be stinging gnats among the men and the four-footed beasts throughout all the land of Egypt. [17] Accordingly,

Aaron stretched forth the staff with his hand and smote the dust of the ground, and there were stinging gnats among the men and among the four-footed beasts, and in all the dust of the ground there were gnats. [18] As the magicians did in like manner by their enchantments to remove the stinging gnats but could not, so the stinging gnats were among the men and among the four-footed beasts. [19] Therefore the sorcerers said to Pharaoh, This is the finger of God. But Pharaoh's heart was inflexible and he hearkened not to them as the Lord had said.

[20] Then the Lord said to Moses, Rise early to-morrow and stand before Pharaoh. Lo! he will come forth to the water, and thou shalt say to him, Thus saith the Lord, Send away My people that they may serve Me in the wilderness. [21] But if thou wilt not send away My people behold I will send against thee and against thy attendants and against thy people and against your houses, the dog-fly. And the houses of the Egyptians shall be filled with dog-flies throughout all the land in which they are. [22] But in that day I will distinguish in a glorious manner the land of Gesem in which My people are. In it there shall be no dog-flies, that thou mayst know that I am the Lord the God of the whole earth. [23] And I will make a difference between My people and thy people. Tomorrow this shall be in the land. [24] And the Lord did so.

And there came a swarm of dog-flies into the houses of Pharaoh and into the houses of his attendants and into all the land of Egypt: and the land was utterly wasted by them. [25] Whereupon Pharaoh sent for Moses and Aaron and said, Go and sacrifice to the Lord your God in this land. [26] And Moses said, It is not possible to do so. For we shall sacrifice to the Lord our God the abominations of the Egyptians. Now if we should sacrifice the abominations of the Egyptians before their faces we shall be stoned. [27] We will go three days' journey into the wilderness and sacrifice to our God, as the Lord hath commanded us.

[28] Then Pharaoh said, I give you leave to go, that you may sacrifice to your God in the wilderness; but you must not extend your journey to a great distance. Therefore pray to the Lord for me. [29] And Moses said I will go out from thee and pray to God; and the dog-flies shall depart from thy servants and from thy people to-morrow. But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

[30] So Moses went out from Pharaoh and prayed to God. [31] And the Lord did as Moses said and removed the dog-flies from

Pharao and his attendants and his people and there was not one left. [32] But Pharao emboldened his heart at this time also and would not let the people go.

* CHAPTER IX *

THEN the Lord said to Moses, Go to Pharao and say to him, Thus saith the Lord the God of the Hebrews, Send away My people that they may serve Me. [2] For if thou wilt not send away My people but still detain them, [3] behold the hand of the Lord will be upon thy cattle in the field: and among the horses and among the asses and the camels and the herds and the flocks there shall be a grievous pestilence. [4] And at this time also I will make a remarkable distinction between the cattle of the Egyptians and the cattle of the Israelites. Among the aforementioned belonging to Israel not one shall die.

[5] And God fixed a set time saying, Tomorrow the Lord will do this in the land. [6] So on the morrow the Lord executed this, and all the cattle which died belonged to the Egyptians; but of the cattle belonging to the Israelites not one died. [7] But though Pharao saw that of all the cattle belonging to the Israelites not one died, his heart was inflexible and he would not let the people go.

[8] Then the Lord spoke to Moses and Aaron saying, Take handfuls of ashes from the furnace; and let Moses scatter them towards heaven in the presence of Pharao and before his attendants [9] and let there be dust on all the land of Egypt, and there shall be on men and four-footed beasts an inflammation; blains oozing forth both on man and beast in all the land of Egypt. [10] So Moses took the ashes of a furnace in the sight of Pharao and scattered them towards heaven, [11] and there was an inflammation with oozing blains both on man and beast, so that the sorcerers could not stand before Moses, because of these boils. For the boils were on the sorcerers and throughout all the land of Egypt. [12] But the Lord made Pharao's heart stubborn and he hearkened not to them as the Lord commanded.

[13] Then the Lord said to Moses, Rise early tomorrow morning and stand before Pharao and say to him, Thus saith the Lord the God of the Hebrews, Send away My people that they may serve Me. [14] For at this time I am going to send all My plagues into thy heart and the heart of thy servants and thy people, that

thou mayst know that there is none like Me in all the earth. [15] I might now indeed have stretched forth My hand and smitten thee and destroyed thy people with pestilence, so that thou shouldst have been blotted out from the earth: [16] but thou hast been preserved for this purpose that by thee I might display My power and that My name may be celebrated throughout all the earth. [17] Shouldst thou therefore still determine with respect to My people not to let them go, [18] behold at this time to-morrow I will pour down a great storm of hail—such as hath never been in Egypt, from the day it was created even to this day. [19] Now therefore haste and gather in thy cattle and whatever thou hast in the field. For every man and beast, which shall be found in the fields and shall not have come home, on them the hail shall fall and they shall die.

[20] Such of the attendants of Pharaoh as feared the Lord gathered their cattle into houses. [21] But such as paid no regard to the word of the Lord left their cattle in the fields. [22] Then the Lord said to Moses, Stretch forth thy hand towards heaven, and there shall be hail on all the land of Egypt, both on man and beast and on every herb which is on the ground. [23] And Moses stretched forth his hand towards heaven and the Lord sent thunder and hail, and the fire streamed along the ground. And the Lord poured down a storm of hail on all the land of Egypt. [24] And there was hail, with flaming fire among the hail. And the hailstorm was excessively great such as had never been in Egypt from the day there was a nation in it. [25] And throughout all the land of Egypt the hail smote both man and beast. The hail also smote every herb of the field and broke to pieces all the trees in the fields. [26] But in the land of Gesem where the children of Israel were, there was no hail. [27] Then Pharaoh sent for Moses and Aaron and said to them, I have sinned this time. The Lord is righteous; but as for me and my people, we are wicked. [28] Pray therefore for me to the Lord; and let the voices of God and the hail and fire cease and I will send you away and you shall stay no longer. [29] And Moses said to him, As soon as I have gone out of the city I will spread out my hands to the Lord and the voices will cease and there will be no more hail and rain, that thou mayst know that the earth is the Lord's. [30] But as for thee and thy attendants I know that you do not yet fear the Lord.

[31] Now the flax and the barley were smitten, for the barley had eared and the flax was in seed. [32] But the wheat and spelts were not smitten for they had been lately sown.

[33] So Moses went out from Pharao without the city and stretched forth his hands to the Lord. And the thunder ceased and the hail and the rain no longer poured down on the earth.

[34] And when Pharao saw that the rain and the hail and the thunder were stayed he continued on in his course of sinning and hardened his own heart and the hearts of his servants.

[35] And Pharao's heart was inflexible and he would not let the people go as the Lord had said to Moses.

* CHAPTER X *

THEN the Lord spake to Moses saying, Go to Pharao, for I have suffered the heart of him and his attendants to continue stubborn that these My signs might come upon them in succession, [2] that you may tell in the hearing of your children even to your children's children, with what contempt I have treated the Egyptians, even these my signs which I have done among them, and you will know that I am the Lord.

[3] Then Moses and Aaron went in before Pharao and said to him, Thus saith the Lord the God of the Hebrews. How long wilt thou refuse to reverence Me? Send away My people that they may serve Me. [4] Otherwise, if thou refuse to let My people go, behold at this time tomorrow I will bring a swarm of locusts on all thy borders [5] and they shall cover the face of the ground, so that thou shalt not be able to see the ground; and they shall devour all the remaining product of the land which the hail hath left you; and they shall devour every tree which groweth for you in the land. [6] And thy houses and the houses of thy servants, all the houses of the Egyptians throughout the whole land, shall be filled in such a manner as thy fathers and their forefathers never saw from the time they had an existence in the land even to this day. And Moses turned and went out from Pharao.

[7] Upon this the attendants of Pharao said to him, How long shall this be a snare to us? Send the men away that they may serve their God. Dost thou not know that Egypt is ruined? [8] Then they brought back Moses and Aaron to Pharao; and he said to them, Go and serve the Lord your God. But who, and who are going? [9] And Moses said, We must go with young and old, with our sons and daughters, and with our flocks and herds, for it is the festival of the Lord. [10] Whereupon he said to them, The Lord be so with you! as I send you away, must I also send

away your substance? Take notice! you have wicked intentions. [11] No: Let the men go and worship; for this is what you desire. So they drove them out from the presence of Pharaoh.

[12] Then the Lord said to Moses, Stretch forth thy hand against the land of Egypt, and let the locust come up against the land. And it shall devour every herb of the field and all the fruit of the trees which the hail hath left. [13] So Moses lifted up the staff towards heaven and the Lord brought a south wind upon the land all that day and all that night, and by the morning the south wind had lifted up a swarm of locusts and wafted it over the whole land of Egypt: and it settled on all the borders of Egypt—an immense swarm. [14] Such a swarm of locusts had never been before it, nor shall there ever be such a one hereafter.

[15] It covered the whole surface of the ground and the land was wasted. And it devoured every herb of the ground and all the fruit of the trees which the hail had left. There was nothing green left among the trees, or among the herbs of the field throughout all the land of Egypt. [16] Upon this Pharaoh sent in haste for Moses and Aaron and said; I have sinned in the sight of the Lord your God and against you; [17] therefore forgive this offence of mine this once more, and pray to the Lord your God; and let him remove from me this pestilence. [18] Then Moses went out from Pharaoh and prayed to God, [19] and the Lord brought a contrary wind with great violence from the sea; and it lifted up the swarm of locusts and cast it into the Red Sea, and there was not one locust left in all the land of Egypt.

[20] But the Lord suffered Pharaoh's heart to be stubborn so that he did not let the Israelites go. [21] Then the Lord said to Moses, Stretch forth thy hand towards heaven and let there be darkness over the land of Egypt—a palpable darkness. [22] So Moses stretched forth his hand towards heaven, and there was a darkness—a thick, turbid darkness over the whole land of Egypt three days. [23] And for three days one saw not another, nor did anyone rise from his place for three days; but all the children of Israel had light in all the places where they were.

[24] Then Pharaoh sent for Moses and Aaron and said, Go and worship the Lord your God. But you must leave your flocks and your herds. Your baggage may go with you. [25] And Moses said, But thou must give us burnt offerings and sacrifices to offer to the Lord our God. [26] Our cattle therefore must go with us. We cannot leave a hoof behind. For of them we must take to worship the Lord our God; and we do not know with what we are

to worship the Lord our God, until we come there. [27] Now the Lord had suffered the heart of Pharaoh to continue stubborn so that he would not let the people go, [28] therefore Pharaoh said, Begone from me. Take heed to thyself not to see my face any more. For the day thou appearest before me thou shalt die. [29] Whereupon Moses said, Thou hast spoken. I will not appear again in thy presence.

* CHAPTER XI *

NOW the Lord had spoken to Moses and Aaron in the land of Egypt and said, I will inflict yet one stroke more on Pharaoh and on Egypt and after that he will send you away from his country. And when he shall send you away he will drive you out altogether in haste. [2] Speak therefore privately to the ears of the people, and let every one ask of his neighbour vessels of silver and gold and raiment. [3] And the Lord had given his people favour in the sight of the Egyptians and they supplied them. The man Moses also was become very great in the sight of the Egyptians and in the sight of Pharaoh, and in the eyes of his attendants, therefore Moses said:

[4] Thus saith the Lord, About midnight I will go into the midst of Egypt, [5] and every first-born in the land of Egypt shall die—from the first-born of Pharaoh who sitteth on the throne, to the first-born of the female slave who is at the grinding mill, including also the first-born of all the cattle. [6] And there shall be a great cry through all the land of Egypt—such as hath never been, nor shall the like be again any more.

[7] But among all the children of Israel and their cattle not even a dog shall bark at man or beast, that thou mayst know what a distinction the Lord will make between the Egyptians and the Israelites. [8] And all these thy servants will come down to Me and make obeisance to Me and say, Go away thou and all thy people whom thou wouldst take with thee.

Then Moses went out from Pharaoh with indignation [9] and the Lord said to Moses, Pharaoh will not hearken to you that I may fully complete My signs and My wonders in the land of Egypt.—

[10] Though Moses and Aaron had done all those signs and those wonders in the land of Egypt in the presence of Pharaoh, yet the Lord suffered the heart of Pharaoh to be stubborn that he

hearkened not to send away the Israelites out of the land of Egypt.

✦ CHAPTER XII ✦

NOW the Lord had spoken to Moses and Aaron in the land of Egypt saying, [2] This month shall be to you the beginning of months. It is the first for you among the months of the year. [3] Speak to all the congregation of the children of Israel and say, On the tenth of this month let them take everyone a sheep according to the houses of patriarchal families, everyone a sheep for a family; [4] and if there be too few in the family to be sufficient for one sheep, let him associate with him his next neighbour. With regard to the number of souls, everyone shall collect to him a number sufficient for a sheep. [5] Your sheep shall be without blemish, a male and in its first year. You may take either from the lambs or the kids. [6] And it shall be kept up by you until the fourteenth day of this month.

Then the whole multitude of the congregation of the children of Israel shall kill it in the evening. [7] And they shall take some of the blood and put it on the two sideposts and on the lintel of the door of the house in which they are to eat it. [8] And that night they shall eat the flesh roasted with fire. They shall also eat unleavened bread with bitter herbs. [9] You shall not eat any of it raw or boiled in water, but only roasted with fire, head and feet and carcass together. [10] Nothing of it shall be left till the morning. And you shall not break a bone of it. And what is left of it till the morning you shall burn with fire. [11] And in this manner you shall eat it. Your loins shall be girded. Your sandals shall be on your feet, and your staves in your hands. And you shall eat it in haste. It is a Passover to the Lord. [12] For in that night I will pass through the land of Egypt, and smite all the first-born in the land of Egypt, both of man and beast. And upon all the gods of the Egyptians I will execute vengeance. I am the Lord.

[13] But the blood shall be to you for a sign on the houses in which you are. And when I see the blood, I will protect you and there shall be no destroying plague among you, when I smite in the land of Egypt. [14] And that day shall be to you for a memorial. And you shall celebrate it as a festival to the Lord throughout all your generations. As an everlasting ordinance you

shall celebrate it. [15] Seven days you shall eat unleavened bread. And from the first day you shall remove all leaven out of your houses. Whoever shall eat leaven from the first to the seventh day, that soul shall be cut off from among Israel. [16] And with regard to the first day, it shall be proclaimed holy; and the seventh day shall be holy to you. In them you shall not do any kind of sacrificial service, save that which must be done for every soul.

This alone shall be done for you and you shall keep this commandment. For on that day I will lead out your host from the land of Egypt; [17] therefore you shall make the observance of that day an everlasting rite to your generations. [18] Beginning at evening with the fourteenth day of the first month, you shall eat unleavened bread until the evening of the twenty-first day. [19] For seven days there must be no leaven found in your houses. Whoever shall eat leavened bread, that soul shall be cut off from among the congregation of Israel; whether he be a stranger or born in the land. [20] You shall eat nothing that is leavened. But in all your habitations you must eat unleavened bread.

[21] Moses therefore convened the whole senate of the children of Israel and said to them, Go take for yourselves the sheep according to your families and kill the passover; [22] and ye shall take a bunch of hyssop and having dipped it in the blood by the door you shall smear the lintel and the two sideposts with some of the blood which is at the door; and none of you shall go out of the door of his house until the morning. [23] For the Lord will pass by to smite the Egyptians; and when he shall see the blood on the lintel and on the two side posts, the Lord will pass over that door and will not suffer the destroyer to enter into your houses to smite. [24] And this ordinance you shall keep as a rite established for thee and thy children for ever.

[25] And when you come to the land which the Lord will give you as he hath spoken, you must keep up this religious service. [26] And if your children say to you, What is the meaning of this religious service? [27] then you shall say to them, It is the sacrifice of the Passover of the Lord; because he passed over the houses of the Israelites in Egypt when he smote the Egyptians, and delivered our houses. Upon which the people bowed down and worshipped; [28] and the Israelites went and did as the Lord commanded Moses and Aaron.

[29] And when they had so done, it came to pass that at mid-

night the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, who sat on the throne to the first-born of the captive in the dungeon, and even the first-born of all the cattle.

[30] Whereupon Pharaoh arose by night he and all his attendants and all the Egyptians; and there was a great cry in all the land of Egypt; for there was not a family in which there was not one dead. [31] And Pharaoh called for Moses and Aaron by night and said to them, Arise and depart from among my people, both you and the Israelites. Go and serve the Lord your God as you say. [32] Take your flocks and your herds and go away, and bless me, I beseech you. [33] And the Egyptians pressed the people with great earnestness to hurry them away out of the country; for they said, We shall all die.

[34] So the people took up, upon their shoulders, their dough which had not yet been leavened—the masses of mixed meal, bound up in their mantles—[35] (now the Israelites had done as Moses commanded them; they had asked of the Egyptians gold and silver vessels and raiment; [36] and the Lord had given his people favour in the sight of the Egyptians and they had supplied them, so they spoiled the Egyptians); [37] and the Israelites to the number of six hundred thousand men on foot besides women and children began their march from Ramesses to Succoth. [38] And there went up with them a mixed multitude with flocks and herds and cattle in great abundance. [39] And of the dough which they brought out of Egypt they baked unleavened cakes, for it had not been leavened: for the Egyptians hurried them away and they could not wait, and they had not dressed any provisions for themselves for the journey.

[40] Now the sojourning of the Israelites which they and their fathers had sojourned in the land of Egypt and in the land of Chanaan was four hundred and thirty years. [41] And at the end of four hundred and thirty years all the host of the Lord came out of the land of Egypt. [42] At night there was a watch for the Lord. This watch of the Lord was instituted that very night to bring them out of the land of Egypt.

That it might be kept by all the children of Israel throughout their generations, [43] the Lord said to Moses and Aaron, This is the law of the Passover:—No stranger shall eat of it; [44] but every servant born at home or bought with money thou shalt circumcise and then he may eat of it. [45] A sojourner of an hireling shall not eat of it. [46] In one family it shall be eaten, and you must not carry any of the flesh abroad out of the house; nor shall

you break a bone thereof. [47] All the congregation of the children of Israel shall keep this festival. [48] And if any proselyte come to you to keep the passover to the Lord, thou shalt circumcise all his males and then he may come and keep it, and he shall be as a native of the land. No uncircumcised person shall eat of it. [49] There shall be one law for the home born and for the proselyte who shall come among you. [50] Now the children of Israel had done as the Lord commanded Moses and Aaron; and when they had done so, on that very day [51] the Lord led the Israelites out of the land of Egypt with their host.

* CHAPTER XIII *

MOREOVER the Lord spoke to Moses saying, [2] Consecrate to Me every first-born. Every first-born among the children of Israel, whether man or beast, is mine. [3] Therefore Moses said to the people, Remember this day, in which you came out from the land of Egypt—from the house of bondage. For with a strong hand the Lord hath brought you out from this place; and let no leaven be eaten, [4] for on this day you are marching out in the month of new things. [5] And when the Lord thy God shall have brought thee into the land of the Chananites and the Chetites and the Amorites, and the Evites and the Jebusites and the Gergasites and the Pherezites which the Lord with an oath promised to thy fathers that he would give thee—a land flowing with milk and honey, thou shalt perform this religious service in this month. [6] Six days you shall eat unleavened bread, and on the seventh day there shall be a festival to the Lord. [7] Seven days you shall eat unleavened bread. Nothing that is leavened shall be seen with thee; nor shalt thou have leaven in all thy borders.

[8] And on that day thou shalt tell thy son and say, This is on the account of what the Lord God did for me, when I came out of Egypt. [9] And it shall be to thee for a sign on thy hand and for a memorial before thy eyes, that the law of the Lord may be in thy mouth; for with a strong hand the Lord thy God hath brought thee out of Egypt; [10] therefore you shall observe this law in revolving seasons from year to year.

[11] And when the Lord thy God shall have brought thee into the land of the Chananites, as he swore to thy fathers, and shall give it to thee, [12] thou shalt set apart every first-born—all the males for the Lord. [13] Every firstling of the kine or among

the cattle which thou mayst have, even all the males thou shalt consecrate to the Lord. Every firstling of an ass thou shalt exchange for a sheep, and if thou wilt not exchange it thou must redeem it. And every male first-born of thy children thou shalt redeem.

[14] And if at any time hereafter, thy son should ask thee saying, What is the meaning of this? thou shalt say to him, Because with a strong hand the Lord brought us out of the land of Egypt—from the house of bondage; [15] and, when Pharaoh hardened himself against sending us away, the Lord slew every first-born in the land of Egypt, both the first-born of men and the first-born of cattle, therefore I sacrifice all firstlings—all the males to the Lord: and every male first-born of my children I must redeem. [16] And it shall be for a sign on thy hand, and immovably before thy eyes. For with a strong hand the Lord brought thee out of Egypt.

[17] Now when Pharaoh sent away the people, God did not lead them by the way to the land of the Philistines, because it was near. For God said, Perhaps the people will repent when they see war and will return to Egypt: [18] therefore God led the people by a circuitous march to the wilderness—to the Red Sea. And in the fifth generation the Israelites went up out of the land of Egypt. [19] And Moses took with him the bones of Joseph. For with an oath he had adjured the Israelites saying, The Lord will assuredly visit you and you shall carry hence my bones with you.

[20] And the children of Israel removed from Succoth and encamped at Otham on the edge of the wilderness. [21] And God went before them, by day in a pillar of a cloud to shew them the way, and at night in a pillar of fire. [22] And there was no failure of the pillar of a cloud by day, and of the pillar of fire by night before all the people.

* CHAPTER XIV *

THEN the Lord spoke to Moses saying, [2] Speak to the children of Israel and let them turn and encamp on the ground between Magdolus and the sea, from the sheepecot on the one side to Beelsepphon on the other. In front of these thou shalt encamp by the sea; [3] whereupon Pharaoh will say to his people, The Israelites have lost their way in the land for the wilderness hath shut them in. [4] And I will make Pharaoh's heart stout, so that he will pursue them, and I shall be glorified by Pharaoh and

by all his army. And all the Egyptians shall know that I am the Lord. Accordingly the Israelites did so.

[5] Now when the king of the Egyptians was told that the people had fled, his heart and the heart of his servants were turned against the people. And they said, What is this we have done in sending the Israelites away from serving us? [6] Therefore Pharaoh equipped his chariots and took all his people with him. [7] And having selected six hundred chosen chariots and all the cavalry of the Egyptians and officers of the highest rank over all [8] (for the Lord had emboldened the heart of Pharaoh king of Egypt and of his attendants) he pursued the Israelites.

Though the Israelites had gone out with a high hand, [9] yet the Egyptians pursued them with all the cavalry and the chariots of Pharaoh. And his horsemen and his army found them encamped by the sea with the sheepcot on one flank and Beelsepphon on the other. [10] And as Pharaoh approached; the children of Israel raising their eyes saw the Egyptians encamping in their rear and were greatly terrified.

And the Israelites cried to the Lord, [11] and said to Moses, Was it because there were no graves in the land of Egypt, that thou hast brought us out to die in the wilderness? Why hast thou dealt thus with us in bringing us out of Egypt? [12] Is not this what we told thee in Egypt saying, Let us alone, that we may serve the Egyptians? For it was better for us to serve the Egyptians than to die in this wilderness. [13] Whereupon Moses said to the people, Take courage; stand still and see the salvation which cometh from the Lord—which he will work for you this day. For in the manner you have seen the Egyptians this day, you shall never see them again any more. [14] The Lord will fight for you. Be ye therefore silent.

[15] Now the Lord had said to Moses, Why criest thou to Me? Speak to the children of Israel and let them prepare for marching. [16] And lift thou up thy staff and stretch forth thy hand over the sea and divide it, and let the children of Israel go into the midst of the sea as on dry ground. [17] And behold I will embolden the heart of Pharaoh and of all the Egyptians and they will go in after them. And I shall be glorified by Pharaoh and by all his army and by his chariots and by his horses. [18] And all the Egyptians shall know, that I am the Lord when I make Myself glorious by Pharaoh and by his chariots and his horses.

[19] Now the Angel of the Lord who marched before the camp of the Israelites had removed and went behind them, and the

pillar of cloud had removed from the front and taken its station in the rear. [20] And when it came between the camp of the Egyptians and the camp of Israel and had taken its station; there came on a thick darkness and night intervened so that they did not intermix one with the other during that whole night.

[21] And Moses stretched forth his hand over the sea, and the Lord restrained the sea that whole night with a strong south easterly wind and made the sea dry ground; and the water was cleft asunder. [22] And the Israelites went into the midst of the sea as on dry ground. And the water thereof was a wall on the right and a wall on the left. [23] And the Egyptians pursued and went in after them, even all Pharaoh's cavalry and his chariots and charioteers, into the midst of the sea. [24] And in the morning watch, the Lord cast a look on the army of the Egyptians with the pillar of fire and cloud, and threw the Egyptian army into confusion, [25] and entangled their chariot wheels and caused them to drag on heavily; whereupon the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.

[26] Then the Lord said to Moses, Stretch forth thy hand over the sea and bring back the water to its place; and let it overwhelm the Egyptians, their chariots and their horsemen. [27] So Moses stretched forth his hand over the sea, and about daybreak the water was brought back to its place.

And when the Egyptians were fleeing below the water the Lord shook them off in the midst of the sea; [28] and the water being brought back to its place overwhelmed the chariots and the horsemen and all the host of Pharaoh who had marched after the Israelites into the sea, so that not one of them was left. [29] But the Israelites marched on dry ground in the midst of the sea, and the water was a wall to them on their right and on their left.

[30] Thus did the Lord on that day deliver Israel out of the hand of the Egyptians. And Israel saw the Egyptians dead on the seashore. [31] And when Israel saw that great hand—what the Lord had done to the Egyptians, the people feared the Lord, and they put confidence in God and in Moses His servant.

✦ CHAPTER XV ✦

THEN sang Moses and the Israelites this song to God, and spoke saying,

- Let us sing to the Lord,
 For He is gloriously exalted;
 Horse and rider He hath thrown in the sea.
- [2] He was my help and defence for safety:
 He is my God, therefore I will praise Him—
 My father's God, therefore I will extol Him—
- [3] A Lord crushing battles, His name is The Lord.
- [4] Pharaoh's chariots and host He threw in the sea—
 Chosen bands—Officers of highest rank.
 They were swallowed up in the Red Sea.
- [5] In the sea, He overwhelmed them;
 They sank to the bottom like a stone.
- [6] Thy right hand, O Lord, is glorious in power.
 Thy right hand, O Lord, dashed enemies to pieces.
- [7] With Thy great glory Thou didst crush Thine adversaries.
 Thou sentest forth Thy wrath; it consumed them like
 stubble.
- [8] At the blast of Thy wrath the water parted—
 The waters were compacted like a wall—
 The waves were condensed in the midst of the sea.
- [9] The enemy said, I will pursue and overtake,
 I will divide the spoil—I will glut my vengeance:
 My sword shall slay; my hand shall prevail.
- [10] Thou didst send forth Thy blast, the sea covered them;
 They sank like lead in the mighty water.
- [11] Who among the gods is like Thee, O Lord?
 Who is like Thee? Glorified among Holies;
 Marvellous among Glories—working miracles!
- [12] Thou didst stretch forth Thy right hand,
 The earth swallowed them up,
- [13] In Thy kindness Thou hast been the guide
 Of this Thy people whom Thou hast redeemed.
 By Thy power thou hast called them forth
 To Thy holy place for resting.
- [14] Nations have heard and are troubled:
 Pangs have taken hold of the inhabitants of Phylisteam;
- [15] The Emirs of Edom are already in commotion;
 And as for the chiefs of Moab, horror hath seized them:
 All the inhabitants of Chanaan are appalled.
- [16] On them let dread and terror fall.
 By the greatness of Thine arm may they be petrified,
 Till Thy people pass through, O Lord—

Till this Thy people pass by, whom Thou hast purchased.

[17] Introduce and plant them on the mount of Thy heritage—
In the settlement Thou hast prepared for Thy dwelling, O
Lord—

The sanctuary, O Lord, which Thy hands have prepared.

[18] The Lord reigneth for ever and for evermore.

[19] Because Pharaoh's cavalry with chariots and charioteers
went into the sea, and the Lord brought upon them the water of
the sea; and the Israelites marched in the midst of the sea on dry
ground; [20] therefore Mariam the prophetess, the sister of Aaron,
took in her hand a timbrel and all the women went out after her
with timbrels in choirs, [21] and Mariam led the song for them,
saying,

Let us sing to the Lord,

For he is gloriously exalted:

Horse and rider he hath thrown in the sea—

Then Moses drew off the Israelites from the Red sea; [22] and
led them into the wilderness of Sour, and they marched three days
in the wilderness and found no water to drink. [23] And when
they came to Merra they could not drink the water there, for it
was bitter. Therefore they called the name of that place *Bitter-
ness*. [24] And the people murmured against Moses and said,
What are we to drink? [25] Upon this Moses cried to the Lord;
and the Lord shewed him a piece of wood and he threw it into the
water, and the water was made sweet.

There he instituted for them rules of rectitude and judgments,
and there he proved them [26] and said, If thou wilt hearken to
the voice of the Lord thy God, and do the things well pleasing in
His sight, and hearken to His commandments, and keep all these
His rules of rectitude, I will not bring upon thee any of the diseases
which I brought on the Egyptians, for I am the Lord thy God Who
healeth thee.

[27] Then they came to Aileim, where there were twelve foun-
tains of water and seventy palm trees, and they encamped there
by the water.

* CHAPTER XVI *

AND the whole congregation of the children of Israel re-
moved from Aileim and came to the wilderness of Sin, which is
between Aileim and Sina. And on the fifteenth day of the second
month after their coming out of Egypt [2] all the congregation of

the children of Israel murmured against Moses and Aaron. [3] The Israelites indeed said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of flesh meat and ate bread in plenty! For you have brought us to this wilderness to kill this whole assembly with hunger.

[4] Whereupon the Lord said to Moses, Behold I am going to rain bread from heaven for you. And the people shall go and gather it day by day, that I may try them whether they will walk in My law or not. [5] But on the sixth day they must be provident in respect to what they bring in. It shall be twice as much as they gather daily.

[6] Then Moses and Aaron said to all the congregation of the Israelites: In the evening you shall know that the Lord hath brought you out of the land of Egypt, [7] and in the morning you shall see the glory of the Lord, by His hearkening to your murmurings against God. As for us, what are we that you should murmur against us? [8] Now Moses had said: By the Lord's giving you in the evening flesh to eat and in the morning bread in plenty, because the Lord hath heard your murmurings which you utter against us. But as for us what are we? your murmuring is not against us but against God.

[9] Then Moses said to Aaron, Say to all the congregation of the children of Israel, Attend in the presence of God, for he hath heard your murmuring. [10] And when Aaron had spoken to all the congregation of the Israelites and they had turned about towards the wilderness, the glory of the Lord appeared in a cloud, [11] and the Lord spoke to Moses saying, [12] I have heard the murmuring of the Israelites. Speak to them and say, Towards evening you shall eat flesh and in the morning you shall be plentifully supplied with bread. And you shall know that I am the Lord, your God.

[13] Accordingly there came up in the evening a flock of quails, which covered the camp, [14] and in the morning while the dew lay around the camp, behold on the face of the wilderness something small like coriander, white like hoarfrost, on the ground! [15] And when the Israelites saw this they said one to another, What is this? for they did not know what it was. Upon which Moses said to them. This is the bread which the Lord hath given you to eat. [16] This is what the Lord hath commanded, Gather of it, everyone for his family a gomer a head according to the number of souls, you must everyone gather for those in the tent with you.

[17] And the children of Israel did so and gathered some more and some less, [18] and when they measured it by the gomer, he who had gathered much had nothing over, and he who had gathered little did not fall short. Everyone had gathered sufficient for the family with him. [19] Then Moses said to them, Let none leave any of it till the morning. [20] Notwithstanding this they hearkened not to Moses, but some left of it till the morning. And it bred worms and gave an offensive smell. On which Moses was angry with them. [21] So they gathered it every morning, every one a sufficiency for his family. [22] And when the sun grew warm, it melted away.

Now on the sixth day when they were gathering a double quantity, two gomers for everyone, all the heads of the congregation came and told Moses, [23] whereupon he said to them, Is not this what the Lord spoke, Sabbaths are a rest holy to the Lord? As for to-morrow, bake what you choose to bake and boil what you choose to boil and what is left lay up for to-morrow. [24] So they left some of it till the morning as Moses commanded them and it did not become putrid, nor was there a worm in it.

[25] Then Moses said to them, Eat it to-day, for to-day is the Sabbath to the Lord. It will not be found in the field. [26] Six days you shall gather but because the Sabbaths are on the seventh day, therefore in it there will be none. [27] And it came to pass that on the seventh day some of the people went out to gather, but found none. [28] Whereupon the Lord said to Moses, How long will you refuse to hearken to My commandments and My law? [29] You see that because the Lord gave you this day for sabbaths, therefore on the sixth day He gave you the bread of two days. Abide ye everyone at home. Let none go out from his place on the seventh day. [30] So the people rested on the seventh day.

[31] Now the Israelites called its name *Manna*. It was like coriander seed. It was white; and its taste was like a cake made with honey. [32] And Moses said, This is what the Lord hath commanded, Fill the gomer with Manna to be laid up for your posterity, that they may see the bread which you ate in the wilderness, when the Lord brought you out of the land of Egypt.

[33] Then Moses said to Aaron, Take a golden urn and put therein the full of a gomer of Manna; and thou shalt lay it up before God to be kept for your posterity. [34] As the Lord commanded Moses so Aaron laid it up before the testimony that it might be kept. [35] And the children of Israel ate this Manna forty years till they came to the inhabited land. They ate it till

they came to the border of Phoenicia. Now the gomer is one tenth of the trimeter.

* CHAPTER XVII *

WHEN all the congregation of the Israelites had removed from the wilderness of Sin according to their encampments by the command of the Lord and encamped at Raphidin and there was no water for the people to drink, [2] and the people were reviling Moses and saying, Give us water that we may drink, Moses said to them, Why do you revile me? And why do you tempt the Lord? [3] Now when the people had thirsted there for water and murmured against Moses saying, How is this? Hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? [4] Moses cried to the Lord and said, What shall I do for this people? They are almost ready to stone me.

[5] Upon which the Lord said to Moses, Go on at the head of the people, and take thee some of the elders of the people, and take in thy hand the staff with which thou didst smite the river. [6] And thou shalt go to the place where I before caused thee to stand on the rock at Choreb; and thou shalt smite the rock, and water will gush out that the people may drink. And Moses did so in the presence of the Israelites, [7] and he called the name of that place, Temptation and Upbraiding, because of the upbraiding of the Israelites, and because they tempted the Lord and said, Is the Lord among us or not?

[8] Now Amalek had come and made war on Israel at Raphidin, [9] upon which Moses said to Joshua, Select for thyself able men and go out and draw up in array to-morrow against Amalek; when lo I have stood on the top of that hill with the staff of God in my hand. [10] So Joshua did as Moses commanded him. And when he had gone out and drawn up in array against Amalek, and Moses and Aaron and Hur had gone up to the top of the hill, [11] it came to pass that when Moses held up his hands Israel prevailed; but when he let down his hands Amalek prevailed.

[12] But Moses' hands were heavy, therefore they took a stone and put it under him and he sat thereon; and Aaron and Hur stayed up his hands, one on one side, and the other, on the other. So his hands were stayed up till the going down of the sun [13] and Joshua discomfited Amalek and his whole people with the slaughter of the sword.

[14] Then the Lord said to Moses, Write this in a book to keep it in remembrance; and rehearse it in the hearing of Joshua, that I will entirely blot out the remembrance of Amalek from under heaven. [15] And Moses built an altar to the Lord and called its name, *The Lord my refuge*; [16] because with a secret hand the Lord fighteth against Amalek from generation to generation.

* CHAPTER XVIII *

NOW when Jothor the priest of Madiam, Moses' father-in-law heard of all that the Lord had done for his people Israel, (for while the Lord was bringing Israel out of Egypt [2] Jothor the father-in-law of Moses had taken home Sephora, Moses' wife, after she had gone back, [3] with her two sons, of whom the name of one was Gersam; for he said, I was a stranger in a strange land; [4] and the name of the other Eliezar; for the God of my fathers, said he, hath been my help, and hath delivered me out of the hand of Pharaoh) [5] Jothor the father-in-law of Moses came out to him with his sons and his wife to the wilderness where he was encamped by the mount of God.

[6] And when they told Moses saying, Behold Jothor thy father-in-law is coming to thee with thy wife and thy two sons with him, [7] Moses went out to meet his father-in-law and made obeisance to him and kissed him. And when they had embraced each other he conducted them to this tent.

[8] And Moses told his father-in-law all that the Lord had done to Pharaoh and to all the Egyptians for Israel's sake, and all the difficulties which they had encountered on the way, and how the Lord had rescued them out of the hand of Pharaoh and out of the hand of the Egyptians. [9] Whereupon Jothor was enraptured in wonder at all the good things which the Lord had done for them in delivering them out of the hand of the Egyptians, and out of the hand of Pharaoh; [10] and Jothor said, Blessed be the Lord. Because He hath delivered these out of the hand of the Egyptians and out of the hand of Pharaoh, [11] I know now that the Lord is great above all the gods, for this reason because they were set against these.

[12] Then Jothor the father-in-law of Moses took whole burnt offerings and sacrifices for God; and Aaron and all the elders of Israel came to eat bread before God with Moses' father-in-law. [13] And on the morrow Moses sat to administer justice to the

people, and all the people attended on Moses from early in the morning till late in the evening. [14] And when Jothor saw all that he did for the people, he said, What is this that thou dost for the people? Why hast thou sitten alone and all the people attended thee from morning till night?

[15] And Moses said to his father-in-law, Because the people come to me to have a determination from God. [16] For when a controversy happeneth among them and they come to me, I administer justice to everyone, and teach them the statutes of God and his law. [17] Thereupon Moses' father-in-law said to him, Thou dost not transact this business right. [18] Both thou and this people with thee must needs be worn down by this intolerable service. This business is too fatiguing for thee. Thou canst not perform it thyself alone.

[19] Now therefore hearken to me and I will advise thee; and God be with thee. Be thou to the people as the Oracle of God; and lay their cases before God; [20] and testify to them the statutes of God and his law; and point out to them the ways in which they shall walk, and the works which they shall do: [21] but look out for thyself from among all the people, for able, pious men, men of integrity who hate pride; and set these over them as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens; [22] and let them administer justice to the people on all occasions: and the matter which is too high for them, they shall lay before thee; but causes easily determined they themselves shall decide.

Thus they will remove a burden from thee and help thee. [23] If thou do this God will strengthen thee so that thou shalt be able to endure, and all this people shall go to their place with peace. [24] So Moses hearkened to the voice of his father-in-law, and did all that he said.

[25] And when Moses had chosen able men from among all Israel and made them rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, [26] with orders to administer justice to the people on all occasions, and that they should lay before him the matter which was too high for them; but the causes easily determined they themselves should decide; [27] then Moses gave his father-in-law leave to depart and he returned to his own land.

* CHAPTER XIX *

NOW on the first day of the third month after the departure of the Israelites out of the land of Egypt, on the very day they came to the wilderness of Sina— [2] when they had removed from Raphadin and came to the wilderness of Sina and Israel were encamping there before the mount, [3] Moses went up to the mount of God.

And God called to him out of the mount and said, Thus shalt thou say to the house of Jacob, and announce to the children of Israel— [4] You have seen what I have done to the Egyptians; and how I have taken you up as on the wings of eagles and brought you to Myself. [5] Now therefore if you will hearken diligently to My voice and keep My covenant, you shall be to Me a peculiar people above all the nations; for the whole earth is Mine: [6] but as for you, you shall be a royal priesthood and a holy nation. These words thou shalt deliver to the children of Israel.

[7] Upon this Moses came and called the elders of the people and laid before them all these words which God enjoined on them. [8] And all the people with one consent answered and said, All that God hath said we will do and we will be obedient. And Moses carried up these words to God.

[9] Then the Lord said to Moses, Behold I will come to thee in a pillar of cloud, that the people may hear Me speaking to thee and believe thee forever.—When Moses told the Lord the words of the people [10] the Lord said to Moses, Go down and testify to the people and purify them to-day and to-morrow and let them wash their garments [11] and be ready against the third day; for on the third day the Lord will descend upon mount Sina in the sight of all the people.

[12] Therefore thou shalt remove the people to some distance round about and say, Take heed to yourselves not to go up to the mount nor touch any part of it. Whoever shall touch the mount shall surely die. [13] A hand shall not touch him, for he shall be stoned with stones or shot with a dart. Whether man or beast it shall not live. When the voices and the trumpets and the cloud are gone from the mount, they may go up to the mount.

[14] So Moses went down from the mount to the people and purified them, and they washed their garments. [15] And he said to the people, Be ready, for three days you must not approach a wife.

[16] And it came to pass on the third day that about dawn there were thunders and lightnings and a thick cloud on mount Sina, and the voice of the trumpet sounded loud, so that all the people in the camp were terrified. [17] Then Moses led forth the people out of the camp to meet God, and they halted at the foot of the mount. [18] The whole mountain Sina was enveloped with smoke, because God had descended upon it in fire. And the smoke ascended like the smoke of a furnace, so that all the people were exceedingly amazed.

[19] Still the sounds of the trumpet waxed louder and louder. Moses had spoken and God had answered him by a voice. [20] And the Lord descended upon mount Sina on the summit of the mount, and the Lord called Moses up to the top of the mount, and Moses went up. [21] And God spoke to Moses saying, Go down and testify to the people; peradventure they may come nigh to God to observe, and a multitude of them may perish. [22] And let the priests who come near to the Lord God be purified, lest peradventure the Lord withdraw from them.

[23] And Moses said to God, The people cannot advance to mount Sina; for thou hast testified to us saying, Set apart the mount and hallow it. [24] But the Lord said to him, Away; go down and come up thou and Aaron with thee; but let not the priests nor the people presume to come up to God lest peradventure the Lord destroy some of them. [25] And Moses went down to the people and spoke to them.

* CHAPTER XX *

THEN the Lord spoke all these words saying:

[2] I am the Lord thy God, who brought thee out of the land of Egypt—out of the house of bondage. [3] Thou shalt have no other gods besides Me.

[4] Thou shalt not make for thyself an idol, nor the likeness of anything, which is in the heaven above, or in the earth below, or in the waters under the earth; [5] thou shalt not worship them; nor serve them; for I, the Lord thy God, am a zealous God, retributing to them who hate Me the sins of fathers upon children to the third and fourth generation; [6] but shewing mercy for thousands [of generations] to them who love Me and keep My commandments.

[7] Thou shalt not take the name of the Lord thy God in vain;

for the Lord thy God will not hold him guiltless who taketh His name in vain.

[8] Remember the day of the sabbaths to hallow it. [9] Six days labour and do all thy works; [10] but on the seventh day are sabbaths to the Lord thy God; On it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy ox, nor thy ass, nor any of thy cattle, nor the stranger who sojourneth with thee; [11] for in six days the Lord made the heaven and the earth and the sea and all that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day and hallowed it.

[12] Honour thy father and thy mother that it may be well with thee, and that thou mayst live long in that good land, which the Lord thy God giveth thee.

[13] Thou shalt not commit murder.

[14] Thou shalt not commit adultery.

[15] Thou shalt not steal.

[16] Thou shalt not bear false witness against thy neighbour.

[17] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any of his cattle, nor anything belonging to thy neighbour.

[18] And all the people looked towards the thunder and the lightnings and the sound of the trumpet and the mount which was smoking; and all the people being struck with terror stood at a distance. [19] And they said to Moses, Speak thou to us: and let not God speak to us lest we die. [20] Whereupon Moses said to them, Take courage; for God is come to you to prove you, that the dread of him may be in you, that you may not sin. [21] Then the people stood afar off, and Moses went into the thick darkness, where God was.

[22] And the Lord said to Moses, Thus shalt thou say to the house of Jacob and announce to the children of Israel, You have seen that I have spoken to you from heaven. [23] You shall not make for yourselves gods of silver, nor shall you make for yourselves gods of gold.

[24] An altar of earth you shall make for Me, and sacrifice thereon your whole burnt offerings and your offerings of thanksgiving, both your sheep and your young bulls in every place where I record My name. And I will come to thee and bless thee. [25] And if thou makest for Me an altar of stones; thou shalt not build it of hewn stones: for thou hast put thy workmanship on them and

they are polluted. [26] Thou shalt not go up to My altar by steps, that thou mayst not discover thy nakedness on it.

* CHAPTER XXI *

AND these are the rules of rectitude which thou shalt set before them.

[2] If thou purchase a Hebrew servant, he shall serve thee six years, but in the seventh year he shall go out free without ransom.

[3] If he came in alone, he shall go out alone; but if his wife came with him his wife shall go out with him. [4] And if his master hath given him a wife and she hath born him sons or daughters, the wife and the children shall belong to his master, and he shall go out alone.

[5] And if the servant shall answer and say, I love my master and my wife and my children, I will not go away free, [6] his master shall bring him to God's court of Justice and there lead him to the door—to the doorpost, and his master shall bore his ear through with an awl and he shall serve him forever.

[7] When any man selleth his daughter to be a handmaid she shall not go away as those who are in bondage go. [8] If she please not her master provided he betrothed her for himself, he shall let her be redeemed; but he is not her master to sell her into another family, because he hath broken covenant with her; [9] but if he betroth her for his son, he shall deal by her according to the privilege of daughters. [10] And if the son take another for himself, he shall not deprive her of food and raiment and her marriage rites. [11] And if he do not these three for her she shall go away ransom free.

[12] If anyone smite another and he die, he shall be put to death. [13] But if he was not a voluntary agent, but God delivered into his hands, I will appoint for thee a place to which he who hath killed shall flee. [14] But if anyone lie in wait for his neighbour to kill him insidiously, and flee, thou shalt drag him from My altar to put him to death.

[15] He who smiteth his father or his mother shall be put to death.

[16] He who stealeth any of the children of Israel, and having got him in his power selleth him, or if he be found with him, shall be put to death.

[17] He who curseth his father or his mother shall be put to death.

[18] If two men quarrel and one smite the other with a stone or his fist and he dieth not, but is confined to his bed; [19] if the man rise and walk abroad on his staff, he who smote him shall be acquitted but shall pay for his loss of time and the expense of his cure. [20] If a man smite his man servant or his maid servant with a staff, and the servant die under his hand, vengeance shall be taken by judicial process; [21] but if the servant live a day or two, let no vengeance be taken, for he is his money.

[22] If two men fight and strike a woman with child and she miscarry of an embryo, atonement shall be made by a fine. According as the husband of the woman shall with a judicial decision lay upon him, he shall pay: [23] but if the child be completely organised he shall give, life for life; [24] eye for eye; tooth for tooth; hand for hand; foot for foot; [25] burning for burning; wound for wound; stripe for stripe. [26] But if a man smite the eye of a man servant, or the eye of a maid servant; and it become blind, he shall set them free for their eye's sake. [27] And if he beat out the tooth of a man servant, or the tooth of a maid servant, he shall set them free for their tooth's sake.

[28] If a bull gore a man or a woman and he or she die, the bull shall be stoned to death and his flesh shall not be eaten; but the owner of the bull shall be held guiltless: [29] but if the bull hath heretofore been accustomed to push with his horns, and this hath been made known to his owner, and he hath not shut him up; if he kill a man or woman, the bull shall be stoned and his owner also may be put to death. [30] But if a fine shall be laid upon him, he shall pay as a ransom for his life whatever they lay upon him. [31] And if the bull shall gore a son or a daughter, they shall deal with him according to this law. [32] But if the bull shall gore a man servant or a maid servant he shall pay their master thirty didrachms of silver and the bull shall be stoned.

[33] If any man open a pit, or dig a pit and do not cover it, and an ox or an ass fall therein, [34] the owner of the pit shall make it good. He shall pay the owner of them, and the dead beast shall be his.

[35] If any man's bull gore the bull of his neighbour and he die, they shall sell the live bull and divide the money and they shall divide the dead bull. [36] But if the bull be noted for having been heretofore accustomed to push with his horns, and this hath been made known to his owner, and he hath not shut him up he shall be fined bull for bull and the dead bull shall be his.

* CHAPTER XXII *

IF any man steal an ox or a sheep and kill, or sell it, he shall pay as a fine five oxen for the ox, and four sheep for the sheep.

[2] If a thief be found in the act of breaking in and be struck and die, he who struck him is not liable to death; [3] but if the sun was risen upon him he is liable and may be put to death.

[4] If a thief hath no property, let him be sold for the theft. If the thing stolen, whatever it be from an ass to a sheep, be left alive and found in his hand, he shall be fined double.

[5] If any man cause a field or a vineyard to be eaten and shall send out his cattle to feed upon the field of another, with the produce of his own field he shall make restitution; and if he shall cause a whole field to be eaten up, with his choicest field or his choicest vineyard he shall make compensation.

[6] If a fire break out and catch in thorns and consume corn on the threshing floors or on the stalk, or in the field, he who kindled the fire shall make compensation.

[7] If any man deliver to his neighbour money or furniture to keep, and they be stolen out of the man's house; [8] the thief, if he be found, shall be fined double. But if the thief cannot be found, the owner of the house shall go before God and be examined on oath whether he may not in some manner have acted wrong touching the deposit of his neighbour. [9] On every supposed act of injustice touching an ox or an ass or a sheep or raiment or any kind of deposit which is lost, whatever it may be, the cause of both parties shall come before God, and he whom God pointeth out shall pay his neighbour twofold.

[10] And if a man deliver to his neighbour an ass, or an ox, or a sheep, or any beast to keep, and it be hurt or die, or be carried off by an enemy unknown to anyone, [11] there shall be an oath of God between the parties, that he hath not in any manner acted wrong touching the deposit of his neighbour; and the owner shall thus be satisfied; and the other shall not make it good. [12] But if it be stolen from him he shall make restitution to the owner; [13] and if it be torn by wild beasts he shall bring the owner to the prey and shall not make compensation. [14] But if anyone borrow of his neighbour and that which was borrowed be hurt or die or be carried off by an enemy and the owner be not with it, he shall make compensation; [15] but if the owner be with it he

shall not make it good, and if it be hired he shall have it for the hire of it.

[16] If any man delude an unmarried virgin and lie with her, he shall by paying a dowry purchase her for a wife: [17] but if her father absolutely refuse and will not consent to give her to him for a wife, he shall pay the father in money to the amount of the dowry paid for virgins.

[18] You shall not protect sorcerers.

[19] Every act of bestiality you shall punish with death.

[20] He who sacrificeth to any god save to the Lord alone shall be destroyed by death.

[21] A stranger you shall not injure; nor shall you afflict him; for you were strangers in the land of Egypt.

[22] A widow and an orphan you shall not afflict. [23] If you in anywise afflict them and they cry to Me, I will hear their voice [24] and my wrath will be kindled, and I will slay you with the sword, and your wives shall be widows and your children fatherless.

[25] If thou lend money to thy brother, who is near thee and in want; thou shalt not be rigorous with him, nor charge him interest. [26] And if thou hast taken the mantle of thy neighbour as a pledge, thou shalt restore it to him before the setting of the sun; [27] for it is his covering. This mantle is the only covering of his nakedness. In what can he sleep? If therefore he cry to me, I will hear him; for I am merciful.

[28] Thou shalt not revile gods, nor speak evil of the ruler of thy people.

[29] The first fruits of thy threshing floor and of thy press thou shalt not withhold.

The first-born of thy sons thou shalt give to Me. [30] Thou shalt do the same with thy calf, thy sheep and thy ass. Seven days it shall be with the dam and on the eighth day thou shalt dedicate it to me. [31] You shall be men holy to me, and you shall not eat what is torn by wild beasts. You shall throw it to the dogs.

* CHAPTER XXIII *

THOU shalt not countenance an idle report, nor conspire with the unrighteous to be a false witness. [2] Thou shalt not be with the majority in wickedness, nor join with the multitude to shut out justice. [3] In passing judgment thou shalt not be influenced

by compassion for the needy. [4] If thou meet the ox of thy enemy or his ass going astray thou shalt turn it back and restore it to him. [5] And if thou seest thine enemy's ass fallen under his burden thou shalt not pass it by, but shalt raise it up with its load.

[6] Thou shalt not wrest the judgment of a poor man in the trial of his cause. [7] Thou shalt keep aloof from everything unjust. An innocent and a righteous man thou shalt not slay; nor shalt thou justify a wicked man for the sake of bribes. [8] Bribes thou shalt not receive, for they blind the eyes of them who see, and pervert judgment.

[9] You shall not afflict a stranger, for you know the heart of a stranger; for you were strangers in the land of Egypt.

[10] Six years thou shalt sow thy ground and gather in the products thereof; [11] but on the seventh thou shalt give it rest and let it lie fallow, that the poor of thy people may eat, and what they leave, let the wild beasts of the field eat. The same thou shalt do with thy vineyards and thy olives. [12] Six days thou shalt do thy work; but on the seventh there shall be a rest; that thy ox and thy ass may rest: and that the son of thy handmaid and the stranger may repose.

[13] You shall keep all that I have said to you; and make no mention of the name of strange gods, nor let it be heard out of your mouth.

[14] Three times a year you shall keep a festival to Me— [15] the festival of unleavened bread you shall carefully observe. Seven days you shall eat unleavened bread, as I have commanded you, at the time fixed in the month of new things. For in that month thou didst come out of Egypt. Thou shalt not appear before me empty. [16] Thou shalt also keep the festival of the ingathering of the first fruits of thy labours employed in sowing thy field; and the festival of completion at the end of the year, when thou hast gathered in thy labours from the field. [7] Three times a year all thy males must appear before the Lord thy God; for when I have driven out the nations from before thee I will enlarge thy borders.

[18] Thou shalt not offer the blood of my sacrifice with leaven; nor shall the fat of my festival remain till the morning.

[19] The dedications of the first products of thy land thou shalt bring to the house of the Lord thy God.

Thou shalt not boil a kid in the milk of its dam.

[20] Now behold I send My angel before thy face, that he may guard thee in the way, and bring thee to the land, which I have

prepared for thee. [21] Take heed to thyself and hearken to him and disobey him not; for he should not withdraw from you; for My name is upon him.

[22] If you will hearken diligently to this voice of Mine, and do whatever I command thee, and keep My covenant, you shall be to Me a peculiar people above all the nations; for the whole earth is Mine, but you shall be to Me a royal priesthood and a holy nation.

These words you shall deliver to the children of Israel—If you will hearken diligently to My voice, and do all that I command thee, I will be an enemy to thy enemies, and an adversary to thy adversaries; [23] For My angel shall go before thee as thy leader, and conduct thee to the Amorite and the Chettite and the Pherezite and the Chananite and the Gergasite and the Evite and the Jebusite, and I will exterminate them. [24] Thou shalt not worship their gods nor serve them. Thou shalt not do according to their works; but destroy utterly and break in pieces their pillars [25] and worship the Lord thy God.

And I will bless thy bread and thy wine and thy water, and turn away sickness from you. [26] There shall not be a man childless, nor a woman barren in thy land. The number of your days I will completely fulfill. [27] And I will send terror before thee and confound all the nations to which thou shalt go; and cause all thy adversaries to flee before thee. [28] And I will send hornets before thee, and thou shalt drive out the Amorites and the Evites and the Chananites and the Chettites from before thee. [29] I will not drive them out in one year, lest the land become a waste and the wild beasts of the earth multiply against thee. [30] By little and little I will drive them away from thee until thou art increased and canst possess the land.

[31] And I will establish thy boundaries from the Red Sea to the sea of Philisteim, and from the wilderness to the great river Euphrates, and deliver into your hands those who are settled in the land, or drive them out from before thee. [32] Thou shalt not make a treaty with them and their gods, [33] nor shall they dwell in thy land, lest they cause thee to sin against Me. For if thou serve their gods, they will be to thee a stumbling block.

✦ CHAPTER XXIV ✦

THEN the Lord said to Moses, Come up to the Lord, thou and Aaron and Nadab and Abuid and seventy of the elders of Israel; and let them at a distance worship the Lord; [2] and let

Moses alone approach near to God. As for them they shall not approach near; nor shall the people come up with them.

[3] So Moses came and told the people all the words of God and the rules of rectitude, and all the people with one voice answered and said, All the words which the Lord hath spoken we will perform and we will be obedient. [4] Then Moses wrote down all the words of the Lord. And rising early next morning Moses built an altar at the foot of the mount with twelve stones for the twelve tribes of Israel; [5] and he sent out the young men of the children of Israel and they brought up whole burnt offerings and slew young bulls for a sacrifice of thanksgiving to the Lord.

[6] And Moses took half of the blood and poured it into bowls, and the other half of the blood he poured out against the altar. [7] Then he took the book of the covenant and read it in the hearing of the people, and they said, All that the Lord hath spoken we will do and we will be obedient. [8] Thereupon Moses took the blood and scattered it towards the people and said, Behold the blood of the covenant which the Lord hath made with you touching all these words.

[9] Then Moses and Aaron and Nadab and Abuid and seventy of the senate of Israel went up; [10] and they saw the place where the God of Israel stood; and what was under his feet was like a pavement of Sapphire, and in clearness like the appearance of the firmament of heaven. [11] And of these chosen men of Israel not one uttered a dissenting voice.

[12] Now when they had appeared in the presence of God and had eaten and drunk the Lord said to Moses, Come up to me on the mount and stay there and I will give thee the tables of stone, the law and the commandments which I have written to be promulgated to them. [13] Thereupon Moses arose with Joshua his attendant and they went up to the mount of God— [14] Having said to the elders, Remain quiet here till we return to you, and behold Aaron and Hur are with you, if any one hath a controversy with another let them go to them.

[15] Moses then went up with Joshua to the mount and the cloud covered the mount. [16] And the glory of God descended on mount Sina and the cloud covered it six days; and on the seventh day the Lord called to Moses out of the midst of the cloud. [17] Now the appearance of the glory of the Lord was like fire blazing on the top of the mount in the view of the Israelites; [18] and Moses went into the midst of the cloud and ascended the mount and remained there forty days and forty nights.

* CHAPTER XXV *

AND the Lord spake to Moses saying, [2] Say to the children of Israel, Take offerings from all who may be willing. And these you shall take as dedications to Me. [3] And this is the offering which you shall receive from them; gold and silver and brass, [4] and blue and purple and scarlet yarn, and cotton thread, and goats' hair, [5] and rams' skins dyed red, and skins of a violet colour, and incorruptible wood, [6] and oil for giving light, and spices for the anointing oil and for the compound incense, [7] and sardius stones, and stones to be engraved for the ephod and the robe which cometh down to the feet. And thou shalt make a sanctuary for Me and I will appear among you. [9] And thou shalt make everything for Me according to what I show thee on this mount—according to the pattern of the tabernacle and the pattern of all its utensils, so shalt thou make them.

[10] Thou shalt make the Ark of the covenant of incorruptible wood—two cubits and a half, the length, and a cubit and a half, the breadth, and a cubit and a half, the height. [11] And thou shalt overlay it with pure gold. Within and without thou shalt overlay it. And thou shalt make for it a rim of gold welked and waved around. [12] And thou shalt beat out for it four rings of gold and fasten them to the four corners, two rings on one side and two rings on the other side. [13] And thou shalt make staves of incorruptible wood and overlay them with gold. [14] And thou shalt put the staves in the rings on the sides of the ark, that with them the ark may be carried. [15] The staves shall remain immoveably in the rings of the ark. [16] And thou shalt deposit in the ark the testimonies which I give thee.

[17] And thou shalt make a propitiatory—a lid of pure gold, two cubits and a half, the length; and a cubit and a half, the breadth. [18] And thou shalt make two cherubs of turned gold, and place them at the two sides of the propitiatory. [19] They shall be made, one cherub at one side, and the other cherub at the other side of the propitiatory. Thou shalt make the two cherubs at the two sides; [20] and the cherubs shall have their wings stretched forth above and shall overshadow the propitiatory with their wings; and their faces shall be towards each other. The faces of the cherubs shall be towards the propitiatory.

[21] And thou shalt put the propitiatory upon the ark; and into the ark thou shalt put the testimonies which I give thee. [22] And

there I will make Myself known to thee and speak to thee from above the propitiatory, from between the two cherubs which are on the ark of the testimony, touching all that I give thee in charge to the children of Israel.

[23] Thou shalt also make a golden table of pure gold; two cubits long; and one cubit broad; and a cubit and a half high:

[24] And thou shalt make for it a rim of gold, welked and waved around. [25] And thou shalt make for it a border of a hand breadth all around, and to the border thou shalt make a welked wave all around: [26] And thou shalt make four rings of gold and fasten the four rings to the four sides of its feet under the border.

[27] And the rings shall be for places to hold the staves so that with them they may carry the table.

[28] And thou shalt make the staves of incorruptible wood and overlay them with pure gold, and with them the table shall be carried. [29] And thou shalt make its plates and its incense vessels and its libation vessels and the cups with which thou shalt pour out libations, all of pure gold. [30] And on this table thou shalt lay the loaves which are to be in my presence before me continually.

[31] Thou shalt make also a candlestick of pure gold. Thou shalt make it a turned work. Its shaft and its branches and the cups and the knobs and the lily ornaments shall be of one piece. [32] And from its sides there shall issue six branches; three branches of the candlestick from one side thereof, and three branches of the candlestick from the other side, [33] with three cups beaten out in form of almonds, and a knob and an ornament like a lily on each branch; and so on the six branches issuing from the candlestick: [34] and on the shaft there shall be four cups beaten out in form of almonds, and for each branch, knobs and ornaments like lilies, of the same piece; [35] the knob under the first pair of branches issuing from it; and a knob under the second pair of branches issuing from it, and so under the third pair of branches issuing from the shaft; and on the shaft four cups beaten out in form of almonds.

[36] Let the knobs and the branches be of one piece. The whole must be turned out of one piece of pure gold. [37] And thou shalt make the seven lamps for it, and place the lamps so that they may give light in one row. [38] And its snuffers and its snuff dishes thou shalt make of pure gold. [39] All these utensils shall be a talent of pure gold. [40] See that thou make them according to the pattern shewn thee on this mount.

* CHAPTER XXVI *

THOU shalt make also the tabernacle with ten curtains made of cotton thread and blue and purple and scarlet yarn with cherubs. With the workmanship of a tapestry weaver thou shalt make them.

[2] The length of one curtain shall be eight and twenty cubits and its breadth four cubits. All the curtains shall be of the same measure. [3] And five curtains shall be joined together one to another

and the other five curtains shall be joined together one to another.

[4] And thou shalt make for them loops of blue yarn on the border of the outer curtain on one side for the coupling; and the same thou shalt do on the selvage of the outermost curtain of the other sheet for the second coupling.

[5] Fifty loops thou shalt make for the one curtain, and fifty loops thou shalt make on the selvage of the other curtain for joining them together. Being directly opposite one to another they will meet each other at each joining place. [6] And thou shalt make fifty links of gold and fasten the curtains one to another with these links; and it shall be one tabernacle.

[7] And thou shalt make a covering for the tabernacle of hair cloth. Thou shalt make eleven hair cloth curtains. [8] The length of the first curtain shall be thirty cubits and the breadth four cubits. The eleven hair cloth curtains shall be of the same measure. [9] And thou shalt fasten five hair curtains together, and six hair curtains together. And thou shalt lap the sixth curtain over directly in front of the tabernacle. [10] And thou shalt make fifty loops on the border of the first hair curtain which is in the middle over the junction; and thou shalt make fifty loops on the border of the other hair curtain which is to be joined with it, [11] and thou shalt make fifty links of brass, and fasten the links together by the loops and so couple the hair curtains that they may be one. [12] And thou shalt put the overplus of the hair curtains of the tabernacle underneath—the half of the hair curtain which remaineth, thou shalt fold in underneath that being the surplusage of the hair curtains of the tabernacle. [13] So thou shalt fold back, underneath the tabernacle, a cubit on one side and a cubit on the other from the length of the hair curtain more than that of the tabernacle. It shall completely infold both the sides of the tabernacle so as to cover it. [14] And thou shalt make a counter covering for the tabernacle of rams' skins dyed red and an upper covering of skins dyed blue.

[15] Thou shalt also make pilasters for the tabernacle of incorruptible wood. [16] Thou shalt make each pilaster ten cubits long and a cubit and a half broad [17] with two rabbets to each pilaster to fit the pilasters one to another. In this manner thou shalt make all the pilasters of the tabernacle. [18] And thou shalt make the pilasters for the tabernacle twenty pilasters for the north side; [19] and for these twenty pilasters thou shalt make forty bases of silver, two for each pilaster, for both the ends thereof: [20] And for the other side towards the south, twenty pilasters [21] with their forty bases of silver, two for each pilaster for both the ends thereof: [22] and for the end of the tabernacle which is towards the west thou shalt make six pilasters; [23] and at the corners of the tabernacle out of the hinder ends thou shalt make two pilasters and the side on the end shall be of the same piece and as wide as the other side— [24] both sides shall be equal from the corner to the first joint.

That thou mayst do this at both corners the corner pilasters must have equal sides. [25] So there will be eight pilasters and their bases of silver sixteen, two for each pilaster for the two ends thereof. [26] And thou shalt make bars of incorruptible wood— five for one range of pilasters on one side of the tabernacle, [27] and five bars for the other range of pilasters on the other side of the tabernacle; and five for the end of the tabernacle facing the west. [28] And let the bar which is along the middle of the ranges of pilasters reach from one corner to the other. [29] And thou shalt overlay the pilasters with gold. And thou shalt make rings of gold into which thou shalt put the bars; and thou shalt overlay the bars with gold. [30] And thou shalt rear up the tabernacle according to the pattern shewn thee on this mount.

[31] Thou shalt also make a veil of blue and purple and scarlet yarn and cotton thread. [32] This thou shalt make a work inwoven with cherubs: and thou shalt hang it on four pillars of incorruptible wood overlaid with gold, the capitals of which are to be of gold and their four bases of silver. [33] And having hung up the veil upon the pillars, thou shalt bring in there within the veil the ark of the testimony.

And the veil shall make a division for you, between the Holy and the Holy of Holies. [34] And with the veil thou shalt cover from view the ark of the testimony in the Holy of Holies. [35] And thou shalt place the table without the veil, and the candlestick over against the table on the south side of the tabernacle, and the table thou shalt place on the north side of the tabernacle.

[36] And thou shalt make a draw curtain for the door of the tabernacle, of blue and purple and scarlet yarn and cotton thread, the work of an embroiderer; [37] And for this veil thou shalt make five pillars and overlay them with gold and their capitals shall be of gold but thou shalt cast for them five bases of brass.

✦ CHAPTER XXVII ✦

THOU shalt make also an altar of incorruptible wood, five cubits long and five cubits broad. The altar shall be square and the height of it shall be three cubits. [2] And thou shalt make the horns at the four corners. The horns shall be a component part of it and thou shalt overlay them with brass. And thou shalt make a border for the altar. [3] And its cover and its pans and its flesh-hooks and its fire-hearth and all its utensils thou shalt make of brass. [4] And thou shalt make for it a brass gate of net-work; and for the grate thou shalt make four rings of brass under the four sides; [5] and thou shalt put them under the grate of the altar below (now the grate must be half way up the height of the altar.) [6] And thou shalt make for the altar poles of incorruptible wood and overlay them with brass, [7] and thou shalt put the poles into the rings; and let the poles be along the sides of the altar in carrying it. [8] Hollow, and of boards thou shalt make it. According to what is shewn thee on this mount so shalt thou make it.

[9] Thou shalt also make a court for the tabernacle. For the south side, the hangings of the court shall be of cotton thread; the length for that side one hundred cubits [10] and their pillars twenty. And the twenty bases of these pillars shall be of brass and their links and their fillets of silver. [11] So for the north side there shall be hangings a hundred cubits long with their twenty pillars; and the twenty bases of them shall be of brass, and the links and the fillets of these pillars and their bases shall be overlaid with silver. [12] And for the breadth of the court westward there shall be hangings of fifty cubits, their pillars ten and their bases ten. [13] And for the breadth of the court eastward there shall be hangings of fifty cubits, their pillars ten and their bases ten. [14] But on one side of the gateway, the length of the hangings shall be fifteen cubits, their pillars three and their bases three; [15] and for the other side of the gateway, the length of the hangings shall be fifteen cubits; their pillars three and their bases three: [16] and for the gate of the court there shall be a curtain

of twenty cubits long, made of blue and purple and scarlet yarn and cotton thread woven with a variety of embroidery; the pillars four and their bases four. [17] All the pillars of the court round about shall be filleted with silver and the capitals shall be silvered and their bases of brass. [18] The length of the court shall be a hundred cubits on each side, and the breadth fifty cubits at each end, and the height of the cotton hangings five cubits. And the bases shall be of brass, [19] and all the implements and all the utensils and all the pins of the court shall be of brass.

[20] Moreover thou shalt give orders to the children of Israel; and let them provide for thee, clear, pure oil expressed from olives to burn for a light, that a lamp may be kept burning continually in the tabernacle of the testimony. [21] On the outside of the veil which is before the covenant Aaron and his sons shall keep it burning from evening till morning before the Lord. This shall be an everlasting ordinance for your generations among the children of Israel.

* CHAPTER XXVIII *

THEREFORE associate thou with thyself thy brother Aaron and his sons, that from among the children of Israel, Aaron and Nadab and Abiud and Eleazar and Ithamar the sons of Aaron may minister to Me in the priest's office. [2] And thou shalt make for thy brother Aaron holy raiment for dignity and glory. [3] For this purpose speak to all those who are wise in heart, whom I have filled with a spirit of wisdom and understanding and let them make the holy raiment of Aaron for the sanctuary, in which he shall minister to Me.

[4] Now these are the robes which they shall make, The breast plate, and ephod, and a long robe reaching down to the feet, and a broidered vesture, and a mitre, and a girdle. And that they may make holy robes for Aaron and his sons to minister to Me, [5] they shall take the gold and the blue and the purple and the scarlet yarn and the cotton thread.

[6] And they shall make the ephod of cotton thread, a woven work of an embroiderer. [7] It shall have two shoulder pieces connected with it and to one another, being joined at the two sides. [8] And the texture of the two shoulder pieces which are over it shall be of the same fabric and materials as it is; of pure gold and of blue and purple and scarlet yarn and cotton thread. [9] And

thou shalt take the two stones, smaragdine stones, and engrave upon them the names of the sons of Israel, [10] six names on one stone and the other six names on the other stone; according to their births. [11] With the workmanship of a skillful engraver, like the engraving of a seal, thou shalt engrave the two stones with the names of the sons of Israel. [12] And thou shalt fix these two stones on the shoulders of the ephod. They are stones of remembrance for the children of Israel. And Aaron shall carry the names of the children of Israel before the Lord on his two shoulders as a memorial concerning them.

[13] Thou shalt also make little shields of pure gold; [14] and thou shalt make two pieces of net-work of pure gold intermixed with flowers, the work of a curious plaiter, and thou shalt put the plaited net-works upon the little shields in the fore-front of the shoulder pieces. [15] And thou shalt make the oracle of judgment, a work of an embroiderer—thou shalt make it, conformable to the ephod, of gold and blue and purple and scarlet yarn and cotton thread— [16] thou shalt make it four square.

It shall be double. The length of it a span and the breadth a span. [17] And thou shalt inweave in it a texture to contain stones in four rows. One row of stones shall be a sardius, a topaz and a smaragdus; this shall be the first row. [18] And the second row, a carbuncle, and a sapphire and a jasper; [19] and the third row, a ligure, an agate and an amethyst; [20] and the fourth row, a chrysolite and a beryl and an onyx. They must be cased in gold, and bound together with gold according to their rows. [21] And the stones from the names of the sons of Israel must be twelve according to their names. They must be engraved like seals every one with its name for the twelve tribes.

[22] And thou shalt make upon the oracle net-works inwoven with it, a chain work of pure gold; [23] and thou shalt make for the oracle two rings of gold and thou shalt put the two rings of gold on the two upper ends of the oracle. [24] And thou shalt put the nettings and chain works of gold on the two rings on the two upper ends of the oracle; [25] and the other two ends of the two pieces of net-work thou shalt put on the two pieces of plaiters work, so as to put them upon the shoulders of the ephod over against each other in the fore-front. [26] And thou shalt make two rings of gold and put them on the two wings of the oracle on the very tip next to the lowest hinder tip of the ephod: [27] And thou shalt make two rings of gold and put them below on both the shoulder pieces of the ephod, over against the upper juncture of the con-

texture of the ephod. [28] And from the two rings which are on it thou shalt bind the oracle to the two rings of the ephod, which are fastened with blue yarn and plaited into the texture of the ephod, that the oracle may not be loosed from the ephod.

[29] And Aaron shall carry on his breast the names of the children of Israel on the oracle of judgment, when he goeth into the sanctuary, as a memorial before God. [30] And upon the oracle of judgment thou shalt put the *Manifestation* and the *Truth*.* And it shall be on the breast of Aaron, when he goeth into the sanctuary, before the Lord. And Aaron shall carry the judgments of the Israelites upon his breast before the Lord continually.

[31] And thou shalt make a robe to be worn under this, which shall reach down to the feet, entirely of blue yarn: [32] And the opening of it at the neck shall be in the middle, having a hem round the opening, a woven work, the binding being interwoven with it, that it may not be rent. [33] And underneath the lower border of this robe thou shalt make clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread.

Under the border of this robe round about thou shalt make clusters all of the same appearance and golden bells between them round about— [34] by a cluster a golden bell with a running branch on the border of the robe round about; [35] so that when Aaron officiateth the sound of him may be heard as he goeth into the sanctuary before the Lord, or cometh out, that he may not die.

[36] And thou shalt make a plate of pure gold, and engrave on it with the engraving of a seal, *Holiness to the Lord*, [37] and thou shalt fix it on a blue lace; and it shall be upon the mitre. [38] It shall be upon the front of the mitre and upon Aaron's forehead; and Aaron shall bear away the sins of the holy things which the children of Israel may dedicate—of every gift of their holy things. And it shall be upon Aaron's forehead continually to make them acceptable before the Lord. [39] Now the embroideries of the vestures shall be of cotton and thou shalt make a tiara of cotton, and thou shalt make a girdle, the work of an embroiderer.

[40] And for Aaron's sons thou shalt make vestures and girdles. Thou shalt also make tiaras for them for dignity and glory. [41] And with these thou shalt clothe Aaron thy brother and his sons with him. And thou shalt anoint them and fill their hands and consecrate them that they may minister to me in the priest's office. [42] Moreover thou shalt make for them linen drawers to cover

* The Hebrew *Urim* and *Thummim* (*Lights* and *Perfections*).

their nakedness. These shall reach from the loins to the thighs, [43] and Aaron and his sons shall wear them when they come into the tabernacle of the testimony or when they come near to minister at the altar of the sanctuary, that they may not bring sin upon themselves and die. This shall be a perpetual statute for him and his seed after him.

* CHAPTER XXIX *

NOW these are the things which thou shalt do for them. Thou shalt consecrate them that they may minister to Me in the priest's office. For this purpose thou shalt take one young bull of the herd and two rams without blemish [2] and unleavened bread tempered with oil and unleavened cakes anointed with oil. [3] These thou shalt make of fine wheaten flour and put them in one basket, and bring them in the basket, with the young bull and the two rams.

[4] Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. [5] Then taking the robes thou shalt put on Aaron thy brother the robe reaching down to the feet, and the ephod, and the oracle; and thou shalt fasten for him the oracle to the ephod. [6] Then thou shalt put the mitre on his head and fasten the plate *Holiness* to the mitre. [7] And thou shalt take some of the anointing oil and pour it on his head and anoint him.

[8] Then thou shalt bring his sons near, and clothe them with vestures [9] and gird them with girdles and put the tiaras on them. And the office of serving Me as priests shall be theirs forever. Then thou shalt consecrate the hands of Aaron, and the hands of his sons— [10] for this purpose thou shalt bring the young bull to the doors of the tabernacle of the testimony and Aaron and his sons shall lay their hands on the head of the young bull before the Lord at the doors of the tabernacle of the testimony.

[11] Then thou shalt slay the bull before the Lord at the doors of the tabernacle of the testimony, [12] and thou shalt take some of the blood of the bull and put it on the horns of the altar with thy finger; and all the rest of the blood thou shalt pour out at the base of the altar. [13] And thou shalt take the whole caul which covereth the belly and the lobe of the liver and the two kidneys with the suet on them; and lay them on the altar: [14] but

the flesh of the bull and the hide and the excrements thou shalt burn with fire without the camp: for it is a sin offering.

[15] Then thou shalt take one ram and Aaron and his sons shall lay their hands on the head of the ram; [16] and thou shalt slay it; and taking the blood thou shalt pour it around the altar. [17] Then thou shalt cut the ram in pieces according to its members and thou shalt wash the entrails and the feet with water and lay them on the pieces with the head, [18] and thou shalt carry up this whole ram on the altar for a whole burnt offering to the Lord, for a sweet savour. It is a burnt offering to the Lord.

[19] Then thou shalt take the other ram, and Aaron and his sons shall lay their hands on the head of this ram; [20] and thou shalt kill it; and thou shalt take some of its blood and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot; and on the tip of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet: [21] and thou shalt take some of the blood from the altar, and some of the anointing oil and sprinkle it upon Aaron and his raiment, and upon his sons and their raiment.

So shall he and his raiment be hallowed; and his sons and their raiment with him. [22] But the blood of this ram thou shalt pour against the altar round about. And thou shalt take from this ram the fat tail, and the caul which covereth the belly, and the lobe of the liver, and the two kidneys with the suet on them, and the right shoulder (for this is a consecration offering) [23] and one loaf of oil bread, and one cake out of the basket of unleavened cakes which were laid before the Lord; [24] and thou shalt lay all these upon the hands of Aaron, and upon the hands of his sons, and set them apart as a dedication before the Lord.

[25] Then thou shalt take them out of their hands and carry them up, upon the altar of burnt offerings for a smell of fragrance before the Lord. It is an homage offering to the Lord. [26] And thou shalt take the breast of the ram of Aaron's consecration and set it apart as a dedication before the Lord, and thou shalt have it for a portion. [27] And thou shalt hallow this breast dedication and the shoulder dedication which was set apart and taken from the ram of consecration on account of Aaron and his sons; [28] and they shall belong to Aaron and his sons by an everlasting statute from the Israelites. For this is a dedication and it shall be a portion taken from the Israelites, from the burnt offerings of thanksgiving of the children of Israel—a portion set apart for the Lord.

[29] Now the sanctuary robes which are appropriate to Aaron shall be for his sons after him to be anointed in them and to consecrate their hands. [30] The priest—that one of his sons who is to succeed him and come into the tabernacle of the testimony to minister in the Holies shall put them on seven days.

[31] And thou shalt take the flesh of the ram of consecration and boil this flesh in a holy place; [32] and Aaron and his sons shall eat the flesh of this ram and the bread which is in the basket. At the doors of the tabernacle of testimony [33] they shall eat those meats, with which they were hallowed to consecrate their hands with them, to hallow themselves. None of another family shall eat of them, for they are holy. [34] And if any of the flesh of the consecration sacrifice or of the bread be left till the morning, thou shalt burn what remaineth with fire. It shall not be eaten; for it is a dedication.

[35] Having done thus for Aaron and his sons according to all that I have commanded thee, and consecrated their hands seven days, [36] thou shalt offer on the day of the purification a young bull for a sin offering, and thou shalt purify the altar, when thou consecratest upon it, and anoint it so as to hallow it. [37] Seven days thou shalt purify the altar and hallow it, so shall the altar be most holy. Whoever toucheth it shall be hallowed. [38] Now these are what thou shalt offer on the altar— [39] two yearling lambs without blemish every day on the altar continually, an offering of homage without intermission; [40] the one lamb thou shalt offer in the morning with a tenth of fine flour tempered with a quarter of a hin of expressed oil; and for a libation a quarter of a hin of wine for the first lamb: [41] and the other lamb thou shalt offer in the evening with the same cake offering and the same libation as in the morning.

For a smell of fragrance—as an offering of homage to the Lord, [42] thou shalt offer this continual sacrifice throughout your generations, at the doors of the tabernacle of the testimony before the Lord in the places where I shall make Myself known to thee so as to speak to thee. [43] And there I will issue orders to the children of Israel and be hallowed by My glory. [44] And I will hallow the tabernacle of the testimony and the altar; and I will hallow Aaron and his sons to minister to Me in the priest's office; [45] and I will be invoked by the children of Israel and will be their God. [46] And they shall know that I am the Lord their God who brought them out of Egypt to be invoked by them and to be their God.

* CHAPTER XXX *

THOU shalt also make an altar to burn incense thereon. Of incorruptible wood thou shalt make it [2] a cubit long and a cubit broad. It shall be square and the height shall be two cubits. The horns shall be a component part of it. [3] And thou shalt overlay with pure gold its grate and its sides round about and the horns thereof. And thou shall make for it a wreathed border of gold round about. [4] And thou shalt make two rings of pure gold under its wreathed border for the two corners. Thou shalt make them on the two sides and there shall be clasps for the staves with which it is to be carried.

[5] And thou shalt make staves of incorruptible wood and overlay them with gold. [6] And thou shalt place this before the veil, which is over the ark of the testimonies, from which I will make myself known to thee. [7] And Aaron shall burn thereon every morning compound incense beaten fine. [8] When he replenisheth the lamps he shall burn incense thereon.

And when Aaron lighteth the lamps in the evening he shall burn incense thereon every day continually before the Lord throughout their generations. [9] And upon it thou shalt not offer any other incense offering, homage offering, nor cake offering; nor shalt thou pour a libation thereon. [10] But Aaron shall make an atonement on it—on the horns thereof, once a year. With the blood of the purifying sacrifice he shall purify it throughout their generations. It is a Holy of Holies to the Lord.

[11] Moreover the Lord spoke to Moses saying, [12] When thou takest an account of the children of Israel, on being reviewed they shall give every man a ransom for his life to the Lord, so there shall be no destruction among them by the review made of them. [13] And this is what everyone who passeth review shall give, the half of a didrachm, which is according to the holy didrachm, twenty oboli making a didrachm. And this half of a didrachm shall be an offering to the Lord. [14] Everyone who passeth the review from twenty years old and upwards shall give this offering to the Lord. [15] He who is rich shall add nothing to it, and he who is poor shall deduct nothing from the half of a didrachm when you give this offering to the Lord to make atonement for your lives. [16] And thou shalt take the money of this offering from the children of Israel and apply it to the service of the tabernacle of the testi-

mony [or covenant]. And it shall be a memorial before the Lord to make atonement for your lives.

[17] Moreover the Lord spoke to Moses saying, [18] Make a laver of brass with its base of brass for the purpose of washing. And thou shalt place it between the tabernacle of the testimony and the altar, and thou shalt pour water into it. [19] And out of it Aaron and his sons shall wash their hands and their feet with water. [20] When they go into the tabernacle of the testimony, they shall wash with water.

That they may escape death, when they go to the altar to minister as priests and to carry up the whole burnt offerings to the Lord [21] they shall wash their hands and their feet with water; and when they go into the tabernacle of the testimony they shall wash with water that they may not die: and this shall be to them a perpetual ordinance—to him and his posterity after him.

[22] Moreover the Lord spoke to Moses saying, [23] Thou thyself shalt take spices—the flower of choice myrrh five hundred shekels: and sweet scented cinnamon half as much—two hundred and fifty shekels; and sweet scented calamus two hundred and fifty shekels; [24] and of iris five hundred shekels, sanctuary weight; and olive oil a hin; [25] and of these thou shalt make an holy ointment, an odoriferous perfume, compounded by the art of an apothecary. [26] It shall be a holy anointing oil and with it thou shalt anoint the tabernacle of the testimony and the ark of the tabernacle of the testimony [27] and all the utensils thereof, and the candlestick and all the utensils belonging to it; and the altar of incense; [28] and the altar of whole burnt offerings and all its utensils; and the table and all its utensils and the laver. [29] And thou shalt hallow them, and they shall be holy of holies.

Everyone who toucheth them shall be hallowed. [30] And thou shalt anoint Aaron and his sons and hallow them to minister to me as priests. [31] And thou shalt speak to the children of Israel and say, This shall be to you a holy anointing oil throughout your generations. [32] Upon the flesh of man it must not be poured; nor shall you make any for yourselves according to this composition. It shall be holy, and held in veneration by you. [33] Whoever shall make any like it or give any of it to a stranger, shall be rooted out from among his people.

[34] Moreover the Lord said to Moses, Take thee spices—stacte, onycha and sweet-scented galbanum and pellucid frankincense, of each an equal quantity. [35] And of these they shall make compound incense mixed up by the art of an apothecary, a

pure holy composition. [36] And thou shalt beat some of it fine, and lay it over against the testimonies in the tabernacle of the testimony, where I shall make myself known to thee. It shall be to you a most holy incense. [37] According to the composition thereof you shall not make any for yourselves. You shall consider it as a holy thing appropriate to the Lord. [38] Whoever shall make any like it to yield a fragrance for himself shall be rooted out from among his people.

* CHAPTER XXXI *

THEN the Lord spoke to Moses saying, [2] Behold I have called by name, Beseleel the son of Ourius, the son of Hur, of the tribe of Judas, [3] and filled him with a divine spirit of wisdom and understanding and knowledge in every kind of workmanship, [4] to contrive and execute as a master carpenter; and to manufacture gold and silver and brass, and blue and purple and scarlet yarn; [5] and to cut stones; and in works of architecture made of wood to execute all kinds of workmanship. [6] Him I have given with Eliab the son of Achisamach of the tribe of Dan.

And to every man of an understanding heart I have given wisdom and they will make all that I have commanded thee— [7] the tabernacle of the testimony, and the ark of the covenant, and the propitiatory upon it, and the furniture of the tabernacle, [8] and the altars, and the table and all the utensils thereof, and the pure candlestick and all its utensils, [9] and the laver with its base, [10] and the sacerdotal robes of Aaron, and the robes of his sons to minister to me in the priest's office, [11] and the anointing oil and the compound incense of the sanctuary. According to all that I have commanded thee they will do.

[12] Moreover the Lord spoke to Moses saying, [13] Charge the children of Israel saying, See that you keep My sabbaths. It is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifieth you; [14] therefore you shall keep the sabbath, because it is holy to the Lord for you. He who profaneth it shall surely be put to death. Whoever shall do any work on it, that person shall be rooted out from among his people. [15] Six days thou shalt perform works, but on the seventh day are the sabbaths, a rest holy to the Lord. Whoever shall do any work on the seventh day shall be put to death.

[16] Therefore the children of Israel shall keep the sabbaths

and cause them to be kept throughout their generations. [17] It is an everlasting covenant between Me and the children of Israel. It is for me a perpetual sign that in six days the Lord made the heaven and the earth and rested on the seventh.

[18] Here he paused, and gave Moses, when he had ceased speaking to him on mount Sina, two tables of the testimony—tables of stone written with the finger of God.

* CHAPTER XXXII *

NOW when the people saw that Moses delayed to come down from the mount, they rose up together against Aaron and said to him; Arise and make for us gods who shall go before us; for as for this Moses, the man who brought us out from the land of Egypt, we know not what is become of him. [2] Thereupon Aaron said to them, Take off the golden ear-rings which are in the ears of your wives and daughters and bring them to me. [3] So all the people took off the gold ear-rings which were in their ears and brought them to Aaron; [4] and he received them at their hands and having made of them a molten bull he fashioned it with a graving tool and said:

These are thy gods O Israel, who brought thee up out of the land of Egypt. [5] And when Aaron saw it he built an altar before it. And Aaron made proclamation, saying, To-morrow is the festival of the Lord. [6] So rising early in the morning he caused whole burnt offerings to be brought up, and offered a sacrifice of thanksgiving; and the people sat down to eat and drink and rose up to play.

[7] Then the Lord spoke to Moses saying, Go quickly, go down from this place; for thy people whom thou hast brought out of the land of Egypt have transgressed. [8] They have quickly turned aside out of the way in which thou commandedst them to walk and have made for themselves a young bull and worshipped it; and have sacrificed to it and said, These are thy gods, O Israel, who brought thee out of the land of Egypt. [10] Now therefore let Me alone, that being provoked to wrath against them I may utterly destroy them, and I will make thee a great nation.

[11] Upon which Moses made supplication before the Lord God and said, Shouldst thou, O Lord, be provoked to wrath against Thy people, whom Thou hast brought out of the land of Egypt with great power and with Thine uplifted arm, [12] perhaps the Egyptians

may speak, saying, With an ill intent He led them out to slay them on the mountains and utterly consume them from the earth. Stay Thy fierce indignation and be merciful at this wickedness of Thy people, [13] remembering Abraham and Isaak and Jacob Thy servants, to whom Thou didst swear by Thyself and didst speak saying, I will greatly multiply your seed like the stars of heaven for multitude; and didst say that thou wouldst give them all that land, that they should possess it forever.

[14] And when the Lord was moved with compassion to save His people, [15] Moses turned and went down from the mount with the two tables of the testimony in his hands. [16] Now the tables were of stone written on both sides. On the one side and on the other they were written, and the tables were the work of God. And the writing was the writing of God engraved on the tables.

[17] And Joshua hearing the sound of the people shouting said to Moses, There is a sound of war in the camp. [18] To which he replied, It is not the sound of men singing alternately as they rush to battle, nor is it the sound of men answering each other on a retreat, but the sound of responsive strains at a revel, which I hear.

[19] And when he approached the camp and saw the young bull and the choirs, Moses being inflamed with wrath threw the two tables from his hands and broke them at the foot of the mount. [20] And taking the bull which they had made he burned it with fire and grinded it fine and strewed it in the water and made the Israelites drink it.

[21] And Moses said to Aaron, What did this people do to thee, that thou hast brought upon them this great sin? [22] Upon which Aaron said to Moses, Be not angry, my lord, for thou knowest the impetuousness of this people.

[23] For they said to me, Make us gods which shall go before us, for as for this Moses, the man who brought us out of Egypt we know not what is become of him. [24] Whereupon I said to them, If any one hath golden ornaments take them off. So they gave me and I cast into the fire, and out came that bull.

[25] And when Moses saw that the people were scattered abroad; for Aaron had scattered and made them a derision to their enemies, [26] Moses stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Upon which all the sons of Levi joined him. [27] Then Moses said to them, Thus saith the Lord the God of Israel, Gird ye every man his sword on his thigh

and pass through and wheel about from gate to gate through the camp and slay every man his brother and every man his neighbour and everyone him who is nearest of kin to him.

[28] And the children of Levi did as Moses spoke to them and there fell of the people that day about three thousand men. [29] For Moses said to them, Fill your hands to-day for the Lord, every one with his son or with his brother that a blessing may be bestowed on you.

[30] And on the following day Moses said to the people, You have committed a great sin, now therefore I will go up to God that I may appease Him for this sin of yours. [31] So Moses went back to the Lord and said, O Lord! this people have committed a great sin and have made for themselves gods of gold. [32] Now therefore, if Thou indeed forgivest this their sin, forgive it: but if not: blot me out of Thy book which thou hast written. [33] And the Lord said to Moses, Whoever have sinned before Me, them will I blot out of My book. [34] Now therefore go thy way; go down and lead this people to the place which I commanded thee. Behold My angel will go before thee but on the day when I visit I will bring upon them this sin of theirs.

[35] Now when the Lord had smitten the people for making the bull which Aaron had made——

✦ CHAPTER XXXIII ✦

THE Lord said to Moses, Depart, go up hence thou and thy people whom thou hast led out of the land of Egypt, to the land which with an oath I promised to Abraham and Isaak and Jacob, saying, To your seed I will give it. [2] And I will send My angel before thee and he will drive out the Amorite and the Chettite and the Pherezite and the Gergasite and the Evite and the Jebusite and the Chananite. [3] And I will bring thee to a land flowing with milk and honey: for I must not go with thee because thou art a stiff-necked people, lest I destroy thee in the way.

[4] And when the people heard these evil tidings they mourned bitterly. [5] Whereupon the Lord said to the Israelites, You are a stiff-necked people, take care that I bring not another stroke on you and utterly consume you. Now therefore strip off the robes of your glory and your ornaments and I will shew thee what I will do to thee. [6] So the Israelites stript off their ornaments and took down the barrier from the mountain Choreb [7] and Moses

struck his tent and pitched it without the camp at a distance from the camp. Now it was called the tabernacle of the testimony, and everyone who sought the Lord went out to this tabernacle without the camp.

[8] And as Moses was going to the tabernacle without the camp, all the people stood looking, everyone at his tent door, and kept their eyes upon Moses as he was going until he entered the tabernacle. [9] And when Moses entered the tabernacle, the pillar of cloud descended and stood at the door of the tabernacle and talked with Moses.

[10] And when all the people saw the pillar of cloud standing at the door of the tabernacle all the people as they were standing worshipped every one at his tent door. [11] And when the Lord had talked with Moses face to face as one would talk to his friend, Moses returned to the camp, but his attendant Joshua the son of Naue being young did not go out of the tabernacle.

[12] Now Moses had said to the Lord, Behold thou sayest, Lead on this people, but hast not let me know whom thou wilt send with me. Yet thou hast said to me, I know thee above all men and thou art in favour with Me. [13] If therefore I have found favour in Thy sight manifest Thyself to me in an evident manner, that I may see thee in what way soever I may have found favour in Thy sight, and that I may know that this great nation is Thy people.

[14] And he said, Must I Myself go before thee and give thee rest? [15] To which Moses replied, Unless thou thyself accompany us, take me not away from this place: [16] for how can it be known for certain that I and this people have found favour in Thy sight, but by Thy going with us? or I and this people be glorious above all that are on the earth?

[17] Then the Lord said to Moses, Even this which thou hast said, I will do for thee; for thou hast found favour in My sight and I know thee above all men. [18] Upon which Moses said, Manifest Thyself to me. [19] And he said, I will go before thee with My glory and I will call by My name, *The Lord* [i.e. *Jehovah*], before thee; and I will have mercy on whom I please to have mercy; and I will have compassion on whomsoever I compassionate; [20] but, said he, thou canst not see My face; for no man can see My face and live.

[21] Then the Lord said, Behold there is a place near Me. Thou shalt stand upon the rock, [22] and when My glory is passing by, I will place thee in a cleft of the rock and cover thee with My hand over thee, until I pass by, [23] then I will withdraw My hand and

then thou shalt see what are behind Me but My face cannot be seen by thee.

✦ CHAPTER XXXIV ✦

THEN the Lord said to Moses, Hew thee two tables of stone like the first and come up to Me on the mount, and I will write on those tables the words which were in the first tables which thou didst break; [2] and be ready against the morning and thou shalt come up to mount Sina, and wait for Me there on the top of the mount, [3] but let none come up with thee nor be seen in all the mountain; and let neither flocks nor herds pasture near the mount.

[4] So when Moses had hewn two tables of stone such as the first he arose early in the morning and went up mount Sina, as the Lord had commanded him. And Moses took the two tables of stone [5] and the Lord descended in a cloud and stood by him there and called in the name of the Lord. [6] And the Lord passed by before him and proclaimed: The Lord, the God compassionate and merciful, long suffering and abundant in goodness and truth, [7] keeping kindness and mercy for thousands, taking away transgressions, iniquities and sins, will by no means clear the guilty, when he bringeth the transgressions of fathers on children and children's children to the third and fourth generation.

[8] Upon which Moses made haste and having bowed down on the ground he worshipped [9] and said, If I have found favour in thy sight; let my Lord go with us: for this people is stiff-necked, and thou wilt take away our sins and our iniquities and we shall be for thee. [10] And the Lord said to Moses, Behold I make a covenant with thee, Before all thy people I will do marvellous things such as have not been done in all the earth nor in any nation. And all the people among whom thou art shall see the works of the Lord, that those which I shall do for thee are marvellous. [11] Attend thou to all that I command thee.

Behold I drive out before you the Amorite and the Chananite and the Pherezite and the Chettite and the Evite and the Gergasite and the Jebusite: [12] Take thou heed to thyself that thou make not a covenant with the inhabitants of the land to which thou art going, lest it become a stumbling block to you. [13] Their altars you shall demolish: their pillars you shall break to pieces; and their groves you shall cut down; and the graven images of their gods you shall burn with fire.

[14] For you must not worship other gods; for the Lord God, a zealous name, is a zealous God. [15] Peradventure, shouldst thou make a covenant with those settled in that land, when they go a-whoring after their gods and sacrifice to their gods and invite thee thou mayst eat with them; [16] and shouldst thou take their daughters for thy sons and give some of thy daughters to their sons, thy daughters may go a-whoring after their gods and thy sons may go a-whoring after their gods.

[17] Thou shalt not make for thyself molten gods. [18] The festival of unleavened bread thou shalt keep. Seven days thou shalt eat unleavened bread as I commanded thee at the set time in the month of new things; for in the month of new things thou didst come out of Egypt. [19] With regard to every firstling, the males are mine— [20] every firstling of kine and sheep; but the firstling of an ass thou shalt redeem with a sheep; and if thou wilt not redeem it with that thou shalt pay the worth of it. Every first born of thy sons thou shalt redeem. Thou shalt not appear before me empty.

[21] Six days perform works, but on the seventh thou shalt rest. In seeding time and harvest it shall be a rest. [22] The festival of weeks thou shalt celebrate for me at the beginning of the reaping of wheat; and the festival of the ingathering in the middle of the year. [23] Three times a year all thy males shall appear before the Lord the God of Israel.

[24] For when I shall have driven out the nations from before thee and enlarged thy borders, none shall covet thy land, when thou comest up to appear before the Lord thy God three times a year. [25] Thou shalt not offer the blood of my burnt offerings with leaven, nor shall the victims of the passover festival remain till the morning. [26] The first fruits of thy land thou shalt lay by for the house of the Lord thy God. Thou shalt not boil a lamb in the milk of its dam.

[27] Then the Lord said to Moses, Write for thyself these words; for on these terms I have made a covenant with thee and Israel.

[28] And Moses was there before the Lord forty days and forty nights. He did not eat bread nor drink water. And he wrote on the tables the words of the covenant—the ten commandments. [29] And when Moses came down from the mount with the two tables in his hands, he did not know, while he was coming down from the mount, that the skin of his face had been irradiated with glory by his talking with him; [30] but when Aaron and all the

elders of Israel saw Moses, and that the skin of his face was irradiated with glory, they were afraid to approach him.

[31] Whereupon Moses called them; and Aaron and all the chiefs of the congregation turned to him and Moses spoke to them. [32] And after that all the sons of Israel came to him; and he enjoined upon them all that the Lord had given him in charge on mount Sina. [33] And when he had done speaking to them he put a veil on his face. [34] But when Moses went in before the Lord to speak to him he took off the veil until he came out, and when he came out and rehearsed to all the children of Israel what the Lord commanded him [35] Moses put the veil on his face until he should go in to speak to Him, for the children of Israel saw that Moses' face was irradiated with glory.

* CHAPTER XXXV *

THEN Moses assembled all the congregation of the Israelites and said, These are the things which the Lord said you shall do. [2] Six days thou shalt perform works; but on the seventh there shall be a rest, holy sabbaths, a rest to the Lord; whoever doth work on it let him be put to death. [3] You shall not kindle a fire in any of your habitations on the sabbath day. I am the Lord. [4] Again Moses spoke to all the congregation of the Israelites and said, This is the thing which the Lord hath commanded saying, [5] Take from yourselves an offering for the Lord.

Let everyone whose heart is so disposed bring these offerings to the Lord: gold, silver, brass, [6] blue, purple and scarlet yarn doubled; and cotton thread and goats' hair and rams' skins dyed red and skins dyed blue and incorruptible wood [8] and sardius stones and stones to be engraved for the ephod and the long robe; [9] and let every wise-hearted man among you come and make all the works which the Lord hath commanded— [10] the tabernacle, and the coverings, and upper coverings and the hangings, and the bars and the pilasters, [11] and the ark of the testimony with its staves and its propitiatory, [12] and the veil and the hangings of the court with its pillars, [13] and the smaragdine stones [14] and the incense and the anointing oil [15] and the table with all its utensils, [16] and the candlestick for light with all its utensils, [17] and the altar with all its utensils, [18] and the holy garments of Aaron the priest, [19] and the robes and the sacerdotal

vestures for the sons of Aaron in which they are to minister and the anointing oil and the compound incense.

[20] Thereupon all the congregation of the children of Israel went out from Moses and all whose heart prompted them and all to whom it seemed good in their mind brought everyone an offering. [21] And when they had brought an offering to the Lord for all the works of the tabernacle of the testimony, and for all its appurtenances, and for all the holy garments, [22] then the men brought from their wives—everyone as it seemed good brought seals and pendants and rings and necklaces and bracelets and all sorts of jewels of gold.

[23] And when they had all brought their offerings of gold to the Lord, then every one who had cotton or skins of blue or rams' skins dyed red brought them; [24] And everyone who had made a dedication of silver or brass brought them as offerings to the Lord; and they who had incorruptible timber did the same. [25] And when they had brought materials for all the works of the service, then every woman skilled in spinning brought blue and purple and scarlet and cotton thread; [26] and all the women who had understanding and skill spun the goats' hair. [27] And the chiefs brought the smaragdine stones and the stones to be set in the ephod and the oracle, [28] and the materials both for the anointing oil and the compound incense.

[29] And when all the Israelites, men and women, whose understanding prompted them to promote all the works which the Lord had by Moses commanded them to make, had brought an offering to the Lord, [30] then Moses said to the children of Israel, Behold God hath called by name Beseleel the son of Ourius the son of Hur of the tribe of Judas [31] and filled him with a divine spirit of wisdom and understanding and skill in all things [32] to execute all works of architecture and to work up gold and silver and brass [33] and to cut stones and to model wood and to perform every kind of curious workmanship.

[34] He hath indeed qualified him and Eliab the son of Achisamach of the tribe of Dan [35] and hath filled them with wisdom, knowledge and skill to know how to make all the works of the sanctuary, and to weave the embroidery and tapestry with scarlet yarn and cotton thread—to execute every kind of work in architecture and embroidery.

* CHAPTER XXXVI *

ACCORDINGLY * Beseleel and Eliab and every man skilled in arts, to whom had been given wisdom and understanding to know how to execute every kind of work suitable for the holy service, performed it according to all that the Lord had commanded. [2] When Moses called Beseleel and Eliab and all who had skill—everyone in whose heart God had put knowledge and all who were freely willing to come to the work so as to finish it completely, [3] they received from Moses all the offerings which the Israelites had brought for making all the works of the sanctuary. They received also the offerings from those who still continued to bring them in, every morning.

[4] And all the artists who did the works of the sanctuary attended diligently everyone at the work in which he was engaged. [5] And when Moses was told that the people were bringing in more than sufficient for all the works which the Lord had ordered to be made, [6] Moses issued orders and caused proclamation to be made throughout the camp saying, Let neither man nor woman make any more work for the offerings of the sanctuary. So the people were restrained from bringing any more; [7] for the materials which they had were sufficient for all the work to be done; and there was an overplus.

[8] Now the most skillful among the workmen made the holy garments, which are appropriate to Aaron the priest as the Lord commanded Moses. [9] They made the ephod of gold and of blue and purple and scarlet yarn and cotton thread, [10] the thin plates of gold being cut into fine threads so as to be inwoven with the blue and purple and with the scarlet yarn and cotton thread. They made it a woven work, [11] the shoulder pieces having from both the sides a work woven one piece into another alternately, each convoluted through itself out of itself. [12] They made it according to its peculiar fabric of gold and blue and purple and scarlet yarn and cotton thread as the Lord commanded Moses.

[13] And they worked the two smaragdine stones fastened with

* Verse numbers for Chapters XXXVI, XXXVII, XXXVIII, and XXXIX of Exodus refer to the verse order of the original Septuagint text itself, and not to the verse order in the Authorized or Revised Version based on a later text which is different in arrangement, although the three chapters involved contain substantially the same matter.

it and set in gold, which were excavated and engraven, like the engraving of a seal, with the names of the sons of Israel; [14] and put them on the shoulders of the ephod, as stones of remembrance of the children of Israel, as the Lord commanded Moses.

[15] And they made the oracle, a work of embroidery, like the workmanship of the ephod, of gold and blue and purple and scarlet yarn and cotton thread. [16] The oracle they made double, and it was square, a span, the length; and a span, the breadth on both sides. [17] And there was interwoven with it a texture containing stones in four rows; the first row of stones, a sardius and a topaz and a smaragdus; [18] and the second row, a carbuncle and a sapphire and a jasper; [19] and the third row, a ligure and an agate and an amethyst, [20] and the fourth row, a chrysolite and a beryl and an onyx, set in gold and bound in with gold. [21] Now these stones were twelve from the names of the sons of Israel, engraven like seals, every one with its peculiar name, for the twelve tribes. [22] And on the oracle they made pieces of plaited net-work, the work of a plaiter of pure gold.

[23] They made also two little shields of gold and two rings of gold; [24] and they put the two rings of gold on the two upper sides of the oracle; [25] and they put the two pieces of plaited work of gold on the two rings on the two sides of the oracle; [26] and they put the two pieces of plaited work for the two junctions, on the two shields which were on the shoulders of the ephod over against each other in front; [27] and they made two rings of gold and put them on the two wings below the tip of the oracle and on the tip of the hinder part of the ephod on the inside; [28] and they made two rings of gold and put them on both the shoulder pieces of the ephod underneath, over against the upper junction of the texture of the ephod; [29] and they fastened the oracle by the rings on it to the rings of the ephod which were fastened to it with blue yarn, being plaited into the texture of the ephod, that the oracle might not be loosed from the ephod, as the Lord commanded Moses.

[30] And they made the long robe under the ephod, a woven work, all of blue yarn: [31] and the opening of the under robe in the middle was woven with a binding of plaited work, having a hem all around the hole that it might not be rent. [32] And on the border of the robe below, they made clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread: [33] And they made golden bells and put the bells on the

border of the robe round about between the clusters, [34] a golden bell and a cluster on the border of the robe round about, to minister in as the Lord commanded Moses.

[35] And they made cotton vestures, a woven work for Aaron and his sons [36] and the tiaras of cotton and the mitre of cotton and the drawers of cotton, [37] and the girdles of cotton thread and of blue and purple and scarlet yarn a work of embroidery as the Lord commanded Moses.

[38] And they made the plate of gold, a dedication of the sanctuary, of pure gold, [39] and wrote thereon in letters engraved like a seal, *Holiness to the Lord*, [40] and put it on a ribbon of blue that it might be hung upon the mitre above as the Lord commanded Moses.

* CHAPTER XXXVII *

THEY* made also for the tabernacle ten curtains, [2] the first eight and twenty cubits long and all the rest the same, and four cubits broad. [3] And they made the veil of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs [4] and they put this on four pillars of incorruptible wood overlaid with gold, the capitals of which were of gold, and their four bases of silver. [5] And they made the curtain of the door of the tabernacle of the testimony of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs, [6] and their five pillars and hooks, the capitals and hooks of which they overlaid with gold, but their five bases were of brass. [7] And they made the court—on the south side the hangings of the court were of cotton, a hundred cubits long [8] with their twenty pillars, and the twenty bases thereof; [9] and on the north they were the same as on the south side, a hundred cubits with their twenty pillars and the twenty bases thereof; [10] but on the end towards the sea [the west] the hangings were fifty cubits, and their pillars ten with their ten bases; [11] and on the east end fifty cubits, the hangings on one side of the gateway were fifteen cubits, [12] their pillars three and their bases three, [13] and on the other side of the gateway of the court, the hangings were fifteen cubits, their pillars three and their bases three.

[14] All these hangings of the tabernacle were of cotton [15] and the bases of the pillars were of brass, but their hooks were of silver and their capitals were overlaid with silver. And the

* See note p. 152.

pillars—all the pillars of the court were filleted with silver. [16] And the curtain of the gate of the court was a work of tapestry of blue and purple and scarlet yarn and cotton thread, twenty cubits long and the height and breadth, five cubits, answering the hangings of the court, [17] and their pillars were four, the four bases of which were of brass but their hooks were of silver and their capitals were overlaid with silver, [18] and all the pins of the court round about were of brass but they were overlaid with silver.

[19] This was the arrangement of the tabernacle of the testimony, as it was given in charge to Moses, that the service thereof should belong to the Levites under the direction of Ithamar the son of Aaron the priest. [20] Now Beseleel the son of Ourius of the tribe of Judas performed the work as the Lord commanded Moses, he and Eliab the son of Achisamach of the tribe of Dan, who was the head workman in making the woven work and the embroidery and the tapestry of scarlet yarn and cotton thread.

* CHAPTER XXXVIII *

BESELEEL* also made the ark [2] and overlaid it with pure gold within and without; [3] and he cast the four rings of gold, two on the one side and two on the other, [4] wide enough for the staves, with which it was to be carried: [5] and he made the propitiatory above the ark of pure gold, [6] and the two cherubs of gold, [7] one cherub at one end of the propitiatory and the other cherub at the other end of the propitiatory [8] overshadowing the propitiatory with their wings. [9] And he made the table to be set before it of pure gold; [10] and cast for it four rings, two on one side and two on the other, wide enough to receive the staves. [11] And he made the staves of the ark and of the table, and overlaid them with gold. [12] And he made the vessels for the table, the platters and the censers and the large goblets and the cups for making libations, all of gold.

[13] And he made the candlestick to give light also of gold, [14] the shaft solid, and the six branches on both its sides. [15] Out of its branches were knobs, three on one side and three on the other answering each other; [16] and their lamp dishes on the tops were made in the form of almonds out of the same piece, with sockets in them for the lamps to rest on, [17] and the seventh socket on the top of the shaft was solid, entirely of gold; and he

* See note p. 152.

made the seven lamps upon it of gold; and its snuffers of gold, and its oil vessels of gold.

[18] He also overlaid the pilasters with gold and cast gold rings for each pilaster and overlaid the bars with gold. He also gilded the pillars of the veil with gold and made the golden hooks, [19] and he made the links of the tabernacle of gold, and the hooks of the court and the hooks for stretching the upper covering, of brass.

[20] He cast the silver capitals of the tabernacle and the brass capitals of the door of the tabernacle and for the gate of the court: and he made the silver hooks for the pillars—those on the top of the pillars he overlaid with silver. [21] He made the brass pins of the tabernacle and the brass pins of the court. [22] He made the brazen altar out of the brazen censers which belonged to the men who conspired with the congregation of Kore.

[23] He made all the utensils of the altar, its fire-hearth and its base and the cups and the flesh forks which were of brass. [24] He made for the altar a grate, a piece of grillwork below the fire-hearth about half way up it; and he put, on the four sides of the casing of the altar, the four brass rings large enough for the poles with which the altar is to be carried.

[25] He made the holy anointing oil and the compound incense the pure work of an apothecary. [26] He made the brass laver and its base of brass out of the mirrors of the women who were fasting at the doors of the tabernacle of the testimony on the day it was set up. [27] He made also the laver, that out of it Moses and Aaron and his sons might wash their hands and their feet, when they went into the tabernacle of the testimony or when they went to minister at the altar. They washed out of it as the Lord commanded Moses.

* CHAPTER XXXIX *

ALL* the gold which was worked up for all the work of the holy things was of the gold of the offering twenty-nine talents and seven hundred shekels after the shekel of the sanctuary. [2] And the silver was the offering from the men of the congregation who were reviewed, amounting to a hundred talents and one thousand seven hundred and seventy-five shekels, being a drachm, the half of a shekel, of the sanctuary for each head, [3] all who passed

* See note p. 152.

the review from twenty years old and upwards being numbered six hundred and three thousand five hundred and fifty.

[4] Now the hundred talents of silver were for casting the hundred capitals of the tabernacle including the capitals of the veil, [5] a hundred capitals for the hundred talents, a talent for each capital. [6] And the thousand seven hundred and seventy-five shekels he wrought up into hooks for the pillars. And he gilded the capitals and ornamented them.

[7] And the brass of the offering was seventy talents and a thousand five hundred shekels. [8] And of this they made the bases of the doors of the tabernacle of the testimony [9] and the bases of the court round about and the bases of the gate of the court and the pins of the tabernacle and the pins of the court round about; [10] and the brass casing of the altar and all the utensils of the altar, even all the works of the tabernacle of the testimony.

[11] And when the Israelites had completed the work—when they had completed it in the manner the Lord had commanded Moses, [12] they then made up the rest of the gold of the offering into vessels to be used in the holy service before the Lord. [13] And what was left of the blue and purple and scarlet yarn they made up into sacerdotal garments for Aaron to minister in them, as a priest in the sanctuary.

[14] And they brought to Moses the robes and the tabernacle and the utensils thereof and its bases and bars and pilasters [15] and the ark of the covenant with its staves, and the altar and all its utensils; [16] and the anointing oil, and the compound incense, and the pure candlestick [17] with its lamps, the lamps for burning oil and the oil for giving light, [18] and the presence table and all its utensils, and the loaves to be laid on it, [19] and the robes of the sanctuary appropriate to Aaron, and the robes of his sons to minister in as priests, [20] and the hangings of the court and the pillars, and the curtain of the door of the tabernacle and of the gate of the court, [21] and all the utensils of the tabernacle and all the implements thereof, and the upper coverings of rams' skins dyed red and the blue coverings, and the other coverings, and the pins and all the instruments for the service of the tabernacle of the testimony, which the Lord had commanded Moses.

[22] And when the children of Israel had thus made all the furniture [23] and Moses had viewed all the works and they had executed them and made them in the manner the Lord commanded Moses, Moses blessed them.

* CHAPTER XL *

THEN the Lord spoke to Moses saying, [2] On the first day of the first month it being then new moon, thou shalt rear up the tabernacle of the testimony [3] and place therein the ark of the testimony and cover it with the veil. [4] Then thou shalt carry in the table and set in order the service thereof. And thou shalt carry in the candlestick and place on it the lamps: [5] and thou shalt set the golden altar, to burn incense, in its place before the ark; and thou shalt hang up the covering curtain at the door of the tabernacle of the testimony. [6] And the altar of homage offerings thou shalt place at the doors of the tabernacle of the testimony.

Then thou shalt surround the tabernacle and hallow all the things belonging to it round about. [9] For this purpose thou shalt take the anointing oil and anoint the tabernacle and all the things in it and hallow it and all its utensils and they shall be holy. [10] And thou shalt anoint the altar of homage offerings and all its utensils and hallow the altar, and this altar shall be a holy of holies.

[12] Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. [13] And thou shalt put the holy robes on Aaron and anoint him and hallow him that he may minister to me in the priest's office. [14] Thou shalt then bring forward his sons and clothe them with vestures [15] and anoint them as thou didst their father and they shall serve Me as priests. And this unction of the priesthood shall belong to them forever throughout their generations.

[16] So Moses did all these things. Whatever the Lord commanded him so did he. [17] Accordingly, in the first month in the second year of their coming out of Egypt, at the new moon the tabernacle was reared up. [18] And when Moses had reared up the tabernacle he put on the capitals and put in the bars and set up the pilasters [19] and spread the curtains over the tabernacle and put over it the upper covering of the tabernacle as the Lord commanded Moses. [20] Then taking the testimonies he put them in the ark, and put the staves under the ark, [21] and carried the ark into the tabernacle and hung up the covering of the veil and covered from view the ark of the testimony in the manner the Lord commanded Moses.

[22] Then he placed the table in the tabernacle of the testimony,

on the north side with out the veil of the tabernacle [23] and set thereon the presence loaves before the Lord as the Lord commanded Moses. [24] Then he placed the candlestick in the tabernacle of the testimony on the south side of the tabernacle [25] and put the lamps thereon before the Lord, as the Lord commanded Moses. [26] He then placed the golden altar in the tabernacle of the testimony over against the veil [27] and burned thereon compound incense as the Lord commanded Moses. [29] Then he placed the altar of homage offerings at the doors of the tabernacle [33] and reared up the court around the tabernacle and the altar.

And when Moses had finished all these works [34] the cloud covered the tabernacle of the testimony, and the tabernacle was filled with the glory of the Lord [35] so that Moses could not go into the tabernacle of the testimony, because the cloud overshadowed it and with the glory of the Lord the tabernacle was filled.

[36] Now when the cloud ascended from the tabernacle, the Israelites prepared to march with their baggage. [37] But if the cloud did not ascend they did not prepare to march till the day when the cloud ascended. [38] For there was a cloud on the tabernacle by day and in the night there was a fire on it in the sight of all Israel throughout all their journeyings.

LEVITICUS

✦ CHAPTER I ✦

THEN the Lord called up Moses and spoke to him out of the tabernacle of the testimony saying, [2] Speak to the children of Israel and thou shalt say to them, When any man among you bringeth gifts to the Lord from your cattle, you shall bring them either from the flocks or the herds. [3] If his gift be a whole burnt offering from the herd, he shall bring a male without blemish to the door of the tabernacle of the testimony. He shall bring it before the Lord for acceptance; [4] and he shall lay his hand on the head of the homage offering to be accepted for him—to make atonement for him. [5] And they shall kill the young bull before the Lord; and the sons of Aaron, the priests shall carry the blood and pour it out round about on the altar which is at the doors of the tabernacle of the testimony; [6] and having flayed the whole burnt offering they shall cut it in quarters; [7] and the sons of Aaron the priests shall put the fire on the altar and pile wood on the fire; [8] and the sons of Aaron the priests shall lay the quarters with the head and the suet on the wood which is on the fire on the altar; [9] and they shall wash the entrails and the feet with water, and the priests shall lay them all on the altar. It is an homage gift, a sacrifice, a smell of fragrance for the Lord.

[10] And if his gift to the Lord be from the flocks, either from the lambs or the kids for a whole burnt offering, he shall bring a male without blemish and he shall lay his hands on its head; [11] and they shall kill it on the north side of the altar before the Lord: and the sons of Aaron, the priests, shall pour the blood on the altar round about; [12] then they shall cut it in quarters and the priests shall lay these with the head and the suet on the wood which is on the fire on the altar; [13] and they shall wash the entrails and the feet with water; and the priests shall carry them all up and lay them on the altar. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

[14] And if he bring an homage offering from among the fowls as his gift to the Lord; he shall bring his gift either from among the turtledoves or the pigeons; [15] and the priest shall carry it to the altar and wring off the head, and the priest shall lay it on the altar; then he shall squeeze out the blood against the base of

the altar; [16] and he shall take away the craw with the feathers and throw it on the east side of the altar into the ash hole, [17] then he shall break it off from the wings but shall not divide it; and the priest shall lay it on the altar, on the wood which is upon the fire. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

* CHAPTER II *

AND when any person shall bring a sacrificial gift to the Lord, his gift shall be fine flour, and he shall pour oil on it and lay frankincense on it. [2] It is a sacrifice: and he shall carry it to the sons of Aaron, the priests; and the priest having taken out a handful of the flour with the oil, and all the frankincense thereof shall lay this memorial of it on the altar. It is a sacrifice, a smell of fragrance for the Lord. [3] And the rest of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

[4] And if he bring a gift, a baked sacrifice from the oven, his gift to the Lord shall be of fine flour—he shall bring unleavened loaves tempered with oil or unleavened cakes anointed with oil. [5] And if thy gift be a sacrifice from the pan, it must be of fine flour tempered with oil, without leaven. [6] And having broken it to pieces thou shalt crumble the fragments and pour oil thereon. It is a sacrifice to the Lord. [7] And if thy gift be a sacrifice from the hearth, the fine flour must be made up with oil.

[8] And he shall bring the sacrifice which he hath prepared of these materials for the Lord and carry it to the priest; and the priest shall carry it near to the altar [9] and shall take from the sacrifice the memorial of it and lay it on the altar. It is an homage offering, a smell of fragrance for the Lord; [10] and the rest of the sacrifice shall be for Aaron and his sons. These are most holy portions from the homage offerings of the Lord.

[11] Every sacrifice which you bring to the Lord, you shall prepare without leaven; for you must not bring any kind of leaven, not even honey, as a gift to pay homage to the Lord. [12] You may bring them as gifts of first fruits to the Lord; but they shall not be laid on the altar for a smell of fragrance for the Lord.

[13] Every gift of your sacrifice must be seasoned with salt. You shall not withhold the salt of the covenant of the Lord from your sacrifices. With every gift you make, you shall offer salt to the Lord your God.

[14] And when thou bringest a sacrifice of first fruits to the Lord, it must be young parched grains broken in the mill. [15] This sacrifice of the first fruits thou shalt offer to the Lord, and thou shalt pour oil on it and put frankincense on it. It is a sacrifice. [16] And the priest shall carry up as the memorial of it some of the broken grains with all the frankincense. It is an homage offering to the Lord.

✦ CHAPTER III ✦

AND if his gift to the Lord be a sacrifice of thanksgiving, and he bring it from the herd, whether it be a male or a female, he shall bring it without blemish before the Lord [2] and shall lay his hands on the head of the gift and kill it before the Lord at the doors of the tabernacle of the testimony.

And the sons of Aaron, the priests shall pour the blood on the altar of whole burnt offerings round about. [3] And from the sacrifice of thanksgiving they shall offer up as an homage offering to the Lord the caul which covereth the belly and all the suet on the belly [4] and the two kidneys with the suet on them, and that on the flanks, and with the kidneys he shall take off the lobe of the liver. [5] And the sons of Aaron, the priests shall offer up these on the altar—on the whole burnt offerings which are on the wood on the fire. It is an offering of homage, a smell of fragrance for the Lord.

[6] And if his gift be a sacrifice of thanksgiving to the Lord from the flock, whether it be a male or a female, he shall offer it without blemish. [7] If he bring a lamb as his gift he shall bring it before the Lord [8] and lay his hands on the head of his gift and kill it at the doors of the tabernacle of the testimony, and the sons of Aaron, the priest shall pour the blood on the altar round about. [9] And from the sacrifice of thanksgiving he shall offer as an offering of homage to the Lord the fat tail and the whole loin which he shall take off with the rump; and having taken off the caul which covereth the inwards and all the fat on the belly [10] and the two kidneys with the suet on them and on the loin and the lobe of the liver with the kidneys [11] the priest shall offer up these on the altar. It is a sweet savour, an offering of homage to the Lord.

[12] And if his gift be from the goats, he shall bring it before the Lord [13] and lay his hands on its head. And they shall kill it

before the Lord at the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood against the altar round about; [14] And from it he shall offer up as an offering of homage to the Lord the caul which covereth the belly and all the fat on the belly [15] and both the kidneys and all the suet on them. That on the loins and the lobe of the liver he shall take off with the kidneys [16] and the priest shall offer them on the altar. It is an offering of homage, a smell of fragrance for the Lord.

[17] All the suet for the Lord shall be an ordinance for ever throughout your generations. You shall not eat suet nor blood of any kind.

* CHAPTER IV *

AGAIN the Lord spoke to Moses saying, [2] Speak to the children of Israel and say, When any person sinneth unwittingly before the Lord, and doth any of those things, which by any of the commandments of the Lord he ought not to do— [3] if for instance the chief priest who hath been anointed, sin; on the account of his causing the people to sin, he shall, for the sin which he hath committed, bring a young bull without blemish from the herd before the Lord for his sin offering; [4] and having brought the young bull to the door of the tabernacle of the testimony before the Lord he shall lay his hand on the head of the young bull before the Lord and slay the bull in the presence of the Lord; [5] And the priest who is anointed, he whose hands have been consecrated, having taken some of the blood of the bull shall carry it into the tabernacle of the testimony.

[6] And this priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, before the holy veil; [7] and he shall put some of the blood of the bull on the horns of the altar of compound incense, which is before the Lord in the tabernacle of the testimony. Now all the blood of the bull he is to pour out at the base of the altar of whole burnt offerings which is at the doors of the tabernacle of the testimony.

[8] And with regard to all the suet of the bull for the sin offering, he shall strip off the caul, which covereth the entrails and all the fat on the entrails [9] and the two kidneys with the suet on them—that which is on the loins and the lobe which is on the liver he shall strip off with the two kidneys in the same manner

[10] as it is to be taken from the young bull of the sacrifice of thanksgiving; and the priest shall offer up these upon the altar of homage offerings; [11] but the skin of the bull and all his flesh with the head and the limbs and the belly and the dung [12] even the whole bull they shall carry forth without the camp to a clean place where the ashes are emptied out, and burn him on wood with fire. On the out pourings of the ashes he shall be burned.

[13] And if the whole congregation of Israel be unwittingly ignorant and a commandment hath escaped the notice of the whole congregation, and they shall do an act, which by any of the commandments of the Lord ought not to be done and shall transgress: [14] when the sin which they have thereby committed is made known to them, the congregation shall bring a young bull from the herd without blemish for their sin offering; and when they have brought him to the doors of the tabernacle of the testimony, [15] the elders of the congregation shall lay their hands on the head of the bull before the Lord and slay the bull before the Lord; [16] and the priest, the anointed one shall carry some of the blood of the bull into the tabernacle of the testimony; [17] and the priest shall dip his finger into some of the blood of the bull and sprinkle it seven times before the Lord in front of the holy veil, and shall put some of the blood on the horns of the altar of compound incense which is before the Lord in the tabernacle of the testimony.

Now all the blood he is to pour out at the base of the altar of homage offerings which is at the door of the tabernacle of the testimony. [19] Then he shall take off all the suet of the victim and carry it up upon the altar [20] and shall do with this bull in the same manner as was done with the bull for the sin offering. This being done the priest shall make atonement for them, and the sin shall be forgiven them. [21] But they must carry forth the whole bull out of the camp and burn him as they did the former bull. It is a sin offering of the congregation.

[22] And if the chief sin or do inadvertently any of those things which by the commands of the Lord his God ought not to be done and commit sin or trespass; [23] when the sin which he hath thereby committed is made known to him he shall bring as his gift a goat from the goats a male without blemish, [24] and he shall lay his hand on the head of the goat, and they shall kill it in the place where they kill the whole burnt offerings before the Lord. It is a sin offering.

[25] And the priest with his finger shall put some of the blood

of this sin offering on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings [26] and he shall offer all the suet thereof on the altar as he did the suet of the sacrifice of thanksgiving. So the priest shall make atonement for him because of the sins which he hath committed and it shall be forgiven him.

[27] And if any of the people of the land sin inadvertently by doing any of those things which by the commands of the Lord ought not to be done and shall transgress [28] when the sin which he hath thereby committed is made known to him, he shall bring a goat from the goats—he shall bring a she-goat without blemish for the sin which he hath committed [29] and shall lay his hand on the head of the sin offering; and they shall kill this she-goat for his sin offering in the place where they kill the whole burnt offerings. [30] And the priest shall take some of the blood thereof with his finger and put it on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar. [31] And he shall strip off all the suet in the same manner as suet is stripped from a sacrifice of thanksgiving; and the priest shall offer it on the altar for a smell of fragrance for the Lord. So shall the priest make atonement for him and he shall be forgiven.

[32] And if he bring a sheep as his gift for his sin offering, he shall bring a ewe without blemish, [33] and lay his hand on the head of the sin offering; and they shall kill it in the place where they kill the whole burnt offerings; [34] and the priest having taken up with his finger some of the blood of the sin offering shall put it on the horns of the altar of whole burnt offerings.

Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings: [35] and he shall strip off all its suet in the same manner as the suet is stripped from the sheep for a sacrifice of thanksgiving; and the priest shall lay it on the altar on the whole burnt offering of the Lord. So shall the priest make atonement for him and he shall be forgiven.

* CHAPTER V *

AND when any person shall sin inadvertently—now should one be adjured and being a witness hath either seen or known, if he do not tell, he will contract that sin; [2] or if any person touch any unclean thing, either a corpse, or the unclean prey of wild

beasts, or the carcasses of unclean abominations, or the carcasses of unclean beasts, [3] or shall touch any impurity of man—any of his impurities by the touching of which one would be defiled, and it escaped his notice and he hath afterwards come to the knowledge of it; [4] or if a person be a transgressor, either pronouncing with his lips to do evil; or to do good according to all that the man might pronounce with an oath and it hath escaped his notice; when he hath come to the knowledge of his having inadvertently sinned in any of these cases, [5] he shall confess his sin in respect to whatever he hath sinned; [6] and for trespassing against the Lord, for the sin which he hath sinned, he shall bring a female from the flock either a lamb or a kid of the goats for a sin offering; and the priest shall make atonement for him for the sin which he hath sinned; and the sin shall be forgiven him.

[7] And if he is not able to furnish a lamb, he shall bring for the trespass which he hath committed two turtledoves or two young pigeons to the Lord, one for a sin offering and the other for a whole burnt offering: [8] and he shall carry them to the priest and the priest shall offer that for the sin offering, first. And the priest shall wring off its head from the neck, but shall not divide it; [9] and he shall sprinkle some of the blood of that which is for a sin offering on the side of the altar and squeeze out the rest of the blood on the base of the altar. It is a sin offering. [10] Then he shall offer the other as an offering of homage in the usual manner. So shall the priest make atonement for him for the sin which he hath committed and it shall be forgiven him.

[11] But if his hand cannot find a pair of doves or two young pigeons, then he shall bring as his gift for the sin which he hath committed the tenth of an ephah of fine flour for a sin offering. Upon this he shall not pour oil, nor shall he lay incense on it, because it is a sin offering. [12] And he shall bring it to the priest; and the priest having taken his handful from it shall lay this memorial of it on the altar of whole burnt offerings for the Lord. It is a sin offering. [13] So shall the priest make atonement for him, for the sin which he hath committed and it shall be forgiven him. And what is left shall be for the priest, as the sacrifice of fine flour.

[14] Moreover the Lord spoke to Moses saying, [15] If a person through inadvertence hath forgotten or been unwittingly deficient in any of the holy things of the Lord; when he shall bring for his trespass against the Lord a ram without blemish

from the flock, thou must estimate in silver shekels, by the shekel of the sanctuary, the value of that in respect to which he hath trespassed, [16] and he shall pay the amount of the deficiency of which he hath been guilty, and shall add thereto a fifth and give it to the priest; and the priest shall make atonement for him with the trespass ram and he shall be forgiven.

[17] So with respect to every person, who may have sinned; when he shall do any of those things, which by any of the commands of the Lord ought not to be done, and did not know—if he hath trespassed and contracted guilt; [18] when he shall bring a ram without blemish from the flock, thou must fine him in money before the priest to the amount of the trespass; and the priest shall make atonement for him, for the ignorance of which he was guilty, though he did not know; and he shall be forgiven; [19] for he hath been guilty of a trespass in the sight of the Lord.

+ CHAPTER VI +

MOREOVER the Lord spoke to Moses saying, [2] With regard to the person who shall sin, and who, utterly disregarding the commands of the Lord, shall lie to his neighbour touching a deposit, or touching any thing which he might use in common, or touching any thing made a prey of, whether he hath defrauded his neighbour in any respect, [3] or hath found what was lost, and shall lie concerning it; or hath sworn falsely in respect to any of the things which he may have done, so as thereby to commit sin; [4] when he who hath thus sinned and transgressed hath restored the thing wrongfully taken, or that which he hath got unjustly, or the deposit which was committed to his trust, or the thing lost which he hath found; [5] then for everything about which he hath sworn falsely he shall pay as a fine to the same amount, and add thereto a fifth.

To him whose it is he shall make restoration on the day he is convicted. [6] And when for his trespass he shall bring for the Lord a ram from the flock without blemish, thou must fine him to the amount of his trespass. [7] Then the priest shall make atonement for him before the Lord; and he shall be forgiven for each of those things which he hath done, and by which he hath trespassed.

[8] Again the Lord spoke to Moses, saying, [9] Give a charge to Aaron and his sons, saying, This is the law of the whole burnt

offering. The whole burnt offering must be burning on the altar the whole night until the morning, and the fire of the altar must be kept burning thereon. It must not be extinguished. [10] Then the priest shall put on a linen vesture, and around his body he shall put on linen drawers; and he shall take away the ashes, into which the fire hath consumed the whole burnt offering, from the altar, and lay them near the altar.

[11] Then he shall put off his robe, and put on another robe, and he shall carry forth the ashes without the camp to a clean place. [12] And the fire on the altar shall be kept burning from itself, and shall not be extinguished. And the priest shall kindle wood upon it every morning, and shall lay the whole burnt offering in order upon it; and upon it he shall lay the suet of the offerings of thanksgiving. [13] So the fire shall be kept burning continually, and shall not be extinguished.

[14] This is the law of the sacrifice of flour, which the sons of Aaron shall offer before the Lord, in front of the altar. [15] Having taken from it his handful of the flour of the sacrifice, with the oil of it, and all the frankincense which is on the sacrifice, he shall lay this memorial of it on the altar as an offering of homage, a smell of fragrance for the Lord. [16] And what is left of it Aaron and his sons shall eat. It shall be eaten without leaven in a holy place. They shall eat it in the court of the tabernacle of the testimony. [17] It shall not be baked with leaven. This portion I have given them from the homage offerings of the Lord. It is most holy, as is that of the sin offering, and as is that of the trespass offering. [18] Every male among the priests shall eat it. It shall be an everlasting ordinance throughout your generations, in respect to the homage offerings of the Lord, whoever shall touch them shall be hallowed.

[19] Moreover the Lord spoke to Moses, saying, [20] This is the gift of Aaron and his sons, which they shall offer to the Lord, on the day when thou shalt anoint him, the tenth of the ephah of fine flour for a continual sacrifice—the half of it in the morning, and the half of it in the evening. [21] It shall be prepared in a pan with oil. Being mixed up, he shall offer it in rolls, as a sacrifice of fragments, for a smell of fragrance for the Lord. [22] The priest who is anointed, that one of his sons who is to succeed him shall prepare it. This is an everlasting ordinance, *Let it be all consumed*. [23] Indeed every sacrifice of a priest must be wholly burned. It shall not be eaten.

[24] Again the Lord spoke to Moses, saying, [25] Speak to

Aaron and his sons, and say, This is the law of the Sin Offering. Wherever they kill the whole burnt offering, there they shall kill the sin offerings before the Lord. They are most holy. [26] The priest who carrieth it up shall eat it in a holy place. It shall be eaten in the court of the tabernacle of the testimony. [27] Everyone who toucheth the flesh of it shall be hallowed. And if any of the blood of it shall be sprinkled on any one's garment, he who is sprinkled therewith shall be washed in a holy place. [28] And if it be boiled in an earthen vessel, the vessel shall be broken; but if it be boiled in a brazen vessel, they must scour it and rinse it with water. [29] Every male among the priests shall eat thereof. It is most holy to the Lord. [30] But none of the sin offerings, some of the blood of which hath been carried into the tabernacle of the testimony, to make an atonement in the sanctuary, shall be eaten. They must be burned with fire.

* CHAPTER VII *

AND this is the law of the ram for a trespass offering. It is most holy. [2] In the place where they kill the whole burnt offerings, they shall kill the ram for a trespass offering before the Lord; and its blood shall be poured on the base of the altar all around; [3] and of it shall be offered up the whole fat tail, and loin, and all the membrane which covereth the entrails, and all the suet on the entrails, [4] and the two kidneys with the suet on them. That on the loins, and the lobe which is on the liver, shall be stript off with the kidneys.

[5] And the priest shall carry them up upon the altar as an offering of homage to the Lord. It is a trespass offering. [6] Every male among the priests shall eat thereof. They shall eat it in a holy place. It is most holy. [7] As is the sin offering, so is the trespass offering. There is one law for both: The priest who shall make atonement with it shall have it. [8] And the priest who offereth any man's whole burnt offering shall have the skin of the whole burnt offering which he offereth.

[9] And every sacrifice of flour which shall be prepared in the oven, and everyone which shall be baked on the hearth, or in a pan, shall be the priest's who offereth it: [10] and every sacrifice of flour, whether made up with oil or not, shall be for all the sons of Aaron, for one as much as another.

[11] This is the law of the sacrifice of thanksgiving which they

shall offer to the Lord— [12] If one offereth it for praise, he shall bring with the sacrifice of praise loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour tempered with oil. [13] With loaves of leavened bread he shall present these gifts of his for a sacrifice of praise and thanksgiving; [14] and from every of these gifts of his he shall set apart one, and present it as a dedication to the Lord. It shall be for the priest who poureth out the blood of the victim offered for thanksgiving. [15] And the flesh of the victim of praise and thanksgiving shall be for himself, and shall be eaten on the day it is offered. They shall not leave any of it till the morning. [16] And if it be a vow; or if one offer his gift as a voluntary sacrifice, it shall be eaten on the day he offereth his sacrifice, or the next morning.

[17] And what is left of the flesh of the sacrifice till the third day shall be burned with fire. [18] And if anyone eat of the flesh on the third day, it shall not be accepted for him who offereth it. It shall not be placed to his account. It is an abomination. Whoever shall eat it shall contract guilt. [19] If any flesh touch any unclean thing, it shall not be eaten. It shall be burned with fire. Every person who is clean may eat flesh. [20] But if any person shall eat of the flesh of the sacrifice of thanksgiving, which is the Lord's, with his uncleanness upon him, that person shall be cut off from among his people. [21] And the person who shall touch any unclean thing, whether it be the uncleanness of a man, or of unclean beasts, or any unclean abomination, and shall eat of the flesh of the sacrifice of thanksgiving, which is the Lord's, that person shall be destroyed from among His people.

[22] Moreover the Lord spoke to Moses, saying, [23] Speak to the children of Israel, and say, You shall not eat any suet of cattle, nor of sheep, nor of goats. [24] The suet of beasts which die of themselves, or which are torn by wild beasts, may be used for any kind of work; but shall not be eaten for food. [25] Whoever eateth of the suet of cattle of which he is to make an offering of homage to the Lord, that person shall be cut off from among His people. [26] You shall not eat any blood in any of your dwellings, neither the blood of cattle, nor of fowls. [27] Whoever shall eat blood, that person shall be cut off from among His people.

[28] The Lord also spoke to Moses, saying, [29] Thou shalt speak to the children of Israel, and say, He who offereth a sacrifice of thanksgiving shall bring his gift to the Lord; and from the sacrifice of thanksgiving [30] his own hands shall present, as his offerings of homage to the Lord, the suet, with the breast, and the

lobe of the liver. These he shall present that they may be laid before the Lord as a gift. [31] And the priest shall offer up the suet on the altar; and the breast shall be for Aaron and his sons.

[32] You shall also give the right shoulder, as a portion dedicated and set apart for the priest, from your sacrifices of thanksgiving.

[33] That one of the sons of Aaron who offereth the blood of the thank offering, and the suet, shall have the right shoulder for his portion.

[34] For the breast which is dedicated by being laid upon hands, and the shoulder which is dedicated by being set apart, I have taken from the children of Israel—from your sacrifices of thanksgiving; and have given them to Aaron, the priest and his sons. It is an everlasting due from the children of Israel.

[35] This is the unction of Aaron and the unction of his sons, the reward assigned them from the homage offerings of the Lord, on the day he took them into his house to minister to the Lord in the priest's office; [36] and which the Lord commanded to be given them on the day He anointed them from among the children of Israel, as an everlasting due throughout their generations.

[37] This is the law of the *whole burnt offering* and the *sacrifice of flour*, and of the *sin offering*, and of the *trespass offering* and of the *consecration offering* and of the *sacrifice of thanksgiving*, [38] as the Lord commanded Moses at mount Sina, on the day when he commanded the children of Israel to bring their gifts before the Lord in the wilderness of Sina.

* CHAPTER VIII *

THEN the Lord spoke to Moses saying, [2] Take Aaron and his sons, and his robes and the anointing oil, and the young bull for the sin offering, and the two rams, and the basket of unleavened cakes; [3] and assemble all the congregation at the door of the tabernacle of the testimony. [4] And Moses did as the Lord commanded him. And when he had assembled the congregation at the door of the tabernacle of the testimony, [5] Moses said to the congregation, This is the thing which the Lord hath commanded to be done. [6] Then Moses brought forward Aaron and his sons, and washed them with water. [7] Then he arrayed him with the vesture, and girded him with the girdle, and put on him the under robe, and over it he put on the ephod, and girded him with the girdle of the same fabric as the ephod, and bound him up tight with it, [8] and put on it the oracle; and upon the oracle

he put the manifestation and the truth. [9] Then he put the mitre on his head; and on the mitre, on the front of it, he put the golden plate, the holy sanctified jewel as the Lord commanded Moses. [10] Then Moses took some of the anointing oil, [11] and sprinkled some of it on the altar seven times, and anointed the altar, and hallowed it and all its appurtenances, and the laver and its base. And when he had hallowed them he anointed the tabernacle, and all the utensils thereof, and hallowed it. [12] Then Moses poured some of the anointing oil on the head of Aaron. And when he had anointed him, and hallowed him, [13] then Moses brought forward the sons of Aaron, and arrayed them with vestures, and girded them with girdles, and put tiaras on them, as the Lord commanded Moses.

[14] Then Moses brought forward the young bull for the sin offering, and Aaron and his sons laid their hands on the head of the young bull for the sin offering; [15] and he slew it, and Moses took some of the blood, and put it on the horns of the altar round about with his finger, and purified the altar. Then he poured out the blood on the base of the altar. And when he had hallowed it to make an atonement upon it, [16] then Moses took all the suet on the entrails, and the lobe which is on the liver, and both the kidneys with the suet on them, and carried them up upon the altar; [17] but the bull, and his hide, and his flesh, and his dung, these he caused to be burned with fire without the camp, as the Lord commanded Moses.

[18] Then Moses brought forward the ram which was for a whole burnt offering, and Aaron and his sons laid their hands on the head of the ram; [19] and Moses slew the ram, and poured the blood against the altar round about. [20] And having divided the ram into quarters, Moses carried up the head, and the pieces, and the suet. [21] Then having washed the belly and the feet with water, Moses carried up the whole ram upon the altar. It is a whole burnt offering for a smell of fragrance—an offering of homage to the Lord, as the Lord commanded Moses.

[22] Then Moses brought forward the other ram, which was for a consecration offering, and Aaron and his sons laid their hands on the head of this ram, [23] and he slew it. And Moses took some of the blood thereof, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. [24] Then Moses brought forward the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of

their right feet. He then poured the blood against the altar round about. [25] And he took the tail, and the loin, and the suet on the belly, and the lobe of the liver, and the two kidneys with the suet on them, and the right shoulder; [26] and from the basket of the consecration offering, which was before the Lord, he took one unleavened loaf, and one loaf of oil bread, and one cake, and laid them on the suet and the right shoulder, [27] and put them all on the hands of Aaron, and on the hands of his sons, and caused them to be lifted up as a dedication before the Lord.

[28] Then Moses took them from their hands, and carried them up upon the altar—on the consecration whole burnt offering, which is for a smell of fragrance. It is an offering of homage to the Lord. [29] Then having taken the breast, Moses set this, which had been laid on hands before the Lord, apart from the ram of the consecration offering. And it was Moses' portion, as the Lord commanded Moses.

[30] Then Moses took some of the anointing oil, and some of the blood which was by the altar, and sprinkled them on Aaron and his robes, and on his sons and their robes with him. And when he had hallowed Aaron and his robes, and his sons and their robes with him, [31] then Moses said to Aaron and his sons, Boil this flesh in the court of the tabernacle of the testimony, in a holy place, and eat it there with the bread which is in the basket of the consecration offering, as it hath been given me in charge, saying, Aaron and his sons shall eat these. [32] And what is left of the flesh, and of the bread, you must burn with fire. [33] And from the door of the tabernacle of the testimony you shall not depart for seven days, until the day be completed—the day of your consecration; for he will consecrate your hands seven days, [34] as he hath done this very day, in which the Lord hath commanded me to do this in order to make an atonement for you. [35] You shall therefore continue seven days at the door of the tabernacle of the testimony. Day and night you shall keep the watches of the Lord, that you may not die; for so the Lord God hath commanded me.

[36] And Aaron and his sons did all that the Lord commanded Moses.

* CHAPTER IX *

ON the eighth day Moses called Aaron and his sons, and the senate of Israel, [2] and Moses said to Aaron, Take for thyself a

calf from the herd for a sin offering, and a ram for a whole burnt offering, both without blemish and offer them before the Lord [3] and speak to the senate of Israel saying, Take ye a kid of the goats for a sin offering, and a calf and a lamb of the first year for an homage offering, all without blemish, [4] and a young bull and a ram for a sacrifice of thanksgiving before the Lord, and fine flour tempered with oil; for to-day the Lord will appear among you.

[5] And when they had brought them, as Moses commanded, over against the tabernacle of the testimony, and all the congregation were come, and stood before the Lord, [6] Moses said, This is the thing which the Lord hath commanded; do it, and the glory of the Lord will appear among you.

[7] Then Moses said to Aaron, Go near to the altar, and offer thy own sin offering, and thy own burnt offering, and make atonement for thyself and thy house, then offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

[8] Accordingly Aaron went near to the altar, and slew the calf for his own sin offering, and the [9] sons of Aaron brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the altar, and having poured out the blood on the base of the altar, [10] he carried up the suet, and the kidneys, and the lobe of the liver, of the sin offering, upon the altar as the Lord commanded Moses, [11] and the flesh and the skin he caused to be burned with fire without the camp.

[12] Then he slew the whole burnt offering, and the sons of Aaron brought him the blood, and he poured it out against the altar round about. [13] Then they presented the whole burnt offering by pieces, and these and the head he laid on the altar. [14] He then washed the belly and the feet with water, and laid them on the whole burnt offering on the altar.

[15] Then he brought forward the gift of the people, and he took the goat for the sin offering of the people, and slew it, and purified it as he had done the first. [16] He then brought forward the whole burnt offering, and did with it in the manner prescribed. [17] Then, presenting the sacrifice of flour, he filled his hands with some of it, and laid the handful on the altar apart from the morning whole burnt offering.

[18] Then he slew the young bull and the ram for the people's sacrifice of thanksgiving; and the sons of Aaron brought him the blood; and he poured it out against the altar round about. [19] And the suet of the bull and that of the ram with the loin and the

caul which covereth the belly, and the two kidneys with the suet on them, and the lobe of the liver— [20] the several parcels of suet he laid on the breast, and having carried up the suet upon the altar, [21] Aaron took away the breast and the right shoulder as a portion set apart before the Lord, as the Lord commanded Moses.

[22] Then Aaron, lifting up his hands over the people, blessed them—When he came down from offering the sin offering, and the whole burnt offerings, and the offerings of thanksgiving, [23] and Moses and Aaron had gone into the tabernacle of the testimony, and come out and blessed all the people, then the glory of the Lord appeared to all the people, [24] and there came forth a fire from the Lord which consumed what were on the altar, both the whole burnt offerings and the parcels of suet. And when all the people saw this, they were struck with consternation and fell on their faces.

* CHAPTER X *

AND the two sons of Aaron, Nadab and Abiud, having taken each his censer, laid fire on it, and threw incense thereon, and presented before the Lord strange fire, which the Lord had not ordered them; [2] upon which a fire darted forth from the Lord, and destroyed them, and they died before the Lord. [3] Whereupon Moses said to Aaron, This is what the Lord spoke, saying, I will be hallowed by them who come near me, and glorified by all the congregation; and Aaron was pierced with anguish.

[4] Then Moses called Misado and Elisaphan, the sons of Oziel, the sons of Aaron's uncle, and said to them, Go near and carry out your brethren from before the holies, out of the camp. [5] So they went near, and carried them, in their vestures, out of the camp, as Moses ordered. [6] Then Moses said to Aaron, and to Eleazar, and Ithamar, his surviving sons, Uncover not your heads, nor rend your garments, lest you die, and wrath come on the whole congregation: but let your brethren, the whole house of Israel, bewail this burning with which the Lord hath burned them. [7] But you must not go from the door of the tabernacle of the testimony lest you die; for the anointing oil of the Lord is upon you. So they did according to the command of Moses.

[8] And the Lord spoke to Aaron, saying, [9] Thou, and thy sons with thee, must not drink wine nor strong drink, when you come into the tabernacle of the testimony, or when you approach

the altar, lest you die. It is your everlasting privilege, throughout your generations, [10] to distinguish between holy things and things unholy, and between clean and unclean things, [11] and to teach the children of Israel all the statutes which the Lord hath delivered them by the ministration of Moses.

[12] Then Moses said to Aaron, and to Eleazar, and Ithamar, the sons of Aaron, who were left, Take the sacrifice of flour which was left from the homage offerings of the Lord, and eat the unleavened bread near the altar. It is most holy; [13] therefore you must eat it in a holy place; for this is thy due, and thy sons due, from the homage offerings of the Lord: for so it hath been given me in charge. [14] The dedicated breast, and the dedicated shoulder, which are set apart, you shall eat in a holy place, thou, and thy sons, and thy household with thee, for it hath been given thee as thy due, and to thy sons as their due from the thank offerings of the children of Israel. [15] The dedicated shoulder, and the dedicated breast, they shall offer on the homage offerings of suet, to be set apart as a dedication before the Lord; and they shall be for thee, and for thy sons, and for thy daughters with thee, an everlasting due, as the Lord commanded Moses.

[16] Now when Moses made diligent search for the goat of the sin offering, and behold it was burned, Moses was angry with Eleazar and Ithamar, the sons of Aaron who were left, and said, [17] Why did you not eat the sin offering in a holy place? for because it is most holy, he hath given this to you to eat, that you may take away the sin of the congregation, and make atonement for them before the Lord; [18] for none of its blood was carried into the sanctuary. You should have eaten it publicly in the court, in a holy place, as the Lord commanded me. [19] Upon this Aaron spoke to Moses, saying, Though they have this day brought their sin offerings and their whole burnt offerings before the Lord; yet such things having befallen me, had I this day eaten their sin offering, would it have been well pleasing to the Lord? [20] Upon hearing this Moses was satisfied with him.

* CHAPTER XI *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and say, Among all the beasts which are on the earth, these are the beasts which you may eat. [3] Every beast having a double hoof, its hoof parted into two

distinct hoofs, and bringing up the cud, these among the beasts you may eat. [4] But of these you shall not eat—of those which chew the cud, and of those which have parted hoofs—the camel, though it cheweth the cud; yet because it hath not a parted hoof, it is unclean to you, [5] the rock badger, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; [6] and the hare, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; [7] and the swine, though it hath a parted hoof, yet because it doth not chew the cud, it is unclean to you. [8] Of the flesh of these you shall not eat; nor shall you touch their dead carcasses. They are unclean to you.

[9] And these are what you may eat of all that are in the waters: all that have fins and scales, in the waters or in the seas, or in the brooks, these you may eat; [10] but all that have not fins and scales in the waters, and in the seas, and in the brooks, of all the multitudes which the waters produce, and of all the living creatures in the waters, are an abomination, and shall be an abomination to you. [11] Of their flesh you shall not eat; and their dead carcasses you shall abominate. [12] All in the waters which have not fins and scales are an abomination to you.

[13] And among the birds, these are what you must abominate, and which shall not be eaten; they are an abomination: the eagle, and the osprey, and the sea-eagle, [14] and the vulture, and the kite and all of its kind, and the ostrich, and the owl, and the gull and all of its kind, and crows of all sorts and their kind, and the hawk and all its kind, and the night raven, and the cormorant and the ibis, and the flamingo, and the pelican, and the swan, and the heron, and the plover and all of its kind, and the hoopoe, and the bat.

[20] Also all the flying reptiles* which walk on four feet are abominations to you: [21] but of the winged reptiles which walk on four feet, you may eat those which have legs above their feet to hop with them on the ground. [22] These of them in particular you may eat: the palmer worm and its species, and the attacus and all its species, and the serpent-fighter and all its species, and the grasshopper and all its species.

[23] Every flying reptile which hath four feet is an abomination to you. With them you must not defile yourselves. [25] Whosoever toucheth their dead carcasses shall be unclean until the evening. And whoever carrieth any of their carcasses shall wash his clothes,

* By this phrase, which Thomson faithfully translated from the Greek text, was most probably meant simply "insects," despite the mention of only "four" feet instead of six.

and be unclean until evening. [26] And among all the beasts whatever hath a hoof parted in two—a hoof divided into two hoofs, but cheweth not the cud, shall be unclean to you. And whoever toucheth their carcasses shall be unclean until evening.

[27] And every beast which walketh on paws among all the beasts which walk on four feet, is unclean to you. [28] Whoever toucheth their carcasses shall be unclean until the evening. And he who carrieth any of their carcasses shall wash his clothes, and be unclean until the evening. These are unclean to you.

[29] And of the reptiles which are on the earth, these are unclean to you—the weasel, and the mouse, [30] and the tortoise, and the shrew, and the chameleon, and the spider, and the lizard, and the mole. [31] These are unclean to you above all the reptiles which are on the earth. Whoever toucheth them when dead, shall be unclean until the evening. [32] And upon whatsoever any of them, when dead, shall fall, it shall be unclean; whether it be a vessel of wood, or a garment, or a sack, every utensil in which any work is done shall be plunged in water, and shall be unclean until evening. Then it shall be clean.

[33] And if any of them fall into a vessel made of clay, all that is in it shall be unclean, and it shall be broken; [34] and every kind of meat which is eatable, upon which water out of it shall come, shall be unclean; and every kind of drink which may be drunk in every such earthen vessel shall be unclean. [35] And everything upon which any of their dead carcasses may fall shall be unclean. Ovens, and stands for pots, shall be broken down: they are unclean, and shall be unclean to you. [36] But fountains of water, and a lake, or collection of water, shall be clean. And he who toucheth their carcasses shall be unclean. [37] If any of their carcasses fall on seed which is to be sown it shall be clean. [38] But if water hath been poured on any kind of grain, and any of their carcasses fall upon it, it shall be unclean to you.

[39] Now if any of those beasts which you may lawfully eat should happen to die, he who toucheth their dead carcasses shall be unclean until evening. [40] And he who eateth of their carcasses shall wash his clothes, and be unclean until evening. And he who carrieth any of their carcasses shall wash his clothes, and wash himself with water, and be unclean until evening.

[41] Moreover every creeping thing which creepeth on the earth shall be an abomination to you. It shall not be eaten. [42] Whether it runneth on its belly, or goeth continually on four, whatever among the reptiles, which creep on the earth, hath

many feet, this you shall not eat; for it is an abomination to you; [43] and you should not pollute yourselves with any of the reptiles which creep on the earth. You indeed are not to pollute yourselves with them, nor be made unclean by them. [44] Because I am the Lord your God, therefore you must hallow yourselves, and be holy, because I the Lord your God am holy. And you must not defile yourselves with any of the reptiles, which creep on the earth, [45] because I am the Lord who brought you up out of Egypt, to be your God. You shall therefore be holy, because I, the Lord am holy.

[46] This is the law respecting beasts, and fowls, and every living creature which moveth in the water, and every living creature which creepeth on the earth, [47] to distinguish between the unclean and the clean, and between the viviparous animals which may be eaten, and the viviparous which are not to be eaten.

* CHAPTER XII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and say unto them, When a woman hath conceived, and brought forth a male, she shall be unclean seven days. During her days of separation for her lying in she shall be unclean. [3] And on the eighth day she shall circumcise the flesh of his foreskin, [4] and continue thirty-three days in her impurity. She shall not touch anything that is hallowed, nor come to the sanctuary, until the days of her purification be completed. [5] But if she hath brought forth a female, she shall be unclean twice seven days for her lying in, and shall continue sixty-six days in her impurity.

[6] And when the days of her purification are completed, either for a son or a daughter, she shall bring a lamb of the first year, without blemish, for a whole burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tabernacle of the testimony, to the priest, [7] and present it before the Lord. And the priest shall make atonement for her, and purify her from the issue of her blood.

This is the law touching her who beareth a male or a female child. [8] But if she be not in circumstances to furnish a lamb, she shall take two turtledoves, or two young pigeons, one for a whole burnt offering, and one for a sin offering, and the priest shall make atonement for her and she shall be cleansed.

* CHAPTER XIII *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] If any man hath, on the outer coat of the skin, a remarkable swelling, very white, and there be a touch of the leprosy on the outer coat of his skin, he shall be brought to Aaron the priest, or to one of his sons, the priests: [3] and the priest shall look at the touch on the outer coat of his skin; and if the hair in the touch be turned white, and the appearance of the touch be deeper than the outer skin, it is a touch of the leprosy. And when the priest shall see this, he shall pronounce him unclean. [4] But though the whiteness be exceedingly bright on the outer coat of the skin, if the appearance of it be not deeper than the outer coat, and the hair thereof be not turned white, but is of a dusky colour; the priest shall set apart the patient seven days.

[5] And on the seventh day the priest shall view the touch; and if the touch still remaineth before him, but hath not spread on the outer skin, the priest shall set him apart seven days more. [6] And on the seventh day the priest shall look on him again, and if the touch be languid, and hath not spread on the outer skin, the priest shall pronounce him clean; for it is but a mark. And having washed his clothes, he shall be clean. [7] But if the mark on the outer skin shall change, and spread, after the priest viewed him for the purpose of pronouncing him clean, he shall again appear before the priest, [8] and the priest shall view him; and if the mark hath spread on the skin, the priest shall pronounce him unclean. It is a leprosy.

[9] And when any man hath a touch of the leprosy, he shall come to the priest; [10] and the priest shall view it: and if there be a white swelling on the outer skin, and it hath changed the hair, and there be some raw flesh in the swelling, [11] it is an inveterate leprosy in the outer skin of the flesh, and the priest shall pronounce him unclean, and set him apart, for he is unclean. [12] But if the leprosy hath formed an efflorescence on the outer skin, and covered the whole skin of the patient from head to foot, wherever the priest looketh: [13] and the priest shall look and see that the leprosy hath covered the whole skin of the flesh, the priest shall pronounce him clean. Because it hath turned all white it is clean. [14] But whenever raw flesh appeareth on him he shall become unclean. [15] When the priest shall see the raw flesh, that raw flesh shall announce him unclean; for he is un-

clean. It is a leprosy. [16] But if the raw flesh stop, and turn white, he shall come to the priest. [17] And when the priest shall look, and see that the touch is turned white, the priest shall pronounce him clean. In regard to the touch he is clean.

[18] And if the flesh at the outer skin hath been a boil, and healed, [19] and in the place of the boil there be a white swelling of a very shining whiteness or redness, [20] he shall appear before the priest; and when the priest shall see that the appearance is deeper than the outer skin, and that the hair is changed white, the priest shall pronounce him unclean, for it is a leprosy; it hath broken out in the boil.

[21] But if the priest shall see that there is no white hair in it, and that it is not deeper than the outer skin, and the hair is of a duskish colour, the priest shall set him apart seven days. [22] And if it actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy. It hath broken out in the boil. [23] But if the brightness continueth in its place and is not spread; it is the effect of the boil and the priest shall pronounce him clean.

[24] And if the flesh hath been a burn of fire, and the burn when healed become remarkably splendid, whitish, reddish, or very white, [25] the priest shall view it: and if the white hair hath changed to a shining whiteness, and the appearance is deeper than the skin, it is a leprosy. It hath broken out in the burn. So the priest shall pronounce him unclean. It is a touch of the leprosy. [26] But if the priest see that there is no white hair in the bright spot, and that it is not deeper than the skin, but is of a brownish colour, the priest shall set him apart seven days; and on the seventh day [27] the priest shall view him; and if it hath actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy. [28] It hath broken out in the blister. But if the shining spot remaineth in its place, and hath not spread on the skin, and the hair be of a brownish colour, it is the effect of the burn, and the priest shall pronounce him clean; for it is the scar of the burn.

[29] And if any man or woman hath a touch of the leprosy in the head or on the chin, [30] the priest shall view the touch; and if he perceive that the appearance of the touch is deeper than the skin, and that the hair in it is thin, and of a yellowish colour, the priest shall pronounce the person unclean. It is a scald, a leprosy of the head, or a leprosy of the chin. [31] But if the priest, upon viewing the touch of the scald, see that the appearance of it is not

deeper than the skin, and that the hair in it is not of a yellowish colour, the priest shall set apart the person who hath the touch of the scald, seven days. [32] And on the seventh day the priest shall view the touch; and if the scald hath not spread, and there be no yellowish hair in it, and the appearance of the scald is not deeper than the skin; [33] then the skin must be shaved; but the scald must not be shaved, and the priest shall set apart the scald seven days more.

[34] And on the seventh day, if the priest, upon viewing the scald see that the scald hath not spread on the skin after the patient was shaved, and that the appearance of the scald is not deeper than the skin, the priest shall pronounce him clean; and, having washed his clothes, he shall be clean. [35] But if the scald spread on the skin after the person hath been pronounced clean, [36] and the priest, upon viewing it, shall see that the scald hath spread on the skin, the priest shall examine no farther about the yellow hair, for he is unclean. [37] But, if upon his viewing it, the scald continueth in its place, and the black hair grow in it, the scald is healed. He is clean, and the priest shall pronounce him clean.

[38] And if any man or woman hath shining spots on the skin of the flesh, of a shining whiteness; [39] and the priest, upon viewing it, see in the skin of the flesh spots of a shining whiteness, it is a kind of leucophlegmacy; it springeth up in the skin of the flesh; he is clean.

[40] And if any person's head shed its hair, though he be bald he is clean. [41] And if his head shed its hair before, he is forehead bald, yet he is clean. [42] But, if on the bald head, or bald forehead, there come a white or red spot, it is a leprosy in the bald head, or bald forehead. [43] And if the priest, upon viewing, see that the appearance of the spot is white, or reddish, in the bald head, or bald forehead, like the appearance of the leprosy in the skin of the flesh, [44] he is a leprous man, the priest shall instantly pronounce him unclean. The touch is in his head.

[45] Now the leper who hath the touch, must have his clothes rent, and his head uncovered, but he must cover his mouth, and he shall be proclaimed unclean. All the time the touch shall be upon him, being unclean, he shall be unclean, [46] he shall dwell alone by himself. His abode shall be without the camp.

[47] And if there be a touch of leprosy in a garment of wool, or a garment of hemp, or any web woven, or any thing made of linens [48] or woollens, or in any skin, or workmanship made of

skin, [49] and the touch be of a greenish or reddish colour in the skin, or in the garment, or in the woven web, or in any vessel made of skin, it is a touch of the leprosy, and must be shewn to the priest. [50] And the priest, upon seeing the touch, shall set apart the thing touched, seven days. [51] And if on the seventh day the touch be spread in the garment, or in the web, or in the skin, into whatever things the skins may be made up, the touch is an inveterate leprosy. [52] He must burn the garment, or the web, whether made of linen thread, or woollen yarn, or whatever the thing be which is made of skin, in which there is a touch of the leprosy. Because it is touched with leprosy, it shall be burned with fire.

[53] But if the priest find that the touch is not spread in the garment, or web, or vessel, whatever it be, made of skin; [54] the priest shall order that which hath the touch to be washed, and the priest shall set it apart seven days more. [55] And if upon viewing the touch after it hath been washed, the priest see that the touch hath not changed its appearance, though it hath not spread, it is unclean, and must be burned with fire. It is fixed in the garment, or web.

[56] But if the priest see that the touch is of a brownish colour after being washed, he shall tear it out of the garment, or web, or out of the skin. [57] And if it appear any more in the garment, or web, or in the leathern vessel, whatever it be, it is a fretting leprosy; that in which the touch is, shall be burned with fire. [58] Now the garment, or web, or anything made of skin, which shall be washed, and from which the touch shall depart, shall be washed a second time with water, and it shall be clean. [59] This is the law of the touch of a leprosy, in a woollen or hempen garment, or web, or any vessel made of skin, to pronounce it clean, or unclean.

* CHAPTER XIV *

THEN the Lord spoke to Moses, saying, [2] This is the law of the leper. Whenever he is cleansed he shall be brought before the priest. [3] The priest shall go out of the camp; and if upon looking, the priest see that the touch of the leprosy is healed in the leper, [4] the priest shall give orders, and they shall take from him who is cleansed, two clean live birds, and cedar wood, and scarlet yarn, and hyssop; [5] and the priest shall give orders, and

they shall kill one live bird, over spring water, in an earthen vessel. [6] Then he shall take the living bird, and the cedar wood, and the scarlet yarn, and the hyssop, and dip them, and the living bird, in the blood of the bird which was killed over the spring water, [7] and sprinkle some of it seven times on him who is cleansed from the leprosy, and he shall be clean.

Then he shall let the live bird go into the field. [8] And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself with water; and he shall be clean; and after this he may come into the camp; but he must tarry abroad, out of his own house, seven days. [9] And on the seventh day he shall shave off all the hair on his head, and beard, and his eyebrows; and having shaved off all his hair, he shall wash his clothes, and wash his body with water, and he shall be clean.

[10] And on the eighth day he shall take two male lambs, of the first year, without blemish, and three tenths of fine flour, tempered with oil, for a sacrifice, and one cotulus of oil; [11] and the priest who pronounceth him clean shall set the man who is cleansed, and these things, before the Lord, at the door of the tabernacle of the testimony; [12] and the priest shall take one of the male lambs, and offer it for a trespass offering, with the cotulus of oil, and set them apart as a dedication before the Lord; [13] (Now they shall kill the lamb in the place where they kill the whole burnt offerings and the sin offerings—in a holy place) for as is the sin offering, so is the trespass offering, for the priest. They are most holy.

[14] And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot. [15] Then taking some of the cotulus of oil, the priest shall pour it into his own left hand, [16] and he shall dip his right finger into the oil which is in his left hand, and sprinkle it with his finger before the Lord seven times.

[17] And the rest of the oil which is in his left hand the priest shall put on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot on the place of the blood of the trespass offering. [18] And the oil still left in his hand the priest shall put on the head of him who is cleansed. So shall the priest make atonement for him before the Lord. [19] Then the priest shall prepare the sin offering, and make atonement for him who is cleansed, with his sin offering, and after that the priest shall kill the whole burnt offering.

[20] And the priest shall offer up the whole burnt offering, and the sacrifice of flour, on the altar. So shall the priest make atonement for him, and he shall be cleansed.

[21] But if he be poor, and not of ability to furnish this, he shall take one lamb for the trespass which he hath committed, that it may be set apart as a dedication, so that atonement may be made for him, and a tenth of fine flour tempered with oil for a sacrifice, and a cotulus of oil, [22] and two turtledoves, or two young pigeons, which ever he can find most readily, the one for a sin offering, and the other for a whole burnt offering. [23] And on the eighth day he shall bring these to the priest, that he may cleanse him, to the door of the tabernacle of the testimony before the Lord.

[24] And the priest having taken the lamb of the trespass offering, and the cotulus of oil, shall set them apart as a dedication before the Lord. [25] And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot; [26] then pouring some of the oil into his own left hand, [27] the priest shall sprinkle, with his right finger, some of the oil in his left hand, seven times before the Lord. [28] And the priest shall put some of the oil in his hand on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass offering; [29] and shall put the oil remaining in his hand, on the head of him who is cleansed; so having made atonement for him before the Lord, [30] the priest shall offer one of the turtledoves, or one of the young pigeons, [31] as his hand hath found, the one for a sin offering, and the other for a whole burnt offering, with the sacrifice of flour.

So shall the priest make atonement for him who is cleansed. [32] This is the law for him on whom there is a touch of the leprosy, and who is not of ability to furnish the other offerings for his purification.

[33] Then the Lord spoke to Moses and Aaron, saying, [34] When you are come to the land of the Chananites which I give you for a possession, and I send a touch of a leprosy on the houses of the land which you possess, [35] the owner of the house shall come and tell the priest, saying, Something like a touch hath appeared to me in the house. [36] Upon this the priest shall order the house to be unfurnished, before he goeth in to view the touch,

that what is in the house may not be made unclean. And this being done, the priest shall go in to examine the house. [37] And if, upon viewing the touch, he see that there is a touch in the walls of the house, and he seeth the cavities of a reddish or greenish colour, which appear to be deep in the wall; [38] upon coming out of the house, at the door of the house, the priest shall sequestrate the house for seven days.

[39] And on the seventh day the priest shall come again and view the house: And if he seeth that the touch hath spread in the walls of the house, [40] the priest shall order them to take out the stones in which is the touch, and to carry them out of the city to an unclean place, [41] and to scrape the house on the inside round about, and pour out the dust which is scraped off, without the city, into an unclean place. [42] And they shall take other stones, well scraped, and put them in the place of those stones, and take other mortar, and plaster the house.

[43] And if the touch come again, and break out in the house after they have taken away the stones, and after the house hath been scraped, and after it hath been plastered; [44] the priest shall go in and take a view; and if the touch hath spread in the house, it is an inveterate leprosy in the house. It is unclean. [45] They shall therefore demolish the house, and carry the wood thereof, and the stones thereof, and the rubbish thereof, out of the city to an unclean place. [46] Now he who goeth into the house, all the while it is sequestrated, shall be unclean till the evening. [47] And he who sleepeth in the house shall wash his clothes, and be unclean until the evening: And he who eateth in the house shall wash his clothes, and be unclean until the evening.

[48] But when the priest shall come, and go in, if upon taking a view he seeth that the touch hath not spread in the house, after being plastered, the priest shall pronounce the house clean, because the touch is healed. [49] And in order to cleanse the house, he shall take two clean live birds, and cedar wood, and scarlet yarn, and hyssop. [50] And he shall kill one of the birds, over spring water, in an earthen vessel. [51] Then he shall take the cedar wood, and the scarlet yarn, and the hyssop, and the living bird, and dip them in the blood of the bird which was killed over spring water, and with them sprinkle the house seven times, [52] and cleanse the house with the blood of the bird, and with the spring water, and with the living bird, and with the hyssop, and with the scarlet yarn. [53] Then he shall send away the live bird

out of the city into the open field. So shall he make atonement for the house, and it shall be clean.

[54] This is the law for every touch of a leprosy and scald, [55] and of the leprosy in a garment, and a house, [56] and of a boil, and a scar, and the bright spot; [57] and to teach when a thing is unclean, and when it is to be pronounced clean. This is the law of the leprosy.

* CHAPTER XV *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and say unto them, If any man hath an efflux from his body; because of his efflux he is unclean, [3] and this is the law touching his uncleanness.

If his efflux be a gonorrhœa, this is an uncleanness in him. So long as his gonorrhœa continueth, it is his uncleanness. [4] Every bed on which such a one lieth is unclean; and every seat whereon he shall sit, shall be unclean. [5] And whoever shall touch his bed must wash his clothes, and wash himself with water, and shall be unclean until the evening. [6] And whoever sitteth on the seat whereon he sat, shall wash his clothes, and wash himself with water, and be unclean until the evening. [7] And whoever toucheth his flesh, shall wash his clothes, and wash himself with water, and be unclean until the evening. [8] And if he spit on one who is clean, the person who was clean shall wash his clothes, and wash himself with water, and be unclean until the evening.

[9] And every saddle of an ass on which he shall ride, shall be unclean until evening. [10] And whoever toucheth any things which were under him, shall be unclean until evening. [11] And whoever carrieth them shall wash his clothes, and wash himself with water, and be unclean until evening. And everyone whom he who hath the gonorrhœa toucheth, without washing his hands, shall wash his clothes, and wash himself with water, and be unclean until evening. [12] And every earthen vessel which he shall touch shall be broken; but a vessel of wood shall be washed with water, and shall be clean. [13] And when he is clean of his disorder, he shall reckon for himself seven days for his purification, and he shall wash his clothes, and wash his body with water, and he shall be clean. [14] And on the eighth day he shall take him two turtledoves, or two young pigeons, and bring them before

the Lord, to the door of the tabernacle of the testimony, and give them to the priest. [15] And the priest shall offer one of them for a sin offering, and the other for a whole burnt offering. So shall the priest make atonement for him before the Lord, on the account of his efflux.

[16] And if any man's seed go from him by copulation, he shall wash his whole body with water, and be unclean until evening.

[17] And every garment, and every skin on which the seminal matter may be, shall be washed with water, and be unclean until the evening. [18] And with respect to a woman, if any man lie carnally with her, they shall wash themselves with water, and be unclean until the evening.

[19] And if any woman hath an efflux, and it be in her body, she shall confine herself seven days to her peculiar seat. Everyone who toucheth her shall be unclean until the evening. [20] And everything on which she lieth during her state of separation, shall be unclean; and everything on which she shall sit, shall be unclean. [21] And whoever toucheth her bed shall wash his clothes, and wash himself with water, and be unclean until evening. [22] And whoever toucheth any thing on which she sat, shall wash his clothes, and wash himself with water, and be unclean until evening. [23] Whether she be in bed, or on any seat whereon she may sit, when one toucheth her, he shall be unclean until evening. [24] But if anyone lie down by her, and her uncleanness is upon him, he shall be unclean seven days; and every bed on which he may lie, shall be unclean.

[25] And if any woman hath an efflux of blood many days, out of the time of her separation; or if it continue beyond the time of her separation, all the days of this issue of uncleanness, shall be like the days of her separation. She shall be unclean; [26] and every bed on which she may lie during this issue, shall be to her like her bed of separation. And every seat on which she may sit, shall be unclean according to the uncleanness of her separate state. [27] Everyone who toucheth her shall be unclean, and shall wash his clothes, and wash his body with water, and be unclean until evening. [28] And when she is clear of her disorder she shall reckon for herself seven days, and after that she shall be clean. [29] And on the eighth day she shall take two turtle-doves, or two young pigeons, and carry them to the priest, to the door of the tabernacle of the testimony. [30] And the priest shall offer one of them for a sin offering, and the other for a whole burnt

offering; and the priest shall make atonement for her before the Lord, on the account of her uncleanness.

[31] Thus shall you make the children of Israel religiously careful to guard against their uncleanness, that they may not die for their uncleanness—for defiling my tabernacle which is among them.

[32] This is the law for him who hath a gonorrhoea, and for him whose seed goeth from him so as to be defiled thereby; [33] and for her who is menstruous; and for the emission of seed between a man and a woman; and for a man who lieth by a woman; in her state of separation.

* CHAPTER XVI *

AND the Lord spoke to Moses after the death of the two sons of Aaron: when they brought strange fire before the Lord, and were dead, [2] the Lord said to Moses, Speak to Aaron thy brother, and let him not come at all times into the sanctuary, within the veil, into the presence of the propitiatory, which is on the ark of the testimony; that he may not die. For in a cloud I will appear on the propitiatory. In this manner Aaron shall come into that holy place. [3] With a young bull from the herd for a sin offering [he shall bring] a ram for a whole burnt offering. [4] And he shall put on a holy linen vesture, and shall have linen drawers on his flesh, and shall be girded with a linen girdle, and shall put on a linen tiara. These are holy garments, therefore he shall wash his whole body with water, and put them on. [5] And he shall take, from the congregation of the children of Israel, two he-goats for a sin offering, and a ram for a whole burnt offering. [6] And Aaron shall offer the young bull for his own sin offering, and make atonement for himself and his household. [7] Then he shall take the two he-goats, and present them before the Lord at the door of the tabernacle of the testimony. [8] And Aaron shall cast lots on the goats, one lot, "*For the Lord*," and one lot, "*For escape*." [9] And Aaron shall bring forward the goat, on which the lot, "*For the Lord*" fell; and shall offer it for a sin offering, [10] but the goat, on which the lot, "*For escape*," fell, he shall present alive before the Lord, to make atonement on it, so as to let it escape; and he shall send it away into the wilderness.

[11] Then Aaron shall bring forward the young bull for his own

sin offering, to make atonement for himself and his household, and shall slay the young bull for his sin offering; [12] and he shall take a censer full of coals of fire from the altar, which is before the Lord, and he shall fill his hands with the compound incense, beaten fine, and carry it within the veil; [13] and he shall put the incense on the fire before the Lord; and the smoke of this incense shall cover the propitiatory which is on the testimonies, and he shall not die. [14] Then he shall take some of the blood of the bull, and sprinkle it with his finger on the propitiatory, on the east side.

In front of the propitiatory he shall sprinkle some of the blood seven times with his finger. [15] Then he shall kill the goat for a sin offering—that for the people, before the Lord, and he shall carry some of its blood within the veil, and do with the blood thereof as he did with the blood of the bull, and sprinkle the blood thereof on the propitiatory, in front of the propitiatory, [16] and make atonement for the holy place on account of the uncleanness of the children of Israel, and on account of their transgressions, for all their sins.

While he shall be doing this in the tabernacle of the testimony, which is built among them in the midst of their uncleanness, [17] there shall be no other man in the tabernacle of the testimony, from the time of his going in to make an atonement in the holy place, until he come out. And when he shall have made atonement for himself, and his household, and for all the congregation of the children of Israel, [18] he shall come out to the altar which is before the Lord, and make atonement on it. He shall take some of the blood of the bull, and some of the blood of the goat, and put it on the horns of the altar round about, [19] and sprinkle some of the blood against it seven times with his finger, and purify it, and hallow it from the uncleanness of the children of Israel.

[20] And when he hath finished making atonement for the sanctuary, and for the tabernacle of the testimony, and the altar, and hath made purification for the priests, then he shall bring forward the living goat, [21] and Aaron shall lay his hands on the head of the live goat, and over it make confession of all the iniquities of the children of Israel, and of all their transgressions, and all their sins, and lay them on the head of the live goat, and send him away by the hand of a man ready for the purpose, into the wilderness. [22] And the goat shall bear away upon him their iniquities to an untrodden land.

And having sent away the goat into the wilderness, [23] Aaron

shall go into the tabernacle of the testimony, and put off his linen raiment which he had on when he went into the holy place, and shall lay it up there. [24] And he shall wash his body with water, in a holy place, and put on his robe, and come forth, and offer his own whole burnt offering, and the whole burnt offering of the people, and made atonement for himself and his household, [25] and for the people, as well as for the priests; and shall offer up the suet of the sin offerings on the altar.

[26] And he who letteth go the he-goat which was sent away to be set at liberty, shall wash his clothes, and wash his body with water, and after that come into the camp. [27] And they shall carry forth out of the camp the bull for the sin offering, and the goat for the sin offering, the blood of which was carried in to make atonement in the holy place, and shall burn them with fire, both the skins, and the flesh, and the dung thereof. [28] And he who burneth them shall wash his clothes and wash his body with water, and after that he shall come into the camp.

[29] And this shall be to you an everlasting rite: In the seventh month, on the tenth day of the month, you shall humble your souls, and do no work, whether native or the proselyte who dwelleth among you; [30] for on that day he shall make atonement for you, to purify you from all your sins before the Lord, that you may be cleansed. [31] This rest shall be to you a sabbath of sabbaths, and you shall humble your souls. It is an everlasting statute.

[32] That priest shall make the atonement, who shall be anointed, and whose hands shall be consecrated to officiate as priest after his father. And he shall put on the linen raiment—the holy raiment, [33] and shall make an atonement for the holy sanctuary, and for the tabernacle of the testimony, and he shall make atonement for the altar; and he shall make atonement for the priests, and for all the congregation. [34] And the making this atonement for the children of Israel, for all their sins, shall be to you an everlasting statute. It shall be made once a year, as the Lord commanded Moses.

* CHAPTER XVII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to Aaron and his sons, and to all the sons of Israel, and thou shalt say unto them, This is the thing which the Lord hath commanded, saying, [3] Be the man who he may of the children of Israel, or of the

proselytes who dwell among you, who shall kill a young bull, or a sheep, or a goat, in the camp, or who shall kill any of them out of the camp, [4] and not bring it to the door of the tabernacle of the testimony, that it may be offered for a whole burnt offering, or for a thank offering to the Lord, to be accepted for a smell of fragrance—even though he kill it without the camp, if he bring it not to the door of the tabernacle of the testimony, that it may be offered as a gift to the Lord, before the tabernacle of the Lord, blood shall be imputed to that man. He hath shed blood; that person shall be cut off from among his people. [5] In order that the children of Israel may offer up their sacrifices, whatever they kill in the fields they shall carry for the Lord to the doors of the tabernacle of the testimony, to the priest, and offer them as a sacrifice of thanksgiving to the Lord; [6] and the priest shall pour the blood against the altar round about, before the Lord, at the doors of the tabernacle of the testimony; and offer up the suet for a smell of fragrance for the Lord. [7] And they shall no more offer their sacrifices to vanities after which they go a whoring. It shall be a perpetual statute for you throughout your generations.

[8] Therefore thou shalt say unto them, Be the man who he may of the children of Israel, or of the children of the proselytes who dwell among you, who shall offer a whole burnt offering, or a sacrifice of flour, [9] and not bring it to the door of the tabernacle of the testimony, that it may be offered to the Lord, that man shall be cut off from among his people.

[10] And be the man who he may of the children of Israel, or of the proselytes who dwell among you, who shall eat any blood, I will set my face against that person who eateth blood, and destroy him from among his people. [11] For the blood is the life of all flesh; and I have given it to you to make atonement on the altar for your souls. For the blood shall make atonement for souls. [12] For this cause I have said to the children of Israel, No person among you shall eat blood, even the proselyte who dwelleth among you shall not eat blood.

[13] And be the man who he may of the children of Israel, or of the proselytes who dwell among you, who in hunting shall catch a wild beast, or a bird, which may be eaten, he shall pour out the blood, and cover it in the ground. [14] For its blood is the life of all flesh, therefore I have said to the children of Israel, you shall not eat the blood of any flesh. Because its blood is the life of all flesh, everyone who eateth it shall be cut off. [15] And every person who eateth that which hath died of itself, or been

caught by wild beasts, whether he be one of yourselves, or of the proselytes, shall wash his clothes, and wash himself with water, and be unclean until evening. Then he shall be clean. [16] But if he do not wash his clothes, and if his body be not washed with water, he shall bear his iniquity.

✦ CHAPTER XVIII ✦

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel; and thou shalt say unto them, I the Lord am your God; [3] you shall not do according to the customs of Egypt, in which you sojourned; nor shall you do according to the customs of the land of Chanaan, to which I am leading you; you shall not walk by their ordinances. [4] You shall execute My judgments, and keep My statutes, and walk by them; I the Lord am your God, [5] therefore you shall keep all My commandments, and all My judgments, and execute them, which if a man do he shall live thereby.

I the Lord am your God; [6] no man, be he who he may, shall approach to near relations of his own flesh to uncover their nakedness. I am the Lord; [7] the nakedness of thy father, that is the nakedness of thy mother, thou shalt not uncover; for she is thy mother, thou shalt not uncover her nakedness. [8] The nakedness of thy father's wife thou shalt not uncover; for it is thy father's nakedness. [9] The nakedness of thy sister by the same father or by the same mother, whether born at home or born abroad, their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or of thy daughter's daughter, their nakedness thou shalt not uncover, for it is thy own nakedness. [11] The nakedness of the daughter of thy father's wife thou shalt not uncover; being of the same father she is thy sister: thou shalt not uncover her nakedness. [12] The nakedness of thy father's sister thou shalt not uncover, for she is thy father's near kinswoman. [13] The nakedness of thy mother's sister thou shalt not uncover; for she is thy mother's near kinswoman. [14] The nakedness of thy father's brother thou shalt not uncover; thou shalt not go in unto his wife for she is thy near relation. [15] The nakedness of thy daughter-in-law thou shalt not uncover; for she is thy son's wife, thou shalt not uncover her nakedness. [16] The nakedness of thy brother's wife thou shalt not uncover, it is the nakedness of thy brother. [17] The nakedness of a wife and

of her daughter thou shalt not uncover. Thou shalt not take thy son's daughter, nor thy daughter's daughter to uncover their nakedness; for they are thy near kinswomen. It is wickedness.

[18] In addition to a sister thou shalt not take to wife a rival sister to uncover her nakedness while her sister is still living.

[19] And thou shalt not approach to a wife during the time of her separation for uncleanness, to uncover her nakedness: [20] and with thy neighbour's wife thou shalt not lie carnally to defile thyself with her. [21] Thou shalt not give any of thy seed to serve an Archon; nor shalt thou profane the holy name *I the Lord*. [22]

Thou shalt not lie with a man as with a woman; for it is an abomination. [23] Nor shalt thou lie with any beast to pollute thyself with it; nor shall a woman be exposed to any beast to be pressed by it; for it is horrible.

[24] Be not polluted with any such things; for with all such things have those nations been polluted, which I drive out before you, [25] and the land hath been polluted, and for its sake I have retributed to them their iniquity, and the land is become a mortal enemy to them who dwell therein. [26] You therefore shall keep all my institutions and all my ordinances; and none of you, neither the native, nor the proselyte who dwelleth among you, shall commit any of these abominations, [27] which the men of the country who were before you have committed, and by which the land hath been polluted; [28] that the land may not become a mortal enemy to you when you pollute it; as it hath been to those nations which were before you. [29] For whoever shall commit any of these abominations, the persons who shall commit them shall be cut off from among their people. [30] Therefore you shall keep My ordinances that you may not practise any of these abominable customs, which were practised before you. You shall not pollute yourselves with them: for I the Lord am your God.

* CHAPTER XIX *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the congregation of the children of Israel; and thou shalt say unto them, You shall be holy, for I the Lord your God am holy. [3] Let every one reverence his father and his mother. And you shall keep My sabbaths. I am the Lord your God; [4] you shall not follow idols, nor make for yourselves molten gods. I the Lord am your God; [5] therefore when you offer a sacrifice of thanks-

giving to the Lord, you shall offer it in an acceptable manner. [6] On the day you offer such a sacrifice it shall be eaten; or on the next day; and if any of it be left till the third day, it shall be burned with fire. [7] And if it be eaten on the third day, it is as if it had not been offered. It will not be accepted. [8] He who eateth it will contract guilt, because he hath profaned the holy things of the Lord. The persons therefore who eat it shall be cut off from among their people.

[9] And when you gather in the harvest of your land, you shall not make a complete ingathering of the harvest of your field, nor gather up the gleanings of thy harvest; [10] nor shalt thou go over thy vineyard a second time, nor gather the straggling clusters of thy vineyard. Thou shalt leave them for the poor, and for the stranger. I am the Lord your God; [11] you shall not steal; you shall not lie; nor shall anyone accuse his brother for trifles, [12] you shall not swear by My name to a falsehood; nor profane the holy name of your God.

I am the Lord your God, [13] thou shalt not injure thy neighbour, nor commit rapine; nor shall the wages of a hireling remain with thee till the morning. [14] Thou shalt not curse the deaf, nor lay a stumbling block before the blind, but shalt fear the Lord thy God.

I am the Lord your God; [15] you shall not do an unjust thing in the execution of justice: thou shalt not respect the face of the poor, nor revere the face of the mighty. With righteousness thou shalt judge thy neighbour. [16] Thou shalt not go about with deceit among thy nation, nor set thyself against the blood of thy neighbour.

I am the Lord your God; [17] thou shalt not hate thy brother in thy heart. With rebuke thou shalt correct thy neighbour, and not contract guilt on his account; [18] but let not thy hand take vengeance. Thou shalt not bear a grudge against the children of thy people; but thou shalt love thy neighbour as thyself. I am the Lord; [19] you shall keep My law.

Thou shalt not let the cattle gender with one of another kind, nor plant thy vineyard with different sorts of seed; nor put on unscoured, a woven garment made of flax and wool.

[20] If any man lie carnally with a woman, and she be a servant betrothed to a man, and hath not been redeemed, nor had her freedom granted her, they shall be chastised, but shall not be put to death, because she was not set free. [21] And for his trespass against the Lord, he shall bring to the door of the tabernacle of

the testimony, the ram of a trespass offering; [22] and the priest shall make atonement for him with the ram of the trespass offering before the Lord for the sin which he hath committed; and the sin which he hath committed shall be forgiven him.

[23] Now when you come into the land which the Lord your God giveth you, you may plant all sorts of trees for food; but you must purge away their impurity. [24] The fruit thereof shall be three years unclean to you, and shall not be eaten: and in the fourth year all the fruit thereof shall be hallowed, to praise the Lord; [25] and in the fifth year, you may eat the fruit. The products thereof will be an additional supply to you.

I am the Lord your God; [26] you must not eat on the mountains, nor practise divination, nor augury by birds. [27] You shall not make a rounding of the hair of your head, nor disfigure the appearance of your beard. [28] You shall not make gashes in your body for the dead, nor any fixed marks on you.

I am the Lord your God; [29] thou shalt not prostitute thy daughter to cause her to commit whoredom, that the country may not fall into whoredom; and that the land may not be filled with iniquity. [30] You shall keep My sabbaths, and reverence My holy things.

I am the Lord your God: [31] you shall not go after trancespeakers, nor attach yourselves to sorcerers to be polluted by them.

I am the Lord your God: [32] you shall rise up before the hoary head, and honour the face of an elder, and fear thy God.

I am the Lord your God; [33] if any stranger come among you in your land, you shall not afflict him. [34] The stranger who cometh to you, shall be as one born among you; and thou shalt love him as thyself; for you were strangers in the land of Egypt.

I am the Lord your God; [35] you shall not do injustice in the exercise of judgment, nor in measures, nor in weights, nor in balances. [36] You shall have among you just balances, just weights and a just measure.

I am the Lord your God who brought you out of the land of Egypt, [37] therefore you shall keep all My law and all My statutes and do them. I am the Lord your God.

* CHAPTER XX *

MOREOVER the Lord spoke to Moses, saying, [2] Thou shalt also say to the children of Israel, If any of the children of

Israel, or of those who have become proselytes among Israel, shall give any of his seed to an Archon let him be put to death. The people of the land shall stone him with stones: and as for me [3] I will Myself set My face against that man, and destroy him from among his people, because he hath given of his seed to an Archon, to pollute My holy things, and to profane the name of those who have been hallowed to Me.

[4] And though those born in the land may, upon seeing him, connive at that man when he giveth of his seed to an Archon, and not kill him, [5] I will indeed set My face against that man, and against his family, and destroy him, and all who encourage him, to go a-whoring after the Archons, from among their people. [6] And with respect to the person who shall follow trance-speakers and sorcerers, so as to go a-whoring after them, I will set My face against that person, and destroy him from among his people.

[7] You shall therefore be holy, because I the Lord your God am holy. [8] And you shall keep My statutes and do them. It is I the Lord who hallow you. Be the man who he may who curseth his father or his mother, let him be put to death. [9] He hath cursed his father or his mother, he shall be held guilty. [10] Whosoever committeth adultery with the wife of a man who is head of a family, or who shall commit adultery with the wife of his neighbour, let both the adulterer and the adulteress be put to death. [11] And if anyone lie with his father's wife he hath uncovered his father's nakedness, let them be put to death; they are both guilty. [12] And if any man lie with his daughter-in-law, let them both be put to death; for they have committed wickedness, and are guilty.

[13] And if any man lie with man as with woman, they have both committed an abomination; let them be put to death. They are guilty. [14] And if any man take to wife a mother and a daughter it is a violation of law, they shall burn him and them with fire that there may be no transgressing of law among you. [15] And whoever shall lie with a beast, he shall be put to death, and you shall kill the beast. [16] And if any woman approach to any beast to be pressed under it, you shall kill the woman and the beast. Let them be put to death. They are guilty.

[17] Whoever shall take his sister by the same father, or the same mother, and see her nakedness, and she see his; it is a disgraceful act. They shall be excommunicated in the presence of the children of their family. He hath uncovered the nakedness of his sister. They shall bear their sin. [18] And if any man lie

with his wife during her infirmity, and uncover her nakedness, he hath uncovered her fountain, and she hath discovered her menstrual efflux; they shall both be cut off from their family. [19] Thou shalt not uncover the nakedness of thy father's sister or thy mother's sister; for when one uncovereth his near of kin they shall bear their sin. [20] Whoever hath lain with his near of kin, he hath uncovered the nakedness of his near relation, they shall die childless. [21] If a man take his brother's wife, it is an act of uncleanness. He hath uncovered the nakedness of his brother; they shall die childless.

[22] You shall keep all My statutes and My judgments and do them, that the land to which I am leading you to dwell therein, may not become your mortal enemy. [23] You must not walk in the customs of the nations which I drive out from before you. Because they did all these things, therefore I held them in abhorrence, [24] and said to you, You shall inherit their land, and I will give it to you for a possession—a land flowing with milk and honey. I am the Lord your God, who have separated you from all the nations, [25] you shall therefore keep yourselves separate by making a distinction between the clean beasts, and the beasts which are unclean; and between the clean birds, and the birds which are unclean; and you shall not pollute yourselves with the beasts, or the birds, or any of the reptiles of the earth which I have distinguished for you, by uncleanness, and you shall be consecrated to Me. [26] Because I the Lord your God am the Holy One, who hath separated you from all the nations, that you should be Mine, [27] therefore the man, or the woman, among you, who hath become a trance-speaker, or a sorcerer, shall be put to death. Stone them with stones. They are guilty.

* CHAPTER XXI *

AGAIN the Lord spoke to Moses, saying, Speak to the priests, the sons of Aaron, and thou shalt say unto them, They must not defile themselves for the dead in their family, [2] except only for their nearest of kin. For a father, or a mother, or for sons, or daughters, or for a brother, [3] and for a virgin sister who dwelleth with him, and who hath not been betrothed to a husband; for these he may defile himself. [4] He must not defile himself unexpectedly among his people, to occasion their defilement. [5] You shall not shave the head to make it bald, for the dead. Nor shall they shave their beard, nor make gashes in their flesh.

[6] They shall be consecrated to their God, and shall not profane the name of their God, for they are to offer up the sacrifices of the Lord—the gifts to their God; therefore they shall be holy. [7] They shall not take to wife a harlot, nor a woman who hath been defiled, nor a woman divorced from her husband.

Because he [*i.e.* the priest] is consecrated to the Lord his God, [8] therefore thou shalt hallow him. He offereth up the gifts of the Lord your God, he shall be hallowed. Because I the Lord am the holy one Who halloweth them, [9] therefore if the daughter of a priest profane herself by whoredom, she profaneth the name of her father, she shall be burned with fire. [10] And with regard to the priest, who is great above his brethren, the oil of the anointed one having been poured on his head, and he having been consecrated to put on the garments, he must not take the tiara from his head, nor rend his garments, [11] nor go near any dead person, nor defile himself for his father, nor for his mother, nor go out of the holy places, [12] nor defile the sanctuary of his God; because the holy oil, the anointing of his God, is upon him. I am the Lord.

[13] He shall take to wife a virgin of his own family. [14] A widow, or a woman divorced or defiled, or a harlot, these he shall not take. He shall take none to wife, but a virgin of his own tribe; [15] and he shall not profane his seed among his people. It is I the Lord who hallow him.

[16] Moreover the Lord spoke to Moses, saying, [17] Say to Aaron, be the man who he may of thy family, throughout your generations, who hath any blemish about him, he shall not come near to present the gifts of his God. [18] No man who hath any blemish, who is blind, or lame, or hath a hare lip, or a slit ear; nor any man who hath a contortion in the hand, [19] or a splay foot, [20] or who is humpbacked, or dim-sighted, or blear-eyed, nor any man who hath the scurvy, or the itch, or a rupture— [21] No person of the seed of Aaron the priest, who hath any blemish about him, shall come near to offer the sacrifices of thy God.

Because he hath a blemish he shall not come near to offer the gifts of God. [22] With regard to the gifts of God, even the most holy, of these he may eat, [23] but he shall not approach to the veil, nor come near to the altar, because he hath a blemish. And he shall not profane the sanctuary of his God, because I am the Lord who halloweth them.

[24] And Moses spoke to Aaron and his sons, and to all the children of Israel.

* CHAPTER XXII *

THEN the Lord spoke to Moses, saying, [2] Speak to Aaron and his sons and let them take heed not to profane My holy name, in respect to any of the holy things of the children of Israel, which they dedicate to Me. I am the Lord; [3] say unto them, What man soever of your seed, throughout your generations, shall come near to the holy things which the children of Israel may dedicate to the Lord, and have any uncleanness upon him, that person shall be cut off from Me. I am the Lord your God; [4] though a man be of the seed of Aaron the priest, yet if he be a leper, or hath a gonorrhoea, he shall not eat of the holy things until he be cleansed.

And with respect to him who toucheth any uncleanness of the dead, or the man from whom seminal matter may proceed; [5] or who may touch any unclean reptile which may defile him; or any man, by whom he may be defiled, whatever his uncleanness may be; [6] the person who shall touch such things shall be unclean until evening. [7] He shall not eat of the holy things unless he wash his body with water, and the sun be set.

When he shall be clean, then he may eat of the holy things; for it is his food. [8] What died of itself, or is torn by wild beasts, he shall not eat to pollute himself therewith. I am the Lord, [9] therefore they shall keep My statutes, that they may not, on the account of those things, contract guilt, and die because of them, when they profane them.

I am the Lord, the God who halloweth them, [10] therefore none of another family shall eat the holy things, nor shall he, who sojourneth with a priest, or who is hired by him, eat of them. [11] But if the priest shall have a person bought with money, this person may eat of his food. And they who are born in his family may eat of his food. [12] But if the daughter of a priest be married to a man of another family, she shall not eat of the dedications of the sanctuary. [13] But if the daughter of a priest become a widow, or be divorced, and have no issue, she may return to her father's house as in her youth, and eat of her father's food: But none of another family shall eat thereof. [14] And whoever shall eat of the holy things through inadvertence, he shall add a fifth to it, and give the holy thing to the priest. [15] Thus the priests will not profane the holy things of the children of Israel, which they set apart for the Lord, [16] nor bring upon themselves the guilt of a trespass, when they eat their holy things, for I am the Lord who hallow them.

[17] Moreover the Lord spoke to Moses, saying, [18] Speak to Aaron and his sons, and to the whole congregation of Israel, and thou shalt say unto them, Be the man who he may of the children of Israel, or of the proselytes who dwell among them in Israel, who shall bring his gifts according to any vow they may have made, or according to any determination they may have come to,—whatever they bring for a whole burnt offering to God, [19] must, in order to be accepted for you, be males without blemish, from the herd, or from the sheep, or from the goats.

[20] What hath any blemish in it they shall not bring to the Lord; for it will not be accepted for you. [21] And whoever shall bring a sacrifice of thanksgiving to the Lord, either in discharge of a vow, or as a free will offering, or at your festivals, from the herd or from the flock, it must, in order to its being accepted, be without blemish. There must be no blemish in it. [22] That which is blind, or bruised, or which hath its tongue cut, or hath been eaten by ants, or is infected with scurvy or mange—these they shall not bring to the Lord, nor shall you give any such for an offering of homage on the altar to the Lord. [23] A young bull, or a sheep which hath its ear cropped, or its tail cut, these thou mayst slaughter for thyself; but in discharge of thy vow they will not be accepted. [24] What are castrated by crushing, bruising, cutting or extracting—these thou shalt not bring to the Lord, nor shall you make an offering of them in your land, [25] nor from the hand of a stranger bring any such forward as gifts for your God. Because there is a defect in them—a blemish in them; they will not be accepted for you.

[26] Moreover the Lord spoke to Moses, saying, [27] With respect to a young bull, or a sheep, or a goat, when it is brought forth, it must be seven days under its dam, and on the eighth day, and thenceforward, it will be accepted as a gift for an homage offering to the Lord. [28] But whether it be a young bull, or a lamb, thou must not kill the dam and the young on the same day. [29] And if thou wilt offer a sacrifice—a vow of joy, to the Lord, in order that you may offer it acceptably, [30] it must be eaten on the same day. You shall not leave any of the flesh of it till the next morning.

I am the Lord, [31] therefore you shall keep these My commands, and do them; [32] And you shall not profane the name of the Holy One; so shall I be hallowed in the midst of the children of Israel. I am the Lord, [33] Who am hallowing you, Who am bringing you out of the land of Egypt, to be your God. I am the Lord.

* CHAPTER XXIII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say unto them, With respect to the festivals of the Lord, which you shall proclaim holy, set days,—these are My festivals. [3] Six days thou shalt perform works, but on the seventh day are sabbaths, a solemn rest dedicated to the Lord, thou shalt not do any work. Sabbaths are for the Lord in all your dwellings. [4] These are the festivals for the Lord—holy, set days, which you shall proclaim in their set times. [5] In the first month, on the fourteenth day of the month, between the two evenings, is the passover for the Lord. [6] And on the fifteenth day of this month beginneth the festival of unleavened bread for the Lord. Seven days you shall eat unleavened bread. [7] Now the first day shall be a holy, set day for you. You shall do no sacrificial service, [8] but offer whole burnt offerings to the Lord seven days, and the seventh day shall be a holy set day for you. You shall do no sacrificial service.

[9] Moreover the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say unto them, When you are come into the land which I give you, and are about to reap the harvest thereof, you shall bring a sheaf, as the first fruits of your harvest, to the priest, [11] and he shall offer up the sheaf before the Lord, to be accepted for you—On the morrow after the first day, the priest shall offer this up. [12] And on the day when you bring the sheaf, you shall prepare a lamb without blemish, of the first year, for a whole burnt offering for the Lord, [13] and for the sacrifice thereof, two tenths of fine flour, made up with oil for the Lord, a smell of fragrance for the Lord—and for the libation thereof, the fourth of an hin of wine. [14] You shall not eat bread, nor parched grains, of the new corn, till this day—until you have offered these gifts to your God. It is an everlasting statute for your generations, in all your dwellings:

[15] That from the morrow of these sabbaths—from the day on which you offer up the dedicated sheaf, you shall reckon for yourselves seven whole weeks, [16] even till the morrow after the last week, you shall reckon fifty days, and then offer a sacrifice of new corn to the Lord. [17] You shall bring from your dwelling two loaves, as loaves of dedication. They shall consist of two tenths of fine flour. Being of the first fruits for the Lord, they shall be baked with leaven. [18] And with the loaves you

shall present seven lambs of the first year, without blemish, and one young bull from the herd, and two rams without blemish; and they shall be a whole burnt offering for the Lord; and their sacrifices, and their libations, shall be a sacrifice, a smell of fragrance for the Lord. [19] They shall also prepare one kid of the goats for a sin offering, and two lambs of the first year, for a sacrifice of thanksgiving, with the loaves of the first fruits. [20] And the priest shall dedicate these, with the loaves of the first fruits, as a dedication before the Lord, with the two lambs. They shall be dedicated to the Lord; they shall be for the priest who offereth them. [21] And you shall call this day, a set day. It shall be hallowed for you. On it you shall do no sacrificial work. It is an everlasting statute for your generations in all your dwellings.

[22] And when you reap the harvest of your land, you shall not make a clean riddance of the harvest of thy field when thou reapest, nor shalt thou gather up the gleanings of thy harvest. Thou shalt leave them for the poor, and for the stranger. I am the Lord your God.

[23] Moreover the Lord spoke to Moses, saying, [24] Speak to the children of Israel, and say, In the seventh month, on the first day of the month, there shall be a rest for you—a memorial of trumpets. It shall be a holy set day for you. [25] You shall not do any sacrificial service, but offer a whole burnt offering to the Lord.

[26] Moreover the Lord spoke to Moses, saying, [27] On the tenth day of the seventh month is the day of Atonement. It shall be a holy set day for you; and you shall humble your souls, and offer a whole burnt offering to the Lord. [28] On this day you shall not do any kind of work: for it is the day of Atonement for you, to make atonement for you before the Lord your God. [29] Every soul who shall not humble himself on that day, shall be cut off from among his people. [30] And every person who shall do any work on that day, shall be destroyed from among the people. [31] You shall not do any kind of work. It is an everlasting statute for your generations in all your dwellings. [32] They shall be sabbaths of sabbaths for you, that you may humble your souls. From the ninth of the month, from evening till evening, you shall keep these sabbaths of yours.

[33] Moreover the Lord spoke to Moses, saying, [34] Speak to the children of Israel, and say, On the fifteenth of this seventh month shall commence the festival of Tabernacles, seven days for the Lord. [35] The first day shall be proclaimed holy. You

shall do no sacrificial work; [36] seven days you shall offer whole burnt offerings to the Lord, and the eighth day shall be proclaimed holy for you, and you shall offer whole burnt offerings to the Lord. It is the exit. You shall not do any sacrificial service.

[37] These are the festivals for the Lord, which you shall proclaim holy, in order that you may offer homage offerings to the Lord—whole burnt offerings, with their sacrifices and their libations—that allotted for each day on its day, [38] over and above the sabbaths of the Lord, and over and above your gifts, even besides all your vows, and besides your free-will offerings, which you may give to the Lord. [39] Now on the fifteenth day of this seventh month, when you have finished the ingathering of the products of the land, you shall begin this festival of seven days for the Lord. [40] On the first day there shall be a rest; and on the eighth day, a rest. And on the first day you shall take the ripe fruit of trees, and branches of palm trees, and bushy boughs of trees and willows, and branches of the willow of the brook, to rejoice before the Lord your God seven days of the year. [41] It shall be an everlasting statute for your generations. In the seventh month you shall celebrate this festival. [42] You shall dwell in booths seven days. All that are Israelites born, shall dwell in booths, [43] that your posterity may see that I caused the children of Israel to dwell in tents when I brought them out of the land of Egypt. I am the Lord your God.

[44] And when Moses had mentioned these festivals of the Lord to the Israelites,—

* CHAPTER XXIV *

THE Lord spoke to Moses, saying, [2] Give orders to the children of Israel, and let them bring the oil, pure expressed oil for light, that a lamp may burn continually, [3] without the veil, in the tabernacle of the testimony. And Aaron and his sons shall keep it burning, from evening till morning, continually, before the Lord. It is an everlasting statute for your generations. [4] You shall keep the lamps burning on the pure candlestick before the Lord, until the morning.

[5] And you shall take fine flour, and make it into twelve loaves, every loaf shall consist of two tenths; [6] and you shall lay them in two piles, six loaves in each pile, on the pure table before the Lord. [7] And on each pile you shall lay pure frankincense, and

salt. They shall be set before the Lord for loaves of remembrance. [8] On the day of the sabbaths they shall be set continually before the Lord, in the sight of the children of Israel, as an everlasting covenant; [9] and they shall be for Aaron and his sons. And they shall eat them in a holy place; for they are most holy. This shall be their peculiar due, for ever, from those things sacrificed to the Lord.

Now there had come out among the Israelites a son of an Israelitish woman, but his father was an Egyptian. [10] And this son of the Israelitish woman, and a man who was an Israelite, quarrelled in the camp. [11] And the son of the Israelitish woman having named the name [of God], cursed it. Upon which they brought him before Moses. Now his mother's name was Salomith, she was a daughter of Dabri, of the tribe of Dan.

[12] And when they had committed him to custody, to pass sentence on him by the decree of the Lord, [13] the Lord spoke to Moses, saying, [14] Lead out him who cursed, without the camp, and all who heard shall lay their hands on his head, and all the congregation shall stone him. [15] Then speak to the children of Israel, and thou shalt say to them, Be the man who he may who shall curse a god, he shall contract guilt; [16] but let him who nameth the name of the Lord be put to death.

Let the whole congregation of Israel stone him with stones; whether he be a proselyte, or born among them, when he nameth the name of the Lord, let him die. [17] And whosoever smiteth another so that he die, let him be put to death. [18] And whosoever shall smite a beast, so that it die, let him make compensation, beast for beast. [19] And whosoever shall cause a blemish in his neighbour; as he hath done to him, so shall it be done to himself; [20] bruise for bruise; eye for eye; tooth for tooth; according to the blemish he hath given the man, so shall it be returned to him. [21] *Whosoever shall smite a man so that he die, let him be put to death,* [22] shall be one and the same decision for the proselyte, and for the neighbour; for I am the Lord your God. [23] Thereupon Moses spoke to the children of Israel, and they brought forth him who had cursed without the camp, and stoned him with stones.

And when the children of Israel had done as the Lord commanded Moses,—

* CHAPTER XXV *

THE Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say unto them: When you are come into the land which I give you, the land which I give you must rest sabbaths for the Lord. [3] Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the fruit thereof. [4] But in the seventh year there shall be sabbaths—there shall be a rest for the land—sabbaths for the Lord. [5] Thou shalt neither sow thy field nor prune thy vineyard, nor reap the spontaneous productions of thy field, nor gather the grapes of thy dedication. It shall be a year of rest for the land. [6] And the sabbaths of the land shall be food for thee, and for thy man servant, and for thy maid servant, and for thy hired servant, and for the stranger who sojourneth with thee; [7] and for thy cattle, and the wild beasts in thy land, shall the whole product thereof be for food.

[8] Moreover thou shalt reckon for thyself seven rests of years, seven times seven years, and these forty nine years, shall be the seven weeks of years; [9] and you shall make proclamation with the sound of a trumpet, throughout all your land, in the seventh month, and tenth day of the month—On the day of the atonement, you shall make proclamation with a trumpet, throughout all your land, [10] and dedicate the fiftieth year, and proclaim liberty in the land, to all the inhabitants thereof.

And this shall be a year of rest, a Jubilee for you; and every one shall return to his possession, and every one shall go to his family. [11] This jubilee, this fiftieth year, shall be for you a general release, you shall not sow, nor shall you reap the spontaneous productions thereof, nor gather the vintage which is dedicated. [12] Because it is a jubilee, it shall be holy to you. From the fields you may eat the productions thereof. [13] In this year of release, proclaimed by the sound of trumpets, every one shall return to his possession. [14] Whether therefore thou sellest to thy neighbour, or purchasest of thy neighbour, let no man take advantage of his neighbour. [15] According to the number of years after the jubilee, thou shalt purchase of thy neighbour; and according to the number of years of crops, he shall sell to thee. [16] In proportion to the greater number of years, thou shalt rate his possession higher, and according to the fewness of the years,

thou shalt rate it lower. For according to the number of crops, so shall he sell to thee.

[17] Let no man take advantage of his neighbour. Thou shalt fear the Lord thy God. [18] I am the Lord your God, therefore you shall practise all my rules of rectitude, and all my judgments, and keep and do them; so shall you dwell securely in the land, [19] and the land shall yield its productions; and you shall eat plentifully, and dwell securely therein. [20] Now if you should say, What shall we eat in this seventh year, if we neither sow nor gather our produce? [21] I indeed will send my blessing for you, in the sixth year, and it will make the products thereof sufficient for the three years. [22] Though you are to sow in the eighth year, yet on account of the produce, you shall eat the old, even to the ninth year, even till the products of that come in, you shall eat of the old store. [23] Now the land must not be sold forever; for the land is mine. Because you are strangers, and sojourners before me, [24] therefore in all the land of your possession, you shall grant a right of redeeming the land.

[25] And if thy brother who is with thee become poor, and sell any part of his possession; when he who is next of kin to him cometh, he shall redeem what his brother hath sold. [26] And if any person hath none to redeem, and his own hand hath attained, and found a sufficiency, he shall have the right of redemption. [27] And he shall compute the years of his sale, and pay back what is still due to the man to whom he sold it. So shall he return to his possession. [28] But if his hand cannot attain a sufficiency to repay him, the sale shall be good to him who purchased, until the last sixth year of the jubilee, and in the jubilee, he shall quit, and the seller shall return to his possession.

[29] And if any person sell a dwelling house in a walled city, he shall have the right of redeeming it till the term expire. The term for redemption shall be a year. [30] And if it be not redeemed till the whole year expire, the house which is in a walled city, shall be confirmed for ever to the purchaser. And he shall not go out in the jubilee. [31] But the houses which are in villages, unsurrounded with walls, shall be accounted as the fields in the country, and shall be always subject to redemption, and go out in the jubilee.

[32] And the cities of the Levites, the houses of the cities of their possession, shall always be redeemable by the Levites; [33] and whoever among the Levites shall redeem, the intermediate

purchase of the houses of the city of their possession shall terminate in the jubilee. For the houses of the cities of the Levites are their possession among the children of Israel. [34] And the fields set apart for their cities shall not be sold; for this is their perpetual possession.

[35] And if thy brother who is with thee become poor and distressed in his circumstances when near thee, thou shalt help him, as a proselyte or a sojourner, and thy brother shall live with thee. [36] Thou shalt not take from him usury or increase, but thou shalt fear thy God, *I, the Lord*; and thy brother shall live with thee. [37] Thou shalt not lend him thy money on usury, nor give him thy victuals for an increase. [38] I am the Lord your God who brought you out of the land of Egypt, to give you the land of Chanaan, and to be your God.

[39] And if thy brother who dwelleth by thee be humbled, and sold to thee, he shall not serve thee as a slave. [40] He shall be with thee as a hireling, or a sojourner. Until the year of the release he shall work for thee, [41] and in the year of the release he shall go out, and his children with him, and shall go to his own family—to his paternal possession he shall haste away. [42] Because they are my servants, whom I brought out of the land of Egypt; he must not be sold as a slave. [43] Thou shall not overburthen him with toil, but fear the Lord thy God. [44] The male and female slaves, whom thou mayst have, must be of the nations around thee. Of them you may purchase a male or a female slave; [45] or of the children of strangers who sojourn among you—of them you may purchase and of their relations who may be born in your land. [46] Let them be your property, and divide them among your children after you, and they shall be your slaves for life: but of your brethren, the children of Israel, one shall not rule over another with rigour.

[47] And if a proselyte, or a sojourner who is with thee, prosper, and thy brother, being poor, be sold to the proselyte, or to the stranger who is with thee, or to the descendant of the proselyte; [48] after he is sold he shall have a right to be redeemed. One of his brethren may redeem him, [49] his uncle, or his uncle's son, may redeem him, or any of his blood relations, of the same tribe, may redeem him; and if he be able he may redeem himself. [50] In which case he shall settle with him who purchased him, from the year he sold himself, to the year of the release, and the price of his purchase shall be as the yearly wages of a hired servant for the years he is to be with him.

[51] And if any one hath many years to serve, for them he shall pay the rates of redemption, on account of the money paid for him; [52] and if but few years remain to the year of release, he shall settle with him according to those years, and pay the rates of his redemption. [53] As a servant hired from year to year, he shall be with him; and thou shalt not suffer him to be oppressed with labour in thy sight. [54] If he be not redeemed in any of these ways, in the year of the release he shall go out, and his children with him; [55] for the children of Israel are My domestics—they are My servants whom I brought out of Egypt.

✱ CHAPTER XXVI ✱

I AM the Lord your God; you shall not make for yourselves carved or graven images, nor set up a pillar for yourselves, nor place a watch stone in your land to worship it. I am the Lord your God, [2] you shall keep My sabbaths, and reverence My holy things.

I am the Lord; [3] if you walk in My statutes, and keep My commandments, and do them, [4] I will give you rain in its season: and the land shall yield its productions; [5] and the trees of the field shall yield their fruit; and the thresher shall overtake the vintager; and the vintager shall overtake the sower; and you shall eat your bread in plenty; and dwell in your land securely, and war shall not pass through your land. [6] I will indeed give you peace in your land; and you shall lie down to rest; and there shall be none to make you afraid.

I will destroy the wild beasts out of your land; [7] and you shall pursue your enemies, and they shall fall before you with destruction. [8] Even five of you shall pursue an hundred; and a hundred of you shall pursue myriads, and your enemies shall fall before you by the sword. [9] And I will watch over you, and increase you, and multiply you, and establish my covenant with you. [10] And you shall eat the last year's crops, and the crops of the year before, and remove old stores out of the way of new. [11] And I will fix My tabernacle among you, and My soul will not abhor you. [12] And I will walk about among you, and be your God, and you shall be My people.

[13] I am the Lord your God, Who brought you out of the land of Egypt. When you were slaves, I broke the bond of your yoke, and led you out in confidence: [14] Now if you will not hearken

to Me, nor perform these My commandments, [15] but disobey them, and your souls abhor My judgments, so as not to perform all My commandments, so as to break My covenant, [16] I will deal with you in this manner—I will send against you distress, and the scab, and the gangrene to eat out your eyes; and wasting consumption; and you shall sow your seed in vain; for your enemies shall eat it: [17] and I will set My face against you; and you shall fall before your enemies; and they who hate you shall pursue you; and you shall flee when there is none pursuing you. [18] And if for all this you will not hearken to Me, I will proceed to chastise you sevenfold for your offences, [19] and break the haughtiness of your pride.

I will make the heaven for you as iron, and your land as brass; [20] and your strength shall be spent in vain. The earth shall not yield you its seed, nor shall the trees of the field yield you their fruit. [21] And after all these things, if you walk adversely and will not hearken to Me, I will bring sevenfold plagues upon you according to your sins— [22] I will send against you the wild beasts of the earth, and they shall devour you, and destroy your cattle; and I will make you few in number, and your highways shall be desolate. [23] And if by these things you be not reformed, but walk adversely before Me, [24] I also will walk with you in adverse wrath, and smite you sevenfold for your sins— [25] I will bring a sword against you to avenge the cause of the covenant; and when you flee to your cities, I will send pestilence among you, and you shall be delivered into the hands of your enemies. [26] In your affliction for want of bread, ten women shall bake your bread in one oven and dole out your bread by weight and you shall eat, but shall not be satisfied.

[27] And if for these things you will not hearken to Me, but walk adversely before Me, [28] I also will walk with you in adverse ire, and chastise you sevenfold, according to your sins. [29] And you shall eat the flesh of your sons; and the flesh of your daughters also you shall eat: [30] and I will lay waste your pillars, and utterly destroy your carved images of wood, and cast your mangled limbs among the mangled limbs of your idols, and my soul will abhor you. [31] And I will lay waste your cities, and make your sanctuaries a desolation, and no longer be regaled with the smell of your sacrifices. [32] I will also make your land a desolation, and your enemies who dwell therein shall be astonished at it.

[33] And I will scatter you among the nations, and a sword shall overtake and consume you. And your land shall be a waste,

and your cities a desolation. [34] And the land shall then enjoy its sabbaths all the time of its desolation. When you shall be in the land of your enemies, the land shall then rest; and the land shall keep those sabbaths, [35] which it did not keep by your sabbaths when you dwelt therein. [36] And upon those of you who are left, I will bring a slavery, which shall reach their very hearts, in the land of their enemies. The sound of a leaf driven by the wind will scare them; and they shall flee like those who flee from a battle, and shall fall when none pursueth. [37] And brother shall overlook brother as in a battle, though none attacketh; and you shall not be able to withstand your enemies.

[38] And you shall perish among the nations, and the land of your enemies shall devour you. [39] And those of you who are left shall pine away for their sins, and for the sins of their fathers—In the land of their enemies they shall pine away, [40] and confess their sins and the sins of their fathers, that they have transgressed, and neglected me, and that they have walked perversely before me, [41] and I have walked with them in vengeful ire. When I am destroying them in the land of their enemies, then will their uncircumcised heart be ashamed, and then will they bear their sins with humble submission; [42] whereupon I will call to remembrance the covenant with Jacob, and the covenant with Isaak, and I will call to remembrance the covenant with Abraham, and remember the land.

[43] When the land shall be forsaken by them, and when the land shall have enjoyed its sabbaths by being made a waste on their account, and they have borne their iniquities because they neglected my judgments, and in their hearts abhorred my statutes, [44] (as I did not, when they were in their enemies' country, wholly overlook them, nor abhor them so as to destroy them utterly, for breaking my covenant which I made with them, for I am the Lord their God) [45] then will I remember the covenant with them—that old covenant when I brought them out of the land of Egypt—out of the house of bondage, to be their God.

I am the Lord: [46] These are My judgments, and these are My statutes, and this is the law which the Lord hath given between Himself and the children of Israel, at mount Sina, by the ministration of Moses.

* CHAPTER XXVII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whoever shalt vow a vow as the price of his life to the Lord, the price shall be—of a male from twenty to sixty years of age, [3] the price shall be fifty didrachms of silver, sanctuary weight; [4] and of a female, the valuation shall be thirty didrachms. [5] And if it be of one from five to twenty years of age, the price of a male shall be twenty didrachms, and of a female ten didrachms. [6] And if it be of one from a month to five years old, the price of a male shall be five didrachms, and of a female three didrachms of silver. [7] And if it be of one from sixty years old and upwards; if a male the price shall be fifteen didrachms of silver, and if a female, ten didrachms. [8] And if any be too poor for this valuation, he shall present himself before the priest and the priest shall set a value on him—according to the ability of him who made the vow, the priest shall value him.

[9] But if the gift to the Lord be from the cattle which may be offered, whoever shall give any of these to the Lord, it shall be sacred. [10] He shall not change it, a good for a bad; nor a bad for a good: and if he actually change this beast for another, both it and that given in exchange shall be scared. [11] But if it be any kind of unclean beast of which a gift cannot be made to the Lord, he shall present the beast before the priest; [12] and the priest shall value it at a medium between a good and a bad one; and according as the priest shall value it, so it shall stand; [13] and if the person choose to redeem it, he shall add a fifth to the valuation.

[14] And if a man make a dedication of his house to the Lord, the priest shall value it at a medium between a good and a bad house. And according as the priest shall value it so it shall stand; [15] and if he who dedicated it choose to redeem it, he shall add thereto a fifth of the money at which it was rated, and it shall be his.

[16] And if it be a part of the land of his possession, which a man shall dedicate to the Lord, the valuation shall be according to the seed thereof, fifty didrachms of silver for a cor of barley. [17] If he dedicate it at the jubilee; at this valuation it shall stand. [18] But if he dedicate his field after the jubilee; the priest shall compute for him the money on the years which remain

to the jubilee, and make a deduction from the full valuation of it. [19] And if the man who made the dedication choose to redeem the field, he shall add one fifth of the money to the valuation of it, and it shall be his. [20] But if he decline to redeem the field, and selleth the field to another man, he shall never afterwards redeem it; [21] but at the going out of the jubilee the field shall be consecrated to the Lord, and he shall have possession of it as land set apart for the priest.

[22] And if a man make a dedication to the Lord of a field which he hath purchased, and which is not a part of his inheritance, [23] though the priest settle with him the amount of the price from the year of the jubilee, and he pay the price at which it was rated on the day he made the dedication to the Lord; [24] yet in the year of the jubilee the field shall be restored to the man of whom he purchased it, and whose field of possession it was. [25] Now every valuation shall be by holy weight, twenty oboli making a didrachm.

[26] And with regard to every firstling, if it be among the cattle, it shall be for the Lord, and none shall dedicate it. Whether it be of the herds or flocks it is the Lord's. [27] And if it be of the four footed beasts which are unclean, he must redeem it according to the valuation, and add thereto a fifth, and it shall be his. And if he will not redeem it, it shall be sold for its value.

[28] But with respect to every dedication which a man may devote to the Lord from all that he hath, whether from man or beast, or from field of his possession, it shall not be sold nor redeemed. Every dedication shall be most sacredly devoted to the Lord. [29] And every thing which hath been devoted as a dedication from among men, shall not be redeemable, but by death. [30] The whole tenth of the land, both of the produce of the land, and of the fruit of the trees, is for the Lord. It is dedicated to the Lord. [31] And if any man choose to redeem his tenth by purchase, he shall add to the valuation a fifth, and it shall be his.

[32] Now the whole tenth of herds and flocks—even every one which in numbering shall come under the rod, that tenth shall be dedicated to the Lord. [33] Thou shalt not change a good for a bad, nor a bad for a good; and if thou shalt actually make an exchange, that given in exchange shall also be consecrated, and shall not be redeemed.

[34] These are the commands which the Lord gave in charge to Moses for the children of Israel at mount Sina.

NUMBERS

✦ CHAPTER I ✦

AGAIN the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of the testimony, on the first day of the second month, in the second year of their coming out of the land of Egypt, and said, [2] Take ye the sum of the whole congregation of Israel, according to pedigrees, and according to the houses of their patriarchal families, and according to the number of their names, according to their poll, [3] every male from twenty years old and upwards, every one who goeth out in the army of Israel; review them with their army. [4] Thou and Aaron shall review them, and with you there shall be of the chiefs, one from each tribe. [5] They shall be the chiefs of the patriarchal houses; and these are the names of the men who shall attend you. [6] Of the Reubenites, Elisur, son of Sedur; of the Symeonites, Salamiel, son of Surisadai; [7] of the children of Juda, Naasson, son of Aminadab; [8] of the children of Issachar, Nathaniel, son of Sogar; [9] of the Zabulonites, Eliab, son of Chailon; [10] of the children of Joseph—of the Ephraimites, Elisama, son of Emiud; of the Manassites, Gamaliel, son of Phadassur; [11] of the Benjaminites, Abidon, son of Gadeoni; [12] of the Danites, Achiezer, son of Amisadai; [13] of the Aserites, Phagiël, son of Echran; [14] of the Gadites, Elisaph, son of Raguel; [15] of the Nephthaleimites, Achire, son of Ainan. [16] These are renowned men of the congregation, chiefs of the tribes according to their patriarchal families, the chiliarchs of Israel.

[17] So Moses and Aaron took these men, who were expressly named, [18] and assembled all the congregation on the first day of the second month, and marshalled them according to their pedigrees, according to their families, according to the number of their names, from twenty years old and upwards, every male by their poll, [19] as the Lord commanded Moses, and reviewed them in the wilderness of Sina. [20] And there were of the children of Reuben, Jacob's first born, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of names by their poll—all the males from twenty years old and upwards, every one who went out in

the army, [21] on the review of those of the tribe of Reuben, were forty-six thousand five hundred.

[22] And of the Symeonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names, according to their poll, all the males from twenty years old and upwards, every one who went out in the army, [23] on the review of them, of the tribe of Symeon, were fifty-nine thousand three hundred.

[26] And of the children of Juda, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll; all the males from twenty years old and upwards, every one who went out in the army, [27] on the review of those of the tribe of Judas, were seventy-four thousand six hundred.

[28] And of the Issacharites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [29] on a review of those of the tribe of Issachar, were fifty-four thousand four hundred.

[30] And of the Zabulonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, [31] every one who went out in the army, on a review of those of the tribe of Zabulon, were fifty-seven thousand four hundred.

[32] And of the children of Joseph—Of the Ephraimites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [33] on a review of those of the tribe of Ephraim, were forty thousand five hundred.

[34] And of the Manassites, according to their pedigrees, according to their communities, according to the houses of their families,

[35] according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, on a review of those of the tribe of Manasses, were thirty-two thousand two hundred.

[36] And of the Benjaminites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll,

all the males from twenty years old and upwards, every one who went out in the army, [37] on a review of those of the tribe of Benjamin, were thirty-five thousand four hundred.

[24] And of the Gadites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [25] on a review of those of the tribe of Gad, were forty-five thousand six hundred and fifty.

[38] And of the Danites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, [39] every one who went out in the army, on a review of those of the tribe of Dan, were sixty-two thousand seven hundred.

[40] And of the Aserites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [41] on a review of those of the tribe of Aser, were forty-one thousand five hundred.

[42] And of the Nephthaleimites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [43] on a review of those of the tribe of Nephthaleim, were fifty-three thousand four hundred.

[44] This was the review which Moses and Aaron, and the chiefs of Israel made. The chiefs were twelve, a man for every tribe. They were of the patriarchal houses of their respective tribes. [45] And the whole review of the Israelites, comprehending their army from twenty years old and upwards, [46] every one who went out to be marshalled in Israel, was six hundred and three thousand five hundred and fifty.

[47] But the Levites of the tribe of their father's house, were not reviewed among the Israelites: [48] for the Lord had spoken to Moses, saying, [49] See that thou review not the tribe of Levi, nor take an account of them among the children of Israel. [50] But thou shalt set the Levites over the tabernacle of the testimony, and over all the utensils thereof, and over all the things which are in it. They shall carry the tabernacle, and all its utensils, and they shall minister therein, and encamp about the tabernacle.

[51] And when the tabernacle is to remove, the Levites shall take it down; and when the tabernacle is to be pitched, they shall set it up. And if any of another family come near, let him be put to death. [52] And when the Israelites encamp, every man in his station, and every man according to his command, with their army, [53] let the Levites encamp before them, around the tabernacle of the testimony, that there may be no lapse committed by the children of Israel; and that the Levites themselves may guard the tabernacle of the testimony.

[54] And when the Israelites had done according to all that the Lord commanded Moses.

* CHAPTER II *

THEN the Lord spoke to Moses and Aaron, saying, [2] Let the children of Israel encamp close to one another, by divisions, by standards, by the houses of their families, facing the tabernacle of the testimony. All around it the Israelites shall encamp. [3] And they who encamp first, towards the east, shall be the division of the camp of Judas with their army; and the chief of the children of Juda shall be Naasson, son of Aminadab; [4] his army—even they who were reviewed, being seventy-four thousand six hundred; [5] and they who encamp adjoining, shall be the division of the tribe of Issachar, and the chief of the Issacharites shall be Nathaniel, son of Sogar; [6] his army—even they who were reviewed, being fifty-four thousand four hundred; and they who encamp adjoining, [7] shall be the division of the tribe of Zabulon, and the chief of the Zabulonites shall be Eliab, son of Chailon: [8] his army—even they who were reviewed, being fifty-seven thousand four hundred— [9] all those of the camp of Juda who have been reviewed, amounting to one hundred and eighty-six thousand four hundred, with their army, shall march in the van.

[10] And their army on the south, shall be the divisions of the camp of Reuben, and the chief of the Reubenites shall be Elisar, son of Sedur; [11] his army, even they who have been reviewed, being forty-six thousand five hundred; [12] and they who encamp adjoining him, shall be the division of the tribe of Symeon, and the chief of the Symeonites shall be Salamiel, son of Surisadai; [13] his army, even they who were reviewed, being fifty-nine thousand three hundred; [14] and they who encamp adjoining shall be the tribe of Gad; and the chief of the Gadites, shall be

Elisaph, son of Raguel; [15] his army, even they who were reviewed, being forty-five thousand six hundred and fifty. [16] All those of the camp of Reuben who have been reviewed, amounting to one hundred and fifty-one thousand four hundred and fifty, with their army, shall march as the second division.

[17] Then shall move the tabernacle of the testimony, and the camp of the Levites, as the centre division of the camps. As they encamp so they shall take up their march, every man in his rank, according to their companies.

[18] And on the west shall be the division of the camp of Ephraim, with their army; and the chief of the Ephraimites shall be Elisama, son of Emiud; [19] his army, even they who were reviewed, being forty thousand five hundred; [20] and they who encamp adjoining, shall be the division of the tribe of Manasses, and the chief of the Manassites shall be Gamaliel, son of Phadasur; [21] his army, even they who were reviewed, being thirty-two thousand two hundred; [22] and they who encamp adjoining, shall be the division of the tribe of Benjamin; and the chief of the Benjaminites shall be Abidon, son of Gadeoni; [23] his army, even they who were reviewed, being thirty-five thousand four hundred. [24] All those of the camp of Ephraim who have been reviewed, amounting to one hundred and eight thousand one hundred, with their army, shall march as the third division.

[25] And on the north shall be the division of the camp of Dan; with their army; and the chief of the Danites shall be Achiezer, son of Amisadai; [26] his army, even they who were reviewed, being sixty-two thousand seven hundred; [27] and they who encamp adjoining him, shall be the tribe of Aser; and the chief of the Aserites, shall be Phagiel, son of Echran; [28] his army, even they who have been reviewed, being forty-one thousand five hundred; [29] and they who encamp adjoining, shall be the division of the tribe of Nephthaleim, and the chief of the Nephthaleimites shall be Achire, son of Ainan; [30] his army, even they who were reviewed, being fifty-three thousand four hundred. [31] All those of the camp of Dan, who have been reviewed, amounting to one hundred and fifty-seven thousand six hundred, shall march as the rear division.

[32] This is the review of the children of Israel according to the houses of their families; the whole muster of the camps, comprehending their armies, being six hundred and three thousand five hundred and fifty. [33] But the Levites were not reviewed among them, as the Lord commanded Moses.

[34] And the children of Israel did all that the Lord commanded Moses. So they encamped according to their divisions, and so they set out on their march, every one in his rank, according to their communities, and according to the houses of their families.

* CHAPTER III *

NOW this is the genealogy of Aaron and Moses: On the day when the Lord spoke to Moses at mount Sina, [2] these were the names of Aaron's sons, Nadab his first born, and Abiud, Eleazar and Ithamar. [3] These were the names of Aaron's sons who were anointed priests, whose hands were consecrated to minister in the priest's office. [4] But Nadab and Abiud died in the presence of the Lord, upon their offering strange fire before the Lord, in the wilderness of Sina, and they had no children; so Eleazar and Ithamar officiated as priests with their father.

[5] And the Lord spoke to Moses, saying, [6] Take the tribe of Levi, and thou shalt present them before Aaron the priest, and they shall minister to him, [7] and keep his watches, and the watches of the children of Israel before the tabernacle of the testimony, to do the works of the tabernacle. [8] Now that they may keep all the utensils of the tabernacle of the testimony, and the watches of the children of Israel, as far as they respect all the works of the tabernacle; [9] and that thou mayst give the Levites, to Aaron and his sons the priests; they are to be given to Me as a gift from among the children of Israel. [10] And thou shalt set Aaron and his sons over the tabernacle of the testimony, and they shall keep watch over their priesthood, and all that appertain to the altar, and that are within the veil; and if any one of another family touch these, he shall be put to death.

[11] Moreover the Lord spoke to Moses saying, [12] Behold I have taken the Levites from among the children of Israel, instead of all the first born males among the children of Israel. The Levites shall be the price of their redemption, and shall be Mine; [13] for every first born belongeth to Me. On the day when I smote every first born in the land of Egypt, I hallowed for Myself all the firstlings in Israel. The firstlings both of man and beast shall belong to Me. I am the Lord.

[14] Then the Lord spoke to Moses in the wilderness of Sina, saying, [15] Review the children of Levi, according to the houses of their families, according to their communities. Review them

every male, from a month old and upwards. [16] Accordingly Moses and Aaron reviewed them, at the command of the Lord, in the manner the Lord commanded them. [17] Now these were the sons of Levi by their names: Gerson, Kaath, and Merari. [18] And these are the sons of Gerson, according to their communities: Lobeni and Semei. [19] And these are the sons of Kaath according to their communities, Amram and Issaar, Chebron and Oziel. [20] And the sons of Merari, according to their communities, were Mooli and Mousi. These are the communities of the Levites, according to the houses of their families.

[21] To the Gersonites belong the community of the Lobenites, and the community of the Semeites. These are the communities of the Gersonites, [22] and the review of them according to the number of every male, from a month old and upwards—on a review of them the number was seven thousand two hundred. [23] Now the Gersonites are to encamp behind the tabernacle, towards the west, [24] and the chief of the head of the family of the community of the Gersonites, was Elisaph son of Dael. [25] And the charge of the Gersonites in the tabernacle of the testimony, was the tabernacle and the covering; and the curtain of the door of the tabernacle of the testimony; [26] and the hangings of the court; and the curtain of the gate, of the court around the tabernacle; and the rest of the works thereof.

[27] To the Kaathites belonged the community of the Amramites, and the community of the Isaarites, and the community of the Chebronites, and the community of the Ozielites. These are the communities of the Kaathites [28] according to the numeration; every male, from a month old and upwards, amounted to eight thousand six hundred. [29] These communities of the Kaathites, having the charge of the holy things, are to encamp on the south side of the tabernacle; [30] and the chief of the head family of the communities of the Kaathites was Elisaphan, son of Oziel; [31] and their charge was the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary which were used in the priest's office; and the veil, and all the works thereof. [32] And the chief over the chiefs of the Levites was Eleazar, the son of Aaron, set over them to superintend the watches of the holy things.

[33] To the Merarites belonged the community of Mooli, and the community of Mousi. These are the communities of the Merarites. [34] The muster of them, comprehending every male

from one month old and upwards, was six thousand two hundred. [35] And the chief of the head family of the community of the Merarites, was Suriel, the son of Abichail. They are to encamp on the north side of the tabernacle; [36] and the review of the watch of the Merarites, had the charge of the tabernacle, and the bars thereof, and the pillars thereof, and the bases thereof, with all their appurtenances and works, [37] and the pillars of the court round about, with their stakes and their cords.

[38] They who encamp in front of the tabernacle of the testimony, towards the east, were Moses and Aaron, and their sons, who have the superintendance of the watches of the sanctuary, for the purpose of guarding the things committed to the charge of the Israelites, and if any of another family touch them, he is to be put to death.

[39] The whole muster of the Levites, whom Moses and Aaron reviewed, by the command of the Lord, according to their communities—all the males, from a month old and upwards, were twenty-two thousand.

[40] Then the Lord spoke to Moses, saying, Review all the male first-born of the children of Israel, from one month old and upwards, and take the number by name. [41] And thou shalt take the Levites for me—I, the Lord; instead of all the first-born sons of Israel; and the cattle of the Levites instead of all the firstlings of the cattle belonging to the children of Israel. [42] So Moses reviewed, in the manner the Lord commanded, [43] all the male first-born among the Israelites; and all the first-born males, numbered by name, from one month old and upwards, were twenty two thousand two hundred and seventy three. [44] Whereupon the Lord spoke to Moses, saying, [45] Take the Levites, instead of all the first-born of the children of Israel, and the cattle of the Levites, for the firstlings of their cattle; and the Levites shall belong to me—I, the Lord. [46] And as redemption money for the two hundred and seventy-three, of the first born, more than the Levites, [47] thou shalt take from the first-born of the children of Israel, five shekels a poll. According to the holy didrachm, thou shall receive twenty oboli for a shekel. [48] And thou shalt give the money to Aaron and his sons, as the redemption of the overplus among the Israelites. [49] So Moses took the redemption money, or those who exceeded the redemption made by the Levites. [50] From the first-born of the children of Israel he took the money, amounting to one thousand three hundred and sixty-

five shekels according to the holy shekel, [51] and gave the redemption money for the overplus to Aaron and his sons, by the command of the Lord, as the Lord commanded Moses.

* CHAPTER IV *

THEN the Lord spoke to Moses and Aaron, saying; [2] Take the sum of the Kaathites, apart from the Levites, according to their communities, according to the houses of their families, [3] from twenty-five years and upwards, to fifty years, every one who goeth in to minister; to do all the services of the tabernacle of the testimony. [4] Now these are the services of the Kaathites in the tabernacle of the testimony, a most sacred service. [5] When the camp is about to remove, Aaron shall go in with his sons, and they shall take down the covering veil, and with it cover the ark of the testimony, and put thereon the covering of blue skins; [6] and over it they shall spread a mantle, wholly blue, and put in the staves.

[7] Then over the presence table they shall spread a mantle, all of purple; upon it, and upon the platters, and the censers, and the goblets, and the libation cups, with which he maketh libations; and the loaves which are continually thereon shall be upon it. [8] And they shall throw over it a scarlet mantle, and cover it, with a blue skin covering, and put in the staves to carry it. [9] Then they shall take a blue mantle, and cover the candlestick which giveth light with its lamps, and its snuffers, and its tweezers, and all the oil vessels, which they use in that service; [10] and they shall put it, and all the utensils thereof, into a blue skin covering, and lay it on the staves to carry it. [11] They shall then cover the golden altar with a blue mantle, and spread over it a skin covering of blue, and put in the staves thereof to carry it.

[12] And they shall take all the utensils used in the service, all with which they minister in the holies, and put them into a blue mantle, and cover them with a skin covering of blue, and lay them on staves to carry them. [13] Then they shall put the cover on the altar, and cover it with a mantle, entirely of purple, [14] and they shall lay thereon all the utensils with which they minister at it, namely the censers, and the flesh-forks, and the cups, and the cover, and the vials, and all the utensils of the altar; and they shall throw over it a skin covering of blue, and put in the staves to carry it. Then they shall take a purple mantle, and cover the

laver and its base; and put it in a skin covering of blue, and put it on the staves.

[15] And when Aaron and his sons have finished covering the holy things, and all the utensils, while the camp is removing, after this the sons of Kaath shall come in to carry them; but they shall not touch the holy things lest they die. These things the sons of Kaath shall take up in the tabernacle of the testimony. [16] The overseer, Eleazar son of Aaron the priest, shall have the charge of the oil for light, and of the compound incense, and the daily sacrifice, and the anointing oil, and the oversight of the whole tabernacle, and all that are in it, in the sanctuary, in all the works thereof.

[17] And the Lord spoke to Moses and Aaron, saying, [18] That you may not destroy this community of the tribe, namely the Kaathites, from among the Levites, [19] you must do this for them, that they may live and not die; When they go into the holy of holies, let Aaron and his sons go in before them; and they shall station them, every one according to what he is to carry. [20] And let them not go in abruptly, to view the holy things, so they shall not die.

[21] Moreover the Lord spoke to Moses, saying, [22] Take the sum of the Gersonites—of them also according to the houses of their families, according to their communities. [23] Review them, from twenty-five years, and upwards, to fifty years of age, every one who goeth in to minister—to do his work in the tabernacle of the testimony. [24] The service of the community of the Gersonites is the same, namely to serve and to carry. [25] They shall carry the skin coverings of the tabernacle of the testimony with its covering, the upper covering of blue which is upon it, and the curtain of the door of the tabernacle of the testimony, [26] and the hangings of the court, both all that are for the tabernacle of the testimony, and those about it, and all the sacred implements which are used in the holy service. [27] They shall act under the direction of Aaron and his sons, whatever may be the service of the Gersonites, in all their services, and in all their works. So thou shalt review them by name, having respect to all the burdens to be carried by them. [28] This is the service of the Gersonites in the tabernacle of the testimony, and the superintendance of them shall be by the hand of Ithamar, the son of Aaron the priest.

[29] With regard to the Merarites, review them according to their communities, according to the houses of their families—
[30] review them from twenty-five years, and upwards, to fifty

years of age; every one who goeth in to do the works of the tabernacle of the testimony, [31] to take charge of those things to be carried by them, according to all their works for the tabernacle of the testimony, namely the capitals of the tabernacle, and the bars, and the pillars thereof, the bases thereof, and the bases and pillars for the veil, and for the curtain of the door of the tabernacle, [32] and the pillars of the court round about, with their bases, and the pillars for the curtain of the gate of the court, with their bases, and their pins, and their cords, and all the implements thereof, and all their services—review them by name, and all the implements which are to be under their charge, and to be carried by them. [33] This service of the community of the Merarites, in all their works, for the tabernacle of the testimony, shall be under the superintendance of Ithamar, the son of Aaron the priest.

[34] Accordingly Moses and Aaron, and the chiefs of Israel, reviewed the Kaathites according to their communities, according to the houses of their families, [35] from twenty five years old, and upwards, to fifty years of age, every one who went in to minister, and do service for the tabernacle of the testimony; [36] and the number of them, according to their communities, was two thousand seven hundred and fifty. [37] This was the muster of the community of the Kaathites, comprehending every one who performed service for the tabernacle of the testimony, as Moses and Aaron reviewed them, at the command of the Lord, by the hand of Moses.

[38] Then the Gersonites were reviewed according to their communities, according to the houses of their families, [39] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in to serve, and perform works for the tabernacle of the testimony. [40] And the muster of them, according to their communities, according to the houses of their families, was two thousand six hundred and thirty. [41] This was the review of the community of the Gersonites, comprehending every one who performed service for the tabernacle of the testimony, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.

[42] Then was reviewed the community of the Merarites, according to their communities, according to the houses of their families, [43] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in to perform the holy works of the tabernacle of the testimony; [44] And the muster of them according to their communities, according to the houses

of their families, was three thousand two hundred. [45] This was the muster of the community of the Merarites, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.

[46] All the Levites who were reviewed, whom Moses with Aaron and the chiefs of Israel reviewed by communities, by the houses of their families, [47] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in for the performance of works and for the business of carrying for the tabernacle of the testimony; [48] even all who were reviewed, were eight thousand five hundred and eighty. [49] At the command of the Lord, by the hand of Moses, he reviewed them, man by man, for their works, and for the things which they were to carry. They were reviewed in the manner the Lord commanded Moses.

* CHAPTER V *

THEN the Lord spoke to Moses, saying, [2] Give orders to the children of Israel, and let them send out of the camp every one who is a leper, and every one who hath a gonorrhœa, and every one who is defiled by the dead; [3] whether male or female, send them out of the camp, that they may not defile their camps in which I am present among them. [4] Whereupon the children of Israel did so. They sent them away out of the camp, as the Lord commanded Moses.

And when they had done so, the [6] Lord spoke to Moses, saying, Speak to the children of Israel, and say, When a man or a woman shall commit any sin incident to man; or by inadvertency overlook or commit a trespass, [7] that person shall confess the sin which he or she hath committed, and make compensation for the trespass. Adding one fifth to the principal, he shall give it to the person against whom the trespass hath been committed.

[8] And if the man hath no kinsman to whom compensation can be made, the compensation, being given to the Lord, shall belong to the priest, over and above the ram of atonement, with which he shall make atonement for him. [9] And every dedication—whatever the children of Israel shall dedicate, and bring for the Lord, shall be for the priest— [10] even every one's hallowed things shall be his; let who will give, they shall belong to the priest.

[11] Moreover the Lord spoke to Moses, saying, [12] Speak to

the children of Israel, and thou shalt say to them, If any man's wife transgress, and actually despise him; [13] and any person lie with her carnally, and it escape the notice of her husband, and it be hid, and she be polluted, though there be no witness against her, and she be not caught in the act; [14] and a spirit of jealousy come upon him, and he be jealous of his wife, and she be polluted; or a spirit of jealousy come upon him, and he be jealous of his wife, though she be not polluted, [15] the man shall bring his wife to the priest, and shall bring as a gift for her the tenth of an ephah of barley meal; but he shall pour no oil on it, nor lay any frankincense on it; for it is a sacrifice of jealousy—a sacrifice of remembrance, to bring into remembrance a sin.

[16] And the priest shall bring her forward, and set her before the Lord. [17] Then the priest shall take pure spring water, in an earthen vessel, and having taken up some of the dust which is on the floor of the tabernacle of the testimony, the priest shall put it in the water. [18] And the priest shall present the woman before the Lord, and uncover the woman's head. Then he shall put the sacrifice of remembrance—the sacrifice of jealousy into her hands; and in the hand of the priest shall be the water of discovery over which an imprecation is to be made; [19] and the priest shall adjure the woman, and say to her, *If no man hath lain with thee; if thou hast not transgressed, so as to be defiled, while under the jurisdiction of thy husband; be thou uninjured by this water of discovery, over which an imprecation is to be made.* [20] *But if thou hast transgressed, being a married woman, or art polluted, and any person besides thy husband hath lain with thee,—*

Then the priest shall adjure the woman with solemn imprecations, and the priest shall say to the woman: *the Lord make thee a curse and an imprecation in the midst of thy people, by causing thy thigh to rot, and thy belly to be inflamed.* [22] *Let this water over which this imprecation is made, go into thy belly, to inflame thy belly, and rot thy thigh.* And the woman shall say, *Amen, Amen.*

[23] Then the priest shall write these curses in a book, and dip it in the water of discovery, over which the imprecation was made, [24] and shall cause the woman to drink the water of discovery, over which the imprecation was made. And the water of discovery, over which the imprecation was made, shall go into her. [25] The priest shall take the sacrifice of jealousy out of the woman's hand, and lay the sacrifice before the Lord, and offer it on the altar;

[26] and when the priest shall have taken a handful of the sacrifice, the memorial of it, and offered it on the altar, after this he shall cause the woman to drink the water; [27] and it shall come to pass that if she be defiled, and escape the notice of her husband, when the water of discovery, over which the imprecation was made, shall go into her, it shall inflame her belly, and her thigh shall rot, and the woman shall be a curse among her people.

[28] But if the woman be not polluted, and be pure, she shall be uninjured, and shall conceive seed. [29] This is the law of jealousy, when a woman who is married transgresseth and is polluted; [30] or when a spirit of jealousy cometh on a man. When he is jealous of her, and shall set his wife before the Lord, the priest shall do to her all that this law directeth; [31] so shall the man be free from sin, and the woman shall bear her iniquity.

* CHAPTER VI *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, When a man or a woman shall make a solemn vow to preserve the strictest purity for the Lord, they must abstain from wine, and strong drink. [3] Such a one shall not drink vinegar made of wine, nor vinegar made of strong drink; nor shall such a one drink any thing made of the grape; nor eat any grapes, fresh pulled, or dried, all the days of the vow. From every thing produced from the grape, including wine; from the pulp to the stone, [4] such a one shall abstain all the days of the purification. [5] A razor shall not come upon his head, until the days which he hath vowed to the Lord be fulfilled.

Being hallowed, he shall let the hair of his head grow [6] all the days of his vow to the Lord. He shall not come near any dead body. For a father or a mother, or for a brother or a sister, if they chance to die, [7] he shall not defile himself; for the vow of his God is on his head. [8] All the days of his vow he shall be holy to the Lord. [9] And if any one die suddenly by him, the head of his vow will be immediately defiled, he shall therefore shave his head on the day when he is cleansed. [10] On the seventh day it shall be shaved, and on the eighth day he shall bring two turtle doves, or two young pigeons to the priest, to the doors of the tabernacle of the testimony; [11] and the priest shall offer one for a sin offering, and the other for a whole burnt offering; and the priest

shall make atonement for him for the failures of which he hath been guilty by the dead.

[12] And on that day he shall hallow his head which was consecrated to the Lord, for the days of his vow, and bring a lamb of the first year for a trespass offering: And the former days shall not be counted, because the head of his vow was defiled.

[13] Now this is the law of him who hath made the vow:—When the days of his vow are fulfilled; [14] he shall bring to the doors of the tabernacle of the testimony and present as his gift to the Lord, a lamb of the first year without blemish for a whole burnt offering, and a ewe lamb of the first year without blemish, for a sin offering, and a ram without blemish for an offering of thanksgiving, [15] and a basket of unleavened bread, of fine flour—the loaves tempered with oil, and unleavened cakes anointed with oil, and their sacrifice of flour and their libation: [16] and the priest shall offer them before the Lord. When he hath offered the sin offering and the whole burnt offering, [17] he shall then offer the ram, the sacrifice of thanksgiving to the Lord, with the basket of unleavened bread.

And when the priest hath offered the sacrifice thereof, and the libation thereof, [18] then he who made the vow shall have the head of his vow shaved at the doors of the tabernacle of the testimony, and shall lay the hairs on the fire which is under the sacrifice of thanksgiving. [19] And the priest shall take the boiled shoulder from the ram, and one unleavened loaf from the basket, and one unleavened cake, and lay them on the hands of him who made the vow, after he hath shaved his consecrated head; [20] and the priest shall offer these as a dedication laid on hands before the Lord.

It shall be consecrated for the priest, over and above the breast, which was dedicated by being laid on hands, and the shoulder which was dedicated by setting it apart. And after these things, he who made the vow may drink wine. [21] This is the law for him who hath made the vow—who may have vowed to the Lord—his gift to the Lord for his vow, besides what he may be able to do more, according to the nature of the vow which he may have made, according to the law of strict purity.

[22] Moreover the Lord spoke to Moses, saying, [23] Speak to Aaron and his sons and say, In this manner you shall bless the children of Israel, saying, [24] The Lord bless thee and keep thee — [25] The Lord make his countenance to shine upon thee, and

be gracious to thee— [26] The Lord lift up his countenance upon thee, and give thee peace. [27] So they shall put My name on the children of Israel; and I the Lord will bless them.

* CHAPTER VII *

NOW on the day when Moses finished the rearing up of the tabernacle, he anointed it, and hallowed it, and all the implements thereof; and the altar, and all its utensils; and when he had anointed them, and hallowed them, [2] the chiefs of Israel, the twelve chiefs of the houses of their head families who were the chiefs of the tribes, the same who attended at the review, made an offering, [3] and brought as their gifts before the Lord, six covered waggons, and twelve oxen, a waggon from two chiefs, and an ox from each one.

And when they had brought them before the Lord, [4] the Lord spoke to Moses saying, [5] Receive them from them, and they shall be for the works of the service of the tabernacle of the testimony; and thou shalt give them to the Levites, to each community according to their service. [6] So Moses, having taken the waggons and the oxen, gave them to the Levites— [7] he gave two waggons and four oxen to the Gersonites, according to their service; [8] and four waggons and eight oxen, he gave to the Merarites, according to their service, by Ithamar the son of Aaron the priest. [9] But to the Kaathites he gave none, because they having charge of the services of the sanctuary, are to carry the sacred objects on their shoulders.

[10] The chiefs tendered also an offering for the dedication of the altar, on the day he anointed it. But when the chiefs brought their gift over against the altar, at some distance from it, [11] the Lord said to Moses, One chief a day. Let them bring forward every chief his gifts on his day, for the dedication of the altar.

[12] So he who brought forward his gifts on the first day, was Naason, son of Aminadab chief of the tribe of Juda; [13] and he offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil, for a sacrifice; [14] one censer, of ten shekels of gold, full of incense; [15] one young bull from the herd, one ram, [16] one lamb of the first year, for a whole burnt offering, and on kid of the goats for

a sin offering, [17] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Naasson, son of Aminadab.

[18] On the second day Nathaniel, son of Sogar, the chief of the tribe of Issachar made his offering; [19] and he presented as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil for a sacrifice, [20] one censer of ten shekels of gold full of incense; [21] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [22] and one kid of the goats, for a sin offering; [23] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Nathaniel son of Sogar.

[24] On the third day the chief of the Zabulonites, Eliab, son of Chailon, offered as his gift one silver charger, the weight of which was a hundred and thirty shekels, [25] one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Eliab, son of Chailon.

[30] On the fourth day the chief of the Reubenites, Elisur son of Sedur, [31] offered as his gift one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; [33] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering; [34] one kid of the goats for a sin offering; [35] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisur son of Sedur.

[36] On the fifth day the chief of the Symeonites, Salamiel, son of Surisadai, [37] offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; [38] one censer of ten shekels of gold, full of incense; [39] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [40] and one kid

of the goats for a sin offering; [41] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Salamiel, son of Surisadai.

[42] On the sixth day the chief of the Gadites, Elisaph son of Raguel, [43] offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [44] one censer of ten shekels of gold, full of incense; [45] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [46] and one kid of the goats for a sin offering; [47] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisaph, son of Raguel.

[48] On the seventh day the chief of the Ephraimites, Elisama, son of Emiud, [49] offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [50] one censer of ten shekels of gold, full of incense; [51] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [52] and one kid of the goats for a sin offering; [53] and, for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisama, son of Emiud.

[54] On the eighth day the chief of the children of Manasses, Gamaliel, son of Phadassur, [55] offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice, [56] one censer of ten shekels of gold, full of incense; [57] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [58] and one kid of the goats, for a sin offering; [59] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Gamaliel, son of Phadassur.

[60] On the ninth day the chief of the Benjaminites, Abidan, son of Gadeoni, offered as his gift, [61] one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [62] one censer of two shekels of gold, full of incense; [63] one young bull of the herd, one ram, one lamb of the first year for a whole burnt offering; [64] and one kid

of the goats for a sin offering; [65] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Abidan, son of Gadeoni.

[66] On the tenth day, the chief of the Danites, Achieser, son of Amisadai, offered as his gift, [67] one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice; [68] one censer of ten shekels of gold, full of incense; [69] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [70] and one kid of the goats for a sin offering; [71] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achieser, son of Amisadai.

[72] On the eleventh day, the chief of the Aserites, Phagael, son of Echran, offered as his gift, [73] one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil, for a sacrifice; [74] one censer of ten shekels of gold, full of incense; [75] one young bull from the herd, [76] one ram, one lamb of the first year, for a whole burnt offering; and one kid of the goats for a sin offering; [77] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Phagael, son of Echran.

[78] On the twelfth day, the chief of the Nephthaleimites, Achire, son of Ainan, offered as his gift, [79] one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [80] one censer of ten shekels of gold, full of incense; [81] one young bull from the herd, [82] one ram, one lamb of the first year, for a whole burnt offering; [83] and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achire, son of Ainan.

[84] This was the dedication of the altar, when he anointed it, from the chiefs of the Israelites, twelve silver chargers, twelve silver cups, twelve censers of gold, [85] each charger one hundred and thirty shekels, and each cup seventy shekels, all the silver of these vessels, two thousand four hundred shekels, and the shekels were after the holy shekel; [86] twelve golden censers, full of incense; all the gold of the censers was one hundred and twenty shekels. [87] All the cattle for the whole burnt offering were twelve young bulls, twelve rams, twelve lambs of the first

year, with their sacrifices of flour and their libations; and twelve kids of the goats for the sin offering. [88] All the cattle for the sacrifice of thanksgiving, were twenty four heifers, sixty rams, sixty he-goats, sixty ewe lambs of the first year, without blemish. This was the dedication of the altar.

[89] After filling his own hands, and after the anointing, when Moses went into the tabernacle of the testimony to speak to the Lord, he heard the voice of the Lord speaking to him, from above the propitiatory, which is over the ark of the testimony, between the two cherubims, and he answered him.

* CHAPTER VIII *

AND the Lord spoke to Moses, saying, [2] Speak to Aaron, and thou shalt say to him, When thou hast put on the side lamps, the seven lamps shall give light in a range with the front of the candlestick. [3] And Aaron did so. On each side, on a range with the front of the candlestick, he lighted the lamps thereof as the Lord commanded Moses. [4] Now the workmanship of the candlestick was of solid gold; both its stem, and its lilies, were of one solid piece. He had made the candlestick according to the pattern which the Lord shewed Moses.

[5] Moreover the Lord spoke to Moses, saying, [6] Take the Levites from among the children of Israel, and purify them. [7] And in this manner thou shalt perform their purification. Thou shalt sprinkle them with the water of purification, and a razor shall pass over their whole body, and they shall wash their clothes, and they will be clean. [8] Then they shall take a young bull from the herd, with his sacrifice, to wit, fine flour mixed up with oil; and thou shalt take a yearling bull from the herd for a sin offering, [9] and bring the Levites before the tabernacle of the testimony, and assemble all the congregation of Israel's sons, [10] and present the Levites before the Lord.

And the sons of Israel shall lay their hands on the Levites; [11] and Aaron shall set the Levites apart before the Lord, as a gift from the sons of Israel; and they shall be set apart to perform the works of the Lord. [12] Then the Levites shall lay their hands on the head of the young bulls. And thou shalt offer the one for a sin offering, and the other for a whole burnt offering, to make atonement for them. [13] Then thou shalt place the Levites before the Lord, and before Aaron and before his sons, and give them as

a gift before the Lord. [14] So thou shalt separate the Levites from among the sons of Israel, and they shall belong to me. [15] And after this, the Levites shall go in to do the works of the tabernacle of the testimony, when thou hast purified them, and given them up before the Lord. [16] Because they are solemnly given up to me from among the children of Israel; I have taken them for myself from among the children of Israel, instead of all the males who are the first-born of their mothers.

[17] Because every first-born among the children of Israel, whether of man or beast, belongeth to me [18] (on the day when I smote all the first-born in the land of Egypt, I hallowed them for myself) and I have taken the Levites instead of all the first born among the children of Israel, [19] and have given the Levites as a gift to Aaron and his sons, from among the children of Israel, to do the works of the children of Israel at the tabernacle of the testimony, and to make atonement for the children of Israel; therefore none among the children of Israel shall come near the Holies.

[20] So Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses in respect to them.

Now when the children of Israel had done so to them, [21] and the Levites were purified, and had washed their clothes, and Aaron had solemnly given them up in the presence of the Lord, and had made atonement for them to purify them; [22] and, after this, the Levites had gone in to perform their service in the tabernacle of the testimony, in the presence of Aaron and his sons—when they had done thus for the Levites, as the Lord commanded Moses in respect to them; [23] then the Lord spoke to Moses, saying, [24] There is this further in respect to the Levites— [25] from twenty five years and upwards, they shall go in to perform service at the tabernacle of the testimony; but after fifty years of age, they are to be withdrawn from the service, and work no more. [26] As brothers, they are to keep watch at the tabernacle of the testimony, but not to perform laborious work. In this manner thou shalt dispose of the Levites among their watches.

✦ CHAPTER IX ✦

NOW in the second year after their coming out of the land of Egypt, in the first month, the Lord spoke to Moses in the wilder-

ness of Sina, saying, [2] Give orders, and let the children of Israel keep the passover in its appointed season. [3] On the fourteenth day of this first month, toward evening, thou shalt celebrate it in its season. According to its rites, and according to its institution, thou shalt celebrate it.

[4] Accordingly Moses spoke to the children of Israel to keep the passover [5] on the fourteenth day of the first month, in the wilderness of Sina. And when the children of Israel were doing as the Lord commanded Moses, [6] there were some men who were defiled by the dead body of a man, and could not keep the passover; so these men came to Moses and Aaron on that day, [7] and said to them, We are defiled by the dead body of a man, must we therefore be deprived of the opportunity of offering our gift to the Lord, in its appointed season, among the children of Israel: whereupon [8] Moses said to them, Stand here; and I will hear what the Lord will command concerning you.

[9] Then the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and say, If any man among you, or among your posterity, happen to be defiled by the dead, or be on a far distant journey, he shall keep the passover to the Lord [11] in the second month. On the fourteenth day they shall keep it towards evening. They shall eat it with unleavened bread, and bitter herbs; [12] they shall not leave any of it till the morning; nor shall they break a bone of it. They shall keep it according to the ritual of the passover.

[13] And if any man be clean, and not on a distant journey, and fail to keep the passover, that soul shall be cut off from among his people; because he did not offer this gift to the Lord, in its appointed time, such a man shall bear his sin. [14] And if there come to you a proselyte in your land, and he choose to keep the passover to the Lord, he must keep it according to its ritual, and according to its institution. You shall have one law for the proselyte and for him born in the land.

[15] Now on the day when the tabernacle was erected, the cloud covered the tabernacle—the house of the testimony: and in the evening there was over the tabernacle an appearance like that of fire, which continued till the morning. [16] Thus it was continually. The cloud covered it by day: and there was an appearance of fire during the night. [17] And when the cloud ascended from the tabernacle, the Israelites thereupon began their march; and at what place soever the cloud halted there the Israelites encamped. [18] By the command of the Lord the Isra-

elites were to encamp, and by the command of the Lord, they were to march.

[19] All the time the cloud overshadowed the tabernacle, the Israelites were to continue encamped. [20] And when the cloud was continued over the tabernacle many days, the Israelites were to keep the watch of their God, and not remove. And such was to be the case when the cloud overshadowed the tabernacle but a few days. At the command of the Lord, they were to encamp; and at the command of the Lord, they were to march. [21] And this was to be the case when the cloud was from evening till morning. When the cloud ascended in the morning, they were to take up their march, whether it was day or night. [22] But while the cloud continued to overshadow it, even for a month or more, the Israelites were to continue encamped, and not remove.

[23] Because at the command of the Lord, they were to move, and at the command of the Lord, by the ministry of Moses, they kept the watch of the Lord.

* CHAPTER X *

THEREFORE the Lord spoke to Moses, saying, [2] Make for thyself two silver trumpets. Thou shalt make them of ductile silver, each beaten out of one piece. And they shall serve thee to assemble the congregation, and to cause the camps to remove. [3] When thou shalt blow with them, all the congregation shall assemble at the door of the tabernacle of the testimony; [4] but when one is blown, all the chiefs, the leaders of Israel, shall come to thee. [5] When you blow an alarm, the camps on the east shall begin their march; [6] and when you blow a second alarm, the camps on the south shall begin their march; and when you blow a third alarm, the camps on the west shall begin their march; and when you blow a fourth alarm, the camps on the north shall begin their march. They shall blow an alarm for their marching. [7] And when you would assemble the congregation, you are to blow with them, but not an alarm. [8] The sons of Aaron, the priests, shall blow the trumpets. This shall be a perpetual ordinance for you, throughout your generations.

[9] And when you go out to battle in your land, against your enemies, who have risen up against you, you shall sound these trumpets, that you may be brought into remembrance before the Lord, and saved from your enemies. [10] In the days of your rejoicings also, and at your festivals, and at your new moons, you

shall blow the trumpets, at your whole burnt offerings, and at your sacrifices of thanksgivings; and it shall be a calling of you into remembrance before your God—I the Lord your God.

[11] Now in the second year, in the second month, on the twentieth day of the month, the cloud ascended from the tabernacle of the testimony; [12] whereupon the Israelites with their baggage, marched through the wilderness of Sina, and the cloud halted in the wilderness of Pharan. [13] When by the command of the Lord, by the hand of Moses the first had begun their march—when the van, [14] the division of the camp of Judas, had marched, and at the head of it Naasson son of Aminadab, [15] and at the head of the army of the tribe of Issachar, Nathaniel son of Sogar, [16] and at the head of the army of the tribe of Zabulon, Eliab son of Chailon; then were the Gersonites, and the Merarites, [17] having taken down the tabernacle, were to move on, carrying the tabernacle.

[18] And when the division of the camp of Reuben had marched with their army, and at the head of it Elisur son of Sedur; [19] and at the head of the army of the tribe of Symeon, Salamiel son of Surisadai; [20] and at the head of the army of the tribe of Gad, Elisaph son of Raguel, [21] then were the Kaathites to move on, carrying the holy things, so that the tabernacle might be set up when they arrived. [22] Then were to march the division of the camp of Ephraim, with their army, and at the head of it Elisama son of Emiud, [23] and at the head of the army of the tribe of Manasses, Gamaliel son of Phadassur; [24] and at the head of the army of the tribe of Benjamin, Abidan son of Gadeoni. [25] And the division of the camp of Dan were to march the last of all the camps, with their army, and at the head of it Achiezer son of Amisadai; [26] and at the head of the army of the tribe of Aser, Phagael son of Echrans; [27] and at the head of the army of the tribe of Nephthaleim, Achire son of Ainan. [28] These were the armies of the Israelites.

[29] Now when they began their march Moses said to Obad, son of Raguel the Midianite, the brother in law of Moses, We are now on our march to the place which the Lord said, This I will give you. Come with us and we will deal well with thee; for the Lord hath spoken good things concerning Israel. [30] In reply to which he said, I cannot go, but must return to my own land, and to my family. [31] Whereupon Moses said, Thou must not leave us. Because thou hast been with us in the wilderness, therefore thou shalt be a senator among us, [32] and shalt share—if thou

go with us, thou shalt indeed share in all those good things which the Lord will bestow upon us, and we will deal kindly with thee.

[33] So they removed from the mount of the Lord, three days' journey, and the ark of the covenant of the Lord went before them the three days' journey, to look out for them a resting place.

[35] And when the ark set forward Moses said, Arise, O Lord, and let thine enemies be scattered. Let them who hate Thee be put to flight. [36] And when it halted he said, Return, O Lord, to the thousand myriads of Israel. [34] Now the cloud was overshadowing them by day, as they marched out of the camp.

* CHAPTER XI *

AND the people were wickedly murmuring before the Lord, and the Lord heard, and was provoked to wrath, and a fire from the Lord was kindled among them, and was consuming part of the camp, [2] whereupon the people cried to Moses, and he prayed to the Lord, and the fire ceased. [3] So the name of that place was called *Burning*, because a fire from the Lord had been kindled among them.

[4] Again the mixed multitude which was among them had a longing desire, and even the children of Israel sat down and wept, saying, Who will give us flesh to eat. [5] We recollect the fish which we ate in Egypt for nothing; and the cucumbers, and the melons, and the leeks, and the onions, and the cloves of garlick; [6] but now our soul is dried up, and our eyes behold nothing but this manna. [7] Now the manna was like a grain of coriander, and its colour was the colour of chrystal, [8] and the people went out, and gathered it and ground it in mills, or beat it in mortars, and boiled it in pots, or made it up into cakes to be baked on the hearth; and in sweetness its taste was that of a sweet cake, made with oil; [9] and when the dew fell on the camp the manna came down with it.

[10] When Moses heard them weeping in their communities, every one at his tent door, though the Lord was greatly provoked to wrath, and in the view of Moses it was evil, [4] yet Moses said to the Lord, Why hast thou afflicted thy servant; and why have I not found favour in thy sight, that thou shouldst lay upon me the weight of this people? [12] Have I conceived all this people? Or have I brought them forth, that thou sayest to me, Take them in thy bosom, and carry them, as a nurse would her sucking child,

to the land which with an oath thou hast promised to their fathers? [13] Whence can I have flesh to give to all this people? For they weep before me, saying, Give us flesh that we may eat. [14] I am not able alone to bear this people. It is a burden too heavy for me. [15] If thou deal thus with me, kill me outright, if I have found favour in thy sight, that I may not see my wretchedness.

[16] Whereupon the Lord said to Moses, Assemble before me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and their scribes; and bring them to the tabernacle of the testimony, and let them stand there with thee; [17] and I will come down and talk with thee there, and I will take a portion of the spirit which is upon thee, and put it upon them; and they will help thee to bear the burden of this people, so that thou shalt not bear them thyself alone. [18] And thou shalt say to this people, Sanctify yourselves against to-morrow, and you shall eat flesh. Because you have wept before the Lord, saying, Who can give us flesh to eat? It is better for us to be in Egypt; therefore the Lord will give you flesh to eat, and you shall eat flesh. [19] You shall eat it, not one day, nor two days, nor five days, nor ten nor twenty days. [20] You shall eat it a whole month, until it come out at your nostrils, and become loathsome to you, because you have distrusted the Lord who is amongst you, and have wept in his presence, and said, Why did we come out of Egypt.

[21] Thereupon Moses said, The people among whom I am, are six hundred thousand footmen, yet thou hast said, I will give them flesh to eat, and they shall eat it a whole month. [22] Must the flocks and the herds be slaughtered for them? Will even these suffice? Or should all the fish of the sea be collected for them, would this be sufficient for them?

[23] And the Lord said to Moses, Cannot the hand of the Lord furnish a sufficiency? Thou shalt now see whether My word shall come to pass to thee or not. [24] Then Moses went out, and told the people the words of the Lord. And when he had assembled seventy men from among the elders of the people, and placed them around the tabernacle, [25] the Lord descended in a cloud, and spoke to him, and took a portion of the Spirit which was upon Him, and put it on the seventy elders. And soon as the Spirit rested on them, they prophesied.

[26] Now there were two who had not joined them, but were left in the camp. The name of the one was Eldad and the name of the other, Modad; and the spirit rested on them. They were of

those who were written down, but they had not come to the tabernacle. And when they prophesied in the camp, [27] there ran a young man, who told Moses, saying, Eldad and Modad are prophesying in the camp. [28] Upon which Joshua the son of Naue, who was the chosen attendant of Moses, addressing him said, My lord Moses, forbid them. [29] But Moses said to him, Thou shouldst not envy, on my account. O that the people of the Lord had all been made prophets when the Lord put his spirit on these!

[30] Then Moses went into the camp, accompanied with the elders of Israel; [31] and there went forth a wind from the Lord, and brought a flock of quails from the sea, and drove them upon the camp, a day's journey on this side, and a day's journey on that side, all around the camp about two cubits from the ground. [32] Whereupon the people arose, and all that day, and all that night, and all the next day, they gathered the flocks of quails, and he who gathered the fewest collected ten cores. [33] Though they had heated for themselves kilns all around the camp, the flesh was already between their teeth before it was quite dead. Whereupon the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague, [34] so that the name of that place was called *Monuments of longing desire*; because they had there buried the people who had expressed such a longing desire.

[35] From *the Monuments of longing desire*, the people removed to Aseroth.

* CHAPTER XII *

AND while they were at Aseroth, Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses had taken; because he had taken to wife an Ethiopian woman, [2] therefore they said, Hath the Lord spoken to Moses only? Hath he not spoken to us also? [3] Now the man Moses was very meek, above all the men on the earth; and when the Lord heard, [4] the Lord immediately said to Moses and Aaron and Mariam: Come forth you three to the tabernacle of the testimony. And when they three came out to the tabernacle of the testimony, [5] the Lord descended in a pillar of cloud, and stood at the door of the tabernacle of the testimony, and Aaron and Mariam were called. [6] And when they both came out He said to them, Hear

My words. If there be a prophet among you to the Lord, I will make Myself known to him by a vision, and speak to him in sleep. [7] Not so with respect to My servant Moses. In all My house, he is faithful. [8] Mouth to mouth, I will speak to him personally, and not in dark sentences. He hath actually seen the glory of God. Why then were ye not afraid to speak against My servant Moses.

[9] And the wrath of the Lord was upon them, [10] and the cloud withdrew from the tabernacle, and behold Mariam was leprous like snow. When Aaron looked on Mariam, and beheld she was leprous, [11] he said to Moses, O my lord, impute not sin to us, because we have acted ignorantly—because we have sinned, [12] Let her not be as dead, as an abortive, for it devoureth the half of her flesh. [13] Whereupon Moses cried to the Lord, saying, O God, I beseech Thee, heal her. [14] And the Lord said to Moses, If her father had spit in her face, would she not be ashamed seven days? Let her be set apart seven days, without the camp, and after that let her come in. [15] So Mariam was set apart without the camp, seven days, and the people did not remove till Mariam was cleansed. [16] And after this the people removed from Aseroth, and encamped in the wilderness of Pharan.

* CHAPTER XIII *

AND the Lord spoke to Moses, saying, [2] Send men, and let them examine for thee the land of the Chananites, which I am about to give to the children of Israel for a possession. Thou shalt send a man for every tribe; according to the communities of their patriarchal families, thou shalt send them, every one a leader among them.

[3] So Moses sent them from the wilderness of Pharan, by the command of the Lord. [4] All the men were principal officers of the children of Israel, and these were their names—Of the tribe of Reuben, Samuel, son of Zachur; [5] of the tribe of Symeon, Saphat, son of Suri; [6] Of the tribe of Juda, Chaleb, son of Jephonne; [7] of the tribe of Issachar, Ilaal, son of Joseph; [8] of the tribe of Ephraim, Ause, son of Naue; [9] of the tribe of Benjamin, Phalti, son of Raphu; [10] of the tribe of Zabulon, Gudiel, son of Sudi; [11] of the tribe of Joseph—of the Manassites, Gaddi, son of Susi; [12] of the tribe of Dan, Amiel, son of Gamali; [13] of

the tribe of Aser, Sathur, son of Michael; [14] of the tribe of Nephthaleim, Nabi, son of Sabi; [15] of the tribe of Gad, Gudiel, son of Makchi.

[16] These were the names of the men whom Moses sent to examine the land: (now Moses had surnamed Ause, son of Nave, Joshua.) [17] And upon sending them to view the land of Chanaan, Moses said to them, Having gone up through this wilderness, you shall go up to the mountain, [18] and view the land, of what sort it is; and the people who are settled in it, whether they be strong or weak; whether few or many; [19] and what sort of a country it is in which they are settled, whether it is good or bad; and what sort of cities they inhabit, whether they dwell in cities with walls, or without walls, [20] and what the quality of the soil is, whether rich or poor; and whether there are trees there, or not. And having made a strict examination, you will bring with you some of the fruits of the land: (for their days, it being then the spring season, would reach to the time of the first ripe grapes.)

[21] So they went up, and viewed the country from the wilderness of Sin, as far as Roob on the way to Aimath. [22] Then they went up, on a course parallel with the front of the desert; then turned down to Chebron, where were the Achimans and the Sessians, and the Thelamins, descendants of Enach. Now Chebron was built seven years before Tanis in Egypt. [23] And having come to the valley of grapes, and viewed it, they cut there a branch with a cluster of grapes on it, and carried it on poles, with some pomegranates and figs: [24] and they called the name of that place, *Valley of Grapes*; because of the bunch of grapes which the children of Israel cut there. [25] And having viewed the land, they set out thence on their return, after forty days, [26] and journeying on came to Moses and Aaron, and to all the congregation of the Israelites in the wilderness of Pharan Kades, and made report to them and to all the congregation, and shewed them the fruit of the land.

[27] And they gave him a minute detail and said, We went to the country to which thou didst send us, a land flowing with milk and honey, and this is the fruit of it. [28] But nevertheless because the nation which inhabiteth it is bold and the cities strong, defended with walls, and very large, and we have seen there the race of Enach; and [29] the Amalekites dwell in the land to the south, and the Chettites, and the Evites, and the Jebusites, and the Amorites, inhabit the hilly country; and the Chananites dwell on the sea shore, and along the river Jordan.

[30] Here Chaleb stilled the people before Moses, and said, We have only to go up, and we shall possess it, for we are stronger than they. [31] But the men who went up with him said: We will not go up; for we are not able to go up against that nation; for it is much more powerful than we are. [32] And they gave an astonishing account of the land which they had viewed, to the children of Israel, saying, The land through which we passed to view it, is a land which devoureth them who dwell therein; and all the people which we saw are men of immense stature. [23] There indeed we saw the giants, and we were before them like grasshoppers—indeed we were nothing else before them.

* CHAPTER XIV *

UPON this all the congregation, raising their voices, shouted aloud, and the people wept that whole night. [2] And all the Israelites murmured against Moses and Aaron; and the whole congregation said to them, O that we had died in the land of Egypt, or even in this wilderness! [3] If we must die, why doth the Lord lead us into that land to fall in battle? Our wives and our children will be for a prey. Now therefore it is better for us to return to Egypt. [4] Then they said to one another, Let us appoint a leader, and return to Egypt.

[5] Upon this Moses and Aaron fell on their faces before all the congregation of the children of Israel, [6] and Joshua the son of Naue, and Chaleb the son of Jephonne, two of them who had viewed the land, rent their clothes, [7] and spoke to all the congregation of the Israelites, saying, The land which we viewed is indeed a most excellent land. [8] If the Lord delighteth in us, he will lead us to that land, and give it to us. It is a land flowing with milk and honey. [9] Only rebel not against the Lord, and you need not be afraid of the people of the land, for they are food for us. For their time is over, and the Lord is with us. Fear them not.

[10] And when all the congregation ordered to stone them with stones, the glory of the Lord appeared in the cloud, over the tabernacle of the testimony, to all the children of Israel.

[11] And the Lord said to Moses, How long shall this people provoke Me? And how long will they disbelieve Me, notwithstanding all the miracles which I have done among them? [12] Let Me smite them with pestilence and destroy them, and I will make thee and the house of thy father a great nation and much more numerous than this.

[13] Thereupon Moses said to the Lord, Though Egypt may publish that Thou by Thy mighty power didst bring this people out from among them— [14] Nay, though all the inhabitants of this land have heard that Thou the Lord art among this people—that they with their eyes may behold Thee, O Lord, exposed to view; and that Thy cloud hath stood over them, and that Thou marchest before them in a pillar of cloud by day, and in a pillar of fire by night.

[15] Yet when Thou shalt destroy this people as one man, then will all the nations who have heard of Thy name speak, saying, [16] Because the Lord was not able to bring this people into the land which, with an oath, He promised them, He hath destroyed them in the wilderness. [17] Now therefore let Thy power, O Lord, be exalted. As Thou hast spoken, saying, [18] “The Lord is long-suffering, abundant in mercy and true, taking away iniquities, transgressions and sins; and, when he will not by purification clear the guilty, retributing the sins of fathers on children to the third and fourth generation,” [19] forgive the sin of this people according to Thy great mercy, as Thou hast been gracious to them from Egypt even to this time.

[20] Then the Lord said to Moses, I am merciful to them according to thy word. [21] But as I live, and My name liveth, and the glory of the Lord shall fill the whole earth; [22] because all these men, who have seen My glory, and the wonders which I have done in Egypt, and in this wilderness, have actually tempted Me now the tenth time, and have not hearkened to My voice, [23] they indeed shall not see the land which I, with an oath, promised their fathers.

But with regard to their children who are here with Me—as many as have not known good or evil—every one who is too young to be taught by experience, to them I will give the land. As for all them who have provoked Me, they shall not see it; [24] But with regard to My servant Chaleb, because there was a different spirit in him, and he followed Me, him I will bring into the land to which he went, and his seed shall inherit it. [25] Now the Amalekites and the Chananites dwell in that valley, turn therefore to-morrow, and remove into the wilderness by the way to the Red Sea.

[26] Moreover the Lord spoke to Moses and Aaron, saying, [27] How long shall I bear with this wicked congregation? I have heard what they murmur before Me—the murmuring of the Is-

raelites which they have uttered concerning you, [28] Say to them, As I live, saith the Lord, As you have spoken in my hearing, so will I actually do to you. [29] In this wilderness your carcasses shall fall—the whole review of you—even all of you who have been reviewed, from twenty years old, and upwards, who have murmured against me. [30] None of you shall come into that land, respecting which I stretched forth my hand to cause you to dwell therein, save only Chaleb son of Jephonne, and Joshua son of Naue.

[31] But as for your children, which you said would be for a prey, them I will bring into the land, and they shall inherit that land which you have rejected. [32] Your carcasses shall fall in this wilderness, and in this wilderness [33] your children shall be fed forty years. They shall bear your whoredom until your carcasses are consumed in the wilderness. [34] According to the number of days in which you explored the land, counting each of the forty days a year, you shall bear your sins forty years, and shall know the vengeance of My wrath. [35] I the Lord have spoken. In this manner I will assuredly deal with this wicked congregation, which hath risen up against me. In this wilderness they shall be consumed, and there they shall die, [36] with those men whom Moses sent to view the land, and who, on their return, murmured against it before the congregation, to raise an evil report concerning it. [37] Now the men who spoke ill against the land were struck dead before the Lord, [38] and Joshua son of Naue and Chaleb son of Jephonne alone survived of all the men who had gone to view the land.

[39] When Moses rehearsed these words to all the children of Israel, the people mourned exceedingly, [40] and rising early the next morning they went up to the top of the mountain, saying, Behold, here we are, we will go up to the place which the Lord hath said, for we have sinned. [41] Though Moses said, Why do you transgress the command of the Lord? Things will not prosper with you. [42] Do not go up, for the Lord is not with you. You will therefore fall before the face of your enemies. [43] Because the Amalekites and the Chananites are there before you, you will therefore fall by the sword. Because you have turned back, and disobeyed the Lord, therefore the Lord will not be among you. [44] Notwithstanding this, they obstinately went up to the top of the mountain; but the ark of the covenant of the Lord, and Moses, did not depart out of the camp. [45] And the Amalekites and the

Chananites, who were in ambush on the mountain, came down, and drove them back, and smote them even to Ermon. So they returned to the camp.

* CHAPTER XV *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, When you are come into the land of your habitation, which I give you, [3] and thou wilt offer whole burnt offerings to the Lord, whether it be an offering of homage, or a sacrifice to magnify a vow, or a free-will offering; or at your festivals, to make a smell of fragrance to the Lord; if they be from the herds or the flocks, [4] he who bringeth his gift to the Lord must also bring for a sacrifice of flour, the tenth of an ephah of fine flour, made up with the fourth of an hin-measure of oil— [5] and for a libation you shall pour the fourth of an hin of wine upon the whole burnt offering, or upon the sacrifice; for every lamb you shall do this, as an offering of homage, a smell of fragrance for the Lord.

But for a ram, when you offer one, for a whole burnt offering, or for a sacrifice, thou shalt offer two tenths of fine flour, made up with the third of an hin of oil, for a sacrifice.

[7] And for a libation you shall offer a third of an hin of wine, for a smell of fragrance to the Lord. [8] And if you make your offering from the herds, for a whole burnt offering, or for a sacrifice to magnify a vow, or for an offering of thanksgiving to the Lord; [9] he who offereth must bring, with the young bull, three tenths of fine flour mixed up with the half of an hin of oil, for a sacrifice; [10] and the half of an hin of wine for a libation, as an offering of homage, a smell of fragrance for the Lord. [11] Thus thou shalt do for every young bull, or for every ram, or for every lamb, or kid of the goats. [12] According to the number which you offer, thus you shall do for every one, according to their number.

[13] Every one born in the land shall prepare these things in this manner, when he maketh offerings of homage for a smell of fragrance for the Lord. [14] And if there be a proselyte among you in your land, or whoever there may be among your generations, who will make an offering of homage, a smell of fragrance for the Lord, in the same manner as you do, so shall he do. The congregation is the Lord's.

[15] *There shall be one law for you, and for the proselytes*

among you is a perpetual law for your generations. As you are, so shall the proselyte be before the Lord. [16] There shall be one law, and one rule of rectitude for you and for the proselyte settled among you.

[17] Again the Lord spoke to Moses, saying, [18] Speak to the children of Israel, and thou shalt say to them, When you come to the land to which I am conducting you, [19] this must be done: When you are about to eat of the bread of the land, you shall set apart a separate portion as a dedication to the Lord. [20] As the first fruits of your dough you shalt set apart a loaf for this separate portion. As a dedication from the threshing floor, so shall you set this apart, [21] as the first portion of your dough, and you shall give it to the Lord as a dedication throughout your generations.

[22] And when you shall be guilty of a failure, and shall not have performed all these commands which the Lord hath delivered to Moses— [23] even all that the Lord hath enjoined on you by the ministry of Moses, from the day the Lord gave them in charge to you, and thenceforward throughout your generations, [24] then shall this be done: If, escaping the notice of the congregation, it hath been done inadvertently, the whole congregation shall offer a young bull from the herd, without blemish, for a whole burnt offering, for a smell of fragrance for the Lord, with its sacrifice, and its libation, according to the rule prescribed, and one kid of the goats for a sin offering.

[25] And the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them. Because it was done through inadvertency, and they have brought their gift, an offering of homage to the Lord for their sin before the Lord, for their involuntary acts; [26] therefore forgiveness shall be extended to the whole congregation of the children of Israel, even to the stranger settled among you; because it was an act of ignorance in the whole people. [27] And if any individual sin ignorantly, he shall bring a she-goat of the first year for a sin offering; [28] and the priest shall make an atonement for the person who hath been guilty through ignorance, and hath sinned inadvertently before the Lord. In making atonement for him who shall act inadvertently, [29] there shall be the same law for the stranger among the children of Israel, and for the proselyte who hath joined them and sinned inadvertently, as for them. [30] But if any person, whether a native or a proselyte, shall presumptuously transgress, he provoketh God; that person shall be cut off from among his people. [31] Because he hath despised the statute

of the Lord, and hath broken his commandments, that person shall be blotted out: his sin shall be upon him.

[32] When the children of Israel were in the wilderness, they found a man gathering wood on the sabbath day. [33] And they who found him gathering wood on the sabbath day, brought him before Moses and Aaron, and the whole congregation of the children of Israel; [34] and they committed him to custody, for it had not been determined what should be done to him. [35] Whereupon the Lord spoke to Moses, saying, Let the man be put to death. Let all the congregation stone him with stones. [36] So all the congregation led him out of the camp, and the whole congregation stoned him with stones without the camp, as the Lord commanded Moses.

[37] Again the Lord spoke to Moses, saying, [38] Speak to the children of Israel, and thou shalt say to them. Let them make for themselves tufts on the corners of their mantles, throughout all their generations; and on the tufts at the corners you shall put a blue ribbon, [39] and have it on the tufts, that when you see them you may remember all the commands of the Lord, and do them, and not turn aside after your imaginations, and your own eyes, by following of which you have gone a-whoring— [40] that you may remember, and do all my commands, and be dedicated to your God. [41] I am the Lord your God, Who brought you out of the land of Egypt, to be your God. I the Lord am your God.

✦ CHAPTER XVI ✦

WHEN Kore son of Issaar, son of Kaath, son of Levi, spoke, backed by Dathan and Abiron, the son of Eliab, and by Aun, son of Phaleth, son of Reuben,— [2] when they rose up against Moses, with two hundred and fifty men of the sons of Israel, leaders of the congregation, eminent for a counsel and men of renown— [3] when they rose in a body against Moses and Aaron, and said, Be it known to you that the whole congregation are holy, and the Lord is among them. Why then do you set yourselves against the congregation of the Lord?

[4] Moses, upon hearing this, fell on his face, [5] and spoke to Kore, and to all his company, saying, God hath seen and known who are his, and who are holy, and hath brought them near to himself. Even those whom he chose he hath brought near to himself. [6] Do this. Take for yourself censers, thou Kore, and all

you his company; [7] and put fire therein, and lay incense thereon before the Lord to-morrow. And let the man whom the Lord hath chosen be the holy man. Let this suffice you, ye sons of Levi.

[8] Moreover, Moses said to Kore, Hearken to me, ye sons of Levi; [9] Is this a small thing to you, that the God of Israel hath separated you from among the congregation of Israel, and brought you near to himself, to perform the holy services of the tabernacle of the Lord, and to attend before the tabernacle to perform them?

[10] He hath indeed brought thee near, and all thy brethren the children of Levi with thee. And do you seek in this manner to officiate also as priests— [11] Thou and all this thy company who are tumultuously assembled before God? As for Aaron, who is he that you murmur against Him?

[12] Then Moses sent for Dathan and Abiron, the sons of Eliab; but they said we will not go up. [13] Is it a small matter that thou hast been bringing us up to a land flowing with milk and honey, to kill us in this wilderness, that thou tyrannisest over us? Thou art a chief! [14] And thou hast brought us to a land flowing with milk and honey! and hast given us a portion of land, and vineyards! Fain wouldst thou put out the eyes of these men! We will not go up.

[15] Upon this Moses was greatly incensed, and said to the Lord, Respect not their sacrifice. I have not taken from any of them an object of desire, nor have I injured any of them. [16] Then Moses said to Kore, Hallow thy company and be ready before the Lord, thou and Aaron and they, to-morrow. [17] And take every one his censer, and put incense thereon, and present before the Lord, every one, his censer, two hundred and fifty censers; thou also and Aaron, each his censer. [18] And when every one had taken his censer, and put fire therein, and laid incense on it, and Moses and Aaron stood at the doors of the tabernacle of the testimony; [19] and Kore had collected against them all his company, at the doors of the tabernacle of the testimony, the glory of the Lord appeared to the whole congregation.

[20] And the Lord spoke to Moses and Aaron saying, [21] Separate yourselves from among this congregation, and I will consume them all at once. [22] At this they fell on their faces and said, O God, the God of the spirits, even of all flesh! If one man hath sinned, is the wrath of the Lord against the whole congregation? [23] Then the Lord spoke to Moses, saying, [24] Speak to the congregation, and say, Withdraw all around from the congregation of Kore. [25] Accordingly Moses, arose, and went to Dathan and

Abiron; and all the elders of Israel accompanied him. [26] And he spoke to the congregation, saying, Separate yourselves from the tents of these wicked men, and touch not any of the things which belong to them, lest you be consumed with them in their sins. [27] And when they had drawn back, all around, from the tent of Kore, Dathan and Abiron came out, and stood at the doors of their tents, with their wives and their children, and their attendants.

[28] And Moses said, By this you shall know that the Lord hath sent me to do all these works, and that they are not of myself:— [29] If these men die the common death of all men; or if their visitation be according to the visitation of all men, the Lord hath not sent me: [30] but if the Lord demonstrate by a miracle, and the earth opening its mouth, shall swallow up them and their households, and their tents, and all that belong to them; and they go down alive to the mansion of the dead; then you will know that these men have provoked the Lord. [31] And when he had made an end of speaking all these words, the earth was rent under them; [32] and the earth opened; and it swallowed up them, and their households, and all the men who were with Kore, and all their cattle. [33] And they, and all that belonged to them, went down alive to the mansions of the dead, and the earth covered them. And they were destroyed from among the congregation. [34] And all the Israelites who were around them fled at their cry; for they said, Perhaps the earth may swallow us up. [35] And there went forth a fire from the Lord, and consumed the two hundred and fifty men, who were offering incense!

[36] Then the Lord said to Moses, [37] and to Eleazar the priest, the son of Aaron, Gather up the brazen censers from among them who were burned; but as for the strange fire, scatter it there. [38] Because they have hallowed the censers of these sinful men with their lives, therefore make them up into thin plates, as a cover for the altar. Because they were presented before the Lord, therefore they are hallowed, and made a sign for the children of Israel.

[39] So Eleazar, the son of Aaron the priest, took the brazen censers which they who were burned up had presented; and of them made a cover for the altar, [40] a memorial to the children of Israel, that none of another family, who is not of the seed of Aaron, should come near to present incense before the Lord, lest he be like Kore, and his confederacy, as the Lord spoke to him by the ministry of Moses.

[41] On the next day, when the people murmured against Moses and Aaron, saying, You have slain the people of the Lord— [42] when, in their insurrection against Moses and Aaron, the congregation were rushing upon the tabernacle of the testimony, the cloud covered it, and the glory of the Lord appeared. [43] And Moses went in, with Aaron, in front of the tabernacle of the testimony, [44] and the Lord spoke to Moses and Aaron, saying, [45] Withdraw from among this congregation, and I will destroy them all at once. Whereupon they fell on their face.

[46] And Moses said to Aaron, Take the censer, and put therein fire from the altar, and throw incense on it, and carry it with all haste to the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, and hath begun to slay the people. [47] So Aaron took as Moses commanded him, and ran into the congregation; (Now the destruction among the people had already begun) and he threw on the incense, and made atonement for the people, [48] and stood between the dead and the living; and the plague ceased. [49] Now they who died by the plague were fourteen thousand seven hundred, besides those who died on the account of Kore.

[50] When Aaron returned to Moses to the door of the tabernacle of the testimony, the plague had ceased.

* CHAPTER XVII *

THE Lord spoke to Moses, saying, [2] Speak to the children of Israel, and take of them a staff—a staff for every house of patriarchal families—from all the chiefs of the respective houses of patriarchal families twelve staves; and write every one's name on his staff; [3] and on the staff of Levi write Aaron's name; for he is one staff. The chief of the house of the head family in every tribe shall give; [4] and thou shalt lay them in the tabernacle of the testimony, over against the testimony. By these I will there make Myself known to thee; [5] and it shall come to pass, that the staff of the man whom I will choose, shall bloom; and I will remove from Me this murmuring of the children of Israel, which they murmur against you.

[6] So Moses spoke to the children of Israel, and all the chiefs gave him, every one a staff—for every chief a staff, according to the houses of their patriarchal families, twelve staves, with Aaron's staff among theirs. [7] And Moses laid the staves before the

Lord in the tabernacle of the testimony. [8] And on the next day when Moses went in with Aaron into the tabernacle of the testimony, behold Aaron's staff, for the house of Levi, had bloomed and brought forth a bud, and had shot forth blossoms, and produced almonds. [9] And Moses brought out all the staves from the presence of the Lord, before all the children of Israel. And when they saw and had taken everyone his staff, [10] the Lord said to Moses, Lay up Aaron's staff again before the testimonies, to be kept as a sign for the children of these rebellious men; and let their murmuring cease from me that they may not die. [11] So Moses and Aaron did as the Lord commanded Moses. [12] And when they had done so, the sons of Israel spoke to Moses, saying, Behold, we have been wasted, we have been destroyed, we have been cut off suddenly; [13] everyone who toucheth the tabernacle of the Lord dieth. Must we all die?

* CHAPTER XVIII *

WHEREUPON the Lord spoke to Aaron, saying, Thou, and thy sons, and the house of thy father, shall bear the sins of the holy things; and thou, and thy sons, shall bear the sins of your priesthood; [2] take therefore to thyself thy brethren, the tribe of Levi, the community of thy father, and let them be joined to thee, and perform holy service for thee. While thou, and thy sons with thee, are before the tabernacle of the testimony, [3] they shall keep guard for thee, and guard the tabernacle of the testimony: but let them not approach to the holy utensils, nor to the altar, lest they die, and you with them. [4] They shall be joined with thee, and shall keep guard over the tabernacle of the testimony, according to all the holy services of the tabernacle, and none of another family shall come to thee. [5] And you shall keep the charge of the holy things, and of the altar, so that there shall not be wrath among the children of Israel. [6] I have indeed taken your brethren, the Levites, from among the children of Israel, as a gift presented to the Lord to perform the services of the tabernacle of the testimony; [7] therefore thou, and thy sons with thee, shall keep your priesthood, as far as the altar is concerned, and what is within the veil; and you shall perform these services as a privilege of your priesthood; and anyone of another family who approacheth shall be put to death.

[8] Moreover the Lord said to Aaron, Behold I have given you

the charge of the separated portions taken from all the dedications made to me by the children of Israel. To thee I have given them for a reward; and to thy sons after thee. [9] Let this therefore be your perpetual due from the hallowed dedications of the homage offerings—from all their gifts, and from all their sacrifices, and from all their trespass offerings, and from all their sin offerings. Whatever they give me, a portion of the hallowed things shall be for thee and thy sons. [10] In the holy place of the holies you shall eat them. Every male, namely, thou and thy sons shall eat them. [11] They shall be hallowed to thee. You shall have also a portion from the dedications which the Israelites make by setting apart, and from all the dedications made by being laid on hands—These I have given to thee, and thy sons, and thy daughters with thee, as an everlasting due. Everyone in thy house who is clean may eat these.

[12] Every dedication of oil, and every dedication of wine, every dedication of food of all kinds which they give to the Lord, these I have given to thee. [13] All the first fruits in their land, which they bring for the Lord, shall belong to thee. Everyone in thy house who is clean may eat these. [14] Every thing which is dedicated by the children of Israel shall belong to thee. [15] And every firstling of all flesh, which they bring for the Lord, whether of man or beast, shall belong to thee: but the first-born of man shall be redeemed, and thou shalt cause them to redeem the firstlings of all cattle which are not clean.

[16] Now the redemption of the former, at a month old, shall be the set price of five shekels according to the holy shekel, which is twenty oboli: [17] but the firstlings of kine, and the firstlings of sheep, and the firstlings of goats, thou shalt not suffer them to redeem. They are hallowed; therefore thou shalt pour out their blood before the altar, and offer their suet as an offering of homage, for a smell of fragrance for the Lord. [18] And the flesh shall be for thee. Like the dedicated breast, and like the right shoulder, it shall be thine.

[19] Every dedication of holy things, which the children of Israel set apart for the Lord, I have given to thee, and thy sons, and thy daughters, as an everlasting due. It is a covenant of salt forever, before the Lord, with thee and thy seed after thee.

[20] Moreover the Lord said to Aaron, Thou shalt have no inheritance in their land, nor shalt thou have a portion among them; for I am thy portion, and thy inheritance, among the children of Israel. [21] And behold I have given the Levites all the tenth in

Israel, as a portion for their services. Inasmuch as they are to perform service at the tabernacle of the testimony, [22] and the children of Israel are no more to come to the tabernacle of the testimony, to bear a sin which incurreth death, [23] but the Levites themselves are to perform the service of the tabernacle, and to bear their sins, this shall be a perpetual due for their generations, and they shall have no inheritance among the children of Israel. [24] Because I have given the Levites for their portion the tithes of the children of Israel, which they set apart for the Lord, as a dedication, therefore I have said to them, they shall have no lot of inheritance among the Israelites.

[25] Then the Lord spoke to Moses, saying, [26] Thou shalt speak to the Levites and say to them; When you take from the children of Israel the tenth which I have given you from them for a lot of inheritance, you shall set apart from it, as a dedication for the Lord, a tenth of the tenth; [27] and these dedications of yours shall be reckoned to you as corn from the threshing floor, and as a dedication from the press. [28] Thus you shall acquit yourselves of all the dedications of the Lord—of all your tenths which you receive from the children of Israel. And you shall give the dedication set apart from it for the Lord to Aaron the priest. [29] From all your gifts you shall set apart a dedication for the Lord, and from all the first fruits, the hallowed part of it. [30] Moreover thou shalt say unto them, When you set apart the first fruits of it, then it shall be reckoned to the Levites as produce from the threshing floor, and as produce from the press. [31] And you may eat it every where, you and your households. Because it is your wages for your services which you perform at the tabernacle of the testimony; [32] therefore you shall not bear sin by reason of it, because you have set apart the first fruits of it. But you must not profane the holy things of the children of Israel, lest you die.

* CHAPTER XIX *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] This is the purification of the law in respect to all the things which the Lord hath enjoined, saying, Speak to the children of Israel, and let them bring thee a red heifer, without blemish, which hath no spot in her, and on which there hath never been put a yoke. [3] And thou shalt give her to Eleazar the priest; and they shall

lead her out of the camp, to a clean place, and kill her in his presence. [4] And Eleazar shall take some of the blood thereof, and shall sprinkle, over against the front of the tabernacle of the testimony, some of the blood thereof seven times. [5] Then they shall burn her in his sight; and when her skin, and her flesh, and her blood, and dung, are burned, [6] the priest shall take cedar wood, and hyssop, and scarlet yarn, and throw them into the midst of the cinders of the heifer.

[7] Then the priest shall wash his clothes, and wash his whole body with water, and, after that, he shall come into the camp. And the priest shall be unclean until the evening. [8] And he who burned her shall wash his clothes, and wash his body with water, and be unclean until evening. [9] And a man who is clean shall gather up the ashes of the heifer, and lay them without the camp, in a clean place, and water of sprinkling shall be kept in store for the congregation of Israel. It is a purification. [10] And he who gathereth up the ashes of the heifer, shall wash his clothes, and be unclean until the evening.

And it shall be for the children of Israel, and for the proselytes who have joined them, an everlasting ordinance, [11] that whoever toucheth the dead body of a man shall be unclean seven days. [12] He shall be purified on the third, and on the seventh day, then he shall be clean: but if he be not purified on the third, and on the seventh day, he shall not be clean. [13] If any person, who hath touched the dead, die, without being purified, he hath defiled the tabernacle of the Lord; that soul shall be blotted out from among Israel. Because the water of sprinkling hath not been sprinkled on him, he is unclean. His impurity is still in him. [14] This also is the law, that if any man die in a house, every one who goeth into the house, and all the things in the house, shall be unclean seven days. [15] And every open vessel which hath not a cover fastened on it, is unclean. [16] And every one who, in the open field, toucheth one slain, or dead, or a human bone, or a grave, shall be unclean seven days.

[17] Now, for one who is unclean, they shall take some of the burnt ashes of the purification, and pour spring water thereon, in a vessel; [18] and a man who is clean shall take hyssop, and dip it in the water, and sprinkle it on the house, and on the vessels, and on the persons who may be in the house, and on him who hath touched a human bone, or a man who hath been slain, or one dead, or a grave. [19] The clean person shall sprinkle it on the unclean, on the third day, and on the seventh day. And on the

seventh day he shall purify himself, and shall wash his clothes, and wash himself with water, and be unclean until evening.

[20] And whoever shall be defiled, and not purified, that soul shall be cut off from the congregation, because he hath defiled the holy things of the Lord. Because the water of sprinkling hath not been sprinkled on him, he is unclean. [21] And it shall be an everlasting statute for you, that he who sprinkleth the water of sprinkling, shall wash his clothes; and he who toucheth the water of sprinkling shall be unclean until evening: [22] and whatever the unclean person toucheth shall be unclean; and the person who toucheth it shall be unclean until evening.

* C H A P T E R X X *

WHEN the children of Israel, the whole congregation, came to the wilderness of Sin, in the first month, the people took up their abode at Kades; and there Mariam died, and there she was buried. [2] And there being no water for the congregation, they assembled tumultuously against Moses and Aaron.

[3] And the people reviled Moses, and said, O! that we had died in the destruction of our brethren before the Lord! [4] Why have you brought the congregation of the Lord into this wilderness, to kill us and our cattle? [5] Why is this? Have you brought us out of Egypt, that we might come to this vile place—a place where no seed can be sown, where there are no fig trees, nor vines, nor pomegranates, nor even water to drink? [6] Whereupon Moses and Aaron went from the presence of the congregation, to the door of the tabernacle of the testimony, and fell on their faces. And the glory of the Lord appeared to them. [7] And the Lord spoke to Moses, saying, [8] Take thy staff, and assemble the congregation, thou, and Aaron thy brother; and speak to that rock before them, and it will give its water. And you shall bring water for them from that rock, and give drink to the congregation, and their cattle. [9] So Moses took the staff which was before the Lord, as the Lord commanded.

[10] And Moses and Aaron assembled the congregation, at some distance over against the rock, and he said to them, Hear me, ye rebels! Can we bring water for you out of this rock? [11] Then Moses lifted up his hand, and smote the rock twice with the staff, and there gushed out much water, so that the con-

gregation, and their cattle, drank. [12] Then the Lord said to Moses and Aaron, Because you have not believed to sanctify Me before the children of Israel, therefore you shall not lead this congregation into the land which I have given them. [13] This is the water [named] *Strife*, because the children of Israel uttered reproaches before the Lord, and He was hallowed among them.

[14] Then Moses sent messengers from Kades, to the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trouble that hath befallen us. [15] Our fathers went down into Egypt, and we have sojourned in Egypt many years. And when the Egyptians ill-treated us and our fathers, [16] we cried to the Lord, and the Lord hearkened to our voice; and having sent a messenger he hath brought us out of Egypt, and we are now at Kades, a city on the extremity of thy borders. [17] Let us pass through thy land. We will not march through the fields, nor vineyards, nor drink water out of thy cisterns. We will march along the king's high way, and will not turn aside to the right, nor to the left, until we have passed thy borders.

[18] But Edom said to him, Thou shalt not pass through me. If thou attempt it, I will come out to meet thee in battle. [19] Whereupon the children of Israel said, Let us pass through along the mountains, and if I, or my cattle drink of thy water, I will make thee compensation. Grant but this. It is but a small matter. Let us march through along the mountain. [20] But he said, Thou shalt not pass through me. And Edom came out to meet him with a great multitude, and a strong hand. [21] As Edom would not grant Israel a passage through his borders, therefore they turned aside from him; [22] and having removed from Kades, the Israelites—the whole congregation came to mount Hor.

[23] And the Lord spoke to Moses and Aaron at mount Or, on the borders of the land of Edom, saying, [24] Let Aaron be gathered to his people. For you shall not enter the land which I have given the children of Israel for a possession, because you provoked me at the water of strife. [25] Take Aaron thy brother, and Eleazar his son, and make them go up to mount Or, in the view of the whole congregation, [26] and strip Aaron of his robes, and put them on Eleazar his son: and let Aaron be composed, and die there. [27] So Moses did as the Lord commanded him.—And having taken them up to mount Or, in the view of the whole congregation, [28] he stripped Aaron of his garments, and put them on Eleazar his son. And Aaron died on the top of the mount.

And Moses and Eleazar came down from the mount. [29] And when all the congregation saw that Aaron was dead, the whole house of Israel mourned for Aaron thirty days.

* CHAPTER XXI *

WHEN the Chananite, the king of Arad, who dwelt in front of the wilderness, heard that Israel was coming by the way of Atharim, he made war on Israel, and took some of them prisoners; [2] whereupon Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my hand, I will devote them and their cities to destruction. [3] And the Lord hearkened to the voice of Israel, and delivered up these Chananites into their hands, and they anathematised them and their cities, and called the name of that place Anathema.

[4] Now when they had removed from mount Or, by the way to the Red sea, and were marching round the land of Edom, the people became dispirited in the march, [5] and spoke against God, and against Moses, saying, Why hast thou brought us out of Egypt to kill us in this wilderness; for we have neither bread, nor water, and our soul loatheth this light food. [6] Whereupon the Lord sent the most deadly serpents among the people, and they bit the people. And when many of the children of Israel died, [7] the people came to Moses and said, We have sinned, because we have spoken against the Lord, and against thee; pray therefore to the Lord, and let Him take away the serpents from us. So Moses prayed to the Lord for the people, [8] and the Lord said to Moses, Make thee a serpent, and put it on a standard; and it shall come to pass that when a serpent biteth a man, every one who is bitten shall live by looking at that. [9] So Moses made a serpent of brass, and put it on a standard, and it came to pass that when a serpent bit a man, he looked up to that serpent, and lived.

[10] And the Israelites removed, and encamped at Oboth; and [11] having removed from Oboth, they encamped at Achelgai, on the borders of the desert, which is in front of Moab, towards the rising of the sun. [12] And removing from that place, they encamped in the vale of Zared, [13] from which they removed, and encamped on the banks of Arnon, in the wilderness, on the borders of the Amorites; for Arnon is the boundary of Moab, between Moab and the Amorites. [14] For this cause it is said in a book:

The war of the Lord burned Zoob and the vales of Arnon,

[15] And made the vales the habitation of Er;

And he adjoineth the borders of Moab.

[16] Thence they came to [that place called] *Well*; this is the well concerning which the Lord said to Moses, Gather the people together, and I will give them water to drink. [17] Then sung Israel this song to the well,

Begin to him the alternate song of the well.

[18] Chiefs digged it: the kings of nations hewed it out,

In their reign when they ruled over them.

And from Well they moved on to Manthanaein; [19] and from Manthanaein to Naaliel; and from Naaliel to Bamoth; [20] and from Bamoth to Nepe, which is in that plain of Moab bordering on the craggy cliff, namely, that which looketh towards the wilderness.

[21] Now Moses had sent messengers to Seon, king of the Amorites, with a message of peace, saying, [22] Let us pass through thy land. We will march by the highway; we will not turn aside into the fields, nor into the vineyards; nor will we drink water out of thy wells. Let us march along the king's highway, until we pass thy borders. [23] But Seon would not grant Israel a passage through his territories. He indeed assembled all his people, and went out to the wilderness, to attack Israel, and came to Jessa, and drew up in array against Israel. [24] Whereupon Israel smote him with the slaughter of the sword, and took possession of his land, from Arnon to Jabok, even to the Ammanites; for Jazer is the boundary of the Ammanites. [25] So Israel took all those cities; and Israel dwelt in all the cities of the Amorites, in Hesebon, and in all those under the same dominion with it; [26] for Hesebon was the city of Seon the king of the Amorites. He indeed had made war on a former king of Moab, and had taken all his land from Aroer to Arnon; [27] for this cause the poets say,

Come to Hesebon that it may be rebuilt,
And that the city of Seon may be inhabited.

[28] For a fire went forth from Hesebon—

And a flame from the city of Seon;

Which devoured even to Moab—

Which devoured the pillars of Arnon.

[29] Alas! for thee O Moab!

Thou wast undone, O people of Chamos!

Their sons were delivered up to save their lives;
And their daughters were captives to Seon, king of the
Amorites,

[30] And their seed was destroyed from Hesebon even to
Daibon.

And against Moab their wives rekindled a fire.

[31] And when Israel had taken possession of all the cities of
the Amorites: [32] Moses sent to view Jazer, and they took it,
and all the villages thereof, and drove out the Amorites who were
there. [33] Then they turned and went up by the way of Basan.
And when Og king of Basan came out to meet them, he and all
his people, for battle at Adraim, [34] the Lord said to Moses, Be
not afraid of him; for into thy hands I will deliver him, and all his
people, and all his land; And thou shalt do to him, as thou hast
done to Seon, the king of the Amorites, who dwelt at Hesebon.
[35] So he smote him, and his sons, and all his people, until there
was not one left to be taken alive. And they took possession of
their land.

* CHAPTER XXII *

WHEN the Israelites had removed, and pitched their tents
on the west of Moab, along the Jordan, over against Jericho;
[2] and Balak, son of Sepphor, had seen all that Israel had done
to the Amorites, [3] though Moab was exceedingly afraid of the
people because they were numerous, yet Moab was incensed at
the sight of the Israelites, [4] and said to the Senate of Madiam,
Now will this congregation lick up all around us, as the ox licketh
up the grass of the field.

Now Balak, son of Sepphor, was at that time king of Moab,
[5] he therefore had sent messengers to Balaam, son of Beor, at
Pathoura, which is by the river of the land of the children of his
people, to invite him to come to him, saying, Behold there is a
people come out of Egypt; and lo! they have covered the face of
this land, and are settled down near me. [6] Now therefore come,
curse for me this people; for they are stronger than I. Perhaps I
may be able to smite some of them, and drive them out of this
land: for I know that they whom thou blessest are blessed, and
they whom thou cursest are cursed.

[7] So the ambassadors of Moab, and the ambassadors of Ma-

diam, went with the rewards of divination in their hands, and when they came to Balaam, and rehearsed to him the words of Balak, [8] he said to them, Tarry here this night, and I will give you an answer according to what the Lord shall say to me. So the chiefs of Moab tarried with Balaam. [9] And God came to Balaam, and said to him, What would these men with thee? [10] And Balaam said to God, Balak son of Sepphor, king of Moab, hath sent them to me, saying, [11] Behold there is a people come out of Egypt, who have covered the face of this land, and they are settled down near me; now therefore come and curse them for me; perhaps I may be able to smite them, and drive them out of this land.

[12] Thereupon God said to Balaam, Thou shalt not go with them, nor curse that people, for they are blessed. [13] So when Balaam arose in the morning, he said to the chiefs of Balak, Return speedily to your Lord, for God doth not permit me to go with you. [14] And the chiefs of Moab arose, and went to Balak, and said to him, Balaam refuseth to come with us. [15] Then Balak sent again other princes, more in number, and of greater dignity than them, [16] and they went to Balaam and said to him, Thus saith Balak, the son of Sepphor, I entreat thee delay not to come to me, [17] for I will promote thee to great honour, and do for thee whatever thou sayest; therefore come, curse this people for me. [18] In reply to which Balaam said to the princes of Balak, If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord God, to do anything, small or great, of my own mere will. [19] Now therefore tarry you also here this night, that I may know what the Lord will further say to me.

[20] And God came to Balaam by night, and said to him, If these men come to call thee, arise and go with them: but what I say to thee, that thou shalt do. [21] Whereupon Balaam arose in the morning, and saddled his ass, and went with the princes of Moab. [22] And God was angry, because he went of himself to him; and the angel of God arose to stop him on the way.

Now he was mounted on his ass, and had two servants with him. [23] And when the ass saw the angel of God standing opposite, in the way, with a drawn sword in his hand, the ass turned aside out of the way into the field; at which he struck the ass with his staff, to turn her into the road. [24] Then the angel of God took a station between the rows of the vines, there being a hedge on this side, and a hedge on that. [25] And when the ass saw the angel of God, she threw herself against the wall, and bruised

Balaam's foot against the wall. Whereupon he struck her again.

[26] Then the angel of God again retired, and stood in a narrow place, where there was no turning, to the right, or to the left.

[27] And when the ass saw the angel of God, she lay down under Balaam; at which Balaam was inflamed with wrath, and gave the ass a severe blow with the staff.

[28] Thereupon God opened the mouth of the ass, and she said to Balaam, What have I done to thee that thou hast corrected me this third time? [29] And Balaam said to the ass, Because thou hast mocked me, and had I a sword in my hand I should now have run it through thee. [30] And the ass said to Balaam, Am I not the ass on which thou hast ridden from thy youth even to this day? Did I ever through stubbornness, do such a thing as this to thee. And he said, No.

[31] Then God opened the eyes of Balaam; and when he saw the angel of the Lord standing opposite, in the way, with a drawn sword in his hand, he bowed down, and fell flat on his face. [32] And the angel of God said to him, Why didst thou strike thy ass three times? Behold I came out to stop thee, because thy journey is not seemly in my sight, [33] and the ass, seeing me, turned aside from me these three times. And had she not turned aside from me I should now have killed thee; but I would have preserved her alive.

[34] Then Balaam said to the angel of the Lord, I have sinned inadvertently; for I did not know that thou stoodest in the way against me. Now therefore, if it is not agreeable to thee, I will turn back. [35] And the angel of God said to Balaam, Go with these men; but whatever word I speak to thee be careful to deliver that. [36] So Balaam went with the princes of Balak.

And when Balak heard that Balaam was coming, he went out to meet him, to a city of Moab, which is on Arnon, which is a part of the boundary. [37] And Balak said to Balaam, Did I not send for thee? Why then didst thou not come to me? Am not I able to promote thee to honour?

[38] And Balaam said to Balak, Behold now I am come to thee, shall I be able to say anything? Whatever word God shall put in my mouth, that I will speak. [39] So Balaam went with Balak, and when they came to the cities of farms, [40] Balak sacrificed sheep, and young bulls, and sent them to Balaam, and the princes with him. [41] And early next morning Balak took Balaam, and led him up to the top of the pillar of Baal, and from it shewed him some part of the people.

* CHAPTER XXIII *

WHEREUPON Balaam said to Balak, Build for me here seven altars, and prepare for me here seven young bulls, and seven rams. [2] And when Balak had done as Balaam had ordered him; and had offered a bull, and a ram, on each altar, [3] then Balaam said to Balak, Stand by thy sacrifice, and I will advance on. If God appear to me by any occurrence, whatever He shall shew me I will tell thee. So Balak stood by his sacrifice. And Balaam went to inquire of God: and as he was going straight forward, [4] God appeared to Balaam.

And Balaam said to Him, I have prepared seven altars, and offered a young bull, and a ram, on each altar. [5] And God put a word in the mouth of Balaam, and said, Return to Balak, and thus thou shalt say. [6] So he returned to Balak. Now he was standing by his whole burnt offerings, and all the princes of Moab with him; And a spirit of God came upon Balaam, [7] and he took up his parable, and said:

I am called from Mesopotamia by Balak—

By the king of Moab from the mountains of the east,

Come, saith he, Curse Jacob for me,

And, come, for me devote Israel.

[8] How can I curse him, whom the Lord doth not curse?

Or how devote him whom God devoteth not?

[9] For from the top of mountains I can see him;

Even from hills I can observe him,

Behold he shall dwell, as a people by themselves,

And shall not be reckoned among the nations.

[10] Who hath accurately scanned the seed of Jacob?

Who can count the communities of Israel?

May my soul depart among the souls of the righteous!

And my offspring be as the seed of these!

[11] At this Balak said to Balaam, What hast thou done to me? I sent for thee to curse my enemies, and behold thou hast pronounced a blessing. [12] And Balaam said to Balak, Must I not be careful to speak what God hath put in my mouth? [13] Then Balak said to him, Come with me to yet another place, from which thou shalt not have a full view of them. Thou shalt see only a part of them, and not view them all; and curse them for me from that place. [14] So he took him to a watch tower of the field on the top of a craggy cliff, and built there seven altars.

[15] And when he had offered a bull, and a ram, on each altar, Balaam said to Balak, Stand by thy sacrifice, and I will advance on, to inquire of God. [16] And God met Balaam and put a word in his mouth, and said, Return to Balak, and thus thou shalt speak. [17] So he returned to him. Now he was standing by his whole burnt offering, and all the princes of Moab with him. And Balak said to him, What hath the Lord spoken? [18] Whereupon he took up his parable, and said,

Stand up Balak and hear;

Listen attentively as a witness, thou son of Sepphor!

[19] God is not like a man to be deceived;

Nor like a son of man to be threatened.

When he hath spoken, will he not perform?

When he shall speak, will he not stand to it?

[20] Behold I am constrained to bless!

Bless I will. Indeed I cannot avoid it.

[21] There shall be no calamity in Jacob;

Nor shall misery be seen in Israel.

The Lord their God is with them;

The glories of princes are among them.

[22] The God Who hath brought them out of Egypt,

Is to them like the glory of a unicorn.

[23] For there is no augury used by Jacob—

Nor divination among Israel.

In due season it shall be told by Jacob,

And to Israel, what God will execute.

[24] Behold the people will rouse like a young lion;

And, like an old lion, exult with pride.

They will not go to rest till they devour prey—

Until they have drunk the blood of the slain.

[25] Upon this Balak said to Balaam, Thou shalt neither with curses curse them for me; nor shalt thou with blessings bless them. [26] In reply to which Balaam said to Balak, Did I not tell thee saying, Whatever God shall speak, that I must do. [27] Then Balak said to Balaam, Come let me take thee to another place, that, if it please God, thou mayst curse them for me from there.

[28] So Balak took Balaam to the top of Phogor, which extendeth into the wilderness. [29] And Balaam said to Balak, Build me here seven altars, and prepare for me here seven young bulls, and seven rams. [30] And Balak did as Balaam ordered him, and offered a bull and a ram on every altar.

* CHAPTER XXIV *

BALAAAM, seeing that it was good in the sight of the Lord to bless Israel, did not go, as was customary with him, to look for omens; but turned his face towards the wilderness. [2] And when Balaam raised his eyes, and saw Israel encamped by tribes, a spirit of God came upon him, [3] and he took up his parable, and said,

Balaam son of Beor saith—

The man who seeth according to truth saith—

[4] It is the saying of him, who hath heard the oracles of the Almighty—

Who in sleep hath seen a vision of God—whose eyes were opened.

[5] How beautiful are thy houses, Jacob! Thy tents, O Israel!

[6] Like shady forests, and like gardens by a river!

And like tents which the Lord hath pitched!

And like cedars by streams of water.

[7] There shall come forth a man from his seed,

And he shall rule over many nations:

And a kingdom greater than Gog's shall be raised up;

And his kingdom shall be enlarged

[8] God hath led him out of Egypt,

His glory is like that of the unicorn;

He will eat up the nations of his enemies;

And he will exhaust their fatness,

And pierce his enemy with his darts.

[9] Couching down, he is gone to rest, like a lion—

Yes like a young lion; who dare rouse him?

Blessed are they who bless thee,

And they who curse thee are already cursed.

[10] At this Balak was inflamed with wrath against Balaam, and clapped his hands. And Balak said to Balaam, I sent for thee to curse my enemy, and behold thou hast blessed them a third time.

[11] Now therefore flee to thy own place. I thought to promote thee to honour. But the Lord hath now deprived thee of that glory.

[12] Whereupon Balaam said to Balak, Did I not tell thy messengers whom thou sentest to me, [13] If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord, to do either good or evil, of my own mere will. Whatever

God may order that I will speak. [14] And now, behold, I am quickly to return to my own place: come, let me inform thee what this people will do to thy people, in the latter days. [15] Then taking up his parable, he said:

Balaam son of Beor saith—

It is the saying of a man who is a true seer,

[16] Who heareth the oracles of God,
And hath knowlege from the Most High—
Who in sleep hath seen a vision of God, and whose eyes
were opened.

[17] I can point to him, though he is not now;
I hail him happy though he is not near.
A star will arise out of Jacob—

There shall rise up a man out of Israel,
And he will smite the princes of Moab,
And plunder all the sons of Seth:

[18] And Edom shall be an inheritance,
And Esau, his enemy, shall be a heritage.
Though Israel hath done valiantly;

[19] Yet one shall be raised up out of Jacob,
Who will destroy him who escaped from a city.

[20] Then having taken a view of Amalek he took up his parable and said,

Amalek is the head of nations;
But their seed shall be destroyed.

[21] Then having taken a view of the Kenite, he took up his parable and said,

Strong is thy dwelling-place.
But though thou hast built thy nest upon a rock—

[22] And though Beor hath crafty chickens;
The Assyrians will captivate thee.

[23] Then looking at Og he took up his parable and said,
Oh! Who can live when God will order such things!

[24] For bands of Kitians will issue forth,
And afflict Assur, and afflict Hebrews:
And they themselves shall likewise be destroyed.

[25] Then Balaam arose, and went away, with a view to return to his own place, and Balak repaired home.

* CHAPTER XXV *

WHILE Israel abode at Sattin, the people profaned themselves to commit whoredom with the daughters of Moab, [2] who invited them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols, [3] and Israel consecrated himself to Belphegor. Whereupon the wrath of the Lord was kindled against Israel; [4] and the Lord said to Moses, Take all those leaders of the people and make a public example of them for the Lord, in the face of the sun; so shall the wrath of the Lord be turned away from Israel.

[5] Then Moses said to the tribes of Israel, Kill ye, every one, him of his family, who hath consecrated himself to Belphegor.

[6] And behold there came a man of the children of Israel, who conducted his brother to a Madianitish woman in the sight of Moses, and before all the congregation of the sons of Israel, while they were weeping at the door of the tabernacle of the testimony.

[7] Upon seeing this, Phineas, son of Eleazar, son of Aaron the priest, started up from among the congregation, and taking a javelin in his hand, [8] went after the man—the Israelite, into the bed-chamber, and ran them both through, the man, the Israelite, quite through, and the woman into her belly. Whereupon the plague stopped from the children of Israel. [9] Now they who had died of the plague were twenty four thousand.

[10] And the Lord spoke to Moses saying, [11] Phineas, son of Eleazar, son of Aaron the priest, hath stayed my wrath from Israel, by shewing a zeal for me among them, so that in my jealousy I have not utterly consumed the children of Israel. [12] Therefore say: Behold I give him the covenant of peace. It shall be to him, [13] and to his seed after him, an everlasting covenant of the priests' office, because he shewed a zeal for his God, and made atonement for the children of Israel.

[14] Now the name of the man—the Israelite, who was slain with the Madianitish woman, was Zambri, son of Salmon, the chief of the patriarchal house of the Symeonites; [15] and the name of the Madianitish woman, who was slain, was Chasbi, a daughter of Sour, the chief of the clan of Ommath, which is the head family of Madiam.

[16] Moreover the Lord spoke to Moses, saying, Speak to the children of Israel, and say, [17] Treat as enemies the Madianites, and smite them, for they are acting as enemies against you,

with craftiness, in all their attempts to beguile you by means of Phogor, and by means of Chasbi, the daughter of a prince of Madiam, their sister, who was slain on the day of the plague, on account of Phogor.

* CHAPTER XXVI *

AND, after the plague, the Lord spoke to Moses, and Eleazar the priest, saying, [2] Take the sum of the whole congregation of Israel, from twenty years old and upwards, according to the houses of their families, every one who goeth out to war in Israel. [3] Upon which, orders were issued by Moses, and Eleazar the priest, at Araboth-Moab, on the Jordan over against Jericho, stating, [4] *From twenty years old and upwards, as the Lord commanded Moses.*

Now these were the sons of Israel who came out of Egypt: [5] Reuben, Israel's first born. And the sons of Reuben, Enoch, and the community of the Enochites; to Phallus belonged the community of the Phalluites; [6] to Asron, the community of the Asronites; to Charmi, the community of the Charmites— [7] These are the communities of Reuben, and the muster of them was forty-three thousand seven hundred and thirty. [8] Now of the Phalluites, Eliab was chief, [9] and the sons of Eliab were Namuel; and Dathan, and Abiron. These were the head families of the congregation. These were they who conspired against Moses and Aaron, in the company of Kore, in the insurrection against the Lord. [10] And the earth, opening its mouth, swallowed them up with Kore, at the time when his company died—when the fire consumed the two hundred and fifty, and they were made a sign; [11] but the children of Kore died not.

[12] And the children of Symeon were, the community of the Symeonites; from Namuel, the community of the Namuelites; from Jamin, the community of the Jaminites; [13] from Jachin, the community of the Jachinites; from Zara, the community of the Zaraites; from Saul, the community of the Saulites. [14] These communities of Symeon, from the muster of them, were twenty two thousand two hundred.

[19] And the sons of Juda were Er and Aunan, but Er and Aunan died in the land of Chanaan, [20] so that these were the children of Judas, according to their communities—from Selom, the community of the Selomites; from Phares, the community of

the Pharesites; from Zara, the community of the Zaraites. [21] And the Pharesites were—from Asron, the community of the Asronites; from Jamun, the community of the Jamunites. [22] These communities of Juda, according to the review of them, were seventy-six thousand five hundred.

[23] And the children of Issachar were, according to their communities—from Thola, the community of the Tholaites; from Phua, the community of the Phuites; [24] from Jasub, the community of the Jasubites; from Samram, the community of the Samramites. [25] These communities of Issachar, from the review of them, were sixty-four thousand four hundred.

[26] The children of Zabulon were, according to their communities—from Sared, the community of the Saredites; from Allon, the community of the Allonites; from Allel, the community of the Allelites. [27] These communities of Zabulon, from the review of them, were sixty thousand five hundred.

[15] The children of Gad, by their communities, were—from Saphon, the community of the Saphonites; from Aggi, the community of the Aggites; from Suni, the community of the Sunites; [16] from Azeni, the community of the Azenites; from Addi, the community of the Addites; [17] from Aroadi, the community of the Aroadites; from Ariel, the community of the Arielites; [18] these communities of the children of Gad, from the review of them, were forty thousand five hundred.

[44] The children of Aser, by their communities, were—from Jamin, the community of the Jaminites; from Jesu, the community of the Jesuites; from Baria, the community of the Bariates; [45] from Choher, the community of the Choherites; from Melchiel, the community of the Melchielites; [46] now the name of Aser's daughter was Sara: [47] these communities of Aser were from the review of them, fifty-three thousand four hundred.

[28] The children of Joseph by their communities were—Manasses and Ephraim. [29] The children of Manasses were from Machir, the community of the Machirites. Galaad also being a son of Machir, from Galaad, the community of the Galaadites. [30] And these also were Galaadites, from Achiezer, the community of the Achiezerites; from Cheleg, the community of the Chelegites; [31] from Esriel, the community of the Esrielites; from Sychem, the community of the Sychemites; [32] from Symaer, the community of the Symaerites; and from Opher, the community of the Opherites. [33] Now Salpaad the son of Opher had no sons; but he had daughters, and these were the names of

Salpaad's daughters, Maala and Nua, and Eglā, and Melcha, and Thersa. [34] These communities of Manasses were, from the review of them, fifty-two thousand seven hundred.

[35] And these were the children of Ephraim, from Suthala, the community of the Suthalites; from Tanach, the community of the Tanachites; [36] these also were Suthalites—from Eden, the community of the Edenites; [37] these communities of Ephraim were from the review of them, thirty-two thousand five hundred. These were the communities of Joseph, by their communities.

[38] The children of Benjamin, according to their communities were—of Bale, the community of the Balites; of Asuber, the community of the Asuberites; of Jachiran, the community of the Jachiranites; [39] of Sophan, the community of the Sophanites; [40] now Adar and Noeman being sons of Bale—of Adar, was the community of the Adarites; and of Noeman, the community of the Noemanites. [41] These Benjaminites, according to their communities were, from the review of them, forty-five thousand five hundred.

[42] And the children of Dan, according to their communities, were of Same, the community of the Sameites. These were the communities of Dan, according to their communities. [43] All the communities of the Sameites were, according to the review of them, sixty-four thousand four hundred.

[48] The children of Nephthaleim, by their communities, were—of Asiel, the community of the Asielites; of Gauni, the community of the Gaunites; [49] of Jeser, the community of the Jeserites; of Sellem, the community of the Sellemites. [50] These communities of Nephthaleim were from the review of them, forty-five thousand four hundred.

[51] This muster of the Israelites was six hundred and one thousand and seven hundred and thirty.

[52] And the Lord spoke to Moses, saying, [53] Among these let the land be divided, that they may inherit it, by the number of names. [54] To those who are many, thou shalt enlarge the inheritance; and to them who are few, thou shalt give the less inheritance. To every one, as they have been reviewed, their inheritance shall be given. [55] Among these names the land shall be parcelled out, by lot. They shall inherit according to the tribes of their patriarchal families. [56] By lot thou shalt parcel out their inheritance, to the many and the few.

[57] Now these were the children of Levi, according to their communities—of Gerson, the community of the Gersonites; of

Kaath, the community of the Kaathites; of Merari, the community of the Merarites. [58] These are also communities of the children of Levi—the community of the Lobenites, the community of the Chebronites, the community of the Korites, the community of the Musites. [59] And Kaath begot Ambram, whose wife's name was Jochabed, a daughter of Levi and she bore these for Levi in Egypt— She bore by Ambram, Aaron, and Moses, and Mariam their sister. [60] And to Aaron were born Nadab and Abiud, and Eleazar and Ithamar. [61] But Nadab and Abiud died when they presented strange fire before the Lord, in the wilderness of Sina. [62] From the review of them, they were twenty-three thousand, including every male, from a month old and upwards; for they were not reviewed among the children of Israel; because there was no portion given them among the children of Israel.

[63] Now this was the review of Moses and Eleazar the priest, who reviewed the Israelites at Arabeth-Moab, on the Jordan, over against Jericho; [64] and among them there was not a man of those who had been reviewed by Moses and Aaron, when they reviewed the Israelites in the wilderness of Sina. [65] Because the Lord said to them, they shall assuredly die in the wilderness; therefore there was not one of them left, save Chaleb son of Jephonne, and Joshua son of Naue.

* CHAPTER XXVII *

THEN came the daughters of Salpaad, son of Opher, son of Galaad, son of Machir, of the community of Manasses, one of the sons of Joseph (now these were their names; Maala, and Nua, and Egla, and Melcha, and Thersa) [2] and standing before Moses, and before Eleazar the priest, and before the chiefs, and before the whole congregation, at the door of the tabernacle of the testimony, they said, [3] Our father died in the wilderness, but he was not among the congregation which conspired against the Lord, in the assembly of Kore. Because he died for his own sin, [4] and had no sons, let not the name of our father be blotted out from among his community. Seeing he hath not a son, give us a possession among our father's brethren. [5] Whereupon Moses laid their case before the Lord.

[6] And the Lord spoke to Moses, saying, [7] The daughters of Salpaad have spoken right. Thou shalt give them the possession

of an inheritance among their father's brothers, and vest in them their father's lot. [8] And thou shalt say to the children of Israel, If any man die, and hath no son, you shall vest his inheritance in his daughter; [9] and if he hath no daughter, you shall give his inheritance to his brother; [10] and if he hath no brothers, you shall give his inheritance to his father's brother; [11] and if there be no brothers of his father, you shall give the inheritance to one of his house, who is the nearest of kin to him, of his tribe, that he may inherit what belonged to him. And this shall be to the children of Israel a rule of decision, as the Lord commanded Moses.

[12] Then the Lord said to Moses, Go up that mountain which is on the bank of the Jordan—that mount Nabo, and take a view of the land of Chanaan, which I give to the children of Israel, by a possessory right. [13] And when thou hast seen it, thou shalt be gathered to thy people, as Aaron thy brother was gathered on mount Or, [14] because you transgressed my command in the wilderness of Sin. When the people resisted the hallowing of me, you did not hallow me at the water before them. (This alludeth to the water of strife at Kades in the wilderness.)

[15] Upon this Moses said to the Lord, [16] Let the Lord, the God of the spirits, and of all flesh, look out a man to be set over this congregation, who shall go out before them, and come in before them; [17] and who shall lead them out, and bring them in; so that the congregation of the Lord may not be like a flock which hath no shepherd. [18] Then the Lord spoke to Moses, saying, Take as thy associate Joshua, son of Naue, a man who hath a spirit in him, and thou shalt lay thy hands on him, [19] and set him before Eleazar, the priest, and give him a charge before the whole congregation, and give a charge before them concerning him. [20] And thou shalt put some of thy glory on him, that the children of Israel may hearken to him. [21] And he shall stand before Eleazar, the priest, and they shall ask him the determination of the manifestations before the Lord. And at his command they shall go out; and at his command he, and all the children of Israel with him, even all the congregation, shall come in.

[22] So Moses did as the Lord commanded him; and having taken Joshua, he set him before Eleazar the priest, and before all the congregation, [23] and laid his hands on him, and made him his associate, as the Lord commanded Moses.

* CHAPTER XXVIII *

THEN the Lord spoke to Moses, saying, [2] Give a charge to the children of Israel, and thou shalt say to them, You shall observe to bring me My gifts, My oblations, My homage offerings for a smell of fragrance at My festivals. [3] Moreover thou shalt say to them, These are the homage offerings which you shall present to the Lord—two lambs, of the first year, without blemish, every day, for a continual whole burnt offering— [4] the one lamb thou shalt offer in the morning, and the other in the evening; [5] and for a sacrifice of flour, thou shalt offer the tenth of an ephah of fine flour, mixed up with the quarter of an hin of oil. [6] It is the continual whole burnt offering, which was instituted at mount Sina, for a smell of fragrance for the Lord: and for the libation thereof, thou shalt offer, with the first lamb, a quarter of an hin of wine. [7] In the holy place thou shalt pour out as a libation the choicest wine to the Lord. [8] And towards evening thou shalt offer the other lamb, with the like sacrifice, and the like libation; for a smell of fragrance for the Lord.

[9] And on the day of the sabbaths, you shall bring two lambs of the first year, without blemish, and two tenths of fine flour mixed up with oil, for a sacrifice, together with a libation, [10] as the sabbath whole burnt offering, for every sabbath, over and above the continual whole burnt offering with its libation.

[11] And at the new moons you shall offer a whole burnt offering to the Lord, two young bulls from the herd, one ram, seven lambs, of the first year, without blemish, [12] three tenths of fine flour, mixed up with oil, for each bull, and two tenths of fine flour, mixed up with oil, for the ram, [13] and a tenth of fine flour, mixed up with oil, for every lamb, as a sacrifice for a smell of fragrance— an homage offering for the Lord: [14] and their libation shall be, the half of an hin of wine for each bull; and the third of an hin for the ram; and the fourth of an hin for every lamb. This shall be the whole burnt offering, month after month, for all the months of the year— [15] Also a kid of the goats, for a sin offering. This, with its libation, shall be offered to the Lord, over and above the continual whole burnt offering.

[16] And in the first month, on the fourteenth day of the month, shall be the passover to the Lord, [17] and on the fifteenth day of the month shall commence the festival thereof. Seven days you shall eat unleavened bread. [18] Now, this first day shall be sol-

emly set apart for you. You shall not do any kind of sacrificial service; [19] but you shall bring for whole burnt offerings—for an offering of homage to the Lord, two young bulls from the herd, one ram, seven lambs of the first year. You must see that they are without blemish. [20] And their sacrifice shall be fine flour, mixed up with oil, three tenths for each bull, and two tenths for the ram, [21] and thou shalt prepare a tenth for every one of the seven lambs; [22] and a kid of the goats for a sin offering, to make atonement for you; [23] over and above the whole burnt offering which is to be made every morning, and which is a continual whole burnt offering. [24] After this manner you shall make daily offerings, during the seven days, as a gift—an offering of homage, for a smell of fragrance, to the Lord: over and above the continual whole burnt offering, thou shalt offer it with its libation. [25] And the seventh of these days shall be solemnly set apart for you. On it you shall do no sacrificial work.

[26] And on the day of new things when you bring for the Lord the new sacrifice of the weeks, there shall be a solemn festival for you. You shall not do any kind of sacrificial service; [27] but you shall bring, as whole burnt offerings, for a smell of fragrance to the Lord, two young bulls from the herd, one ram, seven lambs, of the first year, without blemish, [28] with their sacrifice of fine flour mixed up with oil—three tenths for each bull, and two tenths for the ram, [29] and one tenth for every of the seven lambs; [30] and one kid of the goats, for a sin offering, to make atonement for you. [31] Over and above the continual whole burnt offering, you shall offer me the sacrifice of these (and see that they be without blemish) together with the libations thereof.

* CHAPTER XXIX *

AND in the seventh month on the first day of the month, there shall be a solemn festival for you. You shall do no sacrificial work. It shall be to you a day of alarm. [2] And you shall offer as whole burnt offerings—for a smell of fragrance to the Lord, one young bull from the herd; one ram, seven lambs, of the first year, without blemish, [3] with their sacrifice—fine flour mixed up with oil—three tenths for the bull, and two tenths for the ram, [4] and a tenth for every one of the seven lambs; [5] and a kid of the goats, for a sin offering, to make atonement for you, [6] over

and above the whole burnt offerings of the new moon, with their sacrifices and their libations, and the continual whole burnt offering. And their sacrifices, and their libations, shall be according to what is prescribed for them, for a smell of fragrance to the Lord.

[7] And the tenth of this month shall be a solemn day set apart for you, on which you shall afflict your souls, and do no kind of work. [8] But you shall offer, as whole burnt offerings for a smell of fragrance for the Lord—as offerings of homage to the Lord, one young bull from the herd, one ram, seven lambs of the first year (you shall see that they be without blemish) [9] with their sacrifice—fine flour mixed up with oil; three tenths for the bull, and two tenths for the ram, [10] and a tenth for every one of the seven lambs; [11] and a kid of the goats, for a sin offering, to make atonement for you, over and above the sin offering of the atonement, and the continual whole burnt offering. And the sacrifice of this, and the libation of this, shall be according to what is prescribed, for a smell of fragrance—an offering of homage to the Lord.

[12] And on the fifteenth day of this seventh month, there shall be a solemn festival set apart for you. You shall do no sacrificial work. And you shall celebrate this festival to the Lord seven days.

[13] And you shall bring, for whole burnt offerings—for an offering of homage—for a smell of fragrance to the Lord, on the first day, thirteen young bulls from the herd, two rams, fourteen lambs of the first year, (they shall be without blemish) [14] with their sacrifices—fine flour mixed up with oil—three tenths for every one of the thirteen bulls, and two tenths for each of the two rams, [15] and one tenth for every one of the fourteen lambs; [16] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings with their sacrifices and their libations.

[17] And on the second day, twelve young bulls, two rams, fourteen lambs of the first year, without blemish, with their sacrifice and their libation, for the bulls and the rams, and the lambs, according to their number agreeably to what is prescribed for them; [19] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[20] And on the third day, eleven young bulls, two rams, fourteen lambs of the first year, without blemish, [21] with their sacrifices and their libations, for the bulls, and the rams, and the lambs, according to their number, agreeably to what is prescribed

for them; [22] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[23] And on the fourth day, ten young bulls, two rams, fourteen lambs of the first year, without blemish, [24] with their sacrifices and their libations, for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [25] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[26] And on the fifth day, nine young bulls, two rams, fourteen lambs of the first year, without blemish, [27] with their sacrifices and their libations; for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [28] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[29] And on the sixth day, eight young bulls, two rams, fourteen lambs of the first year, without blemish, [30] with their sacrifices and their libations; for the bulls, and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [31] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[32] And on the seventh day, seven young bulls; two rams, fourteen lambs of the first year, without blemish, [33] with their sacrifices and their libations; for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [34] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[35] And on the eighth day, you shall close the festival. On that day you shall not do any kind of sacrificial work. [36] But you shall bring for whole burnt offerings—for a smell of fragrance; for offerings of homage to the Lord, one young bull, one ram, seven lambs of the first year, without blemish, [37] with their sacrifices and their libations, for the bull, and the ram, and the lambs, according to the number of them, agreeably to what is prescribed for them; [38] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[39] These you shall offer to the Lord at your festivals, over

and above your vows, and your free-will offerings, and your whole burnt offerings, and your sacrifices, and your libations, and your offerings of thanksgiving. [40] So Moses spoke to the children of Israel according to all that the Lord commanded him.

✦ CHAPTER XXX ✦

MOREOVER Moses spoke to the chiefs of the tribes of the children of Israel, saying, This is the thing which the Lord hath commanded. [2] If any man vow a vow to the Lord, or swear an oath, or bind himself with a solemn promise concerning his soul, he shall not break his word. Whatever hath proceeded from his mouth he shall do. [3] And if a woman vow to the Lord, or bind herself with a solemn promise, in her father's house, in her youth; [4] and her father hear her vows, and her promises with which she hath bound her soul, and hold his peace at her; all her vows, and all the promises with which she bound her soul, shall stand. They shall be binding on her. [5] But if her father expressly disapprove on the day he heareth her vows and the promises, with which she hath bound her soul, they shall not stand. And the Lord will acquit her because her father hath disallowed her.

[6] And if she be married, and vows be upon her; according to the opening of her lips—with what promises soever she may have bound her soul, [7] if her husband shall hear, and hold his peace at her on the day when he heareth, so shall all her vows stand, and the promises shall stand with which she hath bound her soul. [8] But if her husband expressly disallow her on the day when he shall hear, none of her vows, and none of the obligations with which she hath bound her soul, shall be binding, because her husband disallowed her. And the Lord will acquit her. [9] But the vows of a widow, or of one divorced—whatever vows she may have made to bind her soul, shall stand against her. [10] And if her vow, or the obligation with which she bound her soul with an oath, be made in her husband's house; [11] and her husband shall hear, and hold his peace at her, and not disallow her; all her vows and all her promises with which she hath bound her soul shall stand against her.

[12] But if her husband on the day when he heareth, actually disannul all that may have proceeded out of her lips, of what nature soever her vows may be, or the obligations with which she bound her soul, they shall not be binding on her. Her husband

hath made them void, and the Lord will acquit her. [13] Every vow, and every binding oath to afflict her soul, her husband may establish, or make void. [14] And if he hold his peace at her, day after day, he shall establish upon her all her vows, and confirm the obligations upon her, because he held his peace at her on the day he heard them. [15] And if her husband disannul them after the day when he heard, he shall bear the sin of this.

[16] These are the judgments which the Lord gave in charge to Moses, between a husband and wife, and between a father and a daughter in her youth, in her father's house.

✦ CHAPTER XXXI ✦

THEN the Lord spoke to Moses, saying, [2] Avenge the cause of the children of Israel on the Madianites, and afterward thou shalt be gathered to thy people. [3] Whereupon Moses spoke to the people, saying, Arm men from among you and array them before the Lord, against Madian, to pour vengeance from the Lord on Madian— [4] a thousand from every tribe. You shall send them out of all the tribes to be drawn up in array. [5] So out of the thousands of Israel they numbered a thousand from a tribe—twelve thousand. They were armed for close engagement. [6] And Moses sent these—a thousand from every tribe; and with the army composed of them, Phineas, son of Eleazar, son of Aaron the priest, with the holy instruments—the trumpets for sounding a charge, in their hands.

[7] And they drew up in array against Madian, as the Lord commanded Moses, and slew every male; [8] and in the slaughter they slew the kings of Madian, Evin, and Rokon, and Sur, and Ur, and Robok, the five kings of Madian. They slew also Balaam, son of Beor, with the sword among their slain. [9] And having taken for a prey the women of the Madianites, and their furniture, and their cattle, and all their goods, and spoiled their army, [10] and burned all their cities in which they dwelt, [11] and all their sheepcots, with fire, and taken all the prey thereof, [12] and all the spoils thereof, both of man and beast, they brought to Moses, and Eleazar, and to all the Israelites, the captives, and the spoils, and the prey, to the camp at Araboth-Moab, on the Jordan, over against Jericho.

[13] And when Moses went out, accompanied with Eleazar the

priest, and all the chiefs of the congregation, to meet them without the camp, [14] Moses was angry at the officers of the army—at the captains of thousands, and the captains of hundreds, who came from the war. [15] And Moses said to them, Why have you saved all the women alive? [16] For they, by the direction of Balaam, were the cause of Israel's apostatising, and transgressing the commands of the Lord, for the sake of Phogor; and there was a plague in the congregation of the Lord. [17] Now therefore kill every male among the captives. Kill also every woman, who hath lain with man. [18] But save alive, for yourselves, every captive among the women, who hath not known a man. [19] And abide without the camp seven days. Every one who hath slain, or who hath touched one slain, must be purified on the third day, and on the seventh day, including yourselves and your captives. [20] And you must purify every covering, and every vessel made of skin, and every hair cloth, and every utensil of wood.

[21] Then Eleazar the priest, said to the men of the army, who came from the war, This is the ordinance of the law, which the Lord gave in charge to Moses, [22] Besides the gold, and the silver, and the brass, and the iron, and the lead, and the tin, every thing which can pass through fire must be purified by fire; [23] but the rest are to be purified by the water of purification only. Whatever cannot pass through fire must pass through water. [24] And on the seventh day you must wash your clothes, and you shall be clean; and after that you may come into the camp.

[25] Then the Lord spoke to Moses, saying, [26] Take the sum of the captivated prey both of man and beast; thou, and Eleazar the priest, and the chiefs of the patriarchal houses of the congregation. [27] And you shall divide the prey between the warriors who went to battle, and the whole congregation. [28] And you shall set apart as a tribute to the Lord, from the warriors who went out to battle, one in five hundred from the captives, and from the beasts, namely, the cattle, and the sheep, and the asses. [29] These you shall take from their half, and give to Eleazar the priest, as a portion set apart for the Lord. [30] And from the children of Israel's half thou shalt take one in fifty of the captives, and of the cattle, and the sheep, and the asses—of all these beasts. And these thou shalt give to the Levites, who keep the watch at the tabernacle of the Lord.

[31] So Moses and Eleazar the priest did as the Lord commanded Moses. [32] And the whole amount of the booty which

the warriors had taken, was, of sheep six hundred and seventy-five thousand; [33] of cattle seventy-two thousand, [34] and sixty-one thousand asses; [35] and of the human species, namely, of the women who had not known man, all the souls were thirty-two thousand. [36] So that the half which was the share of those who went to war, was, from the number of sheep, three hundred and thirty-seven thousand five hundred; [37] of which the tribute for the Lord was six hundred and seventy-five; [38] and of cattle, thirty-six thousand, of which the tribute for the Lord was seventy-two; [39] and of asses, thirty thousand five hundred, of which the tribute for the Lord was sixty-one; [40] and the human beings were sixteen thousand, of whom the tribute for the Lord was thirty-two.

[41] And this tribute for the Lord, this dedication made to God by setting it apart, Moses gave to Eleazar the priest as the Lord commanded Moses. [42] And from the half belonging to the children of Israel, between whom and the warriors Moses had made the division; [43] now the congregation's half was three hundred and thirty-seven thousand five hundred sheep, [44] thirty-six thousand cattle, [45] thirty thousand five hundred asses, [46] and of human beings, sixteen thousand— [47] from this half, belonging to the children of Israel, Moses took one in fifty, of man and beast, and gave them to the Levites, who kept the watch at the tabernacle of the testimony, as the Lord commanded Moses.

[48] Then all the officers over the thousands of the army, the captains of thousands, and the captains of hundreds, [49] came to Moses, and said to him, Thy servants have taken an account of all the warriors who were with us, and there is not one of them missing. [50] We have therefore brought, as every man chanced to find a jewel of gold, either a necklace, or a bracelet, or a ring, or an ornament for the right arm, or a chain, to make atonement for us before the Lord.

[51] So Moses and Eleazar the priest, received from them the gold—all the wrought jewels; [52] and the whole amount of the gold, the dedication which they set apart for the Lord, was, sixteen thousand seven hundred and fifty shekels. This they received from the captains of thousands, and captains of hundreds. [53] Of the spoil, which the warriors made every man for himself, [54] Moses and Eleazar the priest received the gold from the captains of thousands, and the captains of hundreds, and brought it into the tabernacle of the testimony, to be a memorial of the children of Israel before the Lord.

* CHAPTER XXXII *

NOW the children of Reuben, [2] and the children of Gad, had a great multitude of cattle, and having taken a view of the country of Jazer, and the region of Galaad, and seen that it was a place fit for stock, the Reubenites and the Gadites came to Moses, and to Eleazar the priest, and to the chiefs of the congregation and said, [3] Ataroth, and Daibon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabo, and Baian, [4] the land which the Lord delivered up before the children of Israel, is a land fit for raising stock, and thy servants have cattle; [5] if therefore, said they, we have found favour in thy sight, let this land be given to thy servants for a possession, and cause us not to cross the Jordan.

[6] Whereupon Moses said to the Gadites and the Reubenites, Must your brethren go to war, and you sit still here? [7] Besides, why do you divert the thoughts of the Israelites from crossing over into the land which the Lord giveth them? [8] Did not your fathers do so, when I sent them from Kades-Barne to view the land? [9] When they had passed through the valley of grapes, and viewed the land, they discouraged the heart of the Israelites from going to the land which the Lord gave them; [10] and the anger of the Lord was kindled that day, and He swore saying, [11] These men who came up out of Egypt, from twenty years old and upwards, who know good and evil, shall not see the land, which I with an oath promised to Abraham, and Isaak, and Jacob (for they have not followed Me); [12] except Chaleb, son of Jephonne, who separated himself from them, and Joshua, son of Naue, because they followed the Lord. [13] So the anger of the Lord was kindled against Israel, and He led them about in the wilderness forty years, until all that generation, who had done evil in the sight of the Lord, was consumed.

[14] Behold you are risen up in your fathers' stead, a set of sinful men, to augment the wrath of the Lord against Israel. [15] For by turning away from Him, to cause Him to leave you still in the wilderness, you will transgress against the whole congregation.

[16] Upon this they came near to him, and said, We will build sheepcots here for our cattle, and cities for our families, [17] but we ourselves, completely armed, will march in the van before the children of Israel, until we bring them to their place. Our families indeed must dwell in walled cities, because of the in-

habitants of the land, [18] that we may not be under a necessity of returning to our houses, until the children of Israel are parcelled out, every one in his possession. [19] Moreover we will not take a share with them of the land beyond the river Jordan, because we have got our share on the eastern side of the Jordan.

[20] Then Moses said to them, If you will act agreeably to what you say—if you will arm yourselves for battle before the Lord, [21] and every one, completely armed, will cross the Jordan before the Lord, until his enemy be crushed before him, [22] and the land subdued before the Lord, after this you shall return, and be guiltless before the Lord, and acquitted by Israel, and this land shall be your possession before the Lord. [23] But if you do not act in this manner, you will sin against the Lord, and you shall be sensible of your sin, when evils overtake you. [24] Build therefore cities for your families, and sheepcots for your cattle, and perform what hath proceeded out of your mouth.

[25] And the sons of Reuben and the sons of Gad spake to Moses, saying, Thy servants will do as our Lord commandeth, [26] our families, and our wives, and our cattle, shall remain in the cities of Galaad, [27] but we thy servants will cross over, all armed, and arrayed for battle before the Lord, as our lord saith. [28] Then Moses convened with them Eleazar, the priest, and Joshua, son of Naue, and the chiefs of the patriarchal houses of the tribes of Israel, [29] and said to them, If the Reubenites and the Gadites cross the Jordan with you, every one armed for battle before the Lord, when you shall have subdued the land before you, you shall give them the land of Galaad for a possession. [30] But if they decline to cross with you, armed for battle before the Lord; you shall drive before you their families, and their wives, and their cattle, into the land of Chanaan, and they shall have a portion with you in the land of Chanaan.

[31] And the Reubenites and the Gadites answered, saying, All that our lord saith to his servants we will do. [32] We will cross over, completely armed before the Lord, into the land of Chanaan, and you shall give us our possession on this side of the Jordan. [33] So Moses gave them, namely, to the Gadites and the Reubenites, and to the half of the tribe of Manasses, one of the sons of Joseph, the kingdom of Seon, king of the Amorites, and the kingdom of Og king of Basan, the land and the cities, with the boundaries thereof, even the cities of the land round about. [34] And the Gadites rebuilt Daibon, and Ataroth, and Aroer, [35] and Sophar, and Jazer, and raised these, namely, [36] Nam-

ram and Baithara, fenced cities, and folds for sheep. [37] And the Reubenites rebuilt Esebon, and Eleale, and Kariatham, [38] and Beelmeon, which they enclosed all around, and Sebama; and they named the cities which they rebuilt after their own names. [39] Now a descendant of Machir, son of Manasses, had gone to Galaad, and taken it, and destroyed the Amorite who dwelt there.

[40] So Moses gave Galaad to the community of Machir, son of Manasses, and they dwelt there. [41] And Jair, of the tribe of Manasses, went and took their sheepcots, and called them the sheepcots of Jair. [42] And Nabau went and took Kaath, and its villages, and called them Naboth after his own name.

* CHAPTER XXXIII *

NOW these are the encampments of the Israelites. When they came out of the land of Egypt, with their army, by the ministry of Moses and Aaron, [2] Moses committed to writing their removals and encampments, by the command of the Lord, and these are the encampments of their march.

[3] They removed from Ramesses, in the first month, on the fifteenth day of the first month. On the next morning after the passover, the Israelites came out with a high hand, in the sight of all the Egyptians, [4] while they were burying their dead—all those whom the Lord had smitten—even all the first born of the land of Egypt.

When the Lord had executed vengeance on their gods, [5] the children of Israel, removing from Ramesses, encamped at Socchoth. [6] And removing from Socchoth, they encamped at Bouthan, which is a part of the wilderness. [7] And they removed from Bouthan, and encamped at the mouth of Eirath, which is over against Beelsepphon. They encamped also over against Magdulus. [8] And they removed from over against Eirath, and crossed through the midst of the sea, into the wilderness, and having marched three days' journey through the wilderness, they encamped at [the place called] *Bitterness*. [9] And they removed from *Bitterness*, and came to Ailam.

Now at Ailam there were twelve fountains of water, and seventy palm trees. So they encamped there by the water. [10] And they removed from Ailam, and encamped by the Red Sea. [11] And they removed from the Red Sea, and encamped in the wilderness of Sin. [12] And they removed from the wilderness of Sin, and

encamped at Raphaka. [13] And they removed from Raphaka, and encamped at Ailus. [14] And they removed from Ailus and encamped at Raphadin, where there was no water for the people to drink. [15] And they removed from Raphadin, and encamped in the wilderness of Sina. [16] And they removed from the wilderness of Sina, and encamped at *The Monuments of Longing Desire*. [17] And they removed from The Monuments of Longing Desire, and encamped at Aseroth. [18] And they removed from Aseroth, and encamped at Rathama. [19] And they removed from Rathama, and encamped at Remmon-Phares.

[20] And they removed from Remmon-Phares, and encamped at Lebona. [21] And they removed from Lebona, and encamped at Rissan. [22] And they removed from Rissan, and encamped at Makellath. [23] And they removed from Makellath, and encamped at Saphan. [24] And they removed from Saphan, and encamped at Charadath. [25] And they removed from Charadath, and encamped at Makeloth. [26] And they removed from Makeloth, and encamped at Kataath. [27] And they removed from Kataath, and encamped at Tarath. [28] And they removed from Tarath, and encamped at Mathekka. [29] And they removed from Mathekka, and encamped at Selmona. [30] And they removed from Selmona, and encamped at Masuruth. [31] And they removed from Masuruth, and encamped at Banaia.

And they removed from Banaia, and encamped at the mountain of Gadgad. [33] And they removed from the mountain of Gadgad, and encamped at Etebatha. [34] And they removed from Etebatha, and encamped at Ebrona. [35] And they removed from Ebrona, and encamped at Gasion-Gaber. [36] And they removed from Gasion-Gaber, and encamped in the wilderness of Sin. And they removed from the wilderness of Sin, and encamped in the wilderness of Pharan, this is Kades. [37] And they removed from Kades, and encamped at Or, the mountain bordering on the land of Edom.

[38] And Aaron the priest went up at the command of the Lord, and died there, in the fortieth year of the children of Israel's coming out of Egypt, in the fifth month, the first day of the month. [39] And Aaron was a hundred and twenty three years old when he died at mount Or.

[40] And the Chananite king of Arad, whose fixed abode was in the land of Chanaan, received intelligence when the children of Israel were marching in. And they removed from mount Or, and encamped at Selmona. [41] And they removed from Selmona,

and encamped at Phino. [43] And they removed from Phino, and encamped at Oboth. [44] And they removed from Oboth, and encamped at Gai, on the borders of Moab. [45] And they removed from Gai, and encamped at Daibon-gad. [46] And they removed from Daibon-gad, and encamped at Gelmon-deblathaim. [47] And they removed from Gelmon-deblathaim, and encamped on the mountains Abarim, over against Nabo. [48] And they removed from the mountains Abarim, and encamped on the west of Moab, by the Jordan, opposite to Jericho.

[49] And when they were encamped on the Jordan, from Aisimoth to Belsa, which is on the west of Moab, [50] the Lord spoke to Moses on the west of Moab by the Jordan, in front of Jericho, saying, [51] Speak to the children of Israel, and thou shalt say to them, You are now going to cross the Jordan into the land of Chanaan. [52] You shall destroy all those who dwell in that land, from before you, and demolish their obelisks, and utterly destroy their molten images, and all their pillars you shall demolish. And when you have destroyed all the inhabitants of that land, [53] you shall dwell therein; for I have given you their land by lot, [54] and you shall divide their land, by lot, among your tribes.

To those who are more numerous you shall give a larger possession; and to those who are fewer in number you shall give a smaller possession. On whatever place any one's name falleth, there shall be his possession. According to the tribes of your families you shall possess it. [55] But if you do not destroy the inhabitants of the land from before you, it will come to pass, that those of them whom you shall leave, will be thorns in your eyes, and darts in your sides, and your mortal enemies in the land wherein you dwell. [56] And it will come to pass that I will deal with you as I determined to deal with them.

* CHAPTER XXXIV *

MOREOVER the Lord spoke to Moses saying, [2] Give a charge to the children of Israel, and thou shalt say to them, You are about to enter the land of Chanaan. This you shall have for an inheritance, even the whole land of Chanaan, with its borders. [3] And your southern border shall be, from the wilderness of Sin, until it joineth Edom. [4] And your boundaries on the south shall be, from a part of the salt sea on the east, and that boundary shall encompass you on the south, to the ascent of Acrabin,

and shall pass on to Ennak, and run along south of Kades-barne and come to the sheepcot of Arad, and pass along by Asemona: [5] and from Asemona the boundary shall wind round along the brook of Egypt, and its termination shall be the sea. [6] Then you shall have the sea for a boundary. The great sea shall bound you: this shall be your western boundary. [7] And your boundary on the north shall be this—from the great sea you shall measure off for yourselves, along the range of mountains— [8] from mountain to mountain you shall measure off for yourselves: beginning at the bay of Emath, and extending along the border of Saradak, [9] the boundary shall come out along the borders of Dephrona and its termination shall be Arsenain. This shall be your northern boundary.

[10] Then you shall measure off for yourselves the eastern boundary from Arsenain to Sepphamar; [11] and from Sepphamar the boundary shall run down to Bela, on the east of the fountains, then down along the borders of Bela, on the eastern side of the sea of Chenerith; [12] then down the Jordan; and its termination shall be the salt sea. This shall be your land and these its boundaries round about. [13] So Moses gave a charge to the Israelites saying, This is the land which you shall parcel out, by lot, in the manner the Lord hath commanded it to be given to the nine tribes, and to the half of the tribe of Manasses; [14] because the tribe of the Reubenites, and the tribe of the Gadites, according to the houses of their families, and the half of the tribe of the Manassites, have received their allotments. [15] Two tribes, and the half of a tribe, have received their lots on the south east side of the Jordan, in front of Jericho.

[16] Then the Lord spoke to Moses, saying, [17] These are the names of the men who shall parcel out the land for you—Eleazar the priest, and Joshua, the son of Naue. [18] And you shall take one chief of a tribe to divide the land among you by lot. [19] And these are the names of the men— Of the tribe of Judas, Chaleb son of Jephonne; [20] of the tribe of Symeon, Salamiel son of Samiud; [21] of the tribe of Benjamin, Eldad son of Chaslon; [22] of the tribe of Dan, chief Bakchir, son of Egli; [23] of the children of Joseph—of the tribe of the Manassites, chief Aniel, son of Suphi; [24] of the tribe of the Ephraimites, chief Kamuel, son of Sabathan; [25] of the tribe of Zabulon, chief Elisaphan, son of Pharnach; [26] of the tribe of Issachar, chief Phaltiel, son of Oza; [27] Of the tribe of Aser, chief Achior, son of Selemi; [28] of the tribe of Nephthaleim, chief Phadael, son of Jamiud. [29] To

these the Lord gave it in charge to parcel out to the Israelites their allotments in the land of Chanaan.

* CHAPTER XXXV *

MOREOVER the Lord spoke to Moses, on the west of Moab, by the Jordan, over against Jericho, saying, [2] Command the children of Israel; and let them give the Levites, out of the lots of their possession, cities to dwell in. They shall also give the Levites the suburbs of these cities round about. [3] The cities shall be for them to dwell in; and the suburbs thereof shall be for their cattle, even for all their beasts.

[4] Now the suburbs of the cities, which you shall give to the Levites, shall be from the wall of the city, outwards, two thousand cubits all around. [5] Thou shalt therefore measure off, outwards from the city, on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits, and in the middle of this shall be your city; [6] and you shall give these suburbs of the cities with the cities, to the Levites.

Six of the cities which you shall give shall be cities of refuge for the manslayer to flee to, and besides these you shall give forty-two cities. [7] All the cities, which you shall give to the Levites, shall be forty-eight. [8] These cities with their suburbs, even the cities which you shall give, shall be from the possessions of the children of Israel. They shall give the Levites, out of their cities, many from those who have many, and few from them who have few; from every one according to the inheritance which they possess.

[9] Moreover the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say to them, You are about to cross the Jordan into the land of Chanaan, [11] and you will set apart for yourselves cities, which shall be your places of refuge, to which the manslayer may flee. When any person killeth another unwittingly, [12] those cities will be places of refuge from the avenger of blood, that the manslayer may not die, until he stand before the congregation for trial.

[13] Therefore, with regard to the cities which you shall give, six shall be your places of refuge; [14] three of these cities you shall give on this side of the Jordan, and three such cities you shall give in the land of Chanaan. [15] They shall be a refuge for the

children of Israel, and for the proselyte, and the sojourner among you. These cities are to be places of refuge, to which every one may flee who hath smitten a person unawares. [16] But if he hath smitten him with an instrument of iron, and he die, he is a murderer; let the murderer be put to death. [17] And if he hath smitten him with a stone out of his hand, by which he might be killed, and he die; he is a murderer; let the murderer be put to death. [18] And if he hath smitten him with any instrument of wood out of his hand, by which he might be killed, and he die; he is a murderer; let the murderer be put to death.

[19] The avenger of blood himself shall kill him. When he meeteth him he shall slay him. [20] And if, through hatred, he hath pushed him down, or thrown at him from ambush, any instrument whatever, and he die, [21] or if on account of an old grudge he hath smitten him with his hand, and he die; let him who smote be put to death: he is a murderer; let the murderer be put to death. The avenger of blood shall slay the murderer when he meeteth him.

[22] But if on a sudden, not through malice aforethought, he hath pushed him down, or thrown any instrument at him, not from ambush, [23] nor with any stone by which he might be killed, or not seeing him, and it light upon him, and he die, and he was not his enemy, nor seeking to do him any injury, [24] the congregation shall judge between him who smote, and the avenger of blood, according to these rules of decision; [25] and the congregation shall deliver the slayer from the avenger of blood, and the congregation shall send him back to the city of his refuge, to which he fled; and he shall dwell there, till the death of the high priest, whom they have anointed with holy oil.

[26] And if the manslayer go out of the bounds of the city of his refuge to which he fled, [27] and the avenger of blood find him out of the bounds of the city of his refuge, and the avenger of blood kill the slayer, he is not guilty of death. [28] For he should have remained in the city of refuge till the death of the high priest. After the death of the high priest the slayer may return to the land of his possession.

[29] These shall be your rules of decision, for your generations, in all your dwellings. [30] When any one hath slain a person, thou shalt put to death the murderer, by witnesses; but one witness shall not testify against a person to cause him to be put to death. [31] And you shall take no ransom for life from a manslayer who is guilty of death; for he must be put to death: [32] nor

shall you take any ransom from him who hath fled to a city of refuge, that he may dwell again in his land, until the death of the high priest. [33] So you will not pollute with blood the land in which you dwell; for this blood polluteth the land; and the land cannot be cleansed from the blood which is shed in it, but by the blood of him who shed it. [34] You must not defile the land in which you dwell—in which I dwell among you; for I the Lord dwell among the children of Israel.

* CHAPTER XXXVI *

THEN came the chiefs of the community of the children of Galaad, son of Machir, son of Manasses, of the tribe of the children of Joseph, and spoke before Moses, and before Eleazar the priest, and before the chiefs of the patriarchal houses of the Israelites, [2] and said, The Lord hath commanded our lord to give the land of inheritance by lot to the children of Israel; and the Lord hath commanded our lord to give the inheritance of Salpaad, our brother, to his daughters.

[3] Now they may become wives to one of the communities of the Israelites, and their lot may be taken from the possession of our fathers, and added to the inheritance of that tribe among which they may be married; so their inheritance may be taken from the lot of our inheritance; [4] and though there may be a jubilee of the children of Israel, still their inheritance will be added to the inheritance of the tribe among whom they may have been married, and their inheritance will be taken from the inheritance of our patriarchal tribe.

[5] Whereupon Moses gave a charge to the children of Israel, by the command of the Lord, saying, In regard to what the tribe of the children of Joseph say, [6] This is the thing which the Lord hath commanded the daughters of Salpaad, saying, Let them marry whom they please, but they must marry men of the community of their father, [7] so there shall be no transferring of inheritance among the children of Israel, from one tribe to another. Because the children of Israel must be kept together, every one in the inheritance of the patriarchal family of his tribe, [8] therefore every daughter, who by being next of kin, inheriteth a possession among the tribes of Israel, must marry one of the community of her father, that the children of Israel may inherit by nearness of kin, every one the inheritance of his father's family:

[9] by which means the allotment will not be transferred from one tribe to another; but the Israelites will be kept together, everyone in his inheritance.

[10] Accordingly they did for the daughters of Salpaad, in the manner the Lord commanded Moses; [11] and Thersa, and Egla, and Melcha, and Nua, and Maala, the daughters of Salpaad, were married to their cousins. [12] They were married to men of the tribe of Manasses, one of the sons of Joseph, and their inheritance was kept in the tribe to which the community of their father belonged.

[13] These are the commands, and the statutes, and the judgments which the Lord gave in charge, by the ministry of Moses, on the west of Moab, on the Jordan, over against Jericho.

DEUTERONOMY

* CHAPTER I *

THESE are the words which Moses spoke to all Israel, on the bank of the Jordan, west of the wilderness which reacheth to the Red Sea, between Pharantophal and Lobon, and Aulon, and Katachrusea, [2] eleven days' journey from Choreb, the way by mount Seir to Kades-Barne. [3] In the fortieth year, the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all that the Lord had given him in charge to them. [4] After he had smitten Seon king of the Amorites, who dwelt in Esebon; and Og, king of Basan, [5] who dwelt at Astaroth and Edrain, Moses began, on the bank of the Jordan, in the land of Moab, to explain the law fully, saying:

[6] The Lord our God spoke to us at Choreb, saying, You have tarried long enough by this mount. [7] Turn; strike your tents, and march to the mountain of the Amorites, and to all the inhabitants around Araba—to the mountain and to the plain, and to the south, and to the land of the Chananites, on the sea shore, and to Lebanon, till you reach the river—the great river Euphrates. [8] Behold, I have delivered up the land before you. Go in, and take possession of the land, which with an oath I promised to give to your fathers—to Abraham, and Isaak, and Jacob—to them and their seed after them.

[9] Then I spoke to you at that time, saying, I am not able alone to bear you. [10] The Lord your God hath multiplied you; and behold you are this day like the stars of heaven for multitude. [11] May the Lord, the God of your fathers, add to you a thousand times as many as you are, and bless you as He hath promised you! [12] How can I alone bear the burden of you, even the whole weight of you and your contentions? [13] Appoint for yourselves men of wisdom, knowledge and understanding, for your several tribes, and I will make them leaders over you.

[14] And you answered me, and said, The thing which thou hast proposed to do is good. [15] So I took from among you men of wisdom, knowledge, and understanding, and appointed them to be leaders over you—captains of thousands, and captains of

hundreds, and captains of fifties, and captains of tens; and promulgators of the law for your judges.

[16] And I gave a charge to your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger who is with him. [17] Thou shalt not respect a person in judgment. Against the low and the high thou shalt pass sentence, and not be afraid of the face of man; for the judgment is God's. And if the matter be too hard for you, bring it to me, and I will hear it. [18] And when I had given you in charge, at that time, all the things which you were to do, [19] we removed from Choreb, and marched through all that great and frightful wilderness which you saw, on the way to the mountain of the Amorite, as the Lord our God commanded us.

And when we came to Kades-Barne, [20] I said to you, You are come to the mountain of the Amorite, which the Lord our God giveth you. [21] Behold the Lord your God hath delivered up to you the land before you. Go up and take possession of it, as the Lord, the God of your fathers, commanded you. Fear not, nor be faint hearted. [22] Whereupon you all came to me, and said, Let us send men before us, and let them traverse the land for us, and bring us word what way we shall go up, and to what cities we shall come. [23] And the proposal was agreeable to me. So I took from among you twelve men—a man for every tribe.

[24] And they turned, and went up to the mountain, and came to the Valley of the Bunch of Grapes. [25] And when they had thoroughly viewed it, they took in their hands some of the fruit of the land, and brought it to you, and said, The land is good, which the Lord our God giveth us. [26] Notwithstanding this, you would not go up; but disobeyed the command of the Lord our God, [27] and murmured in your tents, saying, Because the Lord hateth us He hath brought us out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us utterly, [28] wherever we go. When your brethren disheartened you, saying, It is a nation great and numerous, and stronger than we; and the cities are large, and walled up to the sky. Indeed we have seen there sons of giants. [29] I said to you, Be not terrified, nor afraid of them. [30] The Lord your God is marching before you. He will assist you in subduing them, according to all that He hath done for you in the land of Egypt, [31] and in that wilderness, which you have seen in your march to this mountain of the Amorite. The Lord thy God will take charge of thee, as a man

would of a son—as He hath done all the way you marched, till you came to this place.

[32] Notwithstanding this speech you did not confide in the Lord our God [33] Who was marching before you in the way to choose a place for you, conducting you by night with fire, pointing out to you the way in which you were to march; and by day, with a pillar of cloud. [34] And the Lord heard the sound of your words, and being provoked to wrath, He swore saying, [35] Not one of these men shall see that good land which I, with an oath, promised their fathers, [36] save Chaleb son of Jephonne. He shall see it. And to him I will give the land to which he went up, and to his children, because he vindicateth the cause of the Lord.

[37] With me also the Lord was angry on your account, and said, Neither shalt thou go in there. [38] Joshua, son of Naue, who is thy attendant—he shall go thither. Encourage him, for he shall distribute it, by lot, to Israel. [39] And with respect to your children, who do not know good or evil, they shall go thither, and to them I will give it, and they shall inherit it. [40] But as for you, turn, and march into the wilderness, by the way to the Red Sea. [41] Then 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. So, everyone seizing his implements of war, you assembled tumultuously to go up the mountain.

[42] Whereupon the Lord said to me, Say to them, You shall not go up, nor fight; for I am not with you. And you should not be trodden down before your enemies. [43] Accordingly I spoke to you; but you hearkened not to me; but transgressed the command of the Lord, and presumptuously ascended the mountain. [44] And the Amorites, who dwelt on the mountain, came out to meet you, and pursued you, as bees would do, and slaughtered you from Seir to Herma. [45] Then you sat down, and wept before the Lord our God; but the Lord hearkened not to your voice, nor paid attention to you. [46] So you abode at Kades many days, as many as you had staid there before.

* CHAPTER II *

THEN we turned, and took up our march into the wilderness, by the way to the Red Sea, as the Lord spoke to me. And when we had been many days circling round mount Seir, [2] the Lord said to me, [3] You have been long enough circling round this

mountain, therefore turn northward [4] and give thou a charge to this people, saying, You are about to march along by the borders of your brethren, the children of Esau, who inhabit Seir. They will be afraid of you, and dread you exceedingly. [5] You must not come to battle with them; for I will not give you a foot of their land because I have given mount Seir to the children of Esau for a possession. [6] Buy provisions of them for money, that you may eat, and receive of them water by measure, for money, that you may drink; [7] for the Lord our God hath blessed thee in all the works of thy hands.

Recollect how thou didst traverse that great and frightful wilderness. Behold! for forty years the Lord thy God was with thee. Thou wast not in want of anything. [8] And when we had passed by our brethren, the children of Esau, who inhabit Seir, by the way of Araba, from Ailon to Gasion-Gaber, and wheeling about had crossed the wilderness of Moab, [9] the Lord said to me: Act not as enemies against the Moabites, nor come to a battle with them, for I will not give you for a possession any of their land; for I have given Aroer to the children of Lot, that they may inherit it.

[10] Now the Ommins had formerly dwelt there, a nation great and numerous, [11] and mighty as the Enakims—they as well as the Enakims may be accounted Raphains; but the Moabites call them Ommins. [12] And in Seir the Chorrites were formerly settled, but the children of Esau destroyed them, and rooted them out from before them, and dwelt in their stead, in the same manner as Israel hath done with the land of their possession which the Lord hath given them. [13] Now therefore arise, and strike your tents, and cross the valley of Zaret.

[14] Now the time we spent from Kades-Barne till we came to the valley of Zaret, was thirty-eight years; until all the generation of the warriors had fallen, and died out of the camp. [15] As the Lord had, with an oath denounced against them, the hand of the Lord was upon them to destroy them from among the host until they had all fallen.

[16] And when all the warriors had fallen, and died from among the people, [17] the Lord spoke to me, saying, [18] Thou art now to pass by Aroer, along the borders of Moab. [19] When you come near to the children of Amman you must not act hostilely against them, nor come to battle with them; for I will not give thee any of the land of the children of Amman for a possession, because I have given it for a possession to the children of Lot.

It may be accounted the land of the Raphains, for the Raphains

formerly dwelt there, but the Ammanites call them Zochommims. [21] They, as well as the Enakims, were a nation great and numerous, and much stronger than you; but the Lord destroyed them from before the Ammanites, and they took possession of the country, and have dwelt therein, in their stead, even to this day. [22] The same was the case with the children of Esau who inhabit Seir. They, in like manner, destroyed the Chorrites from before them, and took possession of their country, and have dwelt therein, in their stead, even to this day. [23] So it was with the Evites when they dwelt in Asedoth, even to Gaza. The Cappadocians, who came out of Cappadocia, rooted them out, and dwelt in their stead.

[24] Now therefore arise, strike your tents, and cross the vale of Arnon; for behold I have delivered into thy hand Seon, king of Esebon, the Amorite, with his land. Begin to take possession. Join battle with him this day. [25] Begin to impress the fear of thee, and the dread of thee, on the face of all the nations under heaven. They who hear of thy name shall tremble, and be in anguish because of thee.

[26] Now I had sent messengers from the wilderness of Kedemoth to Seon, king of Esebon, with words of peace, saying, [27] Let me pass through thy land. I will march along the highway, and not turn aside to the right, nor to the left. [28] Thou shalt sell me provisions for money, that I may eat; and thou shalt sell me water for money, that I may drink, just till I can march through on foot; [29] as the children of Esau, who dwell in Seir, and the children of Moab, who dwell in Aroer have done to me, until I cross the Jordan, to the land which the Lord our God giveth us. [30] But Seon, king of Esebon, would not consent that we should pass by him; for the Lord our God had emboldened his spirit, and made his heart obstinate, that he might be delivered into thy hands, as at this day.

[31] Then the Lord said to me, Behold I have begun to deliver up before thee Seon, king of Esebon, the Amorite, and his land. Begin therefore to take possession of his land. [32] So Seon, king of Esebon, came out to meet us, he and all his people, to battle at Jassa. [33] And the Lord our God delivered him up before us. And we smote him and his sons, and all his people, [34] and took all his cities at that time and utterly destroyed every city one after another, with their wives and children. We left none to be taken alive. [35] Besides making a prey of their cattle, we took the spoils of their cities. [36] From Aroer, which

is on the banks of the brook Arnon, including the city in the vale, even to mount Galaad, there was not a city which escaped us. The Lord our God delivered them all into our hands. [37] Moreover, when, without approaching the children of Amman, we had taken all his territories on the brook Jabok, and his cities in the hilly country, as the Lord our God commanded us, we turned and went up the way to Basan.

* CHAPTER III *

AND when Og, king of Basan, came out to meet us, he and all his people, to battle at Edrain, [2] the Lord said to me, Fear him not; for into thy hand I have delivered him, and all his people, and all his land; and thou shalt do to him as thou hast done to Seon, the king of the Amorites, who dwelt at Esebon.

[3] So the Lord our God delivered also into our hands Og, king of Basan, [4] and all his people, and we smote him till there was none of his seed left. And we took all his cities at that time. There was not a city which we did not take from them—threescore cities, the whole region of Argob, belonging to Og, king of Basan. [5] All the cities fortified with high walls, bars and gates, besides the towns of the Pherezites, which were very many, we utterly destroyed. As we had done to Seon, king of Esebon, [6] we destroyed every city, one after another, and the women and children. [7] But all the cattle, and the spoils of the cities, we took for ourselves.

[8] So, at that time, we took this land out of the hands of the two kings of the Amorites, who were on the banks of the Jordan, from the brook Arnon even to Aermon [9] (now the Phœnicians call Aermon Sanior and the Amorites call it Sanir) [10] including all the cities of Misor, and all Galaad, and all Basan, as far as Elcha and Adraim, the cities of the kingdom of Og in Basan. [11] For besides Og, king of Basan, there was not one of the Raphains left. Behold his bed was a bed of iron. Behold it is in the citadel of the Ammanites. The length of it is nine cubits, and the breadth of it four cubits, after the cubit of a man.

[12] And we took possession of this land, at that time, from Aroer, which is on the bank of the brook Arnon, and the half of mount Galaad; and I gave all the cities thereof to Reuben, and Gad. [13] And the rest of Galaad, and all Basan, the kingdom of

Og, I gave to the half of the tribe of Manasses, with all the region of Argob, even all that part of Basan which is to be accounted the land of the Raphains. [14] Now when Jair the Manassite, took the region of Argob, even to the borders of Gargasi and Machathi; he called it after his own name, Basan-Thavoth-Jair, which is now its name.

[15] Now when I gave Galaad to the Machirites, [16] and to Reuben and Gad, all below Galaad, to the brook Arnon, the middle of the brook being the boundary, and as far as Jabok, this brook being the boundary of the Ammanites, [17] and Araba, and the Jordan, the boundary of Machanareth, even to the sea of Araba, the salt sea below Asedoth, the Phasga of the East, [18] I gave you a charge at that time, saying, The Lord your God hath given you this land for a possession. You shall go armed before your brethren, the children of Israel, all of you who are fit for war [19] (but your wives, and your children, and your cattle—for I know that you have much cattle—are to dwell in your cities, which I have given you), [20] until the Lord your God shall have given your brethren rest, as well as you; and until they shall have taken possession of the land which the Lord our God giveth them, on the other side of the Jordan. Then you shall return, every one to his possession which I have given you. [21] And at the same time I gave a charge to Joshua, saying, Your eyes have seen all that the Lord our God hath done to these two kings. In the same manner the Lord our God will deal with all those kingdoms against which you are going to cross over. [22] You shall not be afraid of them, for the Lord our God will fight for you.

[23] I also supplicated the Lord, at that time, saying, [24] O Lord God, Thou hast begun to shew Thy servant Thy majesty, and Thy power, and Thy mighty hand, and Thy outstretched arm; for what god is there in heaven, or on earth, who can do as Thou hast done, or according to Thy majesty. [25] Let me cross over, and see that land, that good land which is beyond the Jordan, and that goodly mountain Lebanon. [26] But the Lord overlooked me, because of you, and would not hearken to me.

And the Lord said to me, Let this suffice thee. Speak no more on this subject. [27] Go up to the top of the craggy mountain, and raise thine eyes westward, and northward, and southward, and eastward, and take a view of it with thine eyes; for thou shalt not cross this Jordan. [28] And give a charge to Joshua, and strengthen and encourage him; for he shall cross over before this

people, and shall give them the possession of all this land which thou hast seen. [29] So we halted at the forest, near the house of Phogor.

* CHAPTER IV *

NOW therefore, hear, O Israel, the rules of rectitude, and the judgments, which I this day teach you to practise, that you may live, and multiply, and go in and possess the land, which the Lord the God of your fathers giveth you. [2] You shall not add any thing to what I command you; nor shall you diminish from it. You shall keep the commandments of the Lord our God, which I, this day, give you in charge. [3] Your eyes have seen all that the Lord our God did because of Beelphegor—that as for every man who went after Beelphegor—him the Lord our God destroyed from among you. [4] But as for you who adhered to the Lord your God, you are all alive this day.

[5] Behold, I have taught you rules of rectitude, and judgments, as the Lord commanded me, that you may act agreeably thereto, in the land to which you are going, to take possession of it. [6] Therefore keep them, and practise them. For this will be your wisdom, and your understanding, in the sight of all the nations. Whoever shall chance to hear all these rules of rectitude, will say, Behold this is a wise and understanding people—a great nation. [7] For how great must that nation be, which hath God near them, as the Lord our God is on all occasions, if we call upon Him! [8] And how great must the nation be, which hath such rules of rectitude, and such righteous judgments, as are contained in the whole law, which I this day lay before you.

[9] Take heed to thyself, and keep thy soul diligently. Forget not all the things which thine eyes have seen, and let them not depart from thy heart all the days of thy life, that thou mayst impress upon thy children, and thy children's children, [10] that day when you stood in the presence of the Lord our God at Choreb, on the day of the solemn assembly.

For the Lord said to me, Assemble the people before Me, and let them hear My words, that they may learn to fear Me all the days they live on the earth. And let them teach their children. [11] So you came near and stood at the foot of the mountain. Though the mountain was blazing with fire up to heaven, there was darkness, thick darkness, a turbid tempest. [12] And the

Lord uttered to you, from the midst of the fire, the sound of words which you heard. You saw no similitude, but only heard a voice. [13] And when He had declared to you His covenant, which He commanded you to perform, even the ten commandments, He wrote them on two tables of stone.

[14] And the Lord commanded me at that time to teach you rules of rectitude, and judgments, for you to practise in the land to which you are going, to take possession of it. [15] Therefore watch your souls with diligence, for you saw no similitude on the day when the Lord spoke to you at Choreb, in the mount, out of the midst of the fire, [16] that you may not transgress, and make for yourselves a graven image—any kind of image, the likeness of man or woman; [17] the likeness of any of the beasts which are on the earth; the likeness of any winged bird, which flieth in the air; [18] the likeness of any reptile, which creepeth on the ground; the likeness of any fish which is in the waters below the earth— [19] and that upon looking up to heaven, and seeing the sun, and the moon, and the stars, and all the host of heaven, thou mayst not be led astray, and worship them, and perform religious service to those things which the Lord thy God hath arranged in due order, for all the nations which are under heaven. [20] God hath indeed taken you and brought you out of the land of Egypt—out of the iron furnace—out of Egypt, to be to Him a chosen people, as at this day.

[21] But with me the Lord God was angry for the things spoken by you, and He solemnly said that I should not cross this Jordan, and that I should not enter that land, which the Lord thy God giveth thee for a possession. [22] For I am to die in this land, and not to cross that Jordan; but you are to cross it. When you shall possess that good land, [23] take heed to yourselves, that you do not forget the covenant of the Lord our God, which He made with you, and transgress and make for yourselves a graven image of any of the things about which the Lord thy God hath given thee a charge; [24] for the Lord thy God is a consuming fire—a zealous God.

[25] If therefore, when you have begotten sons, and sons' sons, and have been long in the land, you transgress, and make a graven image—the likeness of any thing whatever—and do evil in the sight of the Lord your God, to provoke Him to wrath, [26] I call heaven and earth this day to witness against you, that you shall surely perish from the land, to which you are going, to cross the Jordan there to take possession of it. You shall not prolong

your days therein, but shall be utterly rooted out. [27] And the Lord will scatter you among all the nations, and you shall be left few in number, among all the nations, to which the Lord will bring you. [28] And there you shall serve other gods, the works of men's hands, stocks and stones, which can neither see, nor hear, nor eat, nor smell.

[29] Yet there, on seeking the Lord your God, you will find Him when you seek Him with your whole heart and with your whole soul— [30] In thy affliction, when all these things have come upon thee in the latter days, when thou shalt turn to the Lord thy God, and hearken to His voice; [31] because the Lord thy God is a merciful God, He will not forsake thee utterly, nor totally destroy thee. He will not forget the covenant of thy fathers, which the Lord confirmed to them with an oath.

[32] Enquire of the days which are past—those which were before thee, from the day God created man on the earth, and from one end of heaven to the other—hath there ever been any thing like this great thing? Hath any thing been heard like it?

[33] Hath any nation heard the voice of the living God, speaking out of the midst of the fire, as thou hast heard, and are still alive?

[34] Or hath God come, and made trial to take for Himself a nation out of the midst of a nation, by trials, and by signs, and by wonders, and by war, and with a strong hand, and an outstretched arm, and with great visions, according to all that the Lord our God hath done in Egypt, before thine eyes? [35] So that thou must needs know that the Lord thy God is very God, and that there is none else besides Him. [36] From heaven He caused His voice to be heard to instruct thee; and on earth He shewed thee His great fire. And thou hast heard His words out of the midst of the fire.

[37] Because He loved thy fathers, He chose you their seed after them; and by His mighty power He hath brought thee out of Egypt, [38] to destroy nations greater and mightier than thou art, before thee—to bring thee in, and give thee their land for a possession, as is the case with thee this day. [39] Know therefore this day, and revolve it in thy mind, that the Lord thy God is alone God, in the heaven above, and in the earth beneath, and that there is none other besides Him. [40] You shall therefore keep His commandments, and His rules of rectitude, which I this day give you in charge, that it may be well with thee and with thy children after thee—that you may live long in the land, which the Lord thy God giveth thee forever.

[41] Then Moses set apart three cities on the side of Jordan, towards the rising of the sun, [42] for the slayer to flee to. Whoever should kill his neighbour unawares, and hated him not in times past, might flee to one of these cities, and live, [43] namely, Bosor, in the wilderness, in the plain, for the Reubenites; and Ramoth, in Galaaditis, for the Gadites; and Gaulon, in Basan, for the Manassites.

[44] This is the law which Moses laid before the children of Israel— [45] these are the testimonies, and the rules of rectitude, and the judgments, which Moses delivered in his speech to the Israelites, after they came out of the land of Egypt [46] on the bank of the Jordan, in the vale near the house of Phogor, in the land of Seon, king of the Amorites, who dwelt at Esebon, whom Moses and the Israelites slew after their coming out of the land of Egypt, [47] when they took possession both of this land, and the land of Og, king of Basan, the two kings of the Amorites, who were on the side of the Jordan towards the rising of the sun, [48] from Aroer, which is on the border of the brook Arnon, to the mountain of Seon, which is Aermon, [49] comprehending all that part of Araba on the eastern bank of Jordan, below the cliff of Asedoth.

* CHAPTER V *

WHEN Moses had convened all Israel, he said to them, Hear, O Israel, the rules of rectitude and the judgments, which I this day deliver in your hearing, that you may learn them, and may be careful to perform them.

[2] The Lord your God made a covenant with you at Choreb. [3] It was not only with your fathers that the Lord made this covenant, but with you also—with you who are all here alive this day. [4] Face to face the Lord spoke to you, at that mountain, out of the midst of the fire. [5] I indeed stood between the Lord and you, at that time, to declare to you the words of the Lord, because you were terrified at the fire, and did not go up to the mountain.

And He said: [6] I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage. [7] Thou shalt have no other gods before Me. [8] Thou shalt not make for thyself an idol, nor the likeness of any thing in the heaven above, or of any of the things which are on the earth below, or which are in

the waters below the earth. [9] Thou shalt not worship them, nor serve them; for I am the Lord thy God, a zealous God, retributing, to them who hate Me, the sins of fathers upon children, to the third and fourth generation, and shewing mercy for thousands [of generations] [10] to them who love Me, and keep My commandments. [11] Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not purify him who taketh His name in vain.

[12] Keep the day of the sabbaths to hallow it, as the Lord thy God hath commanded thee. [13] Labour six days, and do all thy works; [14] but on the seventh day are the sabbaths for the Lord thy God. On it thou shalt not do any work—neither thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the proselyte who sojourneth with thee; that thy man servant, and thy maid servant, and thy labouring beast may rest as well as thou.

[15] Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, with a strong hand and an outstretched arm; for this cause the Lord thy God hath commanded thee to keep the day of the sabbaths and hallow it.

[16] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that it may be well with thee, and that thou mayst live long in the land which the Lord thy God giveth thee.

[17] Thou shalt not commit murder. [18] Thou shalt not commit adultery. [19] Thou shalt not steal. [20] Thou shalt not bear false witness against thy neighbour.

[21] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any of his cattle, nor any thing which is thy neighbour's.

[22] These are the injunctions which the Lord delivered verbally, to all your congregation, at the mount, out of the midst of the fire. There was darkness, thick darkness, a turbid tempest, and a loud voice. And He added no more. And having written them on two tables of stone, He gave them to me.

[23] Now when you heard the voice from the midst of the fire (the mountain indeed was burning with fire) you came to me, even all the leaders of your tribes, and your elders, [24] and said, Behold the Lord our God hath shewn us His glory, and we have

heard His voice from the midst of the fire. We have this day seen that God can speak to man, and he may live. [25] Now therefore let us not die, for this great fire will consume us, if we continue any longer to hear the voice of the Lord our God; and we shall die. [26] For what mortal, who hath heard the voice of the living God speaking out of the midst of the fire, as we have, can live. [27] Go thou near, and hear all that the Lord our God may say, and thou shalt rehearse to us all that the Lord our God may speak to thee, and we will hear and do it.

[28] And the Lord heard the sound of your words when you spoke to me. And the Lord said to me, I have heard the sound of the words of this people, even all that they have spoken to thee. All that they have said is right. [29] O that they may have their heart so disposed in them as to fear Me, and to keep My commandments continually, that it may be well with them, and their children for ever. [30] Go say to them, Return to your houses. [31] But as for thee, Stand thou here with Me, and I will speak to thee all the commandments, and the rules of rectitude, and the judgments, which thou shalt teach them; and let them act accordingly in the land which I give them for a possession. [32] Be careful therefore to do as the Lord thy God hath commanded thee. Turn not aside to the right, nor to the left, [33] from walking in all the way which the Lord thy God hath commanded thee, that He may give thee rest, and that it may be well with thee, and that you may live long in the land, of which you shall take possession.

* CHAPTER VI *

NOW these are the commandments, and the rules of rectitude, and the judgments, which the Lord our God commanded you to be taught, that you may act conformably thereto in the land to which you are going, there to take possession of it; [2] that you may fear the Lord your God. You shall keep all His statutes, and His commandments, which I this day command you, both thou, and thy children, and thy children's children, all the days of thy life, that you may live many days.

[3] Therefore hear, O Israel, and be careful to perform; that it may be well with thee, and that you may be greatly multiplied, as the Lord, the God of thy fathers, hath promised to give thee a land flowing with milk and honey. These indeed are the rules of

rectitude, and the judgments, which the Lord gave in charge to the children of Israel, in the wilderness, on their coming out of the land of Egypt.

[4] Hear O Israel! The Lord is our God. The Lord is One. [5] And thou shalt love the Lord thy God with thy whole understanding, and with thy whole soul, and with thy whole might. [6] And these injunctions, which I this day give thee in charge, shall be in thy heart, and in thy soul; [7] and thou shalt impress them on thy children, and speak of them, when thou sittest at home, and when thou art walking abroad, and when thou liest down, and when thou risest up; [8] and thou shalt bind them for a sign on thy right hand, and it shall be immoveably before thine eyes. [9] You shall also write them on the posts of your houses and gates.

[10] And when the Lord thy God hath brought thee into the land, which, with an oath, He promised to thy fathers, to Abraham, and Isaak, and Jacob, to give thee cities, great and beautiful, which thou hast not builded; [11] houses full of all good things, which thou hast not filled; cisterns of hewn stone, which thou hast not hewed; vineyards, and olive yards which thou hast not planted; and when thou hast eaten, and art filled, [12] take heed to thyself, that thou forget not the Lord thy God, Who brought thee out of the land of Egypt—out of the house of bondage. [13] Thou shalt fear the Lord thy God, and serve Him alone, and cleave to Him, and swear by His name. [14] Go not after other gods—after any of the gods of the nations around you [15] (for the zealous God—the Lord thy God is among you); lest the Lord thy God, being provoked to wrath against thee, destroy thee from the face of the land.

[16] Thou shalt not try the Lord thy God, as you tried Him at [the place called] *Temptation*. [17] Thou shalt diligently keep the commandments of the Lord thy God—all the testimonies, and the rules of rectitude, which He shall give thee in charge; [18] and thou shalt do what is well pleasing and good in the sight of the Lord thy God, that it may be well with thee, and that thou mayst go in, and take possession of that good land, out of which the Lord hath, with an oath, promised your fathers [19] to drive all thine enemies from before thee, as the Lord hath spoken.

[20] And when thy son shall, in time to come, ask thee, saying, What is the meaning of these testimonies, and these rules of rectitude, and these judgments, which the Lord our God hath enjoined on us? [21] Then thou shalt say to thy son, We were servants to Pharaoh, in the land of Egypt, and the Lord brought

us out thence, with a strong hand, and with an outstretched arm. [22] And when the Lord had shewn signs, and wonders, great and grievous, in Egypt, on Pharaoh, and on his household, in our sight, [23] He brought us out thence, to give us this land, which, with an oath, He promised to give our fathers; [24] and the Lord commanded us to practise all these rules—to fear the Lord our God, that it may be well with us always, that we may live, as we now do. [25] For we shall find mercy, if we be careful to perform all these commandments in the sight of the Lord our God, as He hath commanded us.

* CHAPTER VII *

NOW when the Lord thy God hath brought thee into that land, to which thou art going, there to possess it, and hath removed from before thee mighty nations—the Chettite, and the Gergasite, and the Amorite, and the Chananite, and the Pheresite, and the Evite, and the Jebusite, seven nations, more numerous, and stronger than you— [2] When the Lord thy God shall deliver them into thy hands, thou shalt smite them; thou shalt utterly destroy them; thou shalt not make a covenant with them. [3] You shall neither shew them mercy, nor contract marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son. [4] For she will cause thy son to apostatise from me, and to serve other gods, and the Lord will be provoked to wrath against you, and speedily destroy thee.

[5] But in this manner thou shalt deal with them—their altars you shall destroy; their pillars you shall break to pieces; their groves you shall cut down; and the graven images of their gods you shall burn with fire. [6] For thou art a people dedicated to the Lord thy God, and the Lord thy God hath chosen thee, to be a peculiar people to Himself, in preference to all the nations which are on the face of the earth. [7] It was not because you were the most numerous of all the nations, that the Lord preferred you, and made choice of you; for you are the fewest of all the nations; [8] but because the Lord loved you; therefore in performance of the oath which He swore to your fathers, the Lord led you out with a strong hand, and the Lord redeemed thee from the house of bondage, out of the hand of Pharaoh, king of Egypt.

[9] Know therefore that the Lord thy God is the only God—the God to be confided in, Who keepeth covenant and mercy for

thousands of generations with them who love Him, and keep His commandments, [10] and who requiteth to their face them who hate Him, so as to destroy them. To them indeed who hate Him He will not be slack; to their face He will requite them. [11] Therefore keep the commandments, and the rules of rectitude, and these judgments, which I this day command thee to do.

[12] And it shall come to pass, that if you hearken to these rules, and keep and practise them, the Lord thy God will keep with thee the covenant, and the mercy, which He, with an oath, confirmed to your fathers. [13] And He will love thee, and bless thee, and multiply thee; and He will bless the offspring of thy womb, and the product of thy land—thy corn, and thy wine, and thine oil, thy herds of cattle, and thy flocks of sheep, in the land which He, with an oath, promised thy fathers to give thee. [14] Thou shalt be blessed above all the nations. There shall not be a male without a progeny, nor a female barren among you, or your cattle. [15] And the Lord will remove from thee every malady, and will not lay upon thee any of the sore diseases of Egypt, which thou hast seen, which thou hast known; but will lay them upon all that hate thee.

[16] And thou shalt consume all the spoils of the nations, which the Lord thy God giveth thee. Thine eye shall not have pity on them. And thou shalt not perform religious service to their gods; for this is a snare for thee. [17] Now if thou shouldst say in thy heart, This nation is stronger than I; how shall I be able to exterminate them? [18] Be not afraid of them; but keep up a lively remembrance of all that the Lord thy God did to Pharaoh, and to all the Egyptians— [19] the great trials which thine eyes have seen,—the signs and great wonders—the mighty hand, and the outstretched arm—As the Lord thy God brought thee out, so will the Lord your God deal with all the nations, of whom you are afraid. [20] The Lord thy God will indeed send hornets against them, until they who are left, and hid from thee, are utterly destroyed. [21] Thou shalt not be affrighted at them; for the Lord thy God—the Great and Mighty God—is with thee.

[22] The Lord thy God will indeed consume those nations from before thee, by little and little. Thou wilt not be enabled to destroy them at once, lest the land become a waste, and the wild beasts multiply against thee. [23] But the Lord thy God will deliver them into thy hands, and thou shalt destroy them with a great destruction, until thou mayst utterly exterminate them.

[24] When He shall deliver their kings into your hands, you shall destroy their name out of that place. None shall be able to stand before thee, until thou hast utterly destroyed them.

[25] The graven images of their gods you shall burn with fire. Thou shalt not covet the silver nor the gold thereof. Thou shalt not take any of it for thyself, lest thou be ensnared by it. Because it is an abomination to the Lord thy God, [26] therefore thou shalt not bring an abomination into thy house; for thou wilt be an Anathema as well as it. Thou shalt utterly detest it, and hold it in utter abomination; for it is an Anathema.

✦ CHAPTER VIII ✦

ALL the commands which I this day give you in charge you shall be careful to perform, that you may live, and be multiplied, and go in and possess the land which the Lord your God solemnly promised to your fathers; [2] and thou shalt keep in remembrance all the way which the Lord thy God led thee in the wilderness, that He might afflict thee, and prove thee, and know what was in thy heart, whether thou wouldst keep His commandments or not.

[3] And when He had afflicted thee, and suffered thee to hunger, then He fed thee with manna, which thy fathers knew not, that He might shew thee, that man can live not on bread only; but that man can live on any thing which God is pleased to appoint. [4] Thy garments did not become too old for thee, nor were thy shoes worn out from under thee, nor the feet galled during the whole forty years; [5] so that thou must know in thy heart, that as a man chastiseth his son, so the Lord thy God will chasten thee; [6] keep therefore the commandments of the Lord thy God, by walking in His ways, and fearing Him.

[7] For the Lord thy God will bring thee to a good, and extensive land, where there are brooks of water, and fountains from the deeps, issuing forth from the plains, and from the hills— [8] a land of wheat, and barley, where there are vineyards, and fig trees, and pomegranates—a land of olive oil and honey— [9] a land wherein thou shalt eat bread, without scarcity, and in which thou shalt not want anything—a land, the stones of which are iron, and out of the mountains of which thou shalt dig brass. [10] Therefore when thou hast eaten, and art satisfied, thou shalt bless the Lord thy God in that good land, which He hath given thee.

[11] Take heed to thyself, that thou forget not the Lord thy God, so as not to keep His commandments, and His judgments, and His rules of rectitude, which I this day command thee.

[12] When thou hast eaten, and art satisfied, and hast built goodly houses, and dwelt therein, [13] and when thy herds, and thy flocks, are multiplied, and thou hast silver and gold in abundance, and all thy possessions are multiplied, [14] be not elated in heart, nor forget the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage— [15] Who conducted you through that great and frightful wilderness, where there were biting serpents and scorpions, and drought, where there was no water—Who brought a fountain of water for thee out of a flinty rock— [16] Who fed thee in the wilderness with manna, which thou didst not know, and which was not known by thy fathers, that He might afflict thee, and try thee, and do thee good in thy latter days.

[17] Say not in thy heart, My own power, and the strength of my own hand hath procured me this great wealth: [18] but remember the Lord thy God, that it is He who giveth thee power to procure wealth, that He may establish the covenant which the Lord made with thy fathers, as at this day. [19] Indeed if thou forget the Lord thy God, and go after other gods, and serve them, and worship them, I call heaven and earth this day to witness against you, that you shall surely perish. [20] In like manner as the other nations which the Lord God destroyed before you, so shall you perish, because you have not hearkened to the voice of the Lord your God.

* CHAPTER IX *

HEAR, O Israel! Thou art now about to cross the Jordan, to go in to possess nations much greater and stronger than you, large cities, which are walled up to the sky, [2] a people great and numerous, and of great stature, the children of Enak, whom thou knowest, and of whom thou hast heard it said, Who can stand before the sons of Enak? [3] Know therefore this day, that the Lord thy God will Himself march before thee. He is a consuming fire. He will destroy them. He will cause them to turn back from before thy face, and will destroy them speedily, as the Lord hath said to thee.

[4] Now when the Lord thy God hath destroyed those nations from before thee, speak not in thy heart, saying, On the account of my righteousness the Lord hath brought me in to possess this good land. [5] It is not on the account of thy righteousness, nor for the sanctity of thy heart, that thou goest in to possess their land; but, because of the wickedness of those nations, the Lord will drive them out from before thee, and that He may establish His covenant which the Lord made with our fathers—with Abraham, and Isaak, and Jacob. [6] Know therefore this day, that it is not for thy righteousness that the Lord thy God giveth thee that good land for a possession; for thou art a stiffnecked people.

[7] Remember—never forget how often thou hast provoked to wrath the Lord thy God, in the wilderness. From the day you came out of Egypt, till your coming to this place, you have gone on in a course of rebellion against the Lord. [8] At Choreb you provoked the Lord, so that the anger of the Lord was kindled against you, to destroy you utterly.

[9] When I went up the mountain to receive the tables of stone—the tables of the covenant which the Lord had made with you. Now I was on the mount forty days, and forty nights; I neither ate bread nor drank water; [10] and the Lord gave me the two tables of stone, written with the finger of God—upon them indeed were written all the words which the Lord had spoken to you at the mount, on the day of the solemn assembly. [11] And after the forty days, and the forty nights, when the Lord gave me the two tables of stone—the tables of the covenant, [12] the Lord said to me, Arise, go down quickly from this place, for thy people, whom thou hast brought out of Egypt, have transgressed. They have gone aside quickly out of the way, to which thou didst enjoin them, and have made for themselves a molten image.

[13] Moreover the Lord spoke to me, saying, I have spoken to thee once and again and said, I have seen this people, and behold it is a stiffnecked people; [14] now therefore let me utterly destroy them, and blot out their name from under heaven; and I will make thee a nation, great and powerful, and much more numerous than this. [15] Whereupon I turned, and came down from the mount. Now the mount was blazing with fire up to heaven, and I had in my two hands the two tables of the testimonies. [16] And when I saw that you had sinned before the Lord your God, and that you had made for yourselves a molten image, and had turned aside from the way in which the Lord had commanded you to

walk; [17] having hold of the two tables, I threw them out of my hands and broke them before your eyes.

[18] Then I made supplication before the Lord, a second time, as I had done before, forty days and forty nights—(I neither ate bread nor drank water)—for your sins which you had committed by doing evil in the sight of the Lord God, to provoke Him to wrath. [19] Even now I tremble on account of the wrath and indignation. For the anger of the Lord was kindled against you, to destroy you utterly. [20] But the Lord hearkened to me at that time also. Even against Aaron, His wrath was kindled to destroy him; But I prayed for Aaron also at that time.

[21] Now I had taken your sin, the calf which you had made, and burned it with fire; and having stamped, and ground it, till it was very fine, and like dust, I threw the dust into the torrent which ran down out of the mount. [22] At [the places called] *Burning* also, and at *Temptation*, and at *Monuments of Longing Desire*, you provoked the Lord. [23] And when the Lord sent you from Kades-Barne, saying, Go up, and take possession of the land which I give you, you disobeyed the command of the Lord your God, and did not confide in Him, nor hearken to His voice. [24] You have been disobedient to the commands of the Lord, from the day He made Himself known to you.

[25] When I was making supplication before the Lord, forty days, and forty nights, as I had done before (for the Lord spoke of destroying you utterly, [26] I prayed to God, and said, O Lord, Thou King of all the gods, destroy not Thy people, and Thy heritage, whom Thou hast redeemed, whom Thou hast brought out of the land of Egypt, with Thy mighty power, and with Thy strong hand, and with Thine outstretched arm.

[27] Remember Abraham, and Isaak, and Jacob, Thy servants, to whom Thou didst swear by Thyself. Look not upon the stubbornness of this people, nor upon their wickedness, and their sins, [28] lest they who dwell in the land, out of which Thou hast brought them, should speak, saying, 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. [29] Now these are Thy people, and Thy inheritance, Whom Thou hast brought out of the land of Egypt, with Thy mighty power, and with Thy strong hand, and with Thine outstretched arm.

* CHAPTER X *

AT that time the Lord said to me, Hew thee out two tables of stone like the first, and come up to Me on the mount; and thou shalt make thee an ark of wood, [2] and thou shalt write on these tables the words which were on the first tables, which thou didst break, and shalt put them in the ark.

[3] So when I had made an ark of incorruptible wood, and hewed two tables of stone, like the first, and had gone up the mount with the two tables in my hand; [4] and He had written on these tables, according to the former writing, the ten commandments, which the Lord spoke to you at the mount, out of the midst of the fire; and the Lord had given them to me, [5] and I had turned, and come down from the mount, and had put these tables in the ark which I had made, and they were there as the Lord commanded me, [6] then the children of Israel removed out of Beroth, the country belonging to the children of Jakin, into Misidai, the country where Aaron died, and where he was buried, and Eleazar executed the office of priest in his stead.

[7] Thence they removed to Gadgad, and from Gadgad to Etabatha, a land abounding with streams of water. [8] Now the Lord, having at that time set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord, and to serve, and bless in His name, as they do at this day, [9] for this cause the Levites have no portion or lot among their brethren. The Lord is their portion, as He said to them.

[10] When I had been on the mount forty days, and forty nights, the Lord hearkened to me at that time also, for the Lord was not willing to destroy you utterly; [11] and the Lord said to me, Go, march before this people, and let them go in, and take possession of the Land which I solemnly promised their fathers to give them.

[12] Now therefore, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all His ways, and to love Him, and to serve the Lord thy God with thy whole heart, and with thy whole soul— [13] to keep the commandments of the Lord thy God, and His rules of rectitude, which I this day command thee, that it may be well with thee? [14] Behold the heaven, and the heaven of heavens, belong to the Lord thy God, the earth also, and all that are therein. [15] Nevertheless

the Lord made choice of your fathers to love them; and He chose you, their seed, after them, in preference to all the nations, as at this day.

[16] Circumcise therefore the stubbornness of your hearts, and be no more stiffnecked. [17] For the Lord your God is God of gods, and Lord of lords—the God, great, and mighty, and awful. He respecteth not persons, nor taketh a bribe. [18] He administereth justice to the stranger, and the orphan, and the widow, and loveth the stranger, in giving him food and raiment. [19] Love ye therefore the stranger, for you were strangers in the land of Egypt. [20] Thou shalt fear the Lord thy God, and serve Him, and cleave to Him, and swear by His name. [21] He is thy boast; and He is thy God, who hath done for thee those great, and those marvellous things which thine eyes have seen. [22] With seventy souls thy fathers went down to Egypt, and now the Lord thy God hath made thee like the stars of heaven for multitude.

* CHAPTER XI *

THEREFORE thou shalt love the Lord thy God, and keep His charges, and His rules of rectitude, and His commandments, and His judgments, continually. [2] You must now know, for I am not addressing your children, who have not known, nor seen, the chastisement of the Lord thy God, and His great acts, and His outstretched arm, [3] and His signs, and His wonders, which He did in the midst of Egypt, to Pharaoh, king of Egypt, and to all His land; [4] and what He did to the army of the Egyptians—to their chariots, and their cavalry, and their host—how the Lord caused the water of the Red sea to overwhelm them, when they were pursuing you, and destroyed them even to this day: [5] and what He did to you in the wilderness, until you came to this place; [6] and what He did to Dathan and Abiron, the sons of Eliab, son of Reuben, whom the earth, opening its mouth, swallowed up, with their houses, and their tents, and all their substance with them, in the midst of all Israel.

[7] Because your eyes have seen all these great acts of the Lord which He hath done among you; [8] therefore you shall keep all His commandments which I this day give thee in charge, that you may live, and multiply, and go in, and possess that land to which you are going to cross the Jordan, there to take possession of it

— [9] that you may prolong your days in that land, which the Lord, with an oath to your fathers, promised to give to them, and to their seed after them—a land flowing with milk and honey.

[10] For the land to which you are going, to take possession of it, is not like the land of Egypt, from which you came out, where, when they have sown the seed, they can water it with their feet, like a garden of herbs. [11] But the land to which you are going, to take possession of it, is a land of hills and dales, which drinketh up water from the rain of heaven— [12] a land over which the Lord thy God keepeth a continual watch. The eyes of the Lord thy God are upon it, from the beginning of the year to the end thereof. [13] And if you will hearken diligently to all the commands which I this day command thee, to love the Lord thy God, and to serve Him with thy whole heart, and with thy whole soul, [14] He will give rain for thy land in due season—the former and the latter rain; and thou shalt gather in thy corn, and thy wine, and thine oil. [15] He will also give grass in thy fields for thy cattle.

But when thou hast eaten, and art full, [16] take heed to thyself that thy heart be not elated; and that you do not transgress, and serve other gods, and worship them, [17] lest the Lord, being provoked to wrath against you, shut up heaven, so that there shall be no rain, and the land yield not its products, and ye quickly perish from that good land, which the Lord hath given you.

[18] Therefore lay up these things in your heart, and in your soul, and bind them for a sign on your hand, that they may be immoveably before your eyes. [19] And you shall teach them to your children, by speaking of them, when thou sittest at home, and when thou walkest abroad, and when thou liest down to sleep, and when thou risest up. [20] And you shall write them on the doorposts of your houses, and of your gates; [21] that you may prolong your lives, that the days of your children in the land which the Lord solemnly promised your fathers to give them, may be as the days of heaven over the earth.

[22] For it shall come to pass, that if you hearken diligently to all these commands, which I this day enjoin you to do—to love the Lord our God, and to walk in all His ways, and to cleave to Him, [23] the Lord will drive out all those nations from before you, and you shall possess nations much greater and stronger than you. [24] Every place on which you shall imprint the track of your feet shall be yours, from the wilderness to Lebanon, and from the river, the great river Euphrates, to the western sea.

These shall be your boundaries. [25] None shall be able to stand before you. For the Lord your God will impress the fear of you, and the dread of you, on the face of all the land on which you shall tread, as the Lord hath said to you.

[26] Behold I am going to lay before you this day the blessing and the curse— [27] the blessing, if you will hearken to the commandments of the Lord your God, which I this day command you— [28] and the curse, if you will not hearken to the commandments of the Lord our God, in all respects, as I this day command you; but turn aside out of the way to which I have enjoined you, and go to serve other gods, which you do not know. [29] And when the Lord thy God hath brought thee to the land, to which thou art going to cross over, there to take possession of it, thou shalt put the blessing on mount Garazin, and the curse on mount Gaibal. [30] Behold are not these on the bank of the Jordan, behind the road to the setting of the sun, in the land of the Chanaites, whose dwelling is to the westward, adjoining Golgol, near the lofty oak? For you are going to cross the Jordan.

[31] When you have gone in, to possess the land which the Lord our God giveth you for a perpetual possession, and you shall dwell therein, [32] be careful to perform all His commandments, and all these judgments, which I this day lay before you.

✦ CHAPTER XII ✦

NOW these are the commandments, and the judgments, which you shall be careful to execute, in the land which the Lord the God of your fathers giveth you for a possession, all the days you live in the land.

[2] You shall utterly destroy all those places, in which they whom you succeed, have worshipped their gods, on the lofty mountains, and on the hills, and under every shady tree. [3] You shall level their mounts, and break in pieces their pillars, and cut down their groves, and burn the graven images of their gods with fire, so that their name may be destroyed out of that place.

[4] You shall not do to the Lord your God, in the manner they have done; [5] but you shall seek out and come to the place, which the Lord thy God shall make choice of, in one of your cities, to put His name there, and to be invoked; [6] and to that place you shall bring your whole burnt offerings, and your sacrifices, and your oblations, and your vows, and your free will offerings, and

your thank offerings, and the firstlings of your herds, and flocks; [7] and you shall eat there before the Lord your God, and rejoice with your households, for all your possessions, and the labours of your hands, as the Lord thy God hath blessed thee.

[8] You shall not do all that we do here at this day; every one what is agreeable in his own sight; [9] for till now you have not come to the rest, and to the inheritance which the Lord your God giveth you: [10] but when you cross the Jordan, and dwell in the land which the Lord our God giveth you for a possession—when He shall give you rest from all your enemies round about, and you shall dwell in safety, [11] then there shall be a place, wherever the Lord thy God shall choose, for His name to be invoked. To that place you shall bring all that I, this day command you, your whole burnt offerings, and your sacrifices, and your tenths, and the oblations of your hands, and the choice of all your gifts which you may vow to the Lord your God; [12] and you shall rejoice before the Lord your God, you, and your sons, and your daughters, and your men servants, and your maid servants, and the Levite who is at your gates, because he hath no portion nor inheritance with you. [13] Take heed to thyself, that thou offer not thy whole burnt offerings in every place which thou mayst see; [14] but only in the place which the Lord thy God shall make choice of, in one of thy tribes. There you shall offer your whole burnt offerings, and there you shall do all that I this day command you.

[15] Nevertheless, to satisfy thy desire, thou mayst kill and eat flesh, in every city, according to the blessing of the Lord thy God, which he hath given thee. The unclean with thee, and the clean, may eat it together, as you now do a roebuck or a deer; [16] but you must not eat the blood: that you shall pour on the ground like water. [17] Thou shall not be at liberty to eat, in thy cities, the tythe of thy corn, and of thy wine, and thine oil, nor the firstlings of thy herds, and thy flocks, nor any of thy vows, which you shall make, nor your thank offerings, nor the oblations of thy hands.

[18] These thou shalt eat nowhere but before the Lord, in the place which the Lord thy God shall choose for Himself; thou, and thy son, and thy daughter, thy man servant, and thy maid servant, and the stranger who is in thy cities. And when thou shalt rejoice before the Lord thy God, for all thy possessions and all the labours of thy hand, [19] take heed to thyself, that thou neglect not the Levite, as long as thou livest in the land.

[20] And when the Lord thy God hath enlarged thy borders, as

He hath said to thee, if thou shalt say, I will eat flesh; if thy soul desireth to eat flesh; thou mayst, to satisfy the longing of thy soul, eat flesh; [21] and if the place, which the Lord thy God may have chosen for His name to be invoked, be far from thee, thou mayst slay, in the manner I have commanded thee, some of thy herd or thy flock, which God hath given thee, and eat in thy cities, according to the longing of thy soul.

[22] As the roebuck and the deer is eaten so thou shalt eat it. The unclean and the clean may alike eat it. [23] But be very cautious not to eat blood. For his blood is life. Life must not be eaten with the flesh. [24] You must not eat it. You must pour it out on the ground, like water. [25] Thou shalt not eat it, that it may be well with thee, and thy children after thee. [26] If thou wouldst do what is good, and well pleasing in the sight of the Lord thy God, over and above thy hallowed things, if any thou hast; thou shalt take thy vows, and come to the place which the Lord thy God may have chosen for His name to be there invoked, [27] and having offered thy whole burnt offerings, thou shalt offer up the flesh at the altar of the Lord thy God, and pour out the blood of thy own sacrifices against the base of the altar of the Lord thy God, and eat the flesh of these.

[28] Observe and hear, that thou mayst do all the things which I command thee, that it may be well with thee, and with thy children after thee for ever.

When thou hast done what is well pleasing and good in the sight of the Lord thy God; [29] and when the Lord thy God shall have driven out from before thee the nations, to which thou art going, to take possession of their land, [30] and thou shalt possess it, and dwell therein; take heed to thyself that thou seek not to follow them after they are driven out from before thee, saying, How did these nations sacrifice to their gods? I will sacrifice in like manner. [31] Thou shalt not do so to thy God; for they sacrificed to their gods the abominations of the Lord, which He hated; for they burned their sons and their daughters with fire, to their gods.

[32] Be careful to do everything which I this day command you. Thou shalt not add to it, nor diminish from it.

* CHAPTER XIII *

IF a prophet should start up among you, or a dreamer of dreams, and give thee a sign or a wonder, [2] and the sign or the

wonder should come to pass, which he mentioned to thee saying, Let us go and worship other gods which you do not know; [3] you shall not hearken to the words of that prophet, or of that dreamer of dreams; for the Lord thy God trieth you, to know whether you love your God with your whole heart, and with your whole soul.

[4] You shall follow the Lord your God, and fear Him, and hearken to His voice, and cleave to Him. [5] And that prophet, or that dreamer, shall be put to death; for he hath spoken to lead thee astray from the Lord thy God, Who brought thee out of the land of Egypt, who redeemed thee from bondage—to put thee out of the way in which the Lord thy God commanded thee to walk. So thou shalt remove evil from among you. [6] And if thy brother, the son of thy father, or of thy mother, or thine own son, or daughter, or the wife in thy bosom, or a friend who is as thine own soul, speak privately to thee saying, Let us go and serve other gods, which neither thou nor thy fathers have known— [7] any of the gods of the nations around you, of those near thee, or those far distant from thee, from one end of the earth to the other; [8] thou shalt not consent, nor hearken to him; neither shall thine eye pity him, nor shalt thou spare him, nor conceal him.

[9] Thou shalt surely inform against him, and thy hands shall be upon him, among the foremost, to kill him, and afterwards the hands of the whole people. [10] And they shall stone him with stones, and he shall be put to death, because he sought to make thee apostatise from the Lord thy God, Who brought thee out of the land of Egypt—out of the house of bondage. [11] So all Israel will hear, and be afraid, and no more proceed to do any such wickedness as this among you. [12] And if thou shalt hear it said, that in one of the cities, which the Lord thy God giveth thee to dwell in, [13] there are wicked men gone forth among you, who have seduced all the inhabitants of their land, saying, Let us go and serve other gods, which you know not; [14] thou shalt examine, and make inquiry, and search diligently: And behold, if the report is evidently true, and such abomination hath been committed among you; [15] thou shalt surely destroy all the inhabitants of that land, with the slaughter of the sword.

With an Anathema thou shalt devote to destruction, it and all that are in it. [16] And thou shalt collect all the spoils of it into the streets thereof, and burn with fire the city, and all the spoils thereof, with all the inhabitants, in the sight of the Lord thy God. And it shall be uninhabited forever. It shall never be rebuilt any more; [17] nor shall any thing of what is devoted to destruc-

tion cleave to thy hand, that the Lord may turn from the fierceness of His wrath, and shew thee mercy, and have compassion on thee, and multiply thee, in the manner He solemnly promised thy fathers, [18] if thou wilt hearken to the voice of the Lord thy God, to keep His commandments which I this day command you—to do what is comely and well pleasing in the sight of the Lord thy God.

* CHAPTER XIV *

YOU are the children of the Lord your God; you shall not make any baldness between your eyes for the dead.

[2] Because thou art a people dedicated to the Lord thy God, and the Lord thy God hath chosen thee to be a peculiar people to Himself, above all the nations on the face of the earth, [3] you shall not eat any abomination. [4] These are the beasts which you shall eat: young bulls, and sheep, and goats, [5] deer and roebucks, and the pygarg, and oryx, and camelopardal— [6] every beast which parteth the hoof, dividing it into two distinct hoofs, and which cheweth the cud; these among the cattle you may eat. [7] But of those which chew the cud, and of those which part not the hoof, dividing it into two distinct hoofs, these you shall not eat—the camel, and the hare, and the rabbit. Because though they chew the cud they do not part the hoof, they are unclean to you— [8] the swine also, because, though it parteth the hoof and divideth it into distinct hoofs, yet it doth not chew the cud, it is unclean to you. You shall not eat their flesh, nor touch their dead carcasses. [9] And of all that are in the water, these you may eat. [10] You may eat all that have fins and scales. But all that have not fins and scales, you shall not eat; they are unclean to you.

[11] Every clean fowl you may eat; [12] now these are they which you shall not eat— [13] the eagle and the osprey, and the sea-eagle, [14] and the vulture, and the kite, and all of its kind; [15] the ostrich, [16] and the owl, and the gull, and the heron, and the swan, and the ibis, and cormorant, and the hawk, and all of its kind; and the hoopoe, and the night raven, [17] and the pelican, and the plover, and all of its species; [18] and the flamingo, and the bat. [19] All the creeping things which fly are unclean to you. You shall not eat any of them. [20] Every flying thing, which is clean, you may eat. [21] Everything which dieth of

itself you shall not eat. It may be given to the stranger, who is in thy cities, and he may eat it, or thou mayst sell it to the stranger.

Because thou art a people dedicated to the Lord thy God, thou shalt not boil a lamb in the milk of its ewe.

[22] Thou shalt set apart the tenth of all the increase of thy seed, the product of thy field year after year; [23] and this thou shalt eat in the place which the Lord thy God shall choose, for His name to be there invoked. Thither you shall bring the tenths of thy corn, and of thy wine, and thine oil and the firstlings of thy kine, and of thy flocks, that thou mayst learn to fear the Lord thy God always. [24] But if the way be too long for thee, and thou canst not carry them up, because the place is far distant from thee, which the Lord thy God hath chosen for His name to be there invoked; seeing the Lord thy God hath blessed thee, [25] therefore thou shalt sell them for money; and thou shalt take the money in thy hand, and go to the place which the Lord thy God hath chosen; [26] and thou shalt give this money for whatever thy soul may desire—for cattle, or for sheep, or for wine, or strong drink, or for anything which thy soul may desire; and thou shalt eat there before the Lord thy God, and rejoice with thy household, [27] and the Levite who is in thy cities, because he hath no portion nor lot with you.

[28] And, at the end of three years, thou shalt carry out all the tenth of thy products in that year, and lay it up in thy cities, [29] and the Levite shall come, because he hath no portion nor lot with thee, and the proselyte, and the orphan, and the widow, who is in thy cities, and they shall eat and be filled, that the Lord thy God may bless thee in all the works which thou dost.

✦ CHAPTER XV ✦

EVERY seven years thou shalt make a release. [2] And this is the ordinance touching this release. Thou shalt remit every private debt which thy neighbour oweth thee, and shalt not demand it of thy brother; for the release for the Lord thy God is proclaimed. [3] Of a stranger thou mayst demand what may be due to thee from him; but to a brother thou shalt make a release of what he oweth thee, [4] because among you there is to be none in want; because the Lord thy God will, with blessing, bless thee in the land which the Lord thy God giveth thee for an inheritance,

that you may possess it, [5] if you will but hearken to the voice of the Lord your God, to keep, and perform, all these commandments which I this day command you.

[6] Because the Lord thy God hath blessed thee in the manner He promised thee, therefore thou shalt lend to many nations and shalt not borrow, and thou shalt rule over many nations, and they shall not rule over thee. [7] If then there chance to be among you a needy person—one of thy brethren—in one of thy cities in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy brother who is in want. [8] Thou shalt open thy hands liberally to him, and lend him what he is in want of, according to his necessity. [9] Take heed to thyself that there be not a lurking thought in thy heart—a wicked suggestion, saying, The seventh year, the year of remission is near at hand. When thou shalt look with an evil eye at thy brother who is in want, and not give him, he will cry to the Lord against thee, and it will be a great sin in thee. [10] Thou shalt surely give him, and lend him freely, what he is in want of, according to his necessity. And thou shalt not be grieved at heart when thou givest to him; for on this account the Lord thy God will bless thee in all thy works, and in all the labours of thy hands. [11] Because thy land may never be without some indigent person in it, therefore I give thee a charge to do this thing, saying, Thou shalt open thy hands liberally to thy brother who is in want, and to the needy in thy land.

[12] And if thy brother, a Hebrew man, or a Hebrew woman, be sold to thee, he shall serve thee six years; and on the seventh thou shalt send him away from thee, free. [13] And when thou shalt send him away free from thee, thou shalt not send him away empty. [14] Thou shalt furnish him liberally with provision for the journey, from thy flock and from thy corn, and thy wine.

According as the Lord thy God hath blessed thee, thou shalt give him; [15] and remember that thou wast a servant in the land of Egypt, and that thence the Lord thy God redeemed thee; therefore I command thee to do this thing. [16] And if he shall say to thee, I will not go away from thee, because he hath loved thee, and thy family, and is well with thee; [17] then thou shalt take an awl, and bore his ear against the door, and he shall be thy servant forever. And in the same manner thou shalt treat thy maid servant. [18] It shall not seem hard to thee that they are let go free from thee; for they have saved thee the wages of an hireling. He hath served thee six years.

[19] When the Lord thy God hath blessed thee in all thou doest, every firstling of thy herds, and thy flocks, even all the males, thou shalt dedicate to the Lord thy God. Thou shalt not work a firstling bull, nor shear the firstlings of thy flock. [20] Thou shalt eat them before the Lord, year after year, in the place which the Lord thy God shall choose, thou and thy household. [21] But if any hath a blemish in it—if it be lame, or blind, or any way blemished, thou shalt not sacrifice it to the Lord thy God. [22] In thy cities thou mayst eat it—the unclean with thee as well as the clean may eat it, like the roebuck or deer. [23] But the blood you shall not eat. Thou shalt pour out that on the ground, like water.

* CHAPTER XVI *

OBSERVE the month of New things, and keep the passover to the Lord thy God, because in the month of New things thou didst come out of the land of Egypt, by night. [2] And at the passover thou shalt sacrifice to the Lord thy God, sheep, and kine, in the place which the Lord thy God shall choose for his name to be there invoked. [3] At it thou shalt not eat leaven. Seven days, at it, thou shalt eat unleavened bread—the bread of affliction, because you came in haste out of Egypt, that you may remember the day of your coming out of the land of Egypt, all the days of your life. [4] No leaven shall be seen in all thy borders for seven days, and none of the flesh of that which you shall sacrifice on the evening of the first day shall be left till the morning.

[5] Thou shalt not be at liberty to keep the passover in any of the cities which the Lord thy God giveth thee, [6] but only in the place which the Lord thy God shall choose, for His name to be there invoked. Thou shalt kill the passover in the evening, at the setting of the sun, in the season thou didst come out of Egypt. [7] And when thou hast cooked, and roasted, and eaten it, in the place which the Lord thy God hath chosen, in the morning thou mayst return and go home. [8] Six days thou shalt eat unleavened bread; and on the seventh day shall be the *Exod*—a festival to the Lord thy God. On it thou shalt not do any work, but what is necessary for life.

[9] Seven weeks thou shalt number for thyself—from thy first beginning to put the sickle to the harvest thou shalt begin to number the seven weeks. [10] And thou shalt keep the festival

of weeks, to the Lord thy God, according to the ability of thy hand—according to what the Lord thy God may have given thee.

[11] And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, and the Levite, and the stranger, and the orphan, and the widow who is among you, in the place which the Lord thy God shall choose for His name to be there invoked. [12] And thou shalt remember that thou wast a servant in the land of Egypt; therefore thou shalt keep, and perform, these commandments.

[13] The feast of tabernacles thou shalt keep for thyself seven days. When thou hast gathered in from thy threshing floor, and from thy press, [14] thou shalt rejoice at this thy festival, thou and thy son, and thy daughter, thy man servant, and thy maid servant, and the Levite, and the stranger, and the orphan, and the widow, who is in thy cities. [15] Seven days thou shalt celebrate this festival to the Lord thy God, in the place which the Lord thy God hath chosen for himself. So when the Lord thy God shall bless thee in all thy productions, and in all the works of thy hands, and thou shalt be made glad, every male shall, [16] three times in the year, appear before the Lord thy God, in the place which the Lord shall choose—at the festival of unleavened bread, and at the festival of weeks, and at the festival of tabernacles. Thou shalt not appear before the Lord thy God empty handed. [17] Every one of you shall bring according to the ability of his hand, according to the blessing of the Lord thy God, which He hath given thee.

[18] Thou shalt appoint for thyself judges, and promulgators of the law, in the cities which the Lord thy God giveth thee, in every tribe. And they shall administer just judgment to the people. [19] They shall not wrest judgment, nor respect persons, nor shall they receive a gift. For gifts blind the eyes of the wise, and pervert the words of the righteous. [20] Thou shalt pursue righteously what is right, that you may live, and go in, and possess the land which the Lord thy God giveth thee.

[21] Thou shalt not plant a grove for thyself, nor make for thyself a wood near the altar of thy God, nor set up for thyself a pillar: these are things which the Lord thy God hateth.

* CHAPTER XVII *

THOU shalt not sacrifice to the Lord thy God a young bull, or a sheep, in which there is a blemish—any defect; for it is an abomination to the Lord thy God.

[2] If there be found in any of thy cities which the Lord thy God giveth thee, a man, or a woman, who shall do evil in the sight of the Lord thy God, to transgress His covenant, and they have gone, [3] and served other gods, and worshipped them, either the sun, or the moon, or any of the whole host of heaven, which He hath not commanded thee, [4] and information be given thee, and thou hast made strict inquiry, and behold the thing hath been actually done, and such an abomination hath been committed in Israel, [5] thou shalt bring out that man, or that woman, and you shall stone them with stones, till they die. [6] On the testimony of two or three witnesses the guilty person shall be put to death; but shall not be put to death on the testimony of one witness. [7] And the hand of the witness shall be upon him, among the first, to put him to death, and afterwards the hands of the people. So thou shalt remove the wickedness from among you.

[8] And if any cause which requireth judicial decision—an action of murder, an action of appeal, a case of leprosy, an action of plaint and denial—any causes which require decision in any of your cities, be too difficult for thee, thou shalt arise, and go up to the place which the Lord thy God hath chosen, [9] and there come to the priests, the Levites, or to the judge, whoever he may be in those days, and they shall inquire, and declare to thee the sentence of judgment, [10] and thou shalt act according to what they declare to thee from the place which the Lord thy God hath chosen, and thou shalt be careful to do according to what is expounded to thee for law.

[11] According to the law, and according to the sentence of judgment, which they tell thee, thou shalt do. Thou shalt not deviate from what they tell thee, either to the right, or to the left.

[12] And if any man act presumptuously, so as not to hearken to the priest who hath stood to minister to the name of the Lord thy God; or to the judge who may be in those days; that man shall be put to death. So thou shalt remove the evil person from among Israel; [13] and all the people, when they hear, will be struck with awe, and no more act presumptuously.

[14] And when thou art come to the land which the Lord thy

God giveth thee, and hast taken possession of it, and dwelt therein, if thou shouldst say, I will set a chief over me, as the other nations around me do; [15] thou shalt surely set, as chief over thee, him whom the Lord thy God shall choose. Thou shalt appoint one of thy brethren chief over thee. Thou shalt not be at liberty to set a stranger over thee, because he is not thy brother. [16] Because he is not to multiply cavalry for himself, he must not even cause his people to go back to Egypt; in order that he may not multiply his cavalry, the Lord indeed hath said, You shall not henceforth return that way any more. [17] Neither shall he multiply wives to himself; that his heart may not turn aside; nor shall he greatly multiply for himself silver and gold.

[18] And when he is settled in his government, he shall write for himself this repetition of the law in a book, from that which is in the custody of the priests, the Levites. [19] And he shall keep it by him, and shall read therein all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and execute all these judgments; [20] that his heart may not be lifted up above his brethren—that he may not turn aside from these commandments, to the right, or to the left, to the end that he and his sons may long enjoy his government among the children of Israel.

* CHAPTER XVIII *

THE priests, the Levites, even the whole tribe of Levi, shall have no portion, nor lot, with Israel. The homage offerings of the Lord are their lot. Them they shall eat, [2] and they shall not have a lot of inheritance among their brethren. The Lord Himself is their lot of inheritance, as He hath said to them. [3] Now this shall be the priest's due from the people—from them who offer sacrifices, whether a young bull, or a sheep, thou shalt give to the priest the shoulder, and the cheeks, and the maw. [4] Thou shalt also give him the dedications of thy corn, and thy wine, and thine oil, and the dedications of the fleeces of thy flock.

[5] Because the Lord hath chosen him, out of all thy tribes, to stand before the Lord God, to minister and to bless, in his name; therefore with regard to him and his sons, [6] among the children of Israel, if, out of any one of all these cities of the children of Israel where he dwelleth, a Levite cometh, with all the desire of his soul, to the place which the Lord hath chosen, [7] that he may

minister to the name of the Lord his God, as all his brethren the Levites do, who attend there before the Lord thy God, [8] he shall eat the allotted portion, over and above what may come from the sale of his patrimony.

[9] When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. [10] Let there not be found among you any one who purifieth his son, or his daughter, with fire; or who practiseth divinations, or consulteth omens, or augury, [11] or maketh use of drugs to practise incantation, or a trance speaker, or an astrologer, or a necromancer; [12] for every one who practiseth such things is an abomination to the Lord thy God; for, because of these abominations, the Lord will root them out from before you. [13] Thou shalt be complete in the sight of the Lord thy God. [14] For these nations which thou art about to possess will hearken to enchanters and diviners; but the Lord thy God hath not permitted thee to do so. [15] The Lord thy God will raise up for thee, from among thy brethren, a prophet like me; to him you shall hearken.

[16] According to all that thou didst request of the Lord thy God at Choreb, in the day of the solemn assembly, when you said, Let us no more hear the voice of the Lord thy God, and let us no more behold this great fire, lest we die, [17] the Lord then said to me, They have spoken right in all that they have said to thee: [18] I will raise up for them, from among their brethren, a prophet like thee, and I will put My words in his mouth, and he will speak to them as I command him: [19] and whosoever will not hearken to what that prophet shall speak in My name, I will execute vengeance on him.

[20] But the prophet who shall wickedly presume to speak a word in My name which I have not commanded him to speak, or who shall speak in the name of other gods, that prophet shall be put to death. [21] Now if thou shalt say in thy heart, How shall I know the word which the Lord hath not spoken? [22] When the things which that prophet hath spoken in the name of the Lord shall not happen, nor come to pass, the Lord hath not spoken that word. The prophet hath spoken wickedly. You shall not spare him.

* CHAPTER XIX *

NOW when the Lord thy God hath destroyed the nations, whose land thy God giveth thee, and you have taken possession of it, and dwelt in their cities, and in their houses, [2] thou shalt set apart for thyself three cities, in the midst of that thy land which the Lord thy God giveth thee. [3] Make straight the way for thee, and divide into three districts, the bounds of thy land which the Lord thy God parcelleth out to thee; and in each district let there be a place of refuge for the slayer. [4] And this shall be the ordinance for every slayer who may flee thither, and live. Whosoever shall smite his neighbour unawares, and hated him not in times past; [5] for instance whosoever shall go with his neighbour into the forest to collect wood, and the hand of him who is cutting the wood with an axe being drawn back, the iron shall slip from the helve, and accidentally fall on his neighbour, and he die; such a one shall flee with speed to one of the cities, and live. [6] Lest the avenger of blood pursuing, because his heart is inflamed, should overtake him, if the way be too long, and slay him, though he is not guilty of death, because he hated him not in time past; [7] for this cause I give thee this charge, saying, Thou shalt set apart three cities for thyself.

[8] And when the Lord thy God shall enlarge thy borders, as He hath sworn to thy fathers, and the Lord hath given thee all the land which He promised to give thy fathers, [9] if thou wilt hearken to do all the commands which I this day give thee in charge, to love the Lord thy God, to walk in all His ways continually; thou shalt add three cities more for thyself, besides these three, [10] so that guiltless blood may not be shed in the land which the Lord thy God giveth thee for a possession.

But there must not be among you one guilty of blood. [11] If therefore there be among you a man who hateth his neighbour, and who shall lie in wait for him, and rise up against him, and smite him so that he die, and flee to one of these cities; [12] the senate of his city shall send and take him thence, and deliver him into the hands of the avenger of blood, and he shall be put to death. [13] Thine eye shall not spare him. So shalt thou purge away guiltless blood from Israel, and it shall be well with thee.

[14] Thou shalt not remove the boundaries of thy neighbour, which thy fathers have settled at the distribution of the inherit-

ances, which were given thee to possess in the land, which the Lord thy God hath given thee by lot.

[15] One witness shall not be sufficient to testify against a man for any iniquity, or any crime, or any sin, which he may commit. By the mouth of two witnesses, or by the mouth of three witnesses, everything shall be established. [16] And if a false witness rise up against a man, and accuse him of any crime, [17] the two men between whom is the controversy, shall stand before the Lord, and before the priests, and before the judges, who may be in those days. [18] And when the judges have made a strict examination, if the false witness hath testified falsehoods, and risen up against his brother; [19] you shall do to him as he wickedly thought to do to his brother. So thou shalt remove the evil from among you; and the rest, when they hear, will be afraid, and thenceforth proceed no more to commit such evil among you. [20] Thine eye shall not pity him; life for life; eye for eye; tooth for tooth; hand for hand; foot for foot.

+ CHAPTER XX +

WHEN thou shalt go out to battle against thine enemies, and see horsemen, and charioteers, and a people more numerous than thou art; be not afraid of them; for the Lord thy God is with thee—He who brought thee up out of the land of Egypt. [2] And when thou art near coming to battle, the priest shall approach, and speak to the people, [3] and say to them, Hear, O Israel! You are now going to battle against your enemies; let not your heart be discouraged; fear not, nor be dismayed, nor turn aside from before them; [4] for the Lord your God goeth with you, to fight for you against your enemies, and to save you.

[5] Then the scribes shall speak to the people, and say, If there be any man who hath built a new house, and hath not dedicated it, let him go, and return to his house, lest he die in the battle, and another man dedicate it. [6] Or is there any man who hath planted a vineyard, and hath not been regaled with it; let him go, and return to his family, lest he die in the battle, and another man be regaled with it. [7] Or is there any man who hath betrothed a wife, and hath not taken her home; let him go, and return to his family, lest he die in the battle, and another man take her. [8] And the scribes shall further speak to the

people, and say, Is there any man fearful, and faint-hearted; let him go, and return to his family, lest he make the heart of his brother faint as his own.

[9] And when the scribes have done speaking to the people, they shall appoint the chiefs of the army to lead on the people.

[10] And when thou art come to a city, to fight against it, thou shalt call upon the inhabitants to come out peaceably. [11] And if they return thee a peaceful answer, and open to thee; all the people who are found therein shall be tributary to thee, and be thy subjects. [12] But if they hearken not to thee, and make war against thee, thou shalt besiege it, [13] until the Lord thy God deliver it into thy hands. And when thou hast smitten all the males therein with the slaughter of the sword, thou shalt take for thyself, [14] besides the women and the children, all the cattle, and all spoils that are in the city, and eat all the prey of thine enemies, which the Lord thy God giveth thee. [15] In this manner thou shalt treat all the cities which are at a great distance from thee, which are not of the cities of those nations whose land the Lord thy God giveth thee for a possession. [16] Of these you shall save none alive that breatheth; [17] but, with an anathema thou shalt dedicate to destruction the Chettite and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Gergasite, as the Lord thy God hath commanded thee; [18] that they may not teach you all their abominations which they have performed to their gods; and that you may not sin before the Lord your God.

[19] Now when thou shalt sit down before a city, many days, to war against it till it be taken, thou shalt not destroy the trees thereof by striking an axe against them. That especially, the fruit of which thou mayst eat, thou shalt not cut down. Doth any man wish to have a tree in the field for the purpose of a rampart for thee; [20] let it be that only which thou knowest is not a fruit bearing tree. This thou mayst destroy and cut down, to build ramparts against the city which resisteth thee, until it be delivered up.

* CHAPTER XXI *

IF one be found slain in the land which the Lord thy God giveth thee to possess—lying in the open field; and it is not known

who smote him; [2] thine elders, and thy judges, shall come and measure the distance to the cities around the slain; [3] and the elders of the city which is next to the slain, shall take a heifer from the herd, which hath never been worked, and which hath never drawn in a yoke, [4] and the elders of the city shall bring the heifer down to a rugged valley, which hath never been tilled, nor sowed, and they shall hamstring the heifer in the valley. [5] Then the priests, the Levites, shall come near because the Lord God hath chosen them to wait upon Him, and to bless in His name; therefore by their mouth every cause of plaint and denial, as well as all cases of leprosy, are to be decided.

[6] And all of the elders of the city which is nearest the person dead, shall wash their hands over the head of the heifer, which was hamstrung in the valley, [7] and shall answer, and say, Our hands have not shed this blood, and our eyes have not seen it. [8] Be merciful to Thy people whom Thou, O Lord, hast redeemed, that there may not be bloodshed without cause among Thy people Israel. So the blood shall be forgiven them, [9] and thou shalt remove from among you the blood which was shed without cause, if thou do what is good, and well pleasing in the sight of the Lord thy God.

[10] And when thou goest out to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken their prey, [11] and hast seen, among the captives, a woman of a comely appearance, and hast loved her, and hast taken her to thyself for a wife, [12] and brought her home to thy house, thou shalt shave her head, and pare her nails, [13] and take from her the garments of her captivity, and she shall remain in thy house, and bewail her father, and her mother, a full month, and after that thou mayst go in unto her, and cohabit with her, and she shall be thy wife. [14] And in case thou dislike her, thou shalt send her away free. She shall not be sold for money. Thou shalt not deal falsely with her, because thou hast humbled her.

[15] If any man hath two wives, and one of them be beloved, and the other hated; and both the beloved, and the hated, bear him children, and the son of the hated be the first-born, [16] he shall not be at liberty, when he bequeatheth his substance to his children, to give the right of primogeniture to the son of the beloved, and overlook the son of the hated, who is the first-born; [17] but shall acknowledge the son of the hated as his first-born,

by giving him a double portion of all that he hath, because he is the head of his children, and the rights of primogeniture belong to him.

[18] If any man hath a stubborn, and rebellious son, who hearkeneth not to the voice of his father, nor to the voice of his mother; and they have corrected him, and he will not hearken to them; [19] his father and his mother shall take him, and bring him out to the senate of his city, and to the gate of the place; [20] and they shall say to the men of their city, This our son is stubborn and rebellious; he hearkeneth not to our voice. He is devoted to revelling and drunkenness. [21] Thereupon the men of his city shall stone him with stones, and he shall be put to death. So thou shalt remove the wicked from among you; and the rest, who hear, will be struck with awe.

[22] If any man commit a sin incurring death; and he be put to death; and you hang him on a gibbet; [23] his body shall not remain on the gibbet; but you shall bury it the same day. Because everyone who is hanged on a gibbet is accursed of God; therefore you shall not defile the land which the Lord thy God giveth thee for a possession.

* CHAPTER XXII *

WHEN thou seest thy brother's ox or sheep going astray, thou must not overlook them. Thou shalt surely bring them back to thy brother, and restore them to him. [2] And if thy brother be not near thee, and thou dost not know him; thou shalt take them home to thy house; and they shall be with thee, until thy brother seek them; then thou shalt restore them to thy brother. [3] In like manner thou shalt do with his ass, and in like manner with his raiment, and in like manner with everything which thy brother hath lost. Whatever hath been lost by him, if thou find it thou must not overlook it. [4] When thou seest thy brother's ass, or his ox, fallen in the way, thou must not overlook them; thou shalt help him to lift them up.

[5] A woman shall not wear what appertaineth to man, nor shall a man put on a woman's garment; for everyone who doth such things is an abomination to the Lord thy God.

[6] If there chance to be before thee in the way, either in a tree, or on the ground, a bird's nest, with young or eggs; and the dam be sitting on the young, or on the eggs; thou shalt not take

the dam with the young. [7] Thou shalt let the dam go; but thou mayst take the young for thyself; that it may be well with thee, and that thou mayst prolong thy days.

[8] When thou buildest a new house, thou shalt make a battlement for thy roof, that thou mayst not occasion death by thy house, by anyone's falling from it.

[9] Thou shalt not sow thy vineyard, when the product of it is consecrated, with seed of another kind, that the seed which thou sowest may not be consecrated, with the product of thy vineyard.

[10] Thou shalt not plough with an ox and an ass together.

[11] Thou shalt not wear, without scouring, a garment of wool and flax in the same piece.

[12] Thou shalt make bunches of ribbons on the four tufts of the mantles with which thou clothest thyself.

[13] If any man take a wife, and cohabit with her, and hate her, [14] and spread groundless reports concerning her, and give her an ill-name, and say, I took this woman to wife, but when I came to her, I did not find her tokens of virginity; thereupon the father and mother of the damsel taking the tokens of their child's virginity, [15] shall carry them to the senate, to the gate. [16] And the father of the girl shall say to the senate, I gave this my daughter to that man for a wife; but he now hateth her, [17] and hath spread groundless reports concerning her, saying, I found not the tokens of virginity in thy daughter. Now these are the proofs of my daughter's virginity.

And they shall spread the garment before the senate of the city.

[18] Whereupon the senate of the city shall take the man, and chastise him, [19] and fine him a hundred shekels, and give them to the father of the young woman, because he brought an ill-name on a virgin of Israel; and she shall be his wife. He shall not be at liberty to put her away all his days. [20] But if his accusation be founded in truth, and proofs of virginity cannot be found for the young woman, [21] they shall carry out the young woman to the doors of her father's house, and stone her with stones, till she die, because she hath committed folly in Israel, by making her father's house a place of prostitution. So thou shalt remove evil from among you.

[22] If a man be found lying with a woman who is married, you shall put them both to death; both the man who lay with the woman, and the woman. So shalt thou take away evil from Israel.

[23] If a virgin be betrothed to a husband; and a man find her in a city, and lie with her, [24] you shall bring them both out to

the gate of the city, and stone them with stones, till they die—the young woman, because she did not cry aloud in the city, and the man because he humbled the wife of his neighbour. So thou shalt remove evil from among you. [25] But if the man found the woman who was betrothed, in the field, and by force lay with her, you shall put him only to death who lay with her. [26] The young woman is not guilty of death. As when a man hath risen up against his neighbour, and killed him, even so is this matter, [27] for he found her in the field. The young woman who was betrothed cried aloud, but there was none to help her.

[28] If any man find a young woman, who is not betrothed, and by force lie with her, and be found, [29] the man who hath lain with her shall pay the father of the young woman fifty didrachms of silver, and she shall be his wife; because he hath humbled her, he shall not be at liberty to put her away, all the days of his life.

[30] A man shall not take his father's wife, nor uncover his father's skirt.

* CHAPTER XXIII *

A MAN who is made a eunuch by bruising, or by cutting, shall not come into the congregation of the Lord; [2] nor shall the son of a harlot come into the congregation of the Lord. [3] An Amorite, and a Moabite, shall not come into the congregation of the Lord: even to the tenth generation, they shall not come into the congregation of the Lord—nay, even forever; [4] because they did not meet you with bread and water on the way, when you were coming out of Egypt; and because they hired against thee, Balaam, son of Beor, of Mesopotamia, to curse thee; but the Lord thy God would not hearken to Balaam.

[5] Nay, the Lord thy God turned the curses into a blessing, because the Lord thy God loved thee. [6] Thou shalt not propose terms of peace with them, nor what is conducive to their welfare, all thy days, forever. [7] Thou shalt not abominate an Idumean; for he is thy brother. Thou shalt not hold in abhorrence an Egyptian, because thou wast a sojourner in his land. [8] If either of these have sons, they may come into the congregation of the Lord, in the third generation.

[9] When thou goest out to encamp against thine enemies, thou shalt be on thy guard against every evil thing. [10] If there be with thee a man who is unclean, by reason of any nightly pollu-

tion, he shall go out of the camp, or he shall not come into the camp; [11] but towards evening he shall wash his body with water, and when the sun is set, he may come into the camp. [12] Moreover thou shalt have a place without the camp, and thou shalt go out thither. [13] And thou shalt have in thy girdle a spaddle, and when thou hast eased thyself abroad, thou shalt dig with it, and cover thy uncleanness. [14] Because the Lord thy God walketh about in thy camp, to save thee, and subdue thine enemy before thee, therefore thy camp must be holy. There must be nothing unseemly seen with thee, that He may not turn away from thee.

[15] Thou shalt not deliver up to his master, a servant who hath fled to thee, from his master. [16] He shall dwell among you wherever he pleaseth. Thou shalt not afflict him.

[17] There shall not be a harlot of the daughters of Israel, nor a whoremonger of the sons of Israel. There shall not be a prostitute among the daughters of Israel, nor shall any of the Israelites be a votary of prostitution.

[18] Thou shalt not bring the hire of an harlot, nor the price of a dog, into the house of the Lord, for any vow, for both are an abomination to the Lord thy God.

[19] Thou shalt not take interest of thy brother, for money, nor for victuals, nor for anything which thou mayst lend him.

[20] To a stranger thou mayst lend on interest; but to thy brother thou shalt not lend on interest; that the Lord thy God may bless thee in all thy works, in the land to which thou art going to take possession of it.

[21] If thou vowest a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee; and it would be a sin in thee. [22] If thou dost not choose to make a vow, it is no sin in thee. [23] Thou must be careful of what have proceeded from thy lips; and offer, in the manner thou hast vowed to the Lord thy God, the gift which thou hast promised with thy mouth.

[25] If thou comest into thy neighbour's field of standing corn, thou mayst gather ears with thy hands; but thou shalt not put a sickle into thy neighbour's field of standing grain. [24] And if thou comest into thy neighbour's vineyard, thou mayst eat grapes, till thy soul is satisfied, but thou shalt not put any into a vessel.

* CHAPTER XXIV *

IF anyone hath taken a wife, and cohabited with her, and it should happen that she hath not found favour in his sight, because he hath found something unseemly in her, he may write her a bill of divorce, and put it into her hands, and send her away from his house. [2] And having gone away, she may become another man's wife. [3] But if her last husband hate her, and write her a bill of divorce and put it in her hands and send her away from his house; [4] or if her last husband, who hath taken her to wife, die; her former husband, who put her away, shall not be at liberty to return and take her again to wife, for it is an abomination to the Lord thy God; and you must not defile the land, which the Lord thy God giveth thee for a possession.

[5] If any man hath lately taken a wife, he shall not go out to battle, nor shall he be charged with any business. He shall be free at home one year, that he may cheer his wife whom he hath taken.

[6] Thou shalt not take in pledge an upper, nor a lower millstone, for this is taking a man's life in pledge.

[7] If any man be found stealing any of his brethren, the children of Israel, or, having got him in his power, selleth him, the thief shall be put to death. So shalt thou remove evil from among you.

[8] Take heed to thyself, that in the touch of the leprosy thou be very careful to act according to all the law which the priests, the Levites, may point out to you. Be careful to do in the manner I commanded you. [9] Remember what the Lord thy God did to Mariam, on the way, as you were coming out of the land of Egypt.

[10] If a debt of any kind be due to thee from thy neighbour, thou shalt not go into his house to take his pledge. [11] Thou shalt stand without, and the man who is thy debtor shall bring the pledge out to thee. [12] And if the man be very poor, thou shalt not go to sleep with his pledge. [13] Thou shalt surely restore him his pledge at the going down of the sun, that he may sleep in his garment, and bless thee, and there shall be mercy for thee in the sight of the Lord thy God.

[14] Thou shalt not withhold the wages of a poor and needy man, whether he be one of thy brethren, or of the strangers who are in thy cities. [15] Thou shalt pay him his wages on the very day; let not the sun set upon it. For he is poor, and dependeth on

it, and he will cry to the Lord against thee, and it will be a sin in thee.

[16] Fathers shall not be put to death for children; nor the children for fathers. Every man shall be put to death for his own sin.

[17] Thou shalt not pervert the judgment of the stranger, or the orphan, or the widow. Thou shalt not take the garment of a widow in pledge, [18] but remember that thou wast a servant in the land of Egypt, and that thence the Lord thy God redeemed thee; therefore I command thee to do this thing.

[19] When thou reapest thy harvest in the field, if thou hast forgot a sheaf in thy field, thou shalt not turn back to take it up; it shall be for the stranger, and the orphan, and the widow, that the Lord thy God may bless thee, in all the works of thy hands.

[20] And when thou gatherest thine olives, thou shalt not turn back to gather what was left behind thee: it shall be for the stranger and the orphan and the widow; and thou shalt remember that thou wast a stranger in the land of Egypt; therefore I command thee to do this thing. [21] And when thou gatherest in the vintage, thou shalt not glean after thee. The gleanings shall be for the stranger, and the orphan, and the widow; [22] and thou shalt remember that thou wast a servant in the land of Egypt; therefore I command thee to do this thing.

* CHAPTER XXV *

WHEN a controversy happeneth between men, and they have come to a trial, and the trial is over, and the righteous is acquitted, and the criminal known; [2] in case the criminal deserve to be beaten, thou shalt make him lie down, before the judges, and they shall cause him to be beaten, in their presence, according to his wickedness. [3] With the number of forty stripes they may cause him to be beaten. They shall not exceed that. If thou shouldst proceed to inflict more stripes than these, thy brother will become vile in thy sight.

[4] Thou shalt not muzzle an ox treading out corn.

[5] When brothers dwell together, and one of them die, and hath no issue, the wife of him who died shall not marry a man abroad, who is not near of kin. The brother of her husband shall go in unto her, and take her to wife, and cohabit with her; [6] and the child which she shall bear shall go by the name of him

who died, so that his name shall not be blotted out from among Israel.

[7] And if any man decline to take his brother's wife, the woman shall go to the gate, to the senate, and say, My husband's brother refuseth to raise up his brother's name in Israel. My husband's brother hath refused. [8] Thereupon the senate of his city shall send for him, and say to him, Thou must stand up, and say, I will not take her. [9] Upon which his brother's wife shall come, in the presence of the senate, and loose one shoe from his foot, and spit before his face, and addressing him, say, So shall be done to the man who will not build up his brother's house in Israel. [10] And his name shall be called in Israel, The house of him who had his shoe loosed.

[11] When men fight together—a man with his brother, if the wife of one of them come to rescue her husband out of the hand of him who is beating him, and stretching forth her hand, take hold of his privities, [12] thou shalt cut off her hand. Thine eye shall not have compassion on her.

[13] Thou shalt not have in thy bag different weights, a great and a small; nor shall there be in thy house, different measures, a great and a small. [14] Thou shalt have a just and true weight, [15] and thou shalt have a just and true measure; that thy days may be long in the land which the Lord thy God giveth thee for a possession; [16] for everyone who doth these things—everyone who committeth injustice, is an abomination to the Lord thy God.

[17] Remember what Amalek did to thee by the way, when thou wast coming out of the land of Egypt— [18] how he rose up against thee, in the way, and smote thy rear, those who were faint behind thee. Thou indeed wast hungry, and faint, and he feared not God. [19] Therefore when the Lord thy God hath given thee rest from all thine enemies around thee, in the land which the Lord thy God giveth thee for a possession, thou shalt blot out the name of Amalek from under heaven. Thou must not forget.

✦ CHAPTER XXVI ✦

NOW, when thou art come to the land which the Lord thy God giveth thee for a possession, and hast taken possession of it, and dwelt therein, [2] thou shalt take some of the first fruits of thy land, which the Lord thy God giveth thee, and put them in a

basket, and go to the place which the Lord thy God hath chosen for His name to be there invoked, [3] and thou shalt go to the priest, who shall be in those days, and say to him, I acknowledge this day to the Lord my God, that I am come to the land which the Lord solemnly promised our fathers to give us.

[4] Thereupon the priest shall take the basket out of thy hands, and set it down over against the altar of the Lord thy God, [5] and in the presence of the Lord shall answer, and say, My father left Syria, and went down into Egypt, and sojourned there, with a small number, and became there a great nation, and a vast multitude. [6] And when the Egyptians afflicted us, and humbled us, and imposed upon us hard labours, [7] and we cried to the Lord our God, the Lord heard our voice. When He saw our affliction, and our labour, and our oppression, [8] the Lord Himself brought us out of Egypt with His great power, and with His strong hand, and outstretched arm, and with great visions, and with signs, and with wonders, [9] and brought us to this place, and gave us this land—a land flowing with milk and honey. [10] Now therefore, behold, I have brought this offering of the products of the land, which thou, O Lord, hast given me—a land flowing with milk and honey.

Then thou shalt leave it before the Lord thy God; [11] and when thou hast worshipped before the Lord thy God, thou shalt regale thyself with all the good things which the Lord thy God hath given thee, thou, and thy family, and the Levite, and the proselyte who is with thee.

[12] And when thou hast finished tithing the tenth of all thy produce in the third year, thou shalt give another tenth to the Levite, and the proselyte, and the orphan, and the widow, that they may eat in thy cities, and be regaled. [13] Then thou shalt say before the Lord thy God, I have removed the hallowed things clean out of my house, and have given them to the Levite, and the proselyte, and the orphan, and the widow, according to all the commands which Thou hast commanded me. I have not transgressed Thy command, nor forgot it. [14] I have not, in my mourning, eaten any of them, nor offered any of them in homage to an unclean thing, nor given any of them to the dead. I have hearkened to the voice of the Lord our God. I have done as Thou hast commanded me. [15] Look down from Thy holy habitation—from heaven, and bless Thy people Israel, and this land which Thou hast given them, as Thou didst solemnly promise our fathers to give us a land flowing with milk and honey.

[16] This day the Lord thy God hath commanded thee to practise all these rules of rectitude and these judgments; you shall therefore keep, and perform them, with your whole heart, and with your whole soul. [17] Thou hast this day chosen God to be thy God, to walk in all His ways, and to keep His rules of rectitude, and His judgments, and to hearken to His voice. [18] And the Lord hath this day chosen thee to be a peculiar people to Himself, as He hath said, that thou mayst keep His commandments, and be, as He hath made thee, [19] renowned above all the nations, and a boast, and glorious, and that thou mayst be a people dedicated to the Lord, as He hath spoken.

* CHAPTER XXVII *

AGAIN Moses, with the elders of Israel, gave a charge, saying, You shall keep all these commandments which I this day command you.

[2] When you have crossed the Jordan, into the land which the Lord thy God giveth thee; thou shalt set up for thyself large stones, and plaster them with mortar, [3] and thou shalt write on those stones all the words of this law. [4] Soon as you have crossed the Jordan—when you are come to the land which the Lord the God of thy fathers giveth thee—a land flowing with milk and honey, as the Lord the God of thy fathers promised thee, you shall, immediately after your crossing the Jordan, set up these stones, which I this day command thee, at mount Garizin, and thou shalt plaster them with mortar, [5] and build there an altar to the Lord thy God—an altar of stones. Thou shalt not lift up a tool upon it. [6] Of unwrought stones thou shalt build the altar to the Lord thy God, and offer upon it whole burnt offerings to the Lord thy God. [7] Then thou shalt offer there a sacrifice of thanksgiving, and when thou hast eaten, and art filled, and hast rejoiced before the Lord thy God; [8] then thou shalt write upon the stones all this law, in the plainest manner.

[9] Then Moses with the priests, the Levites, spoke to all Israel, saying:

[10] Be silent and hear, O Israel. Thou art this day made a people for the Lord thy God; therefore thou shalt hearken to the voice of the Lord thy God, and perform all His commandments, and His rules of rectitude, which I this day command thee. [11] Then Moses gave a charge to the people that day, saying:

[12] Having crossed the Jordan, these shall stand on mount Garizim to bless the people—Symeon, Levi, Juda, Issachar, Joseph, and Benjamin. [13] And these shall stand at the curse on mount Gaibal: Reuben, Gad, and Aser, Zabulon, Dan, and Nephthaleim; [14] and the Levites shall address all Israel, and say with a loud voice:

[15] Cursed the man who shall make a graven, or molten image, an abomination to the Lord, the work of the hands of artists, though he set it up in a secret place. And all the people shall answer and say, Amen.

[16] Cursed he who slighteth his father or his mother.
And all the people shall say, Amen.

[17] Cursed he who removeth his neighbour's landmark.
And all the people shall say, Amen.

[18] Cursed he who leadeth the blind out of the way.
And all the people shall say, Amen.

[19] Cursed he who perverteth the judgment of the stranger, or the orphan, or the widow.

And all the people shall say, Amen.

[20] Cursed he who lieth with his father's wife, because he hath uncovered his father's skirt.

And all the people shall say, Amen.

[21] Cursed he who lieth with any beast.

And all the people shall say, Amen.

[22] Cursed he who lieth with his sister, by the same father, or mother.

And all the people shall say, Amen.

[23] Cursed he who lieth with his daughter in law.

And all the people shall say, Amen.

Cursed he who lieth with the sister of his wife.

And all the people shall say, Amen.

[24] Cursed he who smiteth his neighbour secretly.

And all the people shall say, Amen.

[25] Cursed he who taketh bribes to slay an innocent person.

And all the people shall say, Amen.

[26] Cursed be every man who will not persevere in all the words of this law, to do them.

And all the people shall say, Amen.

* CHAPTER XXVIII *

NOW it shall come to pass, that if thou wilt hearken diligently to the voice of the Lord thy God, to keep and perform all these commandments which I this day give thee in charge, the Lord thy God will set thee high above all the nations of the earth; and all these blessings shall come upon thee, and find thee.

[2] If thou wilt hearken diligently to the voice of the Lord thy God, [3] Blessed shalt thou be in the city; and blessed shalt thou be in the field, [4] blessed shall be the fruit of thy body, and the products of thy land, and thy herds, and thy flocks. [5] Blessed shall be thy granaries, and thy stores.

[6] Blessed shalt thou be when thou comest in, and blessed when thou goest out. [7] May the Lord thy God deliver up thine enemies, who rise up against thee, to be smitten before thee. They shall come out against thee one way, and flee before thee seven ways.

[8] The Lord send upon thee the blessing in thy storehouses, and on all the labours of thy hands, in the land which the Lord thy God giveth thee.

[9] The Lord establish thee a holy people for Himself, as He solemnly promised thy fathers. If thou wilt hearken to the voice of the Lord thy God, and walk in all His ways, [10] then shall all the nations of the earth see that thou art called by the name of the Lord, and they will be afraid of thee; [11] and the Lord thy God will multiply thee, for good, in the offspring of thy body, and in the increase of thy cattle, and in the products of thy ground, in the land which He solemnly promised thy fathers to give thee.

[12] The Lord open for thee His good treasury, the heaven, to give thy land the rain in due season. May He bless all the works of thy hands, so that thou mayst lend to many nations, and not borrow of them; and that thou mayst rule over many nations, and they not rule over thee. [13] May the Lord establish thee for a head and not for a tail, so that thou mayst be above, and not beneath.

If thou wilt hearken to the voice of the Lord thy God, to keep all that I this day enjoin thee, thou wilt not turn aside from all the commandments which I this day command thee, [14] either to the right, or to the left, to go after other gods, to serve them. [15] But in case thou wilt not hearken to the voice of the Lord thy God to keep all His commandments which I this day give thee in

charge, all these evils shall come upon thee and overtake thee—

[16] Cursed shalt thou be in the city, and cursed thou in the field. [17] Cursed shall be thy granaries, and thy stores. [18] Cursed shall be the offspring of thy body, and the products of thy land, thy herds and thy flocks. [19] Cursed shalt thou be when thou comest in, and cursed thou when thou goest out. [20] The Lord send upon thee want, and famine, and destruction on all the labour of thy hands, until he utterly root thee out, and until he destroy thee quickly, on the account of thy wicked devices.

Seeing thou hast forsaken me, [21] may the Lord make the pestilence cleave to thee, until it utterly consume thee from the land to which thou art going, to take possession of it. [22] The Lord smite thee with anxiety, and fever, and chill, and restlessness, and blasting, and mildew, that they may pursue thee until they utterly destroy thee. [23] And when the heaven over thy head shall be brass, and the earth under thy feet iron, may the [24] Lord thy God make the rain of thy land dust, so that dust from heaven may descend until it waste thee, and until it destroy thee speedily.

[25] May the Lord deliver thee up to slaughter before thine enemies, so that thou mayst go out one way to meet them, and flee seven ways from before them; and be a dispersion among all the kingdoms of the earth; [26] and your dead carcasses be food for the birds of the air, and the wild beasts of the earth, and there be none to fray them away. [27] The Lord smite thee with the Egyptian boil in thy seat, and with wild fire, and with itching, so that thou canst not be cured. [28] The Lord smite thee with madness, and blindness, and astonishment of heart, [29] so that thou mayst grope about at noon day, as a blind man gropeth in darkness; and let him not prosper thy ways, so thou shalt then be injured, and spoiled continually, and there will be none to help thee.

[30] Thou wilt take a wife, and another man shall have her. Thou wilt build a house, but shall not dwell therein. Thou wilt plant a vineyard, but shalt not gather the grapes thereof. [31] Thy ox will be slaughtered before thy face, and thou shalt not eat thereof. Thy ass will be taken from thee, and shall not be restored; thy flocks will be given to thine enemies, and there shall be none to help thee; [32] thy sons, and thy daughters, will be given to another nation, and thine eyes will melt in looking at them; there will be no strength in thy hand. [33] A nation, which thou knowest not will eat the fruits of thy land, and all thy labours;

and thou shalt be injured, and oppressed continually, [34] and driven to madness at the sight of thine eyes, which thou shalt see.

[35] The Lord smite thee with a grievous boil on thy knees, and on thy legs, so that thou canst not be healed, from the sole of thy feet to the crown of thy head. [36] The Lord carry away thee, and thy rulers, whom thou mayst set over thee, to a nation which neither thou nor thy fathers knew, that thou mayst there serve other gods—stocks and stones; [37] and be there for a by word, and a proverb, and a public example to all the nations to which the Lord shall bring thee.

[38] There thou shalt carry out much seed into the field, and shalt bring little home, for the locust shall devour it; [39] thou shalt plant a vineyard and dress it; but shalt not press out wine, nor regale thyself from it; for worms shall eat it up. [40] Thou shalt have plantations of olive trees, in all thy borders, but shalt not be anointed with oil, for thine olive tree shall cast its fruit: [41] thou shalt beget sons and daughters, but shalt not have them with thee; for they shall go into captivity.

[42] All thy trees and the products of thy land, shall be consumed with blasting. [43] The stranger who is with thee shall rise higher and higher; but thou shalt fall lower and lower. [44] He shall lend to thee; and thou shalt not lend to him: He shall be head; and thou shalt be tail. [45] All these curses shall actually come upon thee, and pursue thee, and overtake thee, until he root thee out, and utterly destroy thee because thou didst not hearken to the voice of the Lord thy God, to keep His commandments, and His rules of rectitude, which He commanded thee, [46] And they shall be signs for thee, and wonders for thine offspring forever.

[47] Because thou didst not serve the Lord thy God with gladness, and with a good understanding, for the abundance of all things; [48] therefore thou shalt serve thine enemies, whom the Lord will send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and thou shalt wear a yoke of iron on thy neck, until it utterly destroy thee. [49] The Lord will bring against thee a nation from afar—from the extremity of the earth, with the impetuosity of an eagle— [50] a nation whose voice thou shalt not understand—a nation of an unblushing countenance, which will not respect the person of an elder, nor compassionate a youth.

[51] And it shall devour the increase of thy cattle, and the products of thy land, so as not to leave thee corn, wine, oil, herds

or flocks, [52] until it hath destroyed thee, and wasted thee in thy cities—until they have demolished thy high, and strong walls, in which thou hast placed thy confidence, throughout thy whole land. And when he shall afflict thee in thy cities which he hath given thee; in thy siege, and in the affliction, with which thine enemy shall afflict thee, [53] thou shalt eat the offspring of thy body—the flesh of thy sons, and thy daughters, whom he gave thee.

[54] The tender, and very delicate man who is with thee, will look with an evil eye on his brother, and on the wife in his bosom, and the remaining children which may be left him, [55] so as not to give one of them any of the flesh of his sons, which he may be eating, because he hath nothing left him in the siege, and in that affliction of thine with which thine enemies will afflict thee, in all thy cities. [56] And the tender, and very delicate woman among you, whose foot never ventured to tread the ground because of her delicateness, and effeminacy will look with an evil eye on her husband in her bosom, and on her son, and her daughter, [57] even the female infant she bore, or the male child which she may have brought forth; for on the account of the want of all things, she will eat these secretly in thy siege, and in that affliction of thine with which thine enemy will afflict thee in thy cities.

[58] If thou wilt not hearken to do all the words of this law, which are written in this book, to fear this glorious, this wonderful name, *The Lord thy God*, [59] the Lord will make thy plagues, and the plagues of thy seed, wonderful beyond conception—He will make them great, and marvellous, and thy diseases sore, and lasting, [60] and will bring upon thee all the affliction of Egypt—that grievous affliction which thou didst dread on their account, and they shall cleave to thee. [61] The Lord will also bring upon thee every sickness, and every plague, which is not written, and every one which is written in this book of the law, until he root thee out. [62] And you shall be left few in number, instead of being, as you were, like the stars of heaven for multitude.

Because thou didst not hearken to the voice of the Lord thy God, [63] therefore it shall come to pass, that as the Lord delighted in you to do you good, and to multiply you; so the Lord will rejoice over you, in rooting you out; and you shall be removed speedily from the land to which thou art going to take possession of it. [64] And the Lord thy God will scatter thee among all the nations, from one extremity of the earth to the other; and thou shalt there serve other gods—stocks and stones, which neither

thou, nor thy fathers have known. [65] But even among these nations He will not give thee rest, nor shall there be any rest for the sole of thy foot.

Indeed the Lord will give thee there a strange trembling heart, and failing eyes, and a desponding soul, [66] and thy life shall hang in suspense before thine eyes, and thou shalt be in terror, day and night, and have no assurance of thy life. [67] In the morning thou wilt say; How will it be with me in the evening! And in the evening thou wilt say, How may it be with me in the morning! on account of the terror of thy heart with which thou shalt be affrighted, and on account of the sights of thine eyes which thou shalt see. [68] And the Lord will send thee back into Egypt, in ships (by the route of which I said: Thou shalt see it no more), and thou shalt there be exposed to sale to your enemies, for bondsmen and bondswomen, and there will be no purchaser.

* CHAPTER XXIX *

THESE were the words of the covenant, which the Lord commanded Moses to state to the children of Israel, in the land of Moab, over and above the covenant which He had made with them at Choreb.

[2] Then Moses called all the sons of Israel, and said to them, You have seen all the things which the Lord did in Egypt, before your eyes, to Pharaoh and his servants, and all his land— [3] those great trials which your eyes have seen, those signs, and those great wonders. [4] Now hath not the Lord God given you a heart to know, and eyes to see, and ears to hear, even at this day? [5] When He led you forty years in the wilderness, your clothes did not grow too old, nor were your shoes worn out from your feet. [6] You did not eat bread, nor drink wine, nor strong drink, that you might know that the Lord *I Am* is your God.

[7] And when you came to this place, and Seon, king of Esebon, and Og, king of Basan, came out to meet us in battle, we smote them, [8] and took their land, and I have given it to Reuben, and Gad, and to the half of the tribe of Manasses: [9] you shall therefore be careful to perform all the words of this covenant.

In order that you might fully comprehend all that you are to do, [10] you have this day stood, all of you, before the Lord your God, the chiefs of your tribes, and your senate, and your judges, and your officers, every man of Israel, [11] your wives, and your chil-

dren, and the stranger who is in your camp, from the hewer of wood to the drawer of water, [12] to enter into a covenant with the Lord your God, and into the curses which the Lord thy God this day stateth to thee, [13] that He may establish thee a people for Himself. [14] So He Himself will be thy God, as He said to thee, and as He hath sworn to thy fathers, Abraham, and Isaak, and Jacob. Now I make this covenant, and this oath, [15] not with you only, but both with those who are here this day, with you before the Lord your God, and with those who are not here with you this day.

[16] Inasmuch as you know how we lived in the land of Egypt, [17] and have seen, as we passed through the nations, through which you passed, their abominations and their idols, wood and stone, silver and gold, which are among them; [18] is there any man among you, or any woman, or family, or tribe, whose understanding hath turned them from the Lord your God, to go and serve the gods of those nations? Is there any such root among you, springing up for gall and bitterness?

[19] Now in case anyone shall hear the words of this curse, and bless himself in his heart, saying, Good luck betide me! I will walk in the error of my own heart, that the sinner may not involve the guiltless in ruin with himself. [20] God will not be propitious to him, but most assuredly the anger of the Lord, and His indignation, will then be kindled against that man; and all the curses of this covenant, which are written in this book, shall cleave to him; [21] and the Lord will blot out his name from under heaven. The Lord will indeed separate him, from all the children of Israel, according to all the curses of this covenant, which are written in this book of the law.

[22] And when the generations to come—your children who shall rise up after you, and the stranger who may come from a far distant country, will say—when they shall see the plagues of that land, and the diseases thereof, which the Lord hath sent upon it— [23] brimstone and burnt salt—when through the whole land there shall be no sowing—no natural productions, no verdure on it, a destruction like that of Sodom and Gomorra, Adama and Seboim, which the Lord overthrew with wrath and indignation— [24] When all the nations shall say, Why hath the Lord dealt thus with this land? What hath occasioned this great fierceness of indignation?

[25] Then they will say, Because they forsook the covenant of the Lord, the God of their fathers, which He made with their

fathers, when He brought them out of the land of Egypt, [26] and went and served strange gods, which they did not know, and which He had not arranged for them, [27] therefore the Lord was provoked to wrath against this land, to bring upon it all the curses which are written in the book of the law, [28] and the Lord rooted them out from their land, with wrath, and anger, and very great indignation, and cast them out into another land, as at this day.

[29] The things which are secret are for the Lord our God; but the things which are manifest are for us and our children forever, that we may perform all the words of this law.

* CHAPTER XXX *

THEREFORE when all these things have come upon thee, the blessing and the curse, which I have set before thee; and thou shalt receive them into thy heart, among all the nations where the Lord may have dispersed thee; [2] and shalt turn to the Lord thy God, and hearken to His voice, according to all that I this day command thee, with thy whole heart and with thy whole soul; [3] the Lord will heal thy sins, and have compassion on thee, and gather thee again out of all the nations among which the Lord hath dispersed thee.

[4] Though thy dispersion may have been from one end of the earth to the other, thence the Lord thy God will gather thee, [5] and thence the Lord thy God will take thee, and thence thy God will bring thee, into the land which thy fathers possessed, and thou shalt possess it: And he will deal kindly with thee, and make thee more numerous than thy fathers: [6] And the Lord will purify thy heart, and the heart of thy seed, to love the Lord thy God with thy whole heart, and with thy whole soul, that thou mayst live.

[7] And the Lord thy God will lay all these curses upon thine enemies, and upon them who hate thee, and have persecuted thee. [8] When thou shalt return, and hearken to the voice of the Lord thy God, and perform these commandments of His, which I this day enjoin thee, [9] the Lord thy God will bless thee in every work of thy hands, in the offspring of thy body, and in the increase of thy cattle, and in the products of thy land; for the Lord thy God will turn again to rejoice over thee for good, as he rejoiced over thy fathers, [10] if thou wilt hearken to the voice of the Lord thy God to keep his commandments, and his rules of rectitude, and

these judgments of his which are written in this book of the law— if thou wilt turn to the Lord thy God with thy whole heart, and with thy whole soul.

[11] For this command which I this day give thee in charge is not grievous, nor is it far from thee. [12] It is not in heaven above, that thou shouldst say, Who will ascend for us into heaven, and bring it to us, that we may hear and do it? [13] Nor is it beyond the sea, that thou shouldst say, Who will cross the sea for us, and bring it to us, and let us hear it, that we may do it? [14] The word is very near thee, in thy mouth and in thy heart, and in thy hand, to do it.

[15] Behold I have this day set before thee Life and Death, Good and Evil. [16] If thou wilt hearken to the commandments of the Lord thy God which I this day enjoin thee, to love the Lord thy God, to walk in all His ways, and to keep His rules of rectitude, and His judgments, you shall live, and multiply, and the Lord thy God will bless thee in all the land to which thou art going, there to take possession of it. [17] But if thy heart turn aside, and thou wilt not hearken, but go astray, and worship other gods, and serve them, [18] I announce to thee this day, that you shall surely perish, and shall not prolong your lives in the land, to which you are about to cross the Jordan, to take possession of it.

[19] I call heaven and earth this day to witness against you, that I have set Life and Death, the Blessing and the Curse before you. Choose thou life, that thou and thy seed may live, [20] by loving the Lord thy God, and hearkening to His voice, and cleaving to Him. For this is thy life, and the lengthening of thy days, to dwell in the land which the Lord solemnly promised thy fathers, Abraham, and Isaak, and Jacob, that He would give them.

✦ CHAPTER XXXI ✦

WHEN Moses had finished speaking all these words, to all the children of Israel, [2] he said to them, I am now a hundred and twenty years old. I shall no more be able to go out, and come in before you: for the Lord hath said to me, Thou shalt not cross the Jordan. [3] The Lord thy God, Who goeth before thee, will Himself drive out those nations from before thee, and thou shalt possess them; and Joshua is to go before thee, as the Lord hath spoken. [4] The Lord thy God will indeed do to them as He did to Seon, and Og, the two kings of the Amorites, who were on this

side the Jordan, and to their land—in the same manner [5] as the Lord rooted them out, and delivered them up to you. And you shall do to them as I have commanded you. [6] Act manfully, and be strong; fear not, nor be fainthearted, nor terrified at them; for the Lord thy God, Who goeth before you, is with you —is among you. May He never leave thee, nor forsake thee.

[7] Then Moses called Joshua, and said to him before all Israel, Be courageous, and strong; for thou shalt go before this people, into the land which the Lord solemnly promised your fathers to give them; and thou shalt put them in possession of it; [8] and the Lord, who marcheth with thee, will not leave thee nor forsake thee. Fear not, nor be dismayed.

[9] Now Moses had written the words of this law in a book; so he gave it to the priests, the children of Levi, who carry the ark of the covenant of the Lord, and to the elders of the children of Israel. [10] And Moses gave them a charge on that day saying, At the end of every seven years, at the Solemnity of the Release, during the festival of tabernacles, [11] when all Israel assemble, to appear before the Lord your God, in the place which the Lord shall choose; you shall read this law before all Israel, in their hearing. [12] Let the people be assembled, the men, and the women, and the children, and the proselyte who is in your cities, that they may hear, and that they may learn to fear the Lord your God; and let them hearken to do all the words of this law. [13] And let their children who have not known, hearken, and learn to fear the Lord thy God, all the days they live in the land to which you are going, to cross the Jordan, there to take possession of it.

[14] Now when the Lord said to Moses, Behold the time of thy death approacheth, call Joshua, and stand at the doors of the tabernacle of the testimony, and I will give him a charge; thereupon Moses went with Joshua to the tabernacle of the testimony, and they stood at the doors of the tabernacle of the testimony, [15] and the Lord descended in a cloud, and stood at the doors of the tabernacle of the testimony.

And while the pillar of the cloud stood at the doors of the tabernacle of the testimony, [16] the Lord said to Moses, Behold when thou sleepest with thy fathers, this people will rise up, and go a-whoring after the strange gods of the land to which they are going. And when they forsake Me, and break My covenant which I have made with them, [17] I shall be provoked to wrath against them that day, and I will leave them, and turn away My face from them,

and they shall be devoured. And when many evils and afflictions shall befall them, then will one say in that day, Because the Lord my God is not with me, these evils have befallen me. [18] But I will turn away My face from them, on that day, because of all their wickedness which they have committed, because they have turned to strange gods.

[19] Now therefore write the words of this Ode and teach it to the children of Israel, and put it into their mouth, that this Ode may be an open witness for me among the children of Israel. [20] For when I bring them into that good land, which I solemnly promised their fathers to give them, a land flowing with milk and honey, they will eat, and be satiated, and they will turn to strange gods, and serve them, and provoke Me, and break My covenant; [21] but this Ode will rise up, and witness against them; for it shall never be forgotten out of their mouth, nor out of the mouth of their seed: for I know their wickedness, what they do even now before I have brought them into that good land which I solemnly promised their fathers.

[22] So Moses wrote the Ode that day and taught it to the children of Israel. [23] And the Lord gave a charge to Joshua, and said, Be courageous, and strong, for thou shalt conduct the children of Israel into the land which the Lord solemnly promised them, and he will be with thee.

[24] Now when Moses had made an end of writing all the words of this law in a book, even to the close, [25] he gave a charge to the Levites, who carry the ark of the covenant of the Lord, saying, [26] Take this book of the law, and put it by the side of the ark of the covenant of the Lord your God; and it shall be there for a witness against thee; [27] for I know thy contentious disposition, and thy stiff neck. For even now while I am yet alive with you, you have been rebellious against God; how then can it be otherwise after my death? [28] Assemble before me the heads of your tribes, and your elders, and your judges, and your under officers, that I may speak in their hearing all these words and call heaven and earth to witness against them. [29] For I know that after my death you will commit iniquity, and turn aside out of the way which I commanded you, and evils will befall you in the latter days, because you will do evil before the Lord, to provoke Him to wrath by the works of your hands.

[30] Then for a conclusion Moses spoke in the hearing of all the congregation the words of this Ode:

* CHAPTER XXXII *

LISTEN, O heaven, and I will speak,
And let the earth hear the words of my mouth.

- [2] Let my doctrine be expected like rain,
And my words distil as the dew;
Like gentle rain on the tender herb,
And like a heavy shower on the grass.
- [3] Since I have proclaimed the name of the Lord,
Ascribe ye majesty to our God.
- [4] He is God, His works are perfect;
All His ways are acts of judgment—
A faithful God; He doth no injustice;
Righteous and holy is the Lord.
- [5] They have sinned! blemished children are not His.
Crooked and perverse generation!
- [6] Do ye thus requite the Lord?
Are the people so foolish and unwise?
Did not this thy father purchase thee?
Did he not make and fashion thee?
- [7] Remember the days of old;
Consider the years of ages past;
Ask thy father; he can tell thee—
Thine elders; they can inform thee:
- [8] When the Most High divided nations—
When He dispersed the children of Adam,
He settled the boundaries of nations,
According to the number of God's messengers;
- [9] And the Lord's portion was His people Jacob—
Israel was His lot of inheritance.
- [10] He sustained them in the wilderness,
In the drought of heat, in a land without water.
He led them about, and instructed them—
He kept them as the apple of His eye.
- [11] As an eagle would defend his nest,
And, when anxious for his young,
Would spread out his wings, and receive them,
And bare them up on his shoulders;
- [12] The Lord alone conducted them,
And there was not a strange god with them.
- [13] He brought them up to the strength of this land,

- He fed them with the products of the fields—
 They sucked honey out of a rock,
 And oil out of a flinty rock;
- [14] With butter of kine, and with milk of sheep;
 With the fattest of lambs and rams, young bulls and goats,
 And with bread of the choicest wheat;
 And they drank wine, the pure juice of the grape.
- [15] When Jacob had eaten and was filled,
 Then he who was beloved began to kick;
 He grew fat, waxed thick, and became corpulent,
 Then he forsook the God who made him;
 And apostatised from God his saviour.
- [16] They exasperated me with strange gods,
 With their abominations they provoked me,
- [17] They sacrificed to demons, and not to God—
 To gods, which they had never known,
 Which had started up, new and fictitious,
 Of which their fathers had no knowledge,
- [18] The God who begot thee, thou hast forsaken,
 And hast forgot the God who nourished thee;
- [19] And the Lord saw, and was provoked to jealousy—
 He was provoked at the temper of his sons and daughters,
- [20] And said, I will turn away my face from them,
 And shew what shall befall them in the latter days.
 Because they are a perverse generation—
 Children, who have no faith in them—
- [21] They have provoked me by what is not God—
 Have exasperated me with their idols;
 I therefore will provoke them by what is not a nation,
 By a foolish nation I will vex them.
- [22] Since a fire is kindled because of my wrath,
 It shall burn down to the lowest Hades;
 It shall consume the land, and the products thereof;
 It shall set on fire the foundations of mountains:
- [23] I will assemble evils against them,
 And hurl my bolts at them.
- [24] While they are wasting by famine, and voracious birds;
 The burning carbuncle also shall be incurable;
 I will send against them the teeth of wild beasts,
 With the venom of serpents, trailing on the ground.
- [25] Abroad the sword shall bereave them of children,
 And in their chambers terror shall destroy.

The youth shall perish with the young virgin,
The sucking infant with the venerable sage.

- [26] I had determined to disperse them,
And cause the remembrance of them to cease among men;
- [27] Had it not been for the temper of enemies;
That the adversaries might not out live them—
That they might not fall upon them at once;
Lest they should say, Our own high hand,
And not the Lord, hath done all this.
- [28] It is a nation devoid of counsel;
There is no knowledge among them.
- [29] They have not bent their minds to understand;
Let them lay up these things for time to come.
- [30] How could one man chase a thousand,
And two put myriads to flight,
If God had not cast them off—
Had not the Lord delivered them up?
- [31] For their gods are not like our God;
And our enemies are without understanding.
- [32] As their vine is from the vine of Sodom
And their shoot from that of Gomorra;
Their cluster of grapes will be a cluster of gall—
A cluster of bitterness it shall be to them:
- [33] Their wine shall be the venom of dragons—
The incurable venom of asps.
- [34] Behold! are not these things stored up with me?
And sealed up among my treasures?
- [35] In the day of vengeance I will requite,
When their foot shall be supplanted.
Because the day of destruction is nigh for them,
Therefore at hand are the things prepared for you.
- [36] Because the Lord will judge His people—
When He shall be appeased for his servants,
(For He saw that they were enfeebled,
Made faint by hostile invasions and dejected)
- [37] Then the Lord said, Where are their gods—
The gods in which they placed their confidence?
- [38] The fat of those sacrifices you ate
And drank the wine of their libations?
Let them arise and help you,
And let them be your protectors.
- [39] See! See! that I am the Self-existent,

And that there is no God besides Me;

I kill, and I can cause to live,

I can smite and I can heal,

And none can rescue out of My hand—

[40] For I can lift up My hand to heaven,

And swear by My right hand, and say, as I live forever,

[41] I will make My sword sharp as lightning,

And My hand will support judgment;

And I will execute vengeance on Mine enemies,

And make retribution to them who hate me.

[42] I will make My arrows drunk with blood,

And My sword shall devour flesh

With the blood of slain and captives,

[43] From the head of enemy chiefs.

Rejoice, O heavens, with Him,

And let all the angels of God worship Him:

Rejoice, O nations, with His people,

And let all the children of God rely on Him:

For he avengeth the blood of His children,

And will judge, and execute vengeance on His enemies,

To them who hate Him he will render retribution,

And the Lord will purify the land of His people.

[44] Now on that day when Moses had written this Ode and taught it to the children of Israel; and he and Joshua, the son of Naue, had come, and spoken all the words of this law in the hearing of the people, [45] Moses concluded his speech to all Israel with this address to them, [46] Attend with your heart to all these words which I this day testify to you, and which you are to give in charge to your children, that they may keep, and perform all the words of this law; [47] for this is not a vain thing for you; for it is your life; and, for the sake of this word, you shall prolong your days in the land to which you are going, to cross the Jordan to take possession.

[48] Then the Lord spoke to Moses that day, saying, [49] Go up the mountain Abarim, to that mount Nabo, which is in the land of Moab, fronting Jericho, and take a view of the land of Chanaan, which I give to the children of Israel; [50] and die on the mount to which thou goest up, and be gathered to thy people, in the same manner as thy brother Aaron died on mount Or, and was gathered to his people, [51] because you disobeyed My word among the children of Israel, at the water of strife, at Kades, in the wilderness of Sin. [52] Because you did not hallow Me among the

children of Israel, thou shalt see the land at a distance, but shalt not go in thither.

✦ CHAPTER XXXIII ✦

NOW this is the blessing with which Moses, the man of God blessed the children of Israel, before his death; and he said:

[2] The Lord came from Sina
And shined upon us out of Seir;
He hasted from mount Paran,
With myriads from Kades;
His angels with Him on his right.

[3] He compassionated His people;
All the sanctified are under thy sway,
But these are immediately under thee.

[4] From His words Moses received the law
Which he gave in charge to us,
An inheritance for the assemblies of Jacob.

[5] Let Him therefore be chief among the beloved.
When the chiefs of peoples assemble with the tribes of
Israel.

[6] Let Reuben live and not die,
And let him be many in number.

[7] Now this was the blessing of Juda:
Hear, O Lord, the voice of Juda!
And until thou comest to his people;
Let his hands contend for them,
And be thou his help from enemies.

[8] And of Levi he said:
Assign ye to Levi His manifestations,
And His truth to this holy man
Whom they tried at Temptation,
Whom they reviled at the water of Contradiction.

[9] With regard to him who saith to his father and to his
mother,
I have not beheld thee,
And hath not acknowledged his brethren,
And hath renounced his own children,
He it is who hath observed Thine Oracles
And diligently kept Thy covenant.

[10] Let them [the Levites] explain Thy rules of rectitude
for Jacob,

- And Thy law for Israel;
Let them lay incense continually,
When Thou art angry, on thine altar.
- [11] Bless, O Lord, his endeavours,
And accept the works of his hands.
Pierce the loins of enemies,
Who have risen up against him:
And let them who hate him never rise up.
- [12] And of Benjamin he said:
Beloved! He shall dwell securely under the Lord.
God overshadoweth him continually,
And hath taken up his rest between his shoulders.
- [13] And of Joseph he said,
His land is a special blessing of the Lord
On account of heavenly seasons and dew,
And on account of abysses of fountains from beneath,
- [14] And on account of the productions, in due season
Of the sun's revolutions and the changes of the moon,
- [15] As his land of plenty is beautified
With summits of ancient mountains
And with summits of everlasting hills;
- [16] So may the things acceptable
To him who appeared in the bush
Come upon the head of Joseph;
He indeed is glorified
In being the chief over brothers.
- [17] His beauty is that of a firstling bull,
His horns are the horns of an unicorn,
With these he will push the nations at once,
Even from the limits of the land.
These are the myriads of Ephraim;
And these the thousands of Manasses.
- [18] And of Zabulon he said:
Rejoice, O Zabulon, in thine outgoings;
And let Issachar rejoice in his abodes.
- [19] They shall utterly root out nations.
And there you shall invoke,
And there offer the sacrifice of righteousness.
For the riches of the sea shall feed thee,
And a commerce with the dwellers on the sea coast.
- [20] And of Gad he said:
Blessed is he who enlargeth Gad.

Like a lion he lay down to rest,
Having broken an arm and a chief.

- [21] He took a view of his portion
Because land was there divided.
When chiefs assembled with the leaders of tribes,
The Lord executed Justice
And determined his cause with Israel.

- [22] And of Dan he said:
Dan is a lion's whelp;
He will make excursions beyond Basan.

- [23] And of Nephthaleim he said:
Nephthaleim hath abundance of good things;
May he be filled with blessings from the Lord!
He shall possess the west and the south.

- [24] And of Aser he said:
Aser is blessed with children,
He will be acceptable to his brethren.
He shall bathe his foot in oil,

- [25] His shoe shall be iron and brass;
As thy days so shall be thy strength.

- [26] There is none like the God of the beloved.
He who rideth on the heaven is thy helper,
And he is mighty to give support.

- [27] The governance of God will protect thee
When under the power of everlasting arms.
He will drive out the enemy before thee,
Saying, Be devoted to destruction!

- [28] And Israel shall dwell securely alone
In the land of Jacob, fed with corn and wine:
And the heaven shall drop with dew for thee.

- [29] Blessed art thou, O Israel!
Who is like thee, O people saved by the Lord!
Thy helper will protect thee,
His sword shall be thy boast,
Thine enemies shall submit to thee,
And thou shalt ride upon their neck.

✦ CHAPTER XXXIV ✦

THEN Moses went up from Araboth Moab to mount Nabo, to the top of Phasga, which is over against Jericho, and the Lord

shewed him all the land of Galaad, even to Dan, and [2] all the land of Nephthaleim, and all the land of Ephraim, and Manasses, and all the land of Juda, even to the farther sea, and the wilderness, [3] and the country around Jericho, the city of palm trees, even to Segor.

[4] And the Lord said to Moses, This is the land which I solemnly promised to Abraham, and Isaak, and Jacob, saying, To your seed I will give it. I have pointed it out to thine eyes, but thou shalt not go thither.

[5] So Moses the servant of the Lord died, by the command of the Lord, in the land of Moab; [6] and he was buried at Gai near the house of Phogor. But none knoweth his sepulchre to this day.

[7] Though Moses was an hundred and twenty years old, his eyes were not dim, nor was his natural strength abated. [8] And the children of Israel mourned for Moses, in Araboth Moab, by the Jordan, over against Jericho, thirty days. And when the days of mourning for Moses were fulfilled, [9] as Joshua son of Naue was filled with a spirit of wisdom, (for Moses had laid his hands upon him) the children of Israel hearkened to him, and did as the Lord commanded Moses.

[10] But there no more arose a prophet in Israel like Moses, whom the Lord knew face to face, [11] in all the signs and wonders which the Lord sent him to do in the land of Egypt on Pharao and his servants, and on all his land the great miracles, [12] and the strong hand, which Moses exhibited in the sight of all Israel.

JOSHUA

✦ CHAPTER I ✦

AFTER the death of Moses, the Lord spoke to Joshua, son of Naue, the lieutenant of Moses, saying, [2] My servant Moses is dead, now therefore arise, and cross the Jordan, thou and all the people, into the land which I give them. [3] Every place, on which you tread with the sole of your feet, I will give you, as I said to Moses. [4] The wilderness, and yonder over against Lebanon to the river, the great river Euphrates, and to the farthest sea, at the setting of the sun, shall be your boundaries. [5] Not a man shall withstand you all the days of thy life. As I was with Moses, so will I be with thee. I will never leave thee, nor forsake thee. [6] Be strong and of good courage; for thou shalt parcel out to this people the land, which I solemnly promised their fathers to give to them. [7] Therefore be strong, and courageous, to watch, and to do as My servant Moses commanded. Thou must not deviate from them, to the right or to the left. [8] That thou mayst clearly understand all that thou art to do, the book of the Law must never be out of thy mouth. Thou must study it day and night, that thou mayst know how to do all that are written. Then shalt thou be prospered; and thou wilt make thy ways prosperous; and then thou shalt have a good understanding. [9] Behold I have commanded thee; be strong and courageous: fear not, nor be dismayed; for the Lord thy God is with thee withersoever thou goest.

[10] Upon this Joshua gave orders to the officers of the people, saying; [11] Go through the camp of the people, and give them orders, saying, Prepare all necessary provisions; for in three days you are to cross the Jordan, to go in and take possession of the land which the Lord the God of your fathers giveth you.

[12] Then Joshua said to Reuben, and Gad, and to the half of the tribe of Manasses, [13] Remember what Moses the servant of the Lord commanded you saying; The Lord your God hath given you rest, and hath given you this land. [14] Let your wives, and your children, and your cattle abide in the land which he hath given you; but you, all your able-bodied men, well equipt, shall cross over before your brethren, and assist them; until the Lord our God shall give your brethren rest, as well as you; [15] and

until they possess the land which the Lord our God giveth them. Then you shall return, every one to his possession, which Moses gave you on the east side of the Jordan.

[16] Thereupon they answered and said to Joshua, All that thou commandest we will do. And wherever thou sendest us we will go. [17] As we have hearkened to Moses in all things, so will we hearken to thee. Let but the Lord our God be with thee, as he was with Moses, [18] and whosoever shall disobey thee, and not hearken to all thy commands which thou shalt give him let him be put to death. But be thou strong and courageous.

* CHAPTER II *

NOW Joshua, son of Naue, had sent from Sattin two young men to spy, saying, Go up, and take a view of the land, and particularly of Jericho. And the two young men, having set out, entered Jericho, and went to the house of a harlot, whose name was Rahab, and lodged there. [2] And news being carried to the king of Jericho, saying, Some men of the children of Israel are come here to spy the land, [3] the king of Jericho sent a message to Rahab, saying, Bring out the men, who came to thy house to-night; for they are come to spy the land. [4] Now the woman had taken the two men, and hid them: so she spoke to the messengers, saying, The men came to me; [5] but at dark, when the gate was shutting, the men went out, and I do not know where they are gone. Pursue them, perhaps you may overtake them.

[6] Now she had taken them up to the top of the house, and concealed them under flax, which was piled up for her on the top of the house. And the men pursued them by the way to the Jordan, to the fords, and the gate was shut.

[7] So when the pursuers were gone after them, she went up to the men, on the top of the house, [8] before they had gone to sleep, [9] and said to them, I know that the Lord hath given you this land; for the dread of you is fallen upon us: [10] for we have heard that the Lord God dried up the Red Sea on your account, when you came out of Egypt, and all that he hath done to the two kings of the Amorites who were on the borders of the Jordan, to Seon and Og, whom you have utterly destroyed: [11] and, upon hearing these things, we became fainthearted, and there was no spirit in any of us because of you. Since, then, the Lord your God is God in heaven above, and in the earth beneath, [12] swear now

to me by the Lord your God, because I shew mercy to you, that you will shew mercy to my father's house; [13] and that you will save alive my father's household, my mother, and my brothers, and all my family, and all that belong to them, and that you will deliver my soul from death. [14] And the men said to her, Our life for yours even to death. Then she said to them: When the Lord delivereth up to you this city, you will deal mercifully and truly with me. [15] So she lowered them down through a window. [16] Now she said to them, Flee to the mountains, lest the pursuers meet you, and hide yourself there three days, until they who are in pursuit of you have returned, and afterwards you may go your way.

[17] And the men said to her, We are sincere in the oath which we have sworn to thee. [18] Behold when we enter any part of the city, thou shalt put up this signal—Thou shalt tie this scarlet rope to the window, through which thou shalt have let us down; and thou shalt bring thy father, and thy mother, and thy brothers, and all thy father's household, home to thy house. [19] And it shall be that whoever goeth out of the door of thy house, into the street, shall incur the guilt of his own death, and we shall be clear of blame in regard to this oath which we have sworn to thee. But for all who are with thee in the house we will be answerable. [20] But if any one injure us, or if thou disclose these our terms, we shall be clear of this oath to thee.

[21] And she said to them, Let it be as you say. [22] So she dismissed them, and they went away, and came to the hilly country, and stayed there three days. And the pursuers examined all the roads, but did not find them. [23] Then the two young men turned, and came down from the mountain, and crossed over to Joshua, son of Naue, and told him all that had happened to them. [24] And they said to him, Because the Lord hath delivered up all that land into our hands, therefore all the inhabitants of the land are in the utmost consternation because of us.

✦ CHAPTER III ✦

THEREUPON Joshua arose early next morning, and removed from Sattin; and having come to the Jordan, they halted there some time before they crossed. [2] And after three days the officers went through the camp, [3] and gave a charge to the people, saying, When you see the ark of the covenant of the Lord

our God, and our priests, and the Levites carrying it, you shall remove from your places, and march after it. [4] But let there be a considerable distance between you and it. You shall keep at the distance of about two thousand cubits. You must not come near it, that you may know the way you are to march; for you have never heretofore gone this way.

[5] Then Joshua said to the people, Purify yourselves against to-morrow; for to-morrow the Lord will do wonders among you. [6] And when Joshua said to the priests, Take up the ark of the covenant of the Lord, and march before the people; and the priests had taken up the ark of the covenant of the Lord, and were marching before the people, [7] the Lord said to Joshua, This day I begin to exalt thee in the sight of all the children of Israel, that they may know that as I was with Moses, so I will be with thee. [8] Now therefore command the priests who are carrying the ark of the covenant, and say, Soon as you are come to a part of the water of the Jordan, you shall halt at the Jordan.

[9] Then Joshua said to the sons of Israel, Draw near, and hear the word of the Lord our God. [10] By this you will know that the living God is among you, and that he will surely root out from before you the Chananite, and the Chettite, and the Pherezite, and the Evite, and the Amorite, and Gergasite, and the Jebusite. [11] Behold the ark of the covenant of the Lord of the whole earth is about to cross the Jordan; [13] and it shall come to pass, that when the feet of the priests who are carrying the ark of the covenant of the Lord of the whole earth shall rest in the water of the Jordan, the water of the Jordan shall fail, and the water which is coming down shall be stopped.

[14] So the people removed from their tents to cross the Jordan, and the priests carried the ark of the covenant of the Lord before the people. [15] And soon as the priests who were carrying the ark of the covenant came to the Jordan, and the feet of the priests, who were carrying the ark of the covenant of the Lord, were dipped into a part of the water of the Jordan, though the Jordan overflowed all its banks, as in the days of wheat harvest, yet the waters coming down from above stopped. [16] They stopped like one solid mass, reaching a great way back, even to a part of Kariathiarim; and the water below flowed down into the sea of Araba, the salt sea, until it was entirely gone, and the people stood over against Jericho.

[17] Then the priests who carried the ark of the covenant of the Lord stood on dry ground, and all the children of Israel crossed

over on dry ground, until all the people had finished crossing the Jordan.

* CHAPTER IV *

AND when all the people had entirely crossed the Jordan, the Lord spoke to Joshua, saying, [2] Take men from among the people, one from every tribe, [3] and give them orders. And you shall take up, out of the middle of the Jordan, twelve smooth stones, and carry them with you, and place them in your encampment, wherever you encamp tonight.

[4] So Joshua called out twelve men of eminent dignity from among the children of Israel, one from every tribe, [5] and said to them, Go on before me in the presence of the Lord, into the middle of the Jordan, and let every one take up thence a stone, and carry it on his shoulders, according to the number of the twelve tribes of Israel; [6] that they may be to you an everlasting memorial; that when thy son shall hereafter ask thee, saying, What are these stones to us? [7] thou mayst explain them to thy son, and say, Because the river Jordan dried up at the presence of the ark of the covenant of the Lord of the whole earth, when it crossed it, therefore you shall have these stones for an everlasting memorial for the children of Israel. [8] Accordingly these sons of Israel did as the Lord commanded Joshua, and having taken up twelve stones, out of the midst of the Jordan, as the Lord commanded Joshua, when the Israelites had done crossing, they carried them with them to the place of encampment, and deposited them there; [9] and Joshua caused twelve other stones to be placed in the Jordan, in the very spot under the feet of the priests who carried the ark of the covenant of the Lord, and they are there at this day. [10] Now the priests, who carried the ark of the covenant, stood in the Jordan, until Joshua had executed all that the Lord commanded him to declare to the people. And the people hastened and crossed over.

[11] And when all the people had done crossing, then the ark of the covenant of the Lord crossed over, with the stones before them. [12] And the Reubenites, and the Gadites, and the half of the tribe of Manasses, crossed over well armed before the children of Israel, as Moses had commanded them. [13] Forty thousand, well equipped for war, crossed over before the Lord, in battle array, to the city Jericho. [14] On that day the Lord mag-

nified Joshua in the sight of the whole race of Israel, and they feared him, as they did Moses all the days of his life.

[15] Now when the Lord spoke to Joshua, saying, [16] Command the priests who carry the ark of the covenant of the testimony of the Lord, to come up out of the Jordan; [17] And Joshua had commanded the priests, saying, Come up out of the Jordan, [18] it came to pass that as soon as the priests who carried the ark of the covenant of the Lord came up out of the Jordan, and had set their feet on the land, the water of the Jordan rushed impetuously to its place, and overflowed all its banks, as it did before.

[19] Now the people came up out of the Jordan on the tenth day of the first month, and the children of Israel encamped at Galgala, on the eastern border of Jericho; [20] and Joshua set up at Galgala, the twelve stones which he had taken out of the Jordan, [21] and said, When your children ask you, saying, What stones are these? [22] Tell your children that Israel crossed that Jordan on dry ground, [23] the Lord our God having dried up the water of the Jordan before them, until they crossed over, as the Lord our God had done to the Red Sea, which the Lord our God dried up before us, until we passed through it, [24] that all the nations of the earth might know, that the power of the Lord is great, and that you may worship the Lord our God by everything which you do.

✦ CHAPTER V ✦

NOW when the kings of the Amorites, who were on the border of the Jordan, and the kings of Phœnicia, who were on the sea coast, heard that the Lord God had dried up the river Jordan before the Israelites, when they crossed, their hearts were melted, and they were struck with consternation, and there was no spirit in them because of the Israelites.

[2] And at that time the Lord said to Joshua, Make thee stone knives of the hardest flint, and having again a fixed abode, circumcise the children of Israel. [3] So Joshua made sharp knives of stone, and circumcised the children of Israel at the place called *Hill of foreskins*. [4] And in this manner Joshua purified the children of Israel—All who had been born on the way, and all who had formerly been uncircumcised, when they came out of Egypt, [5] all these Joshua circumcised; for Israel had been led about forty-two years in the wilderness of Mabdaritis, therefore the most

of them were uncircumcised, [6] being the children of those warriors who came out of the land of Egypt, who disobeyed the commands of God, and to whom he denounced, that they should not see the land which the Lord solemnly promised their fathers that he would give—a land flowing with milk and honey; [7] and instead of them he raised up these their children, whom Joshua circumcised, because, being born on the way, they were uncircumcised. [8] And being now circumcised, they were to continue there at rest, in the camp, until they were healed.

[9] And the Lord said to Joshua son of Naue, This day I have taken away from you the reproach of Egypt. So he called the name of that place Galgala.

[10] And on the fourteenth of the same month, towards evening, the children of Israel prepared the passover, on the confines of Jericho, in the plain of Jordan, [11] and ate of the corn of the land, unleavened cakes and parched corn. On that very day, after they had eaten the corn of the land, [12] the manna ceased, and there was no more a supply of manna for the children of Israel. So they foraged the country of the Phœnicians that year.

[13] Now when Joshua was by Jericho, he raised his eyes, and saw a man standing before him, with a drawn sword in his hand, upon which Joshua, advancing, [14] said to him, Art thou one of us or of our enemies? And he said to him, I am the captain general of the Host of the Lord, just arrived. At this Joshua prostrated himself, with his face to the ground, and said to him, My lord, what dost thou command thy servant? [15] And the Lord's captain general said to Joshua, Loose the sandals from thy feet, for the place on which thou didst stand is holy ground.

* CHAPTER VI *

NOW Jericho was shut up, and barricaded, so that none came out of it, nor went in. [2] Then the Lord said to Joshua, Behold, I deliver into thy hand, Jericho, and the king thereof, who is in it, and the mighty men of valour. [3] Therefore array thou the warriors around it. [4] And when you blow the trumpets, [5] let all the people at the same time shout; and upon their shouting, the walls of the city will fall of their own accord; and all the people shall enter, every one straight forward into the city.

[6] Thereupon Joshua son of Naue went to the priests, [7] and spoke to them, saying, Order the people to march round, and en-

compass the city, and let the warriors march armed before the Lord; [8] and let the seven priests, who have the seven holy trumpets, march also before the Lord, and blow a long blast. And let the ark of the covenant of the Lord accompany them. [9] Let the warriors march before, and the priests follow in the rear, after the ark of the covenant of the Lord, blowing the trumpets.

[10] Then Joshua gave a charge to the people, saying, Shout not, nor let any one hear your voice, till the day when He shall command you to shout. Then you shall shout. [11] So when the ark of the covenant had gone round, it straightway returned to the camp, and lodged there.

[12] And on the second day Joshua arose, early in the morning, and the priests took up the ark of the covenant of the Lord, [13] and the seven priests with the seven trumpets, marched on before and Lord and after them came the warriors, and all the rest of the multitude followed the ark of the covenant of the Lord. And the priests sounded the trumpets; [14] and all the multitude compassed the city six times, very near, and returned again to the camp. Thus they did six days. [15] But on the seventh day—they arose very early, and went round the city that day seven times.

[16] And, at the seventh round, the priests sounded the trumpets, and Joshua said to the Israelites, Shout, for the Lord hath delivered up the city to you. [17] And this city shall be an Anathema. It, and all that are in it, shall be devoted to the Lord of Sabaoth; save Rahab the harlot. Her you shall save alive, and all that are in her house. [18] But be you very careful to abstain from the Anathema, lest peradventure you through covetousness, take something of what is devoted, and make the camp of the Israelites an Anathema, and destroy us. [19] All the silver, and the gold, and the brass, and the iron, shall be consecrated to the Lord, and carried to the Lord's treasury.

[20] Then the priests sounded the trumpets; and when the people heard the trumpets, all the people together uttered a great, loud, and continued shout, whereupon the whole wall round about fell, and all the people went up into the city.

[21] Now when Joshua devoted it, and all that were in it, men and women, young and old, ox and ass, to the edge of the sword, [22] he said to the two young men who had been sent as spies, Go to the house of the woman, and bring her out thence, with all that she hath. [23] And when the two young men, who had spied the city had gone to the house of the woman, and had brought out

Rahab the harlot, and her father, and her mother, and her brothers, and her kindred, and all that were with her, and placed them without the camp of Israel, [24] the city was burned with fire, with all that were in it, save the silver, and gold, and the brass, and iron, which they gave to be carried to the treasury of the Lord.

[25] So Joshua saved Rahab the harlot and all her father's household alive. And at this day they dwell among Israel, because she concealed the spies whom Joshua had sent to spy on Jericho. [26] And on that day Joshua uttered an imprecation before the Lord, saying, Cursed be the man who shall rebuild this city. With his first-born let him lay the foundation, and with his youngest son erect its gates. And so did Hozan of Baithel: he laid the foundation in Abiron, his first-born, and set up its gates by his youngest surviving son. [27] Thus the Lord was with Joshua, and his fame spread through all the land.

* CHAPTER VII *

BUT the children of Israel committed a great trespass. They set apart for themselves some of the Anathema. Achar, son of Charmi, son of Zambri, son of Zara, of the tribe of Juda, had taken some of what was devoted, and the anger of the Lord was kindled against the children of Israel.

[2] So that Joshua sent men to Gai, which is over against Baithel, saying, Take a view of Gai; and the men had gone up, and viewed Gai, [3] and returned to Joshua, and said to him, Let not the whole people go up, but let only about two or three thousand go up, and storm the city; thou needest not lead the whole people thither, for they are few in number; [4] and about three thousand men had gone up, they fled before the men of Gai; [5] and the men of Gai slew of them about thirty-six men, and pursued them from the gate, and drove them from the steep.

Whereupon the heart of the people was dismayed, and became like water; [6] and Joshua rent his clothes. Now when Joshua had prostrated himself, with his face on the ground, before the Lord until evening, he and the elders of Israel, and they had put dust on their heads, [7] Joshua said, Alas, O Lord! Why hath thy servant caused this people to cross the Jordan, to deliver them up to the Amorite to destroy us? Should we have tarried, and dwelt on the other side of the Jordan? [8] What can I say, seeing Israel hath turned back from before his enemy? [9] When the Chanite, and all the inhabitants of this land hear this, they will

encompass us, and drive us from this land. What then wilt thou do in respect to thy great name?

[10] Thereupon the Lord said to Joshua, Arise; why hast thou fallen on thy face? [11] This people hath sinned, and transgressed the covenant which I made with them. They have stolen some of what was devoted, and put it among their stuff; [12] therefore the children of Israel cannot stand before the face of their enemies. They shall turn back before their enemies, because they are become devoted. I will no more be with you, unless you remove the Anathema from among you. [13] Arise, hallow the people, and order them to hallow themselves, against to-morrow.

Thus saith the Lord the God of Israel, The Anathema is among you. You cannot stand before your enemies, until you remove the Anathema from among you. [14] You shall therefore all assemble to-morrow, by tribes; and whatever tribe the Lord shall point out, you shall present it by communities; and whatever community the Lord shall point out, you shall present it by houses; and whatever house the Lord shall point out, you shall present it man by man; [15] and whoever is pointed out, he shall be burned with fire and all that he hath, because he hath transgressed the covenant of the Lord, and committed iniquity in Israel.

[16] Accordingly Joshua arose early in the morning, and brought forward the people by tribes, and the tribe of Juda was pointed out. [17] And when it was presented by communities, the community of the Zaraites was pointed out; [18] and when it was presented man by man, Achar son of Zambri, son of Zara, was pointed out. [19] Whereupon Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession, and tell me what thou hast done, and conceal it not from me. [20] And Achar answered Joshua, and said, I have indeed sinned before the Lord, the God of Israel. Thus and thus have I done. [21] I saw, among the spoil, a piece of tissue, and two hundred didrachms of silver, and an ingot of gold, of about fifty didrachms, and I coveted them, and took them, and behold they are hid in my tent, and the silver is hid under them.

[22] Then Joshua sent messengers, who ran to the tent, in the camp, and the things were hid in his tent, and the silver under them. [23] So they took them out of the tent and brought them to Joshua, and the elders of Israel who laid them before the Lord. [24] Then Joshua took Achar, son of Zara, and led him up to the valley of Achor, with his sons, and his daughters, and his cattle, and his asses, and all his flocks, and his tent, and all his goods,

and all the people accompanied him. And when he had led them up to Emek-Achor, [25] Joshua said to Achar, Why hast thou destroyed us? The Lord destroy thee, as at this day! Then all Israel stoned him with stones. [26] And when they had raised over him a great heap of stones, the Lord ceased from the fierceness of His anger. For this cause he called that place Emek-Achor, which is its name at this day.

* CHAPTER VIII *

THEN the Lord said to Joshua, Fear not, nor be dismayed. Take with thee all the men who are warriors, and arise, and go up to Gai. Behold I have delivered into thy hands, the king of Gai, and his land; [2] and thou shalt treat Gai, as thou hast treated Jericho, and its king; but the plunder of the cattle thou shalt take for thyself. Lay thee an ambush for the city, behind it. [3] So Joshua arose, and all the warriors, to go up against Gai. And Joshua chose out thirty thousand mighty men of valour, and sent them away by night; [4] and he gave them orders, saying, Lie in ambush behind the city; be not at a great distance from the city, and be all ready; [5] and I, and all the people who are with me, will advance to the city, and when the inhabitants of Gai come out to meet us, as before, we will flee from before them; [6] and as they come after us we will draw them off from the city; for they will say, They are fleeing from us, as they did before. [7] Then you will rise from the ambush, and rush into the city. [8] Act agreeably to these orders; behold I have commanded you. [9] So Joshua despatched them, and they went to lie in ambush, and took their station, between Baithel and Gai, on the west of Gai.

[10] And Joshua arose early next morning and reviewed the people, [11] and he and the elders went up before the people to Gai. [12] All the warriors went up with him, and marching on, came before the city, [13] on the east side, now the ambush was on the west side of the city. [14] And when the king of Gai saw them, he hastened, and went out to meet them, straight to battle, he and all his people with him; for he did not know that there was an ambush behind the city. [15] At their appearance Joshua and Israel retreated before them, [16] and they pursued the Israelites, and were drawn off from the city. [17] There was not a man left in Gai, who did not pursue Israel. Nay they left the city open, and pursued Israel.

[18] Then the Lord said to Joshua, Stretch forth thy hand, with the spear in thy hand, towards the city; for into thy hands I have delivered it, and the men in ambush will rise quickly from their place. So Joshua stretched forth his hand, with the spear towards the city; [19] and the men in ambush immediately arose from their place. They started up at the instant he stretched forth his hand, and rushed into the city; and having taken it, they hastened and set it on fire. [20] And when the inhabitants of Gai looked back, they saw a smoke rising from the city, up to heaven, and had no where to flee, this way or that.

[21] For when Joshua and all Israel saw that the men in ambush had taken the city, and that the smoke of the city ascended up to heaven, they turned, and smote the men of Gai; [22] and the others issued out of the city to meet them, so that they were in the midst of the army, some being on one side, and some on the other; and they smote them until there was not one left alive, nor any who escaped. [23] They took the king of Gai alive, and brought him to Joshua, [24] and when the Israelites had made an end of slaying all that were in Gai, and all that were in the plains, and on the mountain, at the steep, from which at the last they had driven them, Joshua returned to Gai, and smote it with the edge of the sword.

[25] Now they who fell on that day, including men and women, even all the inhabitants of Gai, were twelve thousand. [26] Over and above the spoils which were in the city, the Israelites took all the prey for themselves, [27] according to the command of the Lord, as the Lord commanded Joshua. [28] Then Joshua burned the city with fire, and made it an uninhabitable heap forever, as at this day. [29] And he hanged the king of Gai on a gibbet; and he continued on the gibbet till the evening. But, at the setting of the sun, Joshua gave orders, and they took down his body from the gibbet, and threw it into a pit; and raised over it a heap of stones, which remaineth to this day.

[30] In the meanwhile Joshua built an altar to the Lord the God of Israel, on mount Garizin, [31] as Moses the servant of the Lord commanded Israel, as it is written in the law of Moses, an altar of unwrought stones which iron had never struck, and offered thereon whole burnt offerings to the Lord, and a sacrifice of thanksgiving. [32] And when Joshua had written on the stones the repetition of the law of Moses, in the presence of the children of Israel, [33] then all Israel with their elders, and their judges, and their under officers, marched out, some on one side, and some

on the other side of the Ark, which was at a distance before them; and the priests and the Levites carried the Ark of the covenant of the Lord; and the proselyte, as well as the home-born, attended.

One half were on mount Garizin, and the other half on mount Gaibal, as Moses the servant of the Lord commanded; first to bless the people; [34] and afterwards, as Joshua read all the words of that law, the blessings, and the curses, according to all that were written in the law of Moses. [35] There was not a word of all that Moses commanded Joshua, which Joshua did not read in the hearing of all the congregation of Israel, to the men and women, and to the children, and the proselytes who sojourned with Israel.

* CHAPTER IX *

WHEN the kings of the Amorites, who dwelt on the border of the Jordan, and those in the hilly country, and those in the plain, and those along the coast of the great sea, and those bordering on Lebanon, namely the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergasites, and the Jebusites, heard of these things, [2] they assembled together to attack Joshua and Israel, all at the same time.

[3] Now when the inhabitants of Gabaon heard all that the Lord had done to Jericho, and Gai, they acted with subtilty. [4] They went and furnished themselves with provisions, and made other suitable preparations, and taking old bags on their shoulders, and old skins of wine which were cracked, and bound up, [5] and shoes for their feet, the under part of which were hollow, and the upper part old and clouted, and the garments they put on being worn out, and the bread for their journey dry, mouldy, and worm eaten, [6] they came to Joshua, to the camp of Israel, at Galgala, and said to Joshua and Israel, We are come from a far distant land, now therefore make a covenant with us.

[7] And the children of Israel said to the Chorrite, Perhaps thou dwellest near me; how then can I make a covenant with thee? [8] Thereupon they said to Joshua, We are thy servants.

And Joshua said to them, Whence are you? And whence come you?

[9] And they said, Thy servants are come from a very far distant country, because of the name of the Lord thy God; for we have heard of His name, and of all that He hath done in Egypt, [10] and what He hath done to the kings of the Amorites, who were on the

border of the Jordan, to Seon king of the Amorites, and to Og, the king of Basan, who dwelt at Asteroth and Edrain. [11] At the news of which, our elders and all the inhabitants of our land spoke to us saying, Take for yourselves provisions for the journey, and go and meet them, and say to them, We are thy servants; make a covenant with us. [12] These loaves we took hot for our journey, on the day we set out to come to you; but now they are dry, and become mouldy; [13] these skins of wine were filled new; but they are cracked; and these our garments, and our shoes, are worn out with the length of the journey.

[14] Then the rulers took some of their provisions, and did not consult the Lord. [15] And Joshua made peace with them, and they entered into a covenant with them to save their lives; and the chiefs of the congregation swore to them. [16] But three days after they had entered into covenant with them, they heard that they were in the neighbourhood, and dwelt close by them. [17] Whereupon the children of Israel removed, and came to their cities. Now their cities were Gabaon, and Kephira, and Berot, and the cities of Jarim; [18] But the children of Israel did not make war on them, because all the chiefs had sworn to them by the Lord the God of Israel.

[19] When all the congregation murmured at the chiefs, the chiefs said to all the congregation, We have sworn to them by the Lord the God of Israel; now therefore we cannot touch them. [20] This we will do. We will let them live and protect them; that there may be no wrath against us because of the oath which we have sworn to them. [21] They shall live; but they shall be hewers of wood, and drawers of water for all the congregation, as the chiefs have said to them.

[22] For Joshua had called them, and said to them, Why did you impose upon me saying, We are far distant from thee, seeing you are our nearest neighbour? [23] Now therefore you are cursed, and not one of you shall escape servitude—from being a hewer of wood, and a drawer of water, for me and my God.

[24] And they answered Joshua saying, We were told all that the Lord thy God commanded his servant Moses, to give you this land, and to extirpate us, and all the inhabitants thereof from before you, therefore we were in great terror for our lives because of you, and we did this. [25] And now behold we are in your power, deal with us as you please, and as it seemeth good to you.

[26] So they dealt with them in this manner, and Joshua saved them that day out of the hand of the Israelites, and they did not

destroy them. [27] And on that day Joshua made them hewers of wood, and drawers of water, for the whole congregation, and for the altar of God. For this cause the inhabitants of Gabaon are hewers of wood, and drawers of water, for the altar of God, even at this day, and are to be so for the place which the Lord will choose.

* CHAPTER X *

NOW when Adonibezek, the king of Jerusalem heard that Joshua had taken Gai, and utterly destroyed it (as they had done to Jericho, and the king thereof, so had they done to Gai, and its king), and that the inhabitants of Gabaon had gone over to Joshua and Israel. [2] (now there was a great dread on account of them, for he knew that Gabaon was a great city, like one of the chief cities, and that all the inhabitants thereof were men of valour); [3] Adonibezek, the king of Jerusalem sent to Elam, king of Chebron, and to Phedon, king of Jerimuth, and to Jephtha, king of Lachis, and to Dabin, king of Odollam, saying, [4] Haste, come up to me, and help me, and let us smite Gabaon, for they have revolted to Joshua and the Israelites. [5] So the five kings of the Jebusites, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam, went up, they and their people, and encamped about Gabaon, and besieged it.

[6] Thereupon the inhabitants of Gabaon sent to Joshua, to the camp of Israel, at Galgala, saying, Slack not thy hands from thy servants. Come up to us with all speed, and help us, and deliver us; for all the kings of the Amorites who inhabit the hilly country are assembled against us. [7] So Joshua went up from Galgala, he and all the people of war with him, every man of valour.

[8] And the Lord said to Joshua, Be not afraid of them, for I have delivered them into thy hands. There shall not one of them be left before you. [9] And when Joshua came upon them suddenly, having marched all night from Galgala, [10] the Lord struck them with a panic, on account of the children of Israel, and the Lord routed them, with a great slaughter, at Gabaon. And they pursued them by the way of the ascent of Oronin, and smote them even to Azeka, and to Makeda. [11] And as they were fleeing from before Israel, at the descent of Oronin, the Lord poured a storm of hailstones from heaven upon them, all the way to Azeka;

so that there were more who died by the hailstones, than the children of Israel slew with the sword in battle.

[12] Then Joshua spoke to the Lord, on the day God delivered up the Amorite into the hand of Israel. When he had discomfited them at Gabaon, and they were routed before the children of Israel, Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ailon.

[13] So the sun stood still, and the moon in its station—until God executed vengeance on their enemies, the sun stood in the midst of heaven; it advanced not to the setting, to the end of a day. [14] So that there never was such a day before, nor after it such an instance of God's hearkening to man. [15] Because the Lord fought conjointly with Israel, [16] therefore the five kings fled, and hid themselves in the cave at Makeda. [17] And when it was told Joshua, saying, The five kings are found hidden in the cave at Makeda, [18] Joshua said, Roll stones on the mouth of the cave, and set men to keep watch over them; [19] but as for you, halt not; pursue your enemies, and attack their rear, and suffer them not to enter their cities; for the Lord our God hath delivered them into our hands. [20] And when Joshua, and all Israel, had made an end of slaughtering them till they were utterly routed, and those who had escaped had got into fortified cities, [21] all the people returned safe to Joshua to Makeda, and there was not a murmur on the tongue of any one among the children of Israel.

[22] Then Joshua said, Open the cave, and bring out the five kings out of the cave. [23] So they brought the five kings out of the cave; the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam. [24] And when they had brought them out to Joshua, he called together all Israel, namely the chief commanders of the army who went out with him, and said to them, Go near, and put your feet on the necks of those men. And when they had gone near, and put their feet on their necks, [25] Joshua said to them, Fear them not, nor be dismayed. Be strong and of good courage; for thus will the Lord do to all your enemies, against whom you fight. [26] So Joshua slew them, and hanged them on five gibbets, and they hung on the gibbets till evening. [27] And at the setting of the sun Joshua gave orders, and they took them down from the gibbets, and threw them into the cave, and rolled stones on the cave, which still remain.

[28] Now on that day they took Makeda, and smote it with the

edge of the sword, and utterly destroyed everything therein which breathed. There was not one left who escaped or fled. And when they had done to the king of Makeda as they did to the king of Jericho, [29] Joshua, and all Israel with him, marched from Makeda to Lebna and besieged it; [30] and the Lord delivered it into the hands of Israel, and they took it and the king thereof, and smote it with the edge of the sword, and everything in it which had breath. There was not one left in it who escaped, or fled. And when they had done to the king thereof as they did to the king of Jericho, [31] Joshua, and all Israel with him, marched from Lebna to Lachis, and encamped about it, and besieged it.

[32] And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and smote it with the edge of the sword, and utterly destroyed it as they had done Lebna. [33] At that time Elam, king of Gazer, having come up to assist Lachis, Joshua smote him with the edge of the sword, till there was none of them left who escaped, or fled. [34] Then Joshua, and all Israel with him, went from Lachis to Odollam, and encamped about it, and besieged it.

[35] And the Lord delivered it into the hand of Israel, and they took it that day, and smote it with the edge of the sword. [36] And when they had slain every living soul therein, as they had done at Lachis, [37] Joshua, and all Israel with him, went to Chebron, and encamped about it, and smote it with the edge of the sword, and every living soul therein. Not one escaped. As they had done to Odollam, they utterly destroyed it, and all that were in it. [38] Then Joshua, and all Israel, wheeled round to Dabir, and encamped about it, and took it, and the king thereof, and the villages thereof. And he smote it with the edge of the sword. [39] And they utterly destroyed it, and every soul in it. They did not leave one alive. As they had done to Chebron, and its king, so they did to Dabir, and its king.

[40] Thus did Joshua smite all the hilly country, and Nageb, and the plain, and Asedoth, and the kings thereof. They did not leave one of them alive. They utterly destroyed every one who breathed the breath of life, as the Lord God of Israel had commanded. [41] From Kades-Barne to Gaza, Joshua smote at one time all the land of Gosom, quite to Gabaon, [42] all their kings, and their land, for the Lord the God of Israel fought for Israel.

* CHAPTER XI *

NOW when Jabis, king of Azor, heard this, he sent to Jobab king of Maram, and to the king of Symoon, and to the king of Aziph, [2] and to the kings who bordered on great Sidon, to the hilly country, and to Araba over against Keneroth, and to the plain, and to Phenaeddor, [3] and to the Chananites, on the eastern shore of the sea, and to the Amorites, on the seashore, and to the Chettites, and the Pherezites, and the Jebusites, on the mountain, and to the Evites, and to those at the foot of Aermom, to the land of Massuma; [4] and they, and their kings with them, came out like the sand of the sea for multitude, with horses and chariots in great abundance.

[5] And when all these kings had assembled, and formed a junction, and encamped at the water of Maron to fight against Israel; [6] the Lord said to Joshua, Be not afraid of them, for to-morrow, about this time, I will deliver them up vanquished before Israel. Thou shalt hamstring their horses, and burn their chariots with fire. [7] So Joshua and all the warriors came upon them suddenly, at the water of Maron, and fell upon them in the hilly country: [8] and the Lord delivered them into the hands of Israel, and they pursued them with slaughter, to great Sidon, and to Maseron, and to the plains of Massoch, eastward, and hewed them down till there was none of them left alive. [9] And Joshua did to them as the Lord commanded him. Their horses he hamstrung; and their chariots he burned with fire.

[10] And at that time Joshua turned back, and took Asor, and the king thereof. (Now Asor was formerly the head of all these kingdoms.) [11] And they slew every living soul in it, with the sword, and utterly destroyed all, so that there was not one left in it alive. And they burned Asor with fire. [12] Then Joshua took all the cities of those kingdoms, and the kings thereof, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded. [13] (But Israel did not burn any of the cities which were built on lofty situations, except Asor; this alone Israel burned.) [14] And the Israelites took all the spoils thereof for themselves, and exterminated the inhabitants with the edge of the sword, until they destroyed them. They did not leave a breathing soul of them. [15] As the Lord commanded his servant Moses, and as Moses gave

it in charge to Joshua, so Joshua did. He left nothing undone of all that Moses commanded him.

[16] So Joshua took all the hilly country, and all the land of Nageb, and all the land of Gosom, and the plain, and that to the west, and the mountain of Israel, and the lowlands adjoining the mountain, [17] from mount Chelcha, and that which stretcheth up to Seir, even to Balagad, and the plains of Lebanon, at the foot of mount Aermon. He took, and smote, and slew, all the kings thereof. [18] Joshua indeed waged war against those kings for several years, [19] so that there was not a city which Israel did not take. They took them all by battle. [20] For the Lord permitted them to assume courage to come to battle with Israel, that they might be utterly destroyed, that no mercy might be shewn them; but that they might be utterly destroyed, as the Lord commanded Moses.

[21] At that time also, Joshua went, and rooted out the Enakims from the hilly country, from Chebron, and from Dabir, and from Anaboth, and from the whole race of Israel, and from all the mountain of Juda. Them, with their cities, Joshua destroyed. [22] So that, by means of the children of Israel, there was not one of the Enakims left, except some who were in Gaza, and in Geth, and in Aseldo. [23] And when Joshua had taken all the land as the Lord commanded Moses, he gave it for an inheritance to Israel, in parcels, according to their tribes; and the land rested from war.

* CHAPTER XII *

NOW these are the kings of the land, whom the Israelites slew, and whose land they possessed, on the east side of the Jordan, from the vale of Arnon to mount Aermon, comprehending all the land of Araba to the east— [2] Seon, king of the Amorites, who dwelt at Esebon; whose dominion extended from Arnon which is in the vale, along part of the vale, and the half of Galaad to Jabok, the boundary of the Ammonites, [3] comprehending Araba, to the east side of the sea of Cheneroth, and to the sea of Araba, the east side of the salt sea, the way in front of Aseimoth, that leading from Thaiman, at the foot of Asedoth Phasga: [4] and Og, king of Basan, who was a remnant of the giants, and who dwelt at Astaroth, and Edrain, [5] and whose dominion extended from mount Aermon, and from Sekchai, over all the land of Basan, to the borders of Gergesi, and over Machi, and the half of Galaad,

to the borders of Seon king of Esebon. [6] These, Moses the servant of the Lord, and the children of Israel, smote; and Moses gave this land for a possession to Reuben, and Gad, and to the half of the tribe of Manasses.

[7] And these are the kings of the Amorites, whom Joshua and the children of Israel slew, on the west side of the Jordan, from Balagad in the valley of Lebanon, to mount Chelcha, as you go up to Seir; and which Joshua gave for a possession to the tribes of Israel, according to their respective lots, [8] comprehending the Chettites, and the Amorites, and the Chananites, and the Pherezites, and the Evites, and the Jebusites, on the mountains, and in the plains, and in Araba, and in Asedoth, and in the wilderness, and in Nageb: [9] the king of Jericho, and the king of Gai, which is near Bethel; [10] the king of Jerusalem; the king of Chebron; [11] the king of Jerimuth; the king of Lachis; [12] the king of Ailam; the king of Gazer; [13] the king of Dabir; the king of Gadir; [14] the king of Ermath; the king of Ader; [15] the king of Lebna; the king of Odollam; the king of Elath; the king of Taphut; the king of Opher; the king of Ophek of Arok; the king of Asom; the king of Symoon; the king of Mambroth; the king of Aziph; the king of Kades; the king of Zachak; the king of Maredoth; the king of Jekom of Carmel; the king of Odollam of Phennealdor; the king of Gei of Galilee; the king of Thersa; all these kings were twenty-nine.

* CHAPTER XIII *

JOSHUA was now far advanced in years, therefore the Lord said to Joshua, Thou art advanced in years, and there is much land left to be taken possession of. [2] Now this is the land which is left—the borders of the Philistines, the Geserites, and the Chananites. [3] The land from the desert which is before Egypt, to the borders of Akkaron, on the left of the Chananites, is given to the five satrapies of the Philistines: the Gazites and the Azotians, and the Askalonites, and the Getthites, and the Akkaronites, comprehending the Evaites. [4] From Thaiman, throughout the whole land, lieth Chanaan before Gaza. And the Sidonians extend to Aphek, and to the borders of the Amorites. [5] Now all the land of Galiath of the Philistines, and all Lebanon, from the rising of the sun—from Galgal, at the foot of mount Aermon, to the bay of Aimath— [6] all the inhabitants of the hilly country,

from Lebanon to Masereth-Memphomaim—all the Sidonians—they I will myself drive out from before Israel; but distribute thou it, by lot, to Israel, as I have commanded thee. [7] Now therefore divide this land, for a possession among the nine tribes, and the half of the tribe of Manasses. [8] Thou shalt give it from the Jordan to the great sea, at the setting of the sun: that great sea shall be your boundary. To the two tribes of Reuben and Gad, and to the half of the tribe of Manasses, Moses hath given on the eastern border of the Jordan.

Moses the servant of the Lord had given them [9] from Aroer, which is on the bank of the brook Arnon, that city which is in the middle of the vale, and all Misor from Maidaban— [10] all the cities of Seon, king of the Amorites, who reigned at Esebon, to the borders, of the children of Ammon; [11] and Galaaditis, and the country of the Geserites, and the Machatites; all mount Aeron, and all Basanitis to Acha, [12] all the kingdom of Og, in Basanitis, who reigned in Astaroth and Edrain, he was a remnant of the giants, and Moses smote him and destroyed him. [13] Now the children of Israel had not destroyed the Gesirites, nor the Machatite, who was a Chananite. And the king of Gesiri, and the Machatite, still dwelt among the Israelites. [14] But to the tribe of Levi there was no possession given. The Lord, the God of Israel, is Himself their possession, as the Lord said to them.

Now this was the distribution which Moses made to the children of Israel at Araboth-Moab, on the border of the Jordan, over against Jericho.— [15] To the tribe of Reuben, according to their communities, Moses gave and these were their borders: [16] from Aroer, which is in front of the vale of Arnon, including the city in the vale of Arnon, all the Misor to [17] Esebon, and all the cities in Misor, namely Daibon, and Baimon-baal, and house of Meelboth, [18] and Basan, and Bakedmoth, and Maiphaad, [19] and Kariathaim, and Sebama, and Serada, and Sion on mount Enab, [20] and Baithphogor, and Asedothphasga, and Baithaseinoth, [21] even all the cities of Misor, and all the kingdom of Seon, king of the Amorites, whom Moses slew, and with him the leaders of Madiam, Evi, and Robok, and Sour, and Our, and Robe, the chief; at the rifling of Sion, when the Israelites slew the inhabitants of Sion, and in the route, [22] Balaam son of Boer the prophet. [23] These were the borders of Reuben, and Jordan was a boundary. This was the possession of the children of Reuben, according to their communities, and these were their cities and their sheepcots.

[24] And to the children of Gad, according to their communities, Moses gave, [25] and these were their borders: Jazer, all the cities of Galaad, and the half of the land of Ammon, even to Araba, which is in front of Arad, [26] and from Esebon to Araboth, over against Massepha, and Botanim, and Maan to the border of Daibon, [27] and Enadom, and Othargai, and Bainthanabra, and Socchotha, and Saphan, and the residue of the kingdom of Seon, king of Esebon. And the Jordan is their boundary, to a part of the sea of Cheneroth, on the east side of the Jordan. [28] This is the possession of the children of Gad, according to their communities, and according to their cities. According to their communities they can face their enemies; for their cities, and their sheepcots, were distributed according to their communities.

[29] And to the half of the tribe of Manasses, according to their communities, Moses gave, [30] and these were their borders: from Maan, all the kingdom of Basan, even all the kingdom of Og, king of Basan, and all the towns of Jair, which are in Basanitis, sixty cities, [31] and the half of Galaad, and in Astaroth, and in Edrain, the cities of the kingdom of Og, in Basanitis. These he gave to the Machirites, the children of Manasses, to one half of the Machirites, the children of Manasses, according to their communities. [32] These were they to whom Moses gave possessions on the east side of the Jordan, [33] at Araboth-Moab, on the bank of the Jordan over against Jericho.

* CHAPTER XIV *

NOW these are they of the children of Israel who got possessions in the land of Chanaan, to whom Eleazar the priest, and Joshua, son of Naue, and the chiefs of the patriarchal families of the tribes of Israel, gave possessions. [2] They gave possessions by lot, as the Lord commanded by the hand of Joshua, to nine tribes and the half of a tribe on this side the Jordan; [3] but to the Levites he gave no lot among them. [4] Because the children of Joseph were two tribes, Manasses and Ephraim; there was therefore no portion of land given to the Levites, but only cities to swell in, with the suburbs thereof for their cattle; for they had cattle. [5] As the Lord commanded Moses, so the children of Israel did, when they divided the land.

[6] Now the children of Juda had come to Joshua at Galgal, and Chaleb the son of Jephonne, the Kenezite said to him, Thou

knowest the word which the Lord said to Moses, the man of God, respecting me and thee at Kades-Barne; [7] for I was forty years old, when Moses the servant of God sent me from Kades-Barne to spy the land, and I made him a report to his mind. [8] My brethren who went up with me disturbed the heart of the people; but I determined to follow the Lord my God; [9] so Moses solemnly promised that day, saying, The land to which thou hast gone up shall be thy lot, and thy children's forever, for a possession, because thou hast determined to follow the Lord our God.

[10] Now the Lord hath kept me alive as he said. This is the forty-fifth year since the Lord spoke this word to Moses, and Israel commenced their wanderings in the wilderness. And behold I am now eighty-five years of age; [11] yet I am now as strong as when Moses sent me; as able now as then to go out and come into battle; [12] now therefore I ask of thee that mountain, as the Lord said on that day; for thou didst hear the word on that day. The Enakims indeed are now there; the cities are fortified and large; if then the Lord be with me, I will exterminate them, as the Lord said to me. [13] Thereupon Joshua blessed him, and gave to Chaleb son of Jephonne, the Kenezite, Chebron for a possession. [14] For this cause Chebron had become the possession of Chaleb son of Jephonne, the Kenezite, at this day, because he followed the command of the Lord God of Israel. [15] Now the name of Chebron, formerly, was city Argob. It was the metropolis of the Enakims.

* CHAPTER XV *

NOW when the land had rest from war, the borders of the tribe of Juda, according to their communities, were southward along the borders of Idumea, from the wilderness of Sin to Kades-Barne; [2] and thence their southern boundary was to a part of the salt sea. [3] From that extreme point which stretcheth to the south, the boundary beginneth its course over against the steep of Akrabin, and runneth round Sena, then goeth up south of Kades-Barne, and runneth by Asoron, and goeth up to Sarada; and quitting this directly west of Kades, [4] it proceedeth on to Selmona, and thence to the torrent of Egypt, and the termination of this their boundary was to be at the sea. This is their southern boundary. [5] And their boundary on the east is the whole extent of the salt sea to the Jordan.

And their boundary on the north, beginning at the head of the sea, [6] and a part of the Jordan, runneth up to Baithaglaam, and passeth along on the north side of Baitharaba; thence the boundary goeth up to the stone of Baion, son of Reuben; [7] thence the boundary advanceth on to the fourth part of the valley of Achor, then goeth down to Galgal, which is over against the steep of Adammin, which is on the south side of the valley; thence it striketh off to the water of the fountain of the sun, and its termination there is to be the fountain Rogel; [8] thence the boundary goeth up to the valley of Ennom, on the south side of Jebus, which is Jerusalem; then the boundary turneth off to the top of the mountain which is to the west, in front of the valley of Ennom, which is the northern part of the land of Raphain; [9] and from the top of the mountain the boundary turneth off to the fountain of water, Naphtho; and thence to the mountain Ephron; [10] thence the boundary is to stretch on to Baal, which is the city of Jarim, then the boundary is to come round west of Baal, and pass on to mount Assar, on the back and north side of the city Jarim, which is Chaslon, and go down to the city of the sun, passing it on the south side; [11] then the boundary goeth out back of Akkaron northward; thence the boundary is to pass on to Sokchoth, and thence turning southward, to pass on to Lebna. And the termination of this boundary is to be at the sea. [12] And with regard to the western boundary, the great sea is to be that boundary.

These were the boundaries of the children of Juda, according to their communities round about.

[13] Now to Chaleb, son of Jephonne he had given a portion in the midst of the children of Juda. By the command of God, Joshua had given him the city Arbok, the metropolis of Enak, the same is Chebron; [14] and Chaleb son of Jephonne had driven out thence the three sons of Enak, Sousi, and Tholami, and Achima. [15] And when Chaleb went up thence, against the inhabitants of Dabir (now the name of Dabir formerly was *The City of Letters*). [16] Chaleb said, Whoever will take the city of letters and subdue it, I will give him my daughter Aschan for a wife. [17] Whereupon Gothoniel son of Chenez, Chaleb's brother took it. So he gave him his daughter Aschan for a wife. [18] And as she was going out to him she consulted with him, saying, Let me ask a field of my father. And when she had cried aloud from the ass, and Chaleb said to her, What is the matter with thee? [19] she said to him, Give me a blessing. Seeing thou hast sent me to the land of

Nageb, give me Botthanis. So he gave her the upper and lower Gonaithla.

[20] This was the lot of inheritance of the children of Juda; [21] and the cities belonging to the tribe of the children of Juda; on the borders of Edom, adjoining the wilderness, were Baiseleel, and Ara, and Asor, [22] and Ikam and Regma, and Aruel, [23] and Kades, and Asorionain, and Mainam, [24] and Balmainan, with their villages; [25] and the cities of the Aserons, which is Aser, [26] and Sen, and Salmaa, and Molada, [27] and Seri, and Bai-phalath, [28] and Cholaseola, and Bersabee, with their villages and sheeppots: [29] Bala, and Bakok, and Asom, [30] and Elboydad, and Baithel, and Erma, [31] and Sekelak, and Macharim, and Sethannak, [32] and Labos, and Sale, and Eromoth, twenty-nine cities with their villages.

[33] In the plain, Astaol, and Raa, and Assa, [34] and Ramen, and Tano, and Iluthoth, and Maiani, [35] and Jermuth, and Odollam, and Membra, and Saocho, and Jaseka, [36] and Sakarim, and Gadera, with its villages—fourteen cities, with their villages: [37] Senna, and Adosan, and Magadalgad, [38] and Dalad, and Maspha, and Jachareel, [39] and Basedoth, and Ideadalea, [40] and Chabra, and Maches, and Maachos, [41] and Geddor, and Bagadiel, and Noman, and Machedan; sixteen cities with their villages. [42] Lebna, and Ithak, and Anoch, [43] and Jana, and Nasib, [44] and Keilam, and Akiezi, and Kezib, and Bathesar, and Ailom, ten cities with their villages: [45] Akkaron, and the villages thereof, with their sheeppots; [46] bordering on Akkaron, Gemna, and all that lay [47] near Asedoth, with their villages; Asedoth, and the sheeppots thereof, Gaza, and the villages thereof, and its sheeppots, to the brook of Egypt; and the great sea is the boundary.

[48] And in the hilly country, Samir, and Jether, and Socha, [49] and Renna, and city of letters, this is Dabir, and Anon, and Es, and Man, and Aisam, and Gosom, and Chalu, and Channa, and Gelom; eleven cities with their villages; [52] Airem, and Remna, and Soma, [53] and Jemain, and Baithachu, and Phakua, [54] and Eyma, and city Arbok, this is Chebron, and Soraith, nine cities with their sheeppots: [55] Maor, and Chermel, and Ozib, and Itan, [56] and Jariel, and Arikam, and Zakanaim, [57] and Gabaa, and Thamnatha, nine cities with their villages; [58] Ailua, and Bethsur, and Geddon, [59] and Magaroth, and Baithanam, and Thekum, six cities with their villages: [60] Theko, and Ephratha, this is Baithlehem, and Phagor, and Aitan, and Kulon,

and Tatam, and Thobes, and Karem, and Galem, and Thether, and Manocho, eleven cities with their villages: [61] Kariath-baal, this is the city Jarim, and Sotheba, two cities with their sheepcots: [62] and Baddargis, and Tharabaam, and Ainon, and Aiochioza, and Naphlazon, and the cities Sadon and Agkades, seven cities with their villages. [63] But the Jebusites dwelt in Jerusalem, and the children of Juda were not able to destroy them. So the Jebusites had dwelt in Jerusalem to this day.

* CHAPTER XVI *

AND the borders of the children of Joseph were from the Jordan, in front of Jericho eastward, and to go up from Jericho to the hilly country—the wilderness to Baithel-louza, and having come out to Baithel, [2] the boundary is to run along the borders of Achatarothi, [3] and proceed westward, along the borders of Aptalim, till it reacheth the borders of lower Baithoron; and the termination thereof is to be at the sea. [4] And when the children of Joseph, Ephraim and Manasses, got their possessions, [5] the borders of the children of Ephraim, according to their communities were these. The boundary of their possession from the east were Ataroth, and Erok, till it reached the upper Baithoron, and Gazara; [6] then the boundary was to proceed westward to Ikasmon, on the north side of Therma, then to come round eastward to Thenasa, and Selles, and from the east border of that to pass on to Janoka, [7] and to Macho, and Ataroth, including their villages; then to come to Jericho, and terminate at the Jordan. [8] And from Taphu the boundary was to run westward by Chelkana and to terminate at the sea. This possession of the tribe of Ephraim, according to their communities, [9] with the cities set apart for the children of Ephraim, in the inheritance of the children of Manasses, comprehended all their cities and their villages. [10] But Ephraim did not destroy the Chananites who dwelt in Gazer. So the Chananites have dwelt among the Ephraimites to this day.

* CHAPTER XVII *

AND the borders of the tribe of the children of Manasses were these: Because he was the first-born of Joseph, Machir the first-born of Manasses, the father of Galaad, being a man of war.

had a possession in Galaaditis, and in Basanitis; [2] and the rest of the sons of Manasses had possessions according to their communities, namely, the sons of Jezi, and the sons of Kelez, and the sons of Jeziel, and the sons of Sychem, and the sons of Symarim, and the sons of Opher. These were the males according to their communities.

[3] Now Salpaad, son of Opher, had no sons, but only daughters; and these were the names of the daughters of Salpaad, Maala, and Noua, and Egla, and Melcha, and Thersa; [4] and they stood before Eleazar the priest, and before Joshua, and before the chiefs and said, God hath, by the ministry of Moses, commanded to give us an inheritance among our brethren. Accordingly there was a possession given them, by the command of the Lord, among their father's brothers, [5] and their lot happened to be on the borders of Anassa, the plain of Labek, a part of the land of Galaad, on the bank of the Jordan, [6] because the daughters of the children of Manasses had a possession in the midst of their brethren; and Galaad belonged to the rest of the children of Manasses.

[7] Now these were the borders of the children of Manasses; Delanath, which is in front of the children of Anath, and extendeth to the borders, to Jamin, and Jassib, to the fountain Thaphthoth, is to belong to Manasses; [8] but Thapheth, which is within the bounds of the Manassites, is to belong to the children of Ephraim.

[9] Thence the boundary is to go down to the vale of Karana, on the south side, over against the vale Jariel; but Tereminthus, which is within the bounds of a city of Manasses, [10] is to belong to Ephraim; then the border of Manasses runneth northward, to the brook, and his boundary is to be the sea. The south side belonged to Ephraim, and the north side to Manasses, and the sea was to be their boundary. And on the north they were to join upon Aser, and on the east upon Issachar. [11] And Manasses was to have in Issachar, and in Aser, Baithsan, with their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages; and the third part of Mapheta, and its villages.

[12] But the Manassites were not able to exterminate the inhabitants of these cities. The Chananites had begun to settle in that land, [13] and when the Israelites became strong, they brought the Chananites into subjection, and did not utterly extirpate them.

[14] When the children of Joseph complained to Joshua, say-

ing, Why hast thou given us but one lot, and one portion, to inherit, seeing I am a numerous people, and God hath blessed me? [15] Joshua said to them, If thou art a numerous people, go up into the forest and clear it for thyself, if the mountain Ephraim be too narrow for thee. [16] Whereupon they said we are not satisfied with mount Ephraim, and the Chananites, who dwell there in Baithsan, and its villages, and in the valley of Jezrael, have choice horses, and iron. [17] But Joshua said to the children of Joseph, If thou art a numerous people, and hast great power, thou wilt not have one lot only, [18] for the forest will be thine. Though it is a forest thou canst clear it, and it shall be thine when thou hast rooted out the Chananites. For though they have choice horses, thou shalt excel them in strength.

* CHAPTER XVIII *

WHEN all the congregation of Israel assembled at Selo, and fixed there the tabernacle of the testimony, and the land was subdued under them, [2] but there still remained among the children of Israel seven tribes who had not received their portions, [3] Joshua said to the children of Israel, How long will you be devoid of courage, to take possession of the land which the Lord our God hath given? [4] Appoint from among you three men of a tribe, and let them arise, and go through the land, and lay before me a draught of it, as it ought to be divided.

And when they came to him [5] he distinguished for them seven portions, saying, Let Juda stand. Their boundary is south of this. And let the children of Joseph stand. Their boundary is north of this. [6] Divide ye therefore the land into seven parcels, and bring them to me, and I will cast the lot for you before the Lord our God; [7] for the children of Levi are to have no lot among you; for the priesthood of the Lord is their portion; and Gad and Reuben, and the half of the tribe of Manasses, have received their possession on the eastern bank of the Jordan—that which Moses the servant of the Lord gave them. [8] So the men prepared to set out, and when they were going to traverse the land, Joshua gave them a charge, saying, Go and traverse the land, and come to me, and I will here cast the lots for you before the Lord, at Selo. [9] So they went, and traversed the land, and when they had viewed it, and written it by cities in seven parcels in books, they brought them to Joshua.

[10] And Joshua cast lots for them at Selo, before the Lord, [11] and the lot of the tribe of Benjamin came out first, according to their communities, and the bounds of their lot came out between the children of Juda, and the children of Joseph; [12] and these were their borders. On the north their boundary was to go up from the Jordan, back of Jericho, on the north side, and to run westward to the mountain, and come out at Mabdaritis-Baithon; [13] thence the boundary was to run to the border of Louza, back of Louza on the south side of it, this is Baithel; thence the boundary was to run down to Maatarob-Orech, by the high land which is south of the lower Baithoron; [14] thence the boundary was to wind, and proceed to that part on the south which overlooketh the sea, from the mountain before Baithoron southward, and to terminate at Kariath-Baal, this is Kariathiarim, a city of the children of Juda. This was the western part.

[15] And with regard to the southern part; from a part of Kariath-baal, the boundary was to run to Gasin, by the fountain of water Naphtho; [16] thence the boundary was to run down part of the way, that is, in front of the forest Sonnam, which is the northern part of Emek-raphain; thence down to Gehenna, back of Jebusi, south of it, down to the fountain Rogel; [17] then to turn off to the fountain Baithsamys, and pass on to Galiloth, which is over against the steep of Aithamin; then down to the stone of Baion, one of the sons of Reuben; [18] then to run back of Baithabara, north of it, down to the border at the north end of the sea; [19] and the termination of this boundary was to be at the north bay of the salt sea, and at the south end of the Jordan. This was the southern boundary.

[20] And the Jordan was to be the eastern boundary. This was the inheritance of the children of Benjamin, and these their borders round about, according to their communities. [21] And the cities of the Benjaminites according to their communities were Jericho, and Bethegaio, and Amekasis, [22] and Baithabara, and Sara, and Besana, [23] and Aiein, and Phara, and Ephratha, [24] and Karapha, and Kephira, and Moni, and Gabaa, twelve cities with their villages; [25] Gabaon, and Rama, and Beerotha, [26] and Massema, and Miron, and Amoke, [27] and Phira, and Kaphan, and Nakan, and Selekan, and Thareela, [28] and Jebus (this is Jerusalem), and Gabaoth-Jarim, thirteen cities with their villages. This was the inheritance of the children of Benjamin, according to their communities.

* CHAPTER XIX *

NEXT came out the lot of the children of Symeon, and their inheritance was in the midst of the lots of the children of Juda. [2] And this was their lot—Bersabe, and Semaο, and Keladam, and Arsola, and Bola, and Jason, and Erthula, and Bula, and Erma, and Sikelak, and Baithmachereb, and Sarsusin, and Batheroth, with their fields, thirteen cities with their villages; [7] Eremmon, and Thalecha, and Jather, and Asan, four cities with their villages, [8] around these their cities, as far as Balek on the way to Bameth southward. This was the inheritance of the tribe of the Symeonites according to their communities. [9] From the portion of Juda was taken the inheritance of the tribe of the Symeonites; because the portion of the children of Juda was too large for them, therefore the children of Symeon got an inheritance in the midst of their portion.

[10] And the third lot came out for Zabulon, according to their communities; and these were to be the bounds of their inheritance — [11] Esedekgola, the sea and Magalda, were to be their boundaries, and their boundary was to join upon Baitharaba, at the valley which is in front of Jekman: [12] then it turned up from Sedduck, from the east of Baithsamys, along the borders of Chaselothaith, and was to turn off to Dabiroth, and go up to Phaggai; [13] thence to come round on the other side, eastward, to Gebere, by the city Katesem, and pass on by Remmonaa Matharoza; [14] then the boundary was to go round, northward, by Amoth, and the termination of it was to be at Gaphael. [15] Including Katanath, and Nabaal, and Symoon, and Jericho, and Baithman, [16] this was the inheritance of the children of Zabulon, according to their communities, their cities and their villages.

[17] And the fourth lot came out for Issachar, [18] and their borders were Jazel, and Chassaloth, and Sunam, [19] and Agin, and Siona, [20] and Reeroth, and Anachereth, and Dabiron, and Kison, and Rebes, [21] and Remmas, and Jeon, and Tomman, and Aimerek, and Bersaphes, [22] and their borders were to join on Gaithbor, and on Salim westward, and on Baithsamys, and the termination of their boundary was to be the Jordan. [23] This was the inheritance of the tribe of the children of Issachar, according to their communities, their cities and their villages.

[24] And the fifth lot came out for Aser, according to their communities; [25] And their borders were Exaleketh, and Aleph,

and Baithok, and Neaph, [26] and Elimelech, and Amiel, and Maasa, and to join on Karmelo, westward, and on Sion and Labanath, [27] and to turn from the rising of the sun, and Baithegeneth, and to join Zabulon, and Ekgai, and Phthaiel, on the north; then the boundary is to come to Saphthaibaithme, and Inael, and turn off to Chobamasomel, [28] and Elbon, and Raab, and Ememaon, and Kanthan, till it reached great Sidon; [29] Then the boundary is to turn up to Rama, and to the fountain Masphasset, and the Tyrians; Then the boundary is to turn up to Jasiph; and the termination of it is to be the sea, [30] including Apoleb, and Echozob, and Archob, and Aphek, and Raau; [31] this was the inheritance of the children of Aser, according to their communities, including their cities and their villages.

[32] And the sixth lot came out for Nephthaleim; [33] and their borders were Moolam, and Mola, and Besemin, and Arme, and Naboch, and Jephthamai, even to Dodam, and the terminations were the Jordan; [34] then their boundary was to turn westward, by Aththabor, and then turn off to Jakana, and join Zabulon on the south, and Aser on the west, and Jordan on the east. [35] Now the fenced cities of the Tyrians, were Tyre and Omathadaketh, and Kenereth, [36] and Armaith, and Arael, and Asor, [37] and Kades, and Assari, and Bathaser, [38] and Keroe, and Megalairim, and Baiththame, and Thessamus. [39] This was the inheritance of the children of Nephthaleim.

[40] And the seventh lot came out for Dan; [41] and their borders were Sarath, and Asa, and the cities Sammaus, [42] and Salamin, and Ammon, and Silatha, [43] and Elon, and Thamnatha, and Akkaron, [44] and Alkatha, and Begethon, and Gebeelan, [45] and Azor, and Banaibakat, and Gethrimmon, [46] and on the west of Jerakon, the border near Joppa. [47] This was the inheritance of the tribe of the Danites, according to their communities, including their cities and their villages. But the children of Dan did not root out the Amorites who distressed them on the mountains, and the Amorites did not suffer them to come down into the valley. Nay they took from them the border of their portion. [48] Whereupon the children of Dan went and made war on Lachis, and took it, and smote it with the edge of the sword, and dwelt there, and called its name Lasen Dan. The Amorites continued also to dwell in Elom, and Salamin, but the hand of Ephraim was heavy upon them, and they were made tributaries to them.

[49] Now when the children of Israel set out to enter into the

land, according to their respective bounds, the Israelites gave Joshua son of Naue, a portion among them. [50] By the command of God, they gave him the city which he asked, namely Thamasarach, which is on mount Ephraim, and he rebuilt the city, and dwelt there.

[51] These were the portions which Eleazar the priest, and Joshua son of Naue, and the chiefs of the patriarchal families, distributed by lot among the tribes of Israel, at Selo, in the presence of the Lord, at the doors of the tabernacle of the testimony. So they set out to take possession of the land.

* CHAPTER XX *

NOW the Lord had spoken to Joshua, saying, [2] Speak to the children of Israel and say, Give the cities of refuge which I ordered you by Moses, [3] a refuge for the manslayer who hath killed a person unawares. And these cities shall be for you a refuge, that the slayer may not be put to death by the avenger of blood, until he stand before the congregation for trial; [7] and he had set apart Kades, in Galilee, on mount Nephthaleim, and Sychem, on mount Ephraim, and the city Arbok, which is Chebron, on the mountain of Juda: [8] And on the bank of the Jordan they had given Bosor, in the wilderness, in the plain, from the tribe of Reuben, and Aremoth in Galaad, from the tribe of Gad, and Gaulon in Basanitis from the tribe of Manasses. [9] These are the cities renowned among the children of Israel and the proselytes who dwell among them, for everyone who smiteth a person unawares to flee thither, that he may not die by the hand of the avenger of blood, until he stand before the congregation for trial.

* CHAPTER XXI *

THEN the heads of the patriarchal families of the children of Levi came to Eleazar the priest, and Joshua, the son of Naue, and to the chiefs of the patriarchal families, of the tribes of Israel, [2] and spoke to them at Selo, in the land of Chanaan, saying, The Lord, by the ministry of Moses, commanded to give us cities to dwell in, with the arable lands around for our cattle; [3] whereupon the children of Israel gave the Levites for a possession, by the command of the Lord, the following cities with their suburbs.

[4] And the lot came out for the community of Kaath, and there fell by lot to the children of Aaron, the priests, who were Levites, out of the tribe of Juda, and from the tribe of Symeon, and from the tribe of Benjamin, thirteen cities; [5] and to the rest of the Kaathites out of the tribe of Ephraim, and out of the tribe of Dan, and from half of the tribe of Manasses by lot ten cities; [6] and to the Gersonites, from the tribe of Issachar, and from the tribe of Aser, and from the tribe of Nephthaleim, and from the half of the tribe of Manasses in Basan, thirteen cities; [7] And to the Merarites, according to their communities, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zabulon, by lot, twelve cities. These cities, with their suburbs, [8] the children of Israel gave by lot to the Levites, as the Lord commanded Moses.

[9] So the tribe of the children of Juda, and the tribe of the children of Symeon, gave, and there were given from the tribe of the children of Benjamin, the following cities which were assigned [10] to the children of Aaron, of the community of Kaath, who were Levites—because the lot fell to them, [11] they gave them Kariatharbok, the capital of the Enakims, which is Chebron, on the mountain of Juda. Now the suburbs around it, [12] and the fields belonging to the city, and the villages thereof, Joshua had given to the children of Chaleb, son of Jephonne, for a possession; [13] but to the sons of Aaron, they gave Chebron, the city of refuge for the manslayer, with what was set apart for it as such, and Lemma with its suburbs, [14] and Ailom with its suburbs, and Tema with its suburbs, [15] and Gella with its suburbs, and Dabir with its suburbs, [16] and Asa with its suburbs, and Tanu with its suburbs, and Baithsamys with its suburbs, nine cities from these two tribes; [17] and from the tribe of Benjamin, Gabaon with its suburbs, and Gatheth with its suburbs, [18] and Anathoth with its suburbs, [19] and Gamala with its suburbs, four cities. All the cities of the children of Aaron the priests were thirteen.

[20] And to the communities of the Kaathites, the Levites, the rest of the Kaathites, was assigned, from the tribe of Ephraim, the city of their priests; [21] and they gave them Sychem, the city of refuge for the manslayer with its appurtenances, and Gazara with its fields [22] and its suburbs, and Baithoron with its suburbs, four cities; [23] and from the tribe of Dan, Elkothaim with its suburbs, and Gethedan with its suburbs, [24] and Ailon with its suburbs, and Getheremmon with its suburbs, four cities; [25] and

from the half of the tribe of Manasses, Tanach with its suburbs, and Jebatha with its suburbs, two cities. [26] All the cities for the remaining communities of the Kaathites were ten, with their suburbs.

[27] And to the children of Gerson, the Levites, they gave out of the half of the tribe of Manasses, the city set apart for the manslayers, Gaulon in Basanitis with its suburbs, and Bosora with its suburbs, two cities; [28] and out of the tribe of Issachar, Kison with its suburbs, and Lebba with its suburbs, [29] and Remmath with its suburbs, and Fountain of letters with its suburbs, four cities; [30] and out of the tribe of Aser, Basellan with its suburbs, and Dabbon with its suburbs, [31] and Chelkat with its suburbs, and Raab with its suburbs, four cities; [32] and out of the tribe of Nephthaleim, Kades in Galilee, the city set apart for the slayer, with its suburbs, and Nemmath with its suburbs, and Themmon with its suburbs, three cities. [33] All the cities of the Gersonites, according to their communities, were thirteen cities.

[34] And to the community of the Merarites, the rest of the Levites, they gave out of the tribe of Zabulon, Maan with its suburbs, and Kades with its suburbs, [35] and Sella with its suburbs, three cities; and on the bank of the Jordan, over against Jericho, [36] out of the tribe of Reuben, the city of refuge for the slayer, namely, Bosor, in the wilderness, which is called Miso with its suburbs, and Jazer with its suburbs, [37] and Dekmon with its suburbs, and Mapha with its suburbs, four cities; [38] and from the tribe of Gad, the city of refuge for the slayer, namely, Ramoth in Galaad with its suburbs, and Kamin with its suburbs, [39] and Esbon with its suburbs, and Jazer with its suburbs; all the cities four. All the cities for the children of Merari, according to their communities, being the remaining families of the tribe of Levi, were twelve cities with their borders. [41] All the cities of the Levites, in the midst of the possession of the children of Israel, were forty-eight with the grounds appropriate to them, around these cities. [42] All these cities had every one a circuit of ground around it.

Now when Joshua had finished dividing the land among them by their borders, the children of Israel gave Joshua a portion, by the command of the Lord. They gave him the city which he asked. They gave him Thamnasachar on mount Ephraim, and Joshua rebuilt the city, and dwelt therein. And Joshua took the stone

knives with which he had circumcised the children of Israel, who were born by the way in the wilderness, and deposited them at Thamnasachar.

[43] Thus the Lord gave Israel all the land which He solemnly promised to give to their fathers, and they took possession of it, and dwelt therein; [44] and the Lord gave them rest round about, as He swore to their fathers. Of all their enemies not one rose up against them. The Lord delivered all their enemies into their hands. [45] There was not a failure of any of the good things which the Lord spoke to the children of Israel. They were all accomplished.

* CHAPTER XXII *

THEN Joshua convened the children of Reuben, and the children of Gad, and the half of the tribe of Manasses, [2] and said to them, You have hearkened to all that Moses the servant of the Lord commanded you; and you have obeyed my orders according to all that He commanded you. [3] You have not for these many years left your brethren: even to this day you have kept the command of the Lord your God. [4] Now the Lord our God hath given our brethren rest as He promised them. Now therefore return and go to your homes, and to the land of your possession, which Moses gave you on the bank of the Jordan. [5] But be very careful to perform the commandments and the law which Moses the servant of the Lord charged you to do, to love the Lord our God, to walk in all His ways, to keep His commandments, and to cleave to Him and serve Him with your whole heart, and with your whole soul. [6] Then Joshua blessed them and dismissed them, and they set out on their return to their homes.

[7] Now to one half of the tribe of Manasses Moses had given a possession in Basanitis, and to the other half Joshua gave one on the western side of the Jordan, among their brethren. So when Joshua had sent them away to their homes, and blessed them, [8] they set out homewards with much wealth, for they had shared with their brethren, vast numbers of cattle, and a great abundance of silver, and gold, and iron, and raiment, the spoil of their enemies.

[9] And when the children of Reuben, and the children of Gad, and half of the tribe of Manasses, had set out from the children

of Israel, at Selo in the land of Chanaan, to go to Galaad, to the land of their possession, which they had got from Moses by the command of the Lord, [10] and were come to Galaad of the Jordan, which is in the land of Chanaan, the Reubenites and the Gadites, and the half of the tribe of Manasses built there an altar by the Jordan—an altar great and conspicuous. [11] And when the Israelites heard it said, Behold the Reubenites, and the Gadites, and the half of the tribe of Manasses have built an altar on the borders of the land of Chanaan, at Galaad of the Jordan, on the bank of the children of Israel, [12] all the Israelites assembled at Selo, to go up to war against them.

[13] And the children of Israel sent to the Reubenites, and to the Gadites, and to the half of the tribe of Manasses, to the land of Galaad, Phineas, son of Eleazar, son of Aaron, the chief priest, [14] and ten of the chiefs with him, a chief from the head family of every tribe of Israel. Now the chiefs of the head families are the captains of thousands in Israel.

[15] And when they came to the Reubenites, and the Gadites, and the half of the tribe of Manasses, to the land of Galaad, they spoke to them, saying, [16] Thus saith the whole congregation of the Lord, What trespass is this which you have committed in the presence of the God of Israel, to turn away this day from the Lord, having built for yourselves an altar that you may apostatise from the Lord? [17] Is the sin of Phogor a small matter to you? Because we have not been cleansed from it even to this day, though there was a plague in the congregation of the Lord; [18] are you therefore now turned away from the Lord? For the consequence will be, if you this day apostatise from the Lord, there will be to-morrow wrath against all Israel. [19] Now if the land of your possession be too small for you, come over to the land of the possession of the Lord, where the tabernacle of the Lord is pitched, and take a possession among us, and do not become apostates from God, nor revolt from the Lord by building for yourselves an altar apart from the altar of the Lord our God. [20] Behold when Achar, son of Zara, committed a trespass in regard to the Anathema, was there not wrath against all the congregation of Israel, so that he perished not alone for his sin?

[21] In reply to this the Reubenites, and the Gadites, and the half of the tribe of Manasses, said to the captains of Israel, The Lord God is our God, and God himself our God hath seen, and Israel themselves may determine. [22] If through apostasy we have trespassed in the sight of the Lord, let Him not this day

deliver us. [23] Or if we have built an altar for ourselves, to apostatise from the Lord our God, or to offer thereon a sacrifice of whole burnt offerings, or to offer thereon a sacrifice of thanksgiving, let the Lord make inquisition. [24] Indeed from a sacred regard to this matter we have done this, saying, That your children may not hereafter say to our children, What have you to do with the Lord God of Israel? [25] The Lord hath made the Jordan a boundary between us and you; so that you have no portion in the Lord.

And so your children may make our children strangers, that they may not worship the Lord, we therefore determined to act in this manner— [26] to build this altar, not for the purpose of homage offerings, nor for sacrifices; [27] but that it may be a witness between us and you, and our posterity after us, of our right to perform the service of the Lord before Him, with our homage offerings, and our incense offerings, and our sacrifices of thanksgiving; so that your children may not say to our children, You have no portion in the Lord.

[28] For we said, If it should ever happen that they should speak so to us, or to our posterity hereafter, they may say, Behold the similitude of the altar of the Lord which our fathers made, not for the purpose of homage offerings, nor for sacrifices, but to be a witness between you and us, and our children after us. [29] God forbid that we should turn away from the Lord, by apostatising this day from the Lord so far as to build an altar for the purpose of homage offerings, or incense offerings, or sacrifices of thanksgiving over and above the altar of the Lord, which is before his tabernacle.

[30] When Phineas the priest, and all the chiefs of the congregation of Israel who were with him, heard the words which the Reubenites, and the Gadites, and the half of the tribe of Manasses, had spoken, they were pleased. [31] And Phineas the priest said to the Reubenites, and the Gadites, and the half of the tribe of Manasses, This day we perceive that the Lord is with us, because you have not committed a trespass before the Lord, and because you have delivered the Israelites out of the hand of the Lord. [32] So Phineas the priest returned, with the chiefs, from the children of Reuben, and from the children of Gad, and from the half of the tribe of Manasses, from Galaad to the land of Chanaan, to the children of Israel, and brought them this answer, [33] and it pleased them. Upon their delivering this message to the children of Israel, they blessed the God of the Israelites, and no more

talked of going up against them to battle, to lay waste the land of the Reubenites, and the Gadites, and of the half of the tribe of Manasses. So they dwelt therein, [34] and Joshua gave a name to the altar of Reuben, and Gad, and the half of the tribe of Manasses, and said, It is a witness for them that the Lord is their God.

✦ CHAPTER XXIII ✦

NOW after many years, when the Lord had given Israel rest from all their enemies round about, [2] Joshua being far advanced in years, convoked all the sons of Israel, their elders, and their chiefs, and their judges, and their under officers, and said to them, I am grown old, and am far advanced in years. [3] Now you have seen all that the Lord our God hath done to these nations for your sake; for it is the Lord your God Who hath fought for you. [4] You see that I have thrown in among the lots for your tribes, the nations which are left by you, with all the nations which I have exterminated between the Jordan and the great sea, which is to be your western boundary. [5] The Lord our God will Himself root them out from before you until they be destroyed. He will send the wild beasts against them, until they utterly destroy them and their kings from before you, so that you may possess their land, as the Lord our God hath spoken to you.

[6] Be strong therefore to keep with all diligence, and to do all that are written in the book of the law of Moses, that you may not turn aside to the right, nor to the left. [7] That you may have no fellowship with those nations which are left, the names of their gods must not be mentioned among you; nor shall you perform religious service to them, nor worship them; [8] but you shall cleave to the Lord our God, as you have done to this day. [9] Then will the Lord root them out from before you, though they are great and powerful nations. None indeed have been able to stand before you even to this day. [10] One of you hath chased a thousand, because the Lord our God Himself fought for you, as He promised you.

[11] Therefore take good heed to love the Lord our God. [12] For if you turn away, and join yourselves with those nations which are left with you, and intermarry with them, and be mixed with them, and they with you, [13] be assured that the Lord will no more drive out those nations from before you; but they shall be

to you snares and stumbling blocks, and nails in your heels, and darts in your eyes, until you be destroyed from this good land, which the Lord your God hath given you.

[14] As for me, I am going speedily the way of all who are on the earth. Now you must know in your heart, and in your soul, that not one word hath failed of all that the Lord our God hath said. With respect to all that have come to us, not one of them have failed. [15] Now as all the good things, which the Lord hath spoken respecting you, have come to you, so the Lord God will bring upon you all the evil things, until He destroy you from this good land, which the Lord hath given you, [16] when you transgress the covenant of the Lord our God, which He hath commanded us, and go and serve other gods and worship them.

✦ CHAPTER XXIV ✦

AGAIN Joshua assembled all the tribes of Israel at Selo, and having convened their elders, and their under officers, and their judges, and placed them before God, [2] Joshua said to all the people, Thus saith the Lord God of Israel, your fathers dwelt of old at *Beyond the river*; namely, Thara, the father of Abraham, and the father of Nachor. And they served other gods. [3] And I took your father Abraham from *Beyond the river*, and led him through all this land, and multiplied his seed, and gave him Isaak; [4] and to Isaak, Jacob and Esau; and to Esau I gave mount Seir for a possession; but Jacob and his sons went down into Egypt, and became there a nation, great, numerous and powerful. [5] And when the Egyptians afflicted them, I smote Egypt with signal miracles, which I did among them.

[6] Now after this he brought our fathers out of Egypt, and you marched into the Red Sea; and when the Egyptians pursued our fathers, with horses and chariots, into the Red Sea, [7] and we cried to the Lord, He put a cloud and darkness between us and the Egyptians; and brought the sea upon them, and it overwhelmed them. Your eyes have seen all that the Lord did in the land of Egypt. And when you had been many years in the wilderness, [8] He brought us to the land of the Amorites, who dwelt on the border of the Jordan; and the Lord delivered them into our hands, and you took possession of their land, and extirpated them from before you. [9] And when Balak, son of Sepphor, king of Moab, arose and drew up in array against Israel, and sent for Balaam

to curse us, [10] the Lord thy God would not destroy thee, nay he caused him to bless us with blessings, and rescued us out of their hands, and delivered them up.

[11] And when you crossed the Jordan, and came to Jericho, and the Amorites who inhabited Jericho, and the Chananites, and the Pherezites, and the Evites, and the Jebusites, and the Chetites, and the Gergasites, fought against us, the Lord delivered them into our hands. [12] Indeed he sent before you the hornet, and drove them out from before us, even the twelve kings of the Amorites, not with thy sword, nor with thy bow, [13] and hath given you a land, on which you did not bestow labour, and cities which you did not build, and you are settled therein, and are eating of vineyards, and olive yards, which you did not plant.

[14] Now therefore fear the Lord, and serve him with sincerity and truth, and put away the strange gods which our fathers worshipped at *Beyond the river*, and in Egypt, and serve the Lord. [15] But if it seemeth not good to you to serve the Lord, choose for yourselves this day whom you will serve, either the gods of your fathers who were at *Beyond the river*, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord; for He is holy.

[16] Upon this the people answered, and said, God forbid that we should forsake the Lord to serve other gods. [17] The Lord is our God. He is God. He hath brought up us and our fathers out of Egypt, and preserved us all the way we went, and among all the nations through which we passed, [18] and the Lord hath driven out from before us the Amorites, and all the nations who dwelt in this land; therefore we will serve none but the Lord; for He is our God.

[19] And Joshua said to the people, You may not be able to serve the Lord, because He is the Holy God, and will be zealous. He will not bear with your sins and your iniquities. [20] When you forsake the Lord, and serve other gods, He will come and afflict you; and consume you, proportionably to the good He hath done you.

[21] And the people said to Joshua, Nay, we will serve none but the Lord.

[22] Then Joshua said to the people, You are witnesses against yourselves that you have chosen the Lord to serve Him. [23] Now therefore put away the strange gods which are among you, and incline your heart to the Lord God of Israel. [24] And the people said to Joshua, We will serve the Lord, and hearken to His voice.

[25] So Joshua made a covenant with the people that day, and gave it to them as a law, and a solemn decision at Selo, before the tabernacle of the Lord God of Israel. [26] And when he had written these words in the Book of the Laws of God, he took a great stone, and set it up under a fir tree which was over against the Lord, [27] and Joshua said to the people, Behold this stone shall be among you for a witness, that it hath heard all that were said by the Lord, for He hath this day spoken to you; and this shall be among you for a witness in the latter days, whenever you prove false to the Lord my God.

[28] Then Joshua dismissed the people, and they departed every one to his place; [31] and Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, and who had seen all the works of the Lord which he had done for Israel. [29] And after those things, Joshua the son of Naue, the servant of the Lord, died at the age of a hundred and ten years; [30] and they buried him in the boundaries of his inheritance, at Thamnasachar, on mount Ephraim, north of mount Gaas. There they deposited with him, in the grave in which they buried him, the stone knives with which he had circumcised the children of Israel at Galgala, as the Lord commanded them, when he had brought them out of Egypt. And there they are at this day.

[32] Now the children of Israel had brought up out of Egypt, the bones of Joseph, and they buried them at Sikimoi, in that portion of the field which Jacob purchased of the Amorites who dwelt at Sikimoi, for a hundred lambs, and which he gave to Joseph for an inheritance.

[33] And after these things, Eleazar, son of Aaron, the chief priest, died, and was buried in Gabaar, which belonged to Phineas his son, which he had given him on mount Ephraim. At that time the children of Israel took up the ark of God, and carried it about among them. And Phineas officiated as priest in the room of his father Eleazar. And when he died, he was buried in Gabaar, which belonged to him.

As for the children of Israel, they had gone to their several homes, and to their respective cities. And when the children of Israel fell to worshipping Astarte, and Astaroth, and the gods of the nations around them, the Lord delivered them into the hands of Eglon king of Moab, and he exercised dominion over them eighteen years.

JUDGES

* CHAPTER I *

NOW, after the decease of Joshua, the children of Israel inquired of the Lord, saying, Who shall go up for us as our leader against the Chananites, to conduct the war against them? [2] And the Lord said, Juda shall go up. Behold I have delivered the land into his hand. [3] Whereupon Juda said to his brother Symeon, Come up with me in my lot, and let us array ourselves against the Chananites, and I will go up with thee in thy lot. So Symeon went up with him. [4] And Juda went up, and the Lord delivered into their hands the Chananites, and the Pherezites, and they smote them in Bezek, to the number of ten thousand men. [5] When they came up with Adonibezek, in Bezek, they drew up in array against him, and smote the Chananites and the Pherezites. [6] And Adonibezek fled, and they pursued him, and took him, and cut off his thumbs and his great toes.

[7] Whereupon Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, have been under my table, gathering up the refuse thereof; therefore as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

[8] Now the children of Juda had fought against Jerusalem, and taken it, and smitten it with the edge of the sword, and burned the city with fire. [9] And, after that, the children of Juda had gone down to wage war with the Chananites, who inhabited the hilly country, and the south, and the plain. [10] And when Juda went against the Chananites who dwelt in Chebron (the name of which city formerly was Kariath-Arbok-Sepher), Chebron came out against them; and they smote Sessi, and Achiman, and Tholmi, descendants of Enak, [11] and they went up thence against the inhabitants of Dabir (now the name of Dabir formerly was Kariath-Sepher, City of Letters), [12] and Chaleb said, Whoever will smite the city of letters, and take it, I will give him my daughter Ascha for a wife. [13] Whereupon Gothoniel, the younger son of Kenez, Chaleb's brother, took it, and Chaleb gave him his daughter Ascha for a wife, [14] and when she was going home to him, Gothoniel persuaded her to ask a field of her father.

So she murmured, and with a loud voice said, as she was riding,

Thou hast sent me away to the land of the south. And Chaleb said to her, What is the matter with thee? [15] And Ascha said to him, Give me, I beseech thee, a blessing. Since thou hast sent me away to the land of the south, thou shouldst therefore give me a portion of water. Thereupon Chaleb gave her according to her desire, a portion of high lands, and a portion of low grounds. [16] Now the children of Jothor the Kenite, Moses' father-in-law, went up from the city of palm trees, with the children of Juda, into the wilderness which is in the south of Juda, at the steep of Arad, and dwelt with this tribe.

[17] Then Juda went with his brother Symeon, and smote the Chananites who dwelt in Sepheth, and utterly destroyed them, and called the name of that city Anathema. [18] Though Juda did not take possession of Gaza, nor the borders thereof, nor of Ascalon nor its borders, nor of Akkaron, nor its borders, nor of Azotus, nor the grounds about it; [19] yet the Lord was with him, and he took possession of the mountain, for they were not enabled to drive out the inhabitants of the vale, because Rechab dissuaded them. [20] Now when Chebron was given to Chaleb, as Moses had said, he had from thence taken possession of the three cities of the children of Enak.

[21] Neither did the children of Benjamin dispossess the Jebusites, who dwelt at Jerusalem; so the Jebusites have continued to dwell at Jerusalem, with the children of Benjamin, to this day.

[22] With regard to the children of Joseph, they went up to Baithel, and the Lord was with them; [23] and they encamped near, and kept a watch upon Baithel. (Now the name of that city formerly was Louza.) [24] And they who kept watch, looked, and behold a man came out of the city; and they took him, and said to him, Shew us the way into the city, and we will shew thee mercy. [25] So he shewed them the entrance into the city, and they smote the city with the edge of the sword; but they suffered the man and his family to depart. [26] And the man went to the land of Chettin, and built there a city, and called its name Louza, and this continueth to be its name to this day.

[27] But Manasses did not take Baithsan (which is now called Scythopolis) nor its towns; nor the lands about it; nor Thenak, nor any of its towns; nor the inhabitants of Dor, nor any of its towns; nor the inhabitants of Balak, nor any of the habitations about it, nor its towns; nor the inhabitants of Magedo, nor any of the habitations around it, nor its towns; nor the inhabitants of Jeblaam, nor any of its surrounding habitations, nor its towns. So the Cha-

nanites took the opportunity to settle in that land; [28] but when Israel grew strong, they subjected the Chananites to tribute, but did not utterly root them out. [29] Neither did Ephraim drive out the Chananites who dwelt in Gazer. So the Chananites dwelt among them in Gazer, and became tributaries.

[30] Neither did Zabulon drive out the inhabitants of Kedron, nor the inhabitants of Domana; so the Chananites continued to dwell among them and became tributary to them.

[31] Neither did Aser drive out the inhabitants of Akcho, but it became tributary to them; nor the inhabitants of Dor; nor the inhabitants of Sidon; nor the inhabitants of Dalaph; nor the Aschazites; nor the Chebdaites; nor the Naites; nor the Eremites.

[32] So Aser dwelt in the midst of the Chananites who inhabited that land, because he could not drive them out.

[33] Neither did Nephthaleim drive out the inhabitants of Baithsamys, nor the inhabitants of Baithaneth. So Nephthaleim dwelt in the midst of the Chananites who inhabited the land. And the inhabitants of Baithsamys and Baitheneth became tributary to them.

[34] As for the children of Dan, the Amorites harassed them on the mountains, for they did not suffer them to go down into the vale. [35] And the Amorites began to settle on the mount of shells, on that frequented by bears, and on that frequented by foxes, namely on Myrsinoni, and on Thalabin. But the hand of the house of Joseph was heavy on the Amorites, and they became tributary to them. [36] Now the border of the Amorites reached from the steep of Akrabin, from that rock and upwards.

* CHAPTER II *

SO there went up a messenger of the Lord from Galgal to *Wailing*, namely to Baithel, to the house of Israel, and said to them, Thus saith the Lord: I caused you to come up out of Egypt, and brought you into this land which I solemnly promised your fathers, and I said I will never break My covenant with you; [2] therefore you shall not make a covenant with the inhabitants of this land, nor worship their gods; but you shall break to pieces their graven images, and demolish their altars. But you have not hearkened to My voice. Because you have done these things, [3] therefore I have said, I will not drive them out from before you; but they shall be curbs for you; and their gods shall be to you a

stumbling block. [4] And when the messenger of the Lord had spoken these words to all the children of Israel, the people wept aloud. [5] So they called the name of that place, *Wailing*, and there they sacrificed to the Lord.

[6] Now when Joshua had dismissed the people, and every man had gone to his inheritance to take possession of the land, [7] though the people served the Lord all the days of Joshua, and all the days of the elders who had lived long with Joshua, and who knew all the great works which the Lord had done for Israel; [8] yet when Joshua, son of Naue, the servant of the Lord, died, at the age of a hundred and ten years, [9] and they had buried him in the border of his inheritance at Thamnathares, on mount Ephraim, on the north side of mount Gaas; [10] and all that generation was gathered to their fathers, and another generation arose after them, who knew not the Lord, nor the works which He had done for Israel, [11] the children of Israel did evil in the sight of the Lord, and served the Baalims. [12] They forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and went after other gods, after some of the gods of the nations around, and worshipped them, and provoked the Lord to wrath.

[13] So when they forsook Him, and served Baal, and the Asartates, [14] the anger of the Lord was kindled against Israel, and He delivered them into the hands of spoilers, who spoiled them, and sold them into the hands of their enemies round about, so that they could no longer stand before their enemies. [15] Wherever they went, the hand of the Lord was against them for evil, as the Lord had spoken, and as the Lord had solemnly denounced to them.

But when He had afflicted them grievously, [16] the Lord raised up Judges, and the Lord saved them out of the hands of those who spoiled them. [17] When they indeed hearkened not to the judges, because they went a-whoring after other gods, and worshipped them, and turned aside quickly out of the way in which their fathers had walked—did not act in obedience to the commands of the Lord; [18] still because the Lord raised up judges for them, therefore the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge, because the Lord was mollified by their groaning, by reason of them who oppressed them and afflicted them.

[19] But when the judge died, and they returned and corrupted themselves more than their fathers, by going after other gods to

serve them, and worship them, and would not quit their devices, nor their perverse ways, [20] then was the anger of the Lord kindled against Israel, and he said, Because this nation have forsaken My covenant, which I gave in charge to their fathers, and have not hearkened to My voice, [21] therefore I will not henceforth drive out from before them a man of those nations which Joshua, son of Nave, left in the land.

[22] He indeed had spared them, that by them He might prove Israel whether they would, or would not, keep the ways of the Lord to walk therein, as their fathers had kept them; and having determined to spare those nations so as not to root them out speedily, the Lord did not deliver them into the hands of Joshua.

* CHAPTER III *

NOW these are the nations which the Lord spared to prove Israel; with an intent moreover, in regard to all those who would be unacquainted with the wars of Chanaan, to instruct in the art of war, not only the present, [2] but the succeeding generations of the children of Israel, who knew not these things— [3] namely, the five satrapies of the Philistines, and all the Chananites, and the Sidonians, and the Evites who inhabited Lebanon from mount Aermont to Laboemath. [4] But while He was by them proving Israel, to know whether they would hearken to the commandments of the Lord, which He had given in charge to their fathers by the hand of Moses, [5] the children of Israel dwelt among the Chananites, and the Chettites, and the Amorites, and the Pherezites, and the Evites, and the Jebusites, [6] and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

[7] Thus the children of Israel did evil in the sight of the Lord. They forgot the Lord their God, and served the Baalims and the bowers. [8] And the anger of the Lord was kindled against Israel, and He delivered them into the hands of Chousarsathaim, king of Syrian Mesopotamia, and the children of Israel served him eight years. [9] But when the Israelites cried to the Lord, He raised up a rescuer for them, and delivered them, namely Gothoniel, the youngest son of Kenez, Chaleb's brother. [10] The Spirit of the Lord came upon him, and he judged Israel, and went out to war against Chousarsathaim, and the Lord delivered Chousarsathaim, king of Syrian Mesopotamia, into his hands; and his hand pre-

vailed against Chousarsathaim, [11] and the land had rest—forty years.

But when Gothoniel, son of Kenez died, [12] the children of Israel proceeded to do evil in the sight of the Lord, and the Lord strengthened Eglon, king of Moab, against Israel, because they did evil in the sight of the Lord; [13] and he gathered to him all the Ammonites, and the Amalekites, and came and smote Israel, and took possession of the city of palm trees; [14] and the children of Israel served Eglon king of Moab eighteen years. [15] But when the Israelites cried to the Lord, He raised up for them a deliverer, namely Aod, son of Gera, the Jeminite, a man who could use both hands alike. When the children of Israel sent presents by him to Eglon, king of Moab, [16] Aod made for himself a two edged dagger, a span long, and girded it under his military robe, on his right thigh, [17] and went and presented the gifts to Eglon, king of Moab. Now Eglon was a very polite man. [18] So when Aod had made an end of presenting the gifts, and had sent away the men who carried the presents, [19] he himself returned from the sculptures which are back of Galgal.

And Aod said, I have a private message to thee, O king. Whereupon Eglon said to him, Be silent. And when he had sent away from him all his attendants, [20] Aod went in to him. Now he was sitting alone in his summer parlour, upstairs. And Aod said, I have a message of God to thee, O king. Upon which Eglon arose from his seat, near him. [21] And as he was rising, Aod stretched forth his left hand, and took the dagger from his right thigh, and plunged it into his belly, [22] and thrust the haft in also after the blade, and the fat closed upon the blade, for he did not draw the dagger out of his belly.

[23] Then Aod went out by the stairs into the porch. He went out beyond the guards, having shut behind him the doors of the parlour, and bolted them. [24] And when he was gone, Eglon's servants came, but finding the doors of the parlour bolted, they said, Perhaps he is uncovering his feet in the summer parlour. [25] And when they had waited till they were ashamed, and behold the parlour door is not opened, they took the key and opened it, and behold their lord was fallen—dead upon the floor! [26] But Aod escaped while they were in confusion, and none attended to him; and having passed the sculptures he got safe to Seteirotha.

[27] And when Aod came to the land of Israel, he sounded a horn on mount Ephraim; and the children of Israel went down with him from the mountain, and he before them. [28] And he said

to them, Follow me down, for the Lord God hath delivered our enemies—Moab into our hands. So they followed him down, and took possession of the fords of the Jordan before Moab, and suffered not a man to pass. [29] And they slew of Moab that day about ten thousand men, their whole strength, even every man of valour. Not a man escaped. [30] So Moab was humbled that day, under the hand of Israel, and the land had rest for eighty years. Now Aod judged them till he died. [31] And after him arose Samegar, son of Dinach, who had slain of the Philistines six hundred men with an ox goad, and who also saved Israel.

* CHAPTER IV *

BUT the children of Israel proceeded again to do evil in the sight of the Lord, when Aod was dead, [2] and the Lord delivered Israel into the hand of Jabin, king of Chanaan, who reigned in Asor. Now the captain general of his army was Sisara, and he dwelt at Arisoth of the nations. [3] And the children of Israel cried to the Lord, for he had nine hundred chariots of iron, and he oppressed Israel grievously, twenty years.

[4] Now Debbora, a prophetess, the wife of Lapidoth, judged Israel at that time, [5] and had taken her seat under the palm grove of Debbora, between Rama and Baithel, on mount Ephraim; and the children of Israel went up to her for judgment. [6] And Debbora sent for Barak, son of Abineem, of Kades-Nephthaleim, and said to him, Hath not the Lord God of Israel commanded thee? Go, therefore to mount Tabor, and take with thee ten thousand men of the children of Nephthaleim, and of the children of Zabulon, [7] and I will bring out to thee, to the brook Kison, Sisara, the captain general of Jabin's army, with his chariots, and his multitude, and deliver him into thy hands.

[8] Whereupon Barak said to her, If thou wilt go with me I will go; but if thou wilt not go, I will not go; for I do not know the day when the Lord would prosper the angel with me. [9] And she said I will certainly go with thee; but know, that in the journey which thou takest, the honour of the victory will not be thine; for the Lord will deliver Sisara into the hands of a woman.

So Debbora arose, and went with Barak, of Kades. [10] And Barak called out Zabulon and Nephthaleim from Kades, and there went up after him ten thousand men, and Debbora went up with him. [11] Now Chaber, the Kinite, had removed from Kaina,

from among the children of Jobab, Moses' father-in-law, and had pitched his tent in the oak grove which is near Kades. [12] And when Sisara was told that Barak, son of Abineem, was gone up to mount Thabor, [13] he called out all his chariots, nine hundred chariots of iron, and all his people with him, from Arisoth of the nations to the brook Kison.

[14] And Debhora said to Barak, Arise, for this is the day, on which the Lord hath delivered Sisara into thy hand; for the Lord will march before thee. So Barak went down from mount Thabor with ten thousand men after him; [15] And the Lord discomfited Sisara, and all his chariots, and all his host, with the edge of the sword, before Barak. And Sisara alighted from his chariot and fled on foot. [16] And Barak pursued the chariots, and the army, to Arisoth of the nations. And the whole army of Sisara fell by the edge of the sword. There was not even a man left.

[17] Now Sisara had fled, on foot, to the tent of Jael, the wife of Chaber, the Kinite; for there was peace between Jabin, king of Asor, and the house of Chaber, the Kinite. [18] And Jael went out to meet Sisara, and said to him, Turn in my lord; turn in to me. Be not afraid. So he turned in to her—into the tent; and she covered him with a mantle. [19] And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty. Whereupon she opened the milk vessel, and gave him drink, and then covered him. [20] And Sisara said to her, Stand, I pray thee, at the door of the tent, and if any man come to thee and ask thee, saying, Is there a man here? thou shalt say, There is not.

[21] Then Jael, the wife of Chaber, took the pin of the tent, and a mallet in her hand, and went in softly to him, and drove the pin into his temple, and it went through into the ground. And he fainted away, and was involved in darkness. And when he was dead, [22] behold Barak came in pursuit of Sisara. And Jael went out to meet him, and said to him, Come, and I will shew thee the man whom thou seekest. So he went in with her, and behold, Sisara lay dead with the pin in his temples.

[23] So God, on that day, subdued Jabin, king of Chanaan, before the children of Israel, [24] and the hand of the Israelites prospered, and prevailed against Jabin, king of Chanaan, until they utterly destroyed him.

* CHAPTER V *

THEN sung Debbora, and Barak, son of Abineem, on that day, saying:

- [2] Revelation was revealed in Israel
When the people offered thank offerings;
Praise ye the Lord.
- [3] Hear, O kings! and give ear, O princes!
I will sing to *I am*, to the Lord *I am*;
I will sing to the Lord, the God of Israel.
- [4] O Lord! in Thy march out of Seir,
When Thou didst remove from the fields of Edom;
The earth trembled, and heaven distilled dew;
The clouds also distilled water.
- [5] The mountains shook at the presence of the Lord Eloi,
That Sina, at the presence of the Lord God of Israel.
- [6] In the days of Samegar son, of Anath—in the days of
Jael;
They forsook the high ways and travelled in bye paths—
They travelled in crooked winding roads.
- [7] The mighty men of Israel were fainthearted;
They were fainthearted till Debbora arose—
Until there arose a mother in Israel.
- [8] They had chosen new gods;
Then was war made upon the cities of chiefs, if a buckler
was seen,
Or a spear among forty thousand in Israel.
- [9] My heart was fixed on what were enjoined Israel.
Ye among the people who offer thank offerings,
Praise ye the Lord.
- [10] Ye who have mounted your asses at noon day,
Ye who sit in the seat of judgment,
Ye who travel the high ways to the public assemblies,
- [11] Make proclamation on the road, on account of the voice
of them
Who shout amidst the drawers of water.
There let them rehearse gracious deliverances.
Increase, O Lord, gracious deliverances in Israel.
Then went the people of the Lord down to their cities.
- [12] Awake, awake, Debbora! Awake, awake, utter a
song.

Arise, Barak! And lead thy captivity captive, son of Abi-neem!

- [13] Then went down a remnant to the mighty—
The Lord's people went down to him with my valiant men.
- [14] Ephraim rooted out them in Amelek;
After thee was Benjamin with thy people;
With me went down the scouting Machirites,
And from Zabulon, they who array with the marshal's staff.
- [15] The leaders in Issachar also were with Debbora and Barak.
Thus was Barak in the vales.
He had sent a courier to the factions of Reuben.
The bold hearted are just setting out.
- [16] Why did they tarry among their sheepfolds?
Was it to hear the bleating of their flocks?
For the divisions of Reuben, there were great searchings
of heart.
- [17] Why abode Galaad beyond the Jordan where he dwelt?
And why doth Dan sojourn in ships?
Aser seated himself on the seashore,
And chuseth to dwell in his extreme borders.
- [18] The people of Zabulon jeoparded their lives to death;
And Nephthaleim came to the high places of the field.
- [19] Kings had drawn themselves up in array.
Then fought the kings of Chanaan at Thanach—
At the waters of Mageddo;
They had not received the gift of silver.
- [20] The stars from heaven were drawn up in array—
From their orbits they fought against Sisara.
- [21] The torrent of Kison swept them away—
The ancient torrent—the torrent Kison.
My mighty soul shall trample them down.
- [22] When the feet of the horse were entangled,
With precipitate speed, they who were able, fled.
- [23] Curse Meroz, said the messenger of the Lord.
Curse ye it bitterly.
Curse be every one who dwelleth therein,
Because they came not to the help of the Lord—
To the help of the Lord among the mighty.
- [24] Blessed among women be Jael, the wife of Chaber,
the Kinite:
Above women in tents may she be blessed.

- [25] He asked for water; she gave him milk;
From her churning vessel she brought him whey.
- [26] She stretched forth her left hand to the tent pin;
And her right hand to the workman's mallet.
And with the mallet she smote Sisara.
She drove the pin into his head and smote him;
She drove the pin quite through his temples.
- [27] At her feet he had thrown himself down—
He prostrated himself, and fell asleep at her feet.
Throwing himself down, he had prostrated himself.
As he lay there he fell and finished his course.
- [28] Through a window the mother of Sisara looked earnestly;
Out of that of an archer she cried,
Why is his chariot so long a coming?
Why tarry the wheels of his chariot?
- [29] Her wise ladies answered her—
Nay she returned an answer to herself,
- [30] Shall they not find him dividing spoil?
Will he shew compassion to the head of a man?
Sisara shall have spoils of richest dyes—
Spoils of richest dyes of needle work.
Rich dyes of embroidery are the spoils for his neck!
- [31] So perish all Thine enemies, O Lord,
But let them who love Thee be like
The going forth of the Sun in his might.
- [32] So the land had rest for forty years.

* CHAPTER VI *

AGAIN the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Madiam seven years. [2] And the hand of Madiam prevailed against Israel, so that because of Madiam, the Israelites made for themselves those dens which are in the mountains, and those caves and strongholds in cliffs. [3] And when the Israelites had sown, Madiam and Amelek came up, and the children of the east came up with them, [4] and encamped against them, and destroyed their fruits, all the way to Gaza. In all the land of Israel they did not leave sustenance for life, nor among the herds a bull or a jackass. [5] For they

came up with cattle. And their tents were pitched like locusts for multitude; and they and their camels were innumerable.

And they came into the land of Israel, and wasted it; [6] so that Israel was greatly impoverished by the Madiamites. [7] And when the children of Israel cried to the Lord because of Madiam, [8] the Lord sent a prophet to the children of Israel, and He said to them, Thus saith the Lord the God of Israel. It was I Who brought you up from the land of Egypt. [9] I brought you out of a house of your bondage, and delivered you out of the hand of the Egyptians, and out of the hand of all those who are afflicting you, and drove them out from before you, and gave you this their land, [10] and said to you, I the Lord am your God. You shall not fear the gods of the Amorites in whose land you dwell. But you have not hearkened to My voice.

[11] Then there came an angel of the Lord, and sat under the fir tree, which is at Ephratha, in the land of father Joas, the Esdrite. Now Gideon, his son, was beating out corn in the wine press, with an intent to flee from before Madiam. [12] And the angel of the Lord appeared to him, and said to him, The Lord is with thee—the Mighty Lord of Hosts. [13] Whereupon Gideon said to him, With me, my lord! But if the Lord is with us, why have these evils befallen us? And where are all His wondrous works, of which our fathers have told us, saying, Hath not the Lord brought us up out of Egypt? But He hath now cast us off, and delivered us into the hand of Madiam.

[14] Then the angel of the Lord turned towards him and said, Go in this thy might, and thou shalt save Israel out of the hand of Madiam. Behold I have sent thee.

[15] Upon which Gideon said to him, Me, my lord! How can I save Israel? Behold my thousand is weak in Manasses; and I am the least in my father's house.

[16] And the angel of the Lord said to him, The Lord will be with thee, and thou shalt smite Madiam like one man.

[17] Whereupon Gideon said to him, If I have found favour in thy sight, and thou wilt now do for me all that thou hast said to me, [18] go not away, I beseech thee, from this place till I come to thee, and bring out the sacrifice, and set it before thee.

And he said, I will assuredly tarry till thou return. [19] Thereupon Gideon went, and prepared a kid of the goats, and unleavened cakes of an epha of barley meal; and having put the flesh in a basket, and the soup in a pot, he brought them out to him under the fir tree, and set them before him.

[20] Then the angel of God said to him, Take the flesh, and unleavened cakes, and lay them on that rock, and pour out the soup close by. And when he had done so, [21] the angel of the Lord stretched out the point of the staff in his hand, and touched the flesh and the unleavened cakes; and fire came up out of the rock, and consumed the flesh and the unleavened cakes; and the angel of the Lord vanished out of his sight.

[22] When Gideon saw that it was an angel of the Lord, he said, Alas! alas! O Lord, my lord! For I have seen the angel of the Lord face to face. [23] And the Lord said to him, Peace be to thee. Fear not. Thou shalt not die. [24] Upon which Gideon built there an altar to the Lord, and called it *Peace of the Lord*. To this day it is still at Ephratha, which belonged to father Esdri. [25] And on that same night the Lord said to him, Take the young bull—the bull belonging to thy father, the second bull of seven years old, and having demolished the altar of Baal which is for thy father, and destroyed the arbour near it, [26] thou shalt build an altar to the Lord thy God, on the top of Maozi, in the parade; and thou shalt take the second bull, and offer whole burnt offerings on the wood of the arbour which thou hast demolished.

[27] So Gideon took ten men of his servants, and did as the Lord had spoken to him. But as he was afraid of doing it by day, because of his father's house, and the men of the city, he did it by night. [28] And when the men of the city arose early in the morning, and lo! the altar of Baal was pulled down, and the arbour near it destroyed, and they saw the second bull which he had offered on the altar which he had built, [29] they said one to another, Who hath done this? And when they had made diligent inquiry, and found, and knew that Gideon, son of Joas, had done the deed, [30] the men of the city said to Joas, Bring out thy son, and let him be put to death, because he hath pulled down the altar of Baal, and because he hath destroyed the arbour which was beside it.

[31] Whereupon Gideon, son of Joas, said to all the men who had risen up against him, Do you now plead for Baal, and will you save him? Whoever shall plead for Baal, let him be put to death this morning. If he is a god, let him plead for himself, because somebody hath pulled down his altar. [32] So this gave him on that day the name of *Jerobaal*, since he said, Let Baal plead for himself, because this altar of his is pulled down.

[33] Now all Madiam, and Amalek, and the children of the east, had assembled together and encamped in the valley of Jes-

rael. [34] And the Spirit of the Lord came upon Gideon, and he sounded a horn, and called out Abiezer after him. [35] He also sent messengers to all Manasses, and through Aser, and through Zabulon, and through Nephthaleim. And when they came up to meet him, [36] Gideon said to God, If Thou wilt save Israel by my hand, as Thou hast spoken, [37] behold I lay this fleece of wool on the threshing floor; If there be dew on this fleece only, and all the ground be dry, then I shall know that Thou wilt save Israel by my hand as Thou hast spoken. [38] This was accordingly done. And when he arose early the next morning he pressed the fleece, and wringed out the dew from the fleece, a bowl full of water.

[39] Then Gideon said to God, Let not, I beseech Thee, Thy anger be kindled against me: let me, I pray Thee, make one trial more with the fleece; and let it be dry on the fleece only, and on all the ground let there be dew. [40] And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

* CHAPTER VII *

THEN Jerobaal (the same is Gideon) arose early in the morning, and all the people with him, and they encamped by the well Arad. Now the camp of Madiam was to the north of him, at the foot of Gabaathamorai, in the valley.

[2] And the Lord said to Gideon, The people with thee are too numerous for Me to deliver Madiam into their hands. Perhaps they may boast against Me saying, My own hand hath saved Me.

[3] Now therefore speak in the hearing of the people, and say, If any man is fearful, or timorous, let him depart from mount Galaad. So there returned of the people twenty-two thousand: and ten thousand were left.

[4] And the Lord said to Gideon, The people are still too numerous: bring them to the water, and I will purge them there for thee. And it shall be that of whomsoever I say, This man shall go with thee; he shall go with thee. And of whomsoever I say, This man shall not go with thee—he shall not go with thee. [5] So he took the people to the water. And the Lord said to Gideon, Whosoever shall lap of the water with his tongue, as a dog lappeth, him thou shalt set apart; likewise everyone who shall bow down on his knees to drink.

[6] And it came to pass that the number of them who lapped,

by putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water. [7] Then the Lord said to Gideon, By these three hundred men who have lapped I will save you, and deliver Madiam into thy hands. Let all those people therefore go, every man to his home. [8] So they took the people's provisions at their hands, and their trumpets; and having dismissed all the rest of Israel, every man to his tent, he retained the three hundred.

Now the camp of Madiam was below him in the vale. [9] And that night the Lord said to him, Arise, and go down through the camp, for I have delivered it into thy hand. [10] But if thou art afraid to go down; go thou, and thy servant Phara, to the edge of the camp, [11] and hear what they will say, and afterwards thy hands will be strengthened to go down into the camp. So he and his servant Phara went down to a company of fifty, who were in the camp. [12] Now Madiam, and Amalek, and all the children of the east lay along in the valley, like grasshoppers, for multitude, and their camels were innumerable. They were like the sand on the seashore for multitude.

[13] And when Gideon drew near, behold there was a man telling his comrade a dream. And he said, Behold I have had a dream. I thought I saw a cake of barley bread rolling about in the camp of Madiam, and it came to this tent, and smote it, and it fell. It indeed overturned it, and the tent fell. [14] And his comrade answered, and said, Is not this the sword of Gideon, son of Joas, the Israelite? God hath delivered into his hand Madiam and all this camp.

[15] And when Gideon heard the dream, and the interpretation of it, he worshipped the Lord, and returned to the camp of Israel, and said, Arise, for the Lord hath delivered into our hand the camp of Madiam. [16] Then he divided the three hundred men into three companies, and put a trumpet in every man's hand, and empty pitchers with lamps in the pitchers, [17] and said to them, Attend to me and do as I do. And whatever I do when I come to the edge of the camp, see that you do the same. [18] When I sound the horn, I and all with me; sound ye your horns, all around the camp, and say, For the Lord and for Gideon.

[19] So Gideon, and the three hundred men who were with him, came to the border of the camp, at the beginning of the middle watch, and having alarmed the guards, they sounded the horns, and shook the pitchers which were in their hands. [20] And when the three companies had sounded the horns, they broke the pitch-

ers, and held the flambeaus in their left hands, and their trumpets in their right, and shouted, A sword for the Lord and for Gideon, [21] and stood every man in his place around the camp. And while the whole camp was running, and making signals, and fleeing, [22] they sounded the three hundred horns; and the Lord set every man's sword against his fellow throughout the whole camp. [23] And when the host had fled as far as Bethseed, Tagaratha-Abelmeoula near Tabath, the men of Israel assembled from Nephthaleim, and from Aser, and from all Manasses, and pursued Madiam.

[24] And Gideon sent messengers through all Ephraim, saying, Haste down to meet Madiam, and take possession of the waters, even to Baithera, and the Jordan. [25] Upon which the men of Ephraim assembled, and, before the Madiamites came up, got possession of the waters, even to Baithera, and the Jordan, and they took the princes of Madiam, Oreb and Zeb, and they slew Oreb at Sour Oreb, and Zeb they slew at Jakeph Zeph. And having pursued Madiam, they brought the heads of Oreb and Zeb to Gideon, from the border of the Jordan.

* CHAPTER VIII *

AND the man Ephraim said to Gideon, What is this that thou hast done to us in not calling upon us when thou wentest out to fight Madiam? And they spoke sharply to him. [2] But he said to them, What have I now done in comparison of you? Is not the gleaning of Ephraim better than the vintage of Abiezer? [3] The Lord hath delivered into your hand the princes of Madiam, Oreb and Zeb. Now what have I been enabled to do in comparison of you? And upon his saying this, their anger against him abated.

[4] And when Gideon came to the Jordan, and crossed it, he and the three hundred men who were with him, hungry, but still pursuing, [5] he said to the men of Socchoth, Give, I pray you, bread to feed the people who follow me, for they are faint, and behold I am pursuing Zebee and Salmana, the kings of Madiam. [6] And the chiefs of Socchoth said, Is the hand of Zebee and Salmana now in thy hand, that we should give thy army bread? [7] Thereupon Gideon said, For this, when the Lord hath delivered Zebee and Salmana into my hand, I will tear your flesh with the thorns of the wilderness, even with those of Barkenim. [8] And he went up thence to Phanel, and spoke to them in like manner; and the men of Phanel answered him as the men of

Socchoth had done. [9] Whereupon Gideon said to the men of Phaniel, When I return in peace, I will demolish that tower.

[10] Now Zebec and Salmana were at Karkar, and their army with them, about fifteen thousand men, all who were left of the whole host of the foreign tribes, they who had fallen being a hundred and twenty thousand men who drew the sword.

[11] So Gideon went up by the way of them who dwell in tents, eastward of Nabai and Jegebal, and smote the camp, though the camp thought themselves secure. [12] And Zebec and Salmana fled, and he pursued them, and took the two kings of Madiam, Zebec and Salmana, and discomfited the whole host. [13] And when Gideon, son of Joas, returned from the engagement, back from the engagement at Ares; [14] he caught a young man of the men of Socchoth, and inquired of him, and he wrote down for him the names of the chiefs of Socchoth, and of their elders, seventy-seven men. [15] And when Gideon came to the chiefs of Socchoth, he said, Behold Zebec and Salmana, with whom you upbraided me, saying, Is the hand of Zebec and Salmana now in thy hand, that we should give bread to the men with thee who are faint? [16] Then he took the elders of the city, and scourged them with the thorns of the wilderness, even with those of Barkenim.

And when he had scourged the men of that city, in the midst of them, [17] he demolished the tower of Phaniel, and slew the men of that city. [18] Then he said to Zebec and Salmana, What sort of men were they whom ye slew at Thabor? And they said, As thou art so were they. They resembled the children of a king. [19] Whereupon Gideon said, They were my brothers, the sons of my mother. As the Lord liveth, if you had saved them alive, I would not have killed you. [20] Then he said to Jether his first born, Arise and slay them. But the youth drew not his sword, for he was afraid, for he was yet very young. [21] Whereupon Zebec and Salmana said, Arise thou thyself, and fall upon us, for thou hast the strength of a man. So Gideon arose, and slew Zebec and Salmana, and took the ornaments which were on the necks of their camels.

[22] Then Israel said to Gideon, My lord, rule over us, both thou and thy son, and thy son's son, because thou hast saved us out of the hand of Madiam. [23] But Gideon said to them, I will not rule over you. Nor shall my son rule over you. The Lord will rule over you. [24] Then Gideon said to them, I have a favour to ask of you. Give me every man the earrings of his spoils; for the enemy wore gold earrings, because they were Ismaelites.

[25] And they said, We will give them cheerfully. So he spread his mantle, and they threw thereon, every man, the earrings of his spoils; [26] and the weight of the gold earrings, which he had requested, was a thousand seven hundred shekels of gold, exclusive of the necklaces, and bracelets, and the garments, and purple robes, which were on the kings of Madiam, and exclusive of the chains which were about the neck of their camels. [27] And of this Gideon made an ephod, and set it up in his city in Ephratha; and all Israel went there a-whoring after it, and it became a stumbling block to Gideon, and his house.

[28] Thus Madiam was subdued before the children of Israel, so that they never any more raised their head. And the land had rest forty years during the days of Gideon. [29] And Jerobaal, son of Joas, went and dwelt at his house.

[30] Now Gideon had seventy sons who proceeded from his loins, for he had many wives. [31] He had moreover a concubine, in Sychem, and she also bore him a son, and called his name Abimelech. [32] And Gideon, son of Joas, died in his city, and was buried in the tomb of his father Joas, in Ephratha Abiesdri. [33] And when Gideon was dead the children of Israel turned, and went a-whoring after the Baalims, and made for themselves a covenant with Baal, that he should be their god. [34] The children of Israel neither remembered the Lord God who had delivered them out of the hands of all those who afflicted them round about; [35] nor did they deal kindly with the house of Jerobaal, namely Gideon, according to all the good which he had done for Israel.

* CHAPTER IX *

FOR when Abimelech, son of Jerobaal, went to Sychem, to his mother's brethren, and spoke to them, and to all the relations of the house of his mother's father, saying, [2] Speak I pray you in the hearing of all the men of Sychem, Which is best for you—that seventy men, even all the sons of Jerobaal, should rule over you—or that one man should rule over you? Remember also that I am your bone and your flesh, [3] his mother's brethren spoke all these words for him in the hearing of the men of Sychem, and their heart inclined to follow Abimelech; for they said, He is our brother.

[4] So they gave him seventy weight of silver, out of the house of Baal-berith; and Abimelech hired for himself vain profligate

men, who followed him; [5] and he went to his father's house at Ephratha, and slew his brothers, the sons of Jerobaal, seventy men, on one stone. Jotham indeed, the youngest son of Jerobaal was left, for he had [6] hid himself. Then all the Sychemites, and all the house of Bethmaalo, assembled and went and proclaimed Abimelech king, near the oak grove, which was invented for the assembling at Sychem.

[7] When the news of this was told Jotham, he went and stood on the top of mount Garizin, and raising his voice, he wept, and said to them, Hear me, ye Sychemites, that God may hear you.

[8] The trees went forth to anoint a king over them, and they said to the olive, Reign thou over us. [9] But the olive said to them,

Shall I leave my fatness with which men honour God, and go to wave over the trees? [10] Then the trees said to the fig tree, Come thou and reign over us. [11] But the fig tree said to them, Shall I leave my sweetness, and good fruit, and go to wave over the trees? [12] Then the trees said to the vine, Come and reign over us. [13] But the vine said to them, Shall I leave my wine, which cheereth gods and men, and go to wave over the trees? [14] Then all the trees said to the bramble, Come thou and reign over us. [15] Upon which the bramble said to the trees, If in truth you anoint me to reign over you, come and stand in my shade; if not, let a fire go out from me, and consume the cedars of Lebanon.

[16] Now therefore if you have acted with truth and uprightness in making Abimelech king; and if you have dealt righteously with Jerobaal, and his house, or done to him according to the deserving of his hand— [17] As my father fought for you, and adventured his life, and delivered you out of the hand of Madiam, [18] and you have risen up against my father's house, and have slain his seventy sons on one stone, and made Abimelech, the son of his concubine, king over the men of Sychem, because he is your brother— [19] if therefore you have this day acted with truth, and uprightness, in regard to Jerobaal, and his house, may you have joy in Abimelech, and he have joy in you: [20] but if not; may a fire come out from Abimelech, and consume the Sychemites, and the house of Bethmaalo; and may a fire come out from the Sychemites, and the house of Bethmaalo, and consume Abimelech. [21] Then Jotham fled, and left his country, and went to Baier, and dwelt there for fear of his brother Abimelech.

[22] Now when Abimelech had reigned three years over Israel, [23] God sent an evil spirit between Abimelech and the Sychemites, and the Sychemites dealt treacherously with the house of

Abimelech, [24] that he might bring the injustice done to the seventy sons of Jerobaal, and lay their blood, on the head of their brother Abimelech, who slew them, and on the Sychemites because they strengthened his hands to kill his brothers. [25] And the Sychemites set men in ambush for him on the tops of the mountains, and they robbed all that came along by them that way: and king Abimelech had information of this.

[26] But when Gaal, son of Jobel, came with his brethren, and joined the Sychemites, the men of Sychem put confidence in him, [27] and went out into the fields, and gathered their vintage, and trod out their grapes, and uttered the usual shouts of joy, and carried offerings to the house of their god, and ate and drank, and cursed Abimelech. [28] And Gaal, son of Jobel, said, Who is Abimelech? And who is the son of Sychem, that we should serve him? Is not this son of Jerobaal and Zebul his overseer—his slave, with all the men of Emmor, the property of father Sychem? Why then should we serve him? [29] O that this people were under my hand! I would depose Abimelech, and say to him, Increase thy army, and come out.

[30] When Zebul, the ruler of the city, heard the words of Gaal, son of Jobel, he was fired with indignation, [31] and sent messengers secretly to Abimelech, saying, Behold Gaal, son of Jobel, with his brethren, are come to Sychem, and lo! they have set the city against thee. [32] Now therefore arise by night, thou, and the people with thee, and lie in wait in the fields; [33] so that in the morning, soon as the sun is up, thou mayst rise betimes, and approach the city, and behold when he and the people with him go out, and meet thee, thou shalt do to him as the occasion may direct. [34] Accordingly Abimelech arose by night, and all the people with him, and lay in wait against Sychem, in four companies. [35] And Gaal, son of Jobel, went out and stood at the entrance of the gate of the city, and Abimelech, and the people with him, arose from the ambush.

[36] And when Gaal, son of Jobel, saw the people, he said to Zebul, Behold there are people coming down from the tops of the mountains. And Zebul said to him, Thou seest the shadow of the mountains like men. [37] And Gaal spoke again, and said, Behold there are people coming down, westward, from the middle ground, and there is another company coming by the way of Elonmaonenim. [38] Then Zebul said to him, Where is now thy mouth with which thou saidst, Who is Abimelech, that we should serve him? Is not this the people whom thou didst despise? Go out

now, I pray thee, and fight them. [39] Whereupon Gaal went out before the men of Sychem, and drew up in array against Abimelech, [40] and Abimelech pursued him, and he fled from before him, and there fell many wounded, even to the entrance of the gate.

[41] Then Abimelech went to Aremo, and Zebul expelled Gaal and his brethren, that they should not dwell in Sychem. [42] And the next morning the people went out to the fields. When this was told Abimelech, [43] he took the people, and divided them into three companies, and lay in wait in the fields. And when he had taken a view, and behold the people came out of the city, he rose upon them, and smote them; [44] and Abimelech, and the officers who were with him, rushed forward and took post at the entrance of the gate of the city, and the two other companies fell upon all in the fields, and smote them. [45] And Abimelech fought against the city the whole day, and having taken the city, he slew the people in it, and demolished the city, and sowed it with salt.

[46] Now when all the men of the tower of Sychem heard this, they repaired to the fort Baithel-berith. [47] And when it was told Abimelech that all the men of the tower of Sychem were assembled together, he went up to mount Selmon, with all the people who were with him. [48] And Abimelech took an axe in his hand, and cut a bough of a tree, and took it and put it on his shoulder, and said to the people who were with him, Haste and do as I—what you have seen me do. [49] So they cut every man a bough, and went after Abimelech, and piled them up against the fort, and set the fort on fire about them, so that all the men of the tower of Sychem died, about a thousand men and women.

[50] Then Abimelech went from Baithel-berith, and encamped against Thebes, and took it. [51] But there was a strong tower in the midst of the city, and all the men and the women of the city fled thither, and shut the gate after them, and went up to the top of the tower. [52] And Abimelech came to the tower, and when they opposed him, Abimelech went near to the gate of the tower to set it on fire, [53] and a woman threw a piece of a millstone upon Abimelech's head, and fractured his skull; [54] whereupon he cried hastily to the young man who carried his armour, and said to him, Draw my sword, and kill me, that they may not say, A woman killed him. So his servant run him through, and he died. [55] And when the men of Israel saw that Abimelech was dead, they went every man to his place.

[56] Thus God turned upon Abimelech the wickedness which

he had committed against his father, in killing his seventy brothers. [57] God also turned upon the head of the men of Sychem all their wickedness, and upon them came the curse of Jotham, son of Jerobaal.

* CHAPTER X *

AND after Abimelech, there arose to defend Israel, Thola, son of Phuah, the son of his father's brother, a man of Issachar, and he dwelt at Samir on mount Ephraim. [2] And when he had judged Israel twenty-three years, he died, and was buried at Samir.

[3] And after him arose Jair, the Galaadite, and he judged Israel twenty-two years. [4] Now he had thirty-two sons, who rode on thirty-two ass-colts, and they had thirty-two cities, which are called *The folds of Jair* to this day, in the land of Galaad. [5] And Jair died, and was buried at Ramnon.

[6] And the children of Israel proceeded again to do evil in the sight of the Lord, and served the Baals, and the Astartes, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of Ammon, and the gods of the Philistines, and forsook the Lord, and did not serve him. [7] Whereupon the anger of the Lord was kindled against Israel, and he delivered them into the hands of the Philistines, and into the hand of the children of Ammon, [8] and they afflicted, and oppressed the children of Israel, at that time eighteen years, even all the children of Israel who were on the border of the Jordan, in the land of the Amorites, in Galaad. [9] Moreover the children of Ammon crossed the Jordan to fight against Juda, and Benjamin, and against Ephraim, so that the Israelites were grievously oppressed.

[10] And when the children of Israel cried to the Lord, and said, We have sinned against Thee, because we have forsaken God, and served Baals, [11] the Lord said to the Israelites, Did I not deliver you out of Egypt, and from the Amorites and the Ammonites, and the Philistines, [12] and the Sidonians, and Amalek, and Madiam, who afflicted you? When you cried to Me, I saved you out of their hands. [13] But you have forsaken Me, and served other gods, therefore I will deliver you no more. [14] Go and cry to the gods which you have chosen for yourselves, and let them deliver you in the time of your tribulation. [15] And the children of Israel said to the Lord, We have sinned. Do Thou Thyself to us, what-

ever seemeth good in Thine eyes, but deliver us this time. [16] And they put away the strange gods from among them, and served the Lord alone. Whereupon His heart relented at the distress of Israel.

[17] Now the children of Ammon had gone up, and encamped in Galaad; and the children of Israel assembled and encamped at the watch tower. [18] And the people, the chiefs of Galaad, said to one another, Whoever will undertake to fight the children of Ammon, he shall be ruler over all the inhabitants of Galaad.

* CHAPTER XI *

NOW Jephthae, the Galaadite, was at the head of an army. He was the son of a harlot, who bore Jephthae to Galaad. [2] Galaad's wife also bore him sons; and when the wife's sons grew up, they thrust out Jephthae, and said to him, Thou shalt have no inheritance in the house of our father; for thou art the son of a concubine. [3] Upon which Jephthae fled from the face of his brothers, and dwelt in the land of Tob. And there were gathered to Jephthae men of desperate fortunes, who went out with him.

[4] Now when the children of Ammon came out in array to fight against Israel, [5] the elders of Galaad went to bring Jephthae from the land of Tob, [6] and they said to him, Come and be our leader that we may fight the Ammonites; [7] whereupon Jephthae said to the elders of Galaad, Have you not hated me, and driven me from my father's house, and sent me away from you? Why then are you come to me now when you are in distress? [8] And the elders of Galaad said to him, It is for this very reason, that we have now come to thee. Therefore thou must come with us, and fight the children of Ammon, and thou shalt be our chief over all the inhabitants of Galaad.

[9] Then Jephthae said to the elders of Galaad, If you take me back to fight the children of Ammon, and the Lord deliver them up before me, I shall be your chief? [10] And the elders of Galaad said to him, Let the Lord be witness between us, if we do not according to this thy word.

[11] Thereupon Jephthae went with the elders of Galaad, and the people made him head and leader over them. [12] And when Jephthae had repeated all these his terms before the Lord, at Massepha, he sent messengers to the king of the Ammonites, saying, What hast thou to do with me, that thou art come up

against me to fight in my land? [13] And the king of the Ammonites said to Jephthae's messengers—Because Israel took my land when they came up out of Egypt, from Arnon to Jabok, and to the Jordan. Now therefore restore me those lands peaceably, and I will depart.

[14] Thereupon Jephthae again sent messengers to the king of the Ammonites, [15] and said to him, Thus saith Jephthae, Israel did not take the land of Moab, nor the land of the children of Ammon. [16] For when they came out of Egypt, Israel marched through the wilderness to the sea of Siph, and came to Kades; [17] and Israel sent messengers to the king of Edom, saying, Let me, I pray thee, march through thy land; but the king of Edom did not consent.

They sent also to the king of Moab; but the king of Moab did not consent. So after halting at Kades, [18] Israel marched through the wilderness, and went round the land of Edom, and the land of Moab, and came eastward of Moab, and encamped on the bank of the Arnon, but did not enter the borders of Moab; [19] for Arnon was the boundary of Moab.

Then Israel sent messengers to Seon, king of the Amorites—the king of Esebon, and said to him, Let us we pray thee pass through thy land to our place; [20] but Seon would not trust Israel to pass through along his border, but assembled all his people, and encamped at Jasa, and came to an engagement with Israel. [21] And the Lord God of Israel delivered into the hands of Israel, Seon and all his people, and they smote him. [22] So Israel took possession of all the land of the Amorites, who inhabited the country [23] from Arnon to Jabok and from the wilderness to the Jordan. Now therefore hath the Lord God of Israel removed the Amorites from before His people, and art thou to possess them? [24] If thy god Chamos were to put thee in possession of any places, wouldst thou not possess them? And shall not we succeed all those whom the Lord our God hath removed from before us? [25] Besides, art thou in any respect better than Balak, son of Sepphor, king of Moab? Did he ever contend with Israel, or go to war with them about this, [26] all the while they lived in Esebon, and the borders thereof, and in the land of Aroer, and the borders thereof, and in all the cities along the Jordan, for three hundred years? Why didst thou not in all this time recover them? [27] Now therefore I call God to witness, that I have not sinned against thee, and that thou dealest wrongfully in going to war with me. Let the Lord, who is Judge, judge this day between Israel and the Ammonites.

[28] And when the king of the Ammonites hearkened not to the message which Jephthae sent him, [29] the Spirit of the Lord came upon Jephthae, and he marched through Galaad, and Manasses, and passed the watch tower of Galaad, into the border of the children of Ammon.

[30] And Jephthae vowed a vow to the Lord, and said, If thou deliver the children of Ammon into my hand, [31] it shall be, that whosoever cometh from the door of my house to meet me, when I return in peace from the children of Ammon, shall be for the Lord. Him will I dedicate as a whole burnt offering. [32] And when Jephthae passed on to come to battle with the children of Ammon, the Lord delivered them into his hand, [33] and he smote them from Aroer all the way to Arnon, through the number of twenty cities, and even to Ebelcharmin, with a prodigious slaughter. And when the children of Ammon were subdued before the children of Israel, [34] and Jephthae came to Massepha, to his house, behold his daughter came out to meet him, with timbrels and choirs. Now she was his only child. Besides her, he had neither son nor daughter.

[35] And when he saw her he rent his clothes, and said, Alas! Alas! my daughter! Thou hast indeed troubled me; and thou thyself mayst be in trouble with me, for I have opened my mouth to the Lord against thee, and I cannot go back.

[36] Upon which she said to him, Hast thou, my father, opened thy mouth to the Lord? Do to me according to what hath proceeded out of thy mouth, since the Lord hath executed vengeance for thee on thine enemies—on the children of Ammon. [37] Then she said to her father, Grant me; my father, I pray thee, this favour. Let me alone two months, and I will go up and down on the mountains, and bewail my virginity—I call God to witness, with only my female attendants. [38] And he said, Go.

So he sent her away two months, and she went with her female attendants, and bewailed her virgin state on the mountains. [39] And at the end of two months she returned to her father and he performed with her his vow, which he had vowed; so she knew not a man. And it was a custom in Israel, [40] from year to year, for the daughters of Israel to go and bewail the daughter of Jephthae, the Galaadite, four days in the year.

* CHAPTER XII *

NOW the Ephraimites assembled, and went northward, and said to Jephthae, Why didst thou go to fight the Ammonites, and not call on us to go with thee? We will burn thy house over thee with fire. [2] And Jephthae said to them, When I and my people, and the children of Ammon, were at hard conflict, I called on you; but you did not save me out of their hands. [3] So when I saw that thou wast not a deliverer, I put my life in my hand, and went against the Ammonites, and the Lord delivered them into my hand. Why then are you come up this day to fight against me?

[4] Then Jephthae re-assembled all the men of Galaad, and came to an engagement with Ephraim. And the men of Galaad smote Ephraim. Because they of Ephraim who were saved, said, You Galaadites belong partly to Ephraim, and partly to Manasses, [5] therefore the Galaadites seized the passages of the Jordan before Ephraim; and when those of Ephraim who escaped, said, Let us cross over; the men of Galaad said to them, Art thou an Ephraimite? [6] And when any said, No, then they said to him, say, *Stachys*, the watchword [*Heb. Shibboleth*]. And if he did not pronounce it distinctly, they took him, and slew him at the passages of the Jordan. So there fell of Ephraim, at that time, forty-two thousand men.

[7] And Jephthae judged Israel six years. Then Jephthae the Galaadite died, and was buried in his own city, Galaad. [8] And after him, Abaissan of Bethlehem, judged Israel. [9] And he had thirty sons and thirty daughters. His daughters he sent abroad, and he brought from abroad thirty daughters for his sons, and he judged Israel seven years. [10] And Abaissan died, and was buried in Bethlehem. [11] And after him Ailom, the Zabulonite, judged Israel ten years. [12] And Ailom the Zabulonite died, and was buried in Ailom, in the land of Zabulon. [13] And after him Abdon, son of Ellel, the Pharathonite, judged Israel. [14] And he had forty sons, and thirty grandsons, who rode on seventy colts; and he judged Israel eight years. [15] Then Abdon, son of Ellel the Pharathonite, died, and was buried at Pharathon, in the land of Ephraim, on mount Amelek.

* CHAPTER XIII *

AND the children of Israel again proceeded to do evil in the sight of the Lord, and the Lord delivered them into the hand of the Philistines, forty years. [2] Now there was a man of Saraa, a community of the Danites, whose name was Manoe; and his wife was barren, and never had a child. [3] And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast never had a child. But thou shalt conceive a son. [4] Now therefore be careful not to drink wine, nor any fermented liquor, nor eat anything which is unclean. [5] For behold thou art with child, and shalt bear a son; and on his head a razor shall not come; for the child shall be a Nazarite to God from the womb. And he shall begin to save Israel out of the hand of the Philistines.

[6] And the woman went, and told her husband, saying, There came to me a man of God, and his visage was like that of an angel of God, very awful, so that I did not ask him whence he was, nor did he tell me his name. [7] But he said to me, Behold thou art with child, and shalt bear a son. Now therefore thou must not drink wine nor any fermented liquor, nor eat anything unclean; for the child shall be consecrated to God, from the womb to the day of his death.

[8] Whereupon Manoe prayed to the Lord, and said, O Lord Adonaie! grant me that the man of God, whom thou didst send, may come to us again, and instruct us what we shall do to the child which is to be born. [9] And God hearkened to the voice of Manoe, and the angel of God came again to the woman. Now she was sitting in the field, and Manoe her husband was not with her. [10] So the woman hastened, and ran and told her husband, and said to him, The man hath appeared to me, who came to me before. [11] Upon which Manoe arose, and went with his wife, and when he came to the man, he said to him, Art thou the man who spoke to my wife?

And the angel said, I am. [12] Then Manoe said, Now the thing will come to pass. How is the child to be educated, and what is he to do? [13] And the angel of the Lord said to Manoe, He must abstain from all the things which I mentioned to this woman. [14] He must eat nothing which proceedeth from the vine, nor drink wine, nor any fermented liquor, nor eat anything which is unclean. He must observe all that I have commanded her. [15] Then Manoe said to the angel of the Lord, Let us detain thee here

till we set before thee a kid of the goats. [16] And the angel of the Lord said to Manoe, Though thou detain me I cannot eat of thy victuals; but if thou wouldst offer a whole burnt offering, offer it to the Lord. [17] Because Manoe did not know that he was an angel of the Lord, therefore Manoe said to him, What is thy name, that when thy word cometh to pass we may honour thee? [18] And the angel of the Lord said to Manoe, Why askest thou my name? It is indeed *Wonderful*.

[19] Then Manoe took the kid of the goats, with the sacrifice of flour, and carried them up upon the rock for the Lord. And he went apart to offer the sacrifice, while Manoe and his wife were looking on. [20] And when the flame ascended above the altar, up towards heaven, the angel of the Lord ascended in the flame. When Manoe and his wife saw this, they fell flat with their face to the ground. [21] And as the angel of the Lord no more appeared to Manoe and his wife, Manoe then knew that he was an angel of the Lord; [22] whereupon he said to his wife, We shall surely die, for we have seen God. [23] But his wife said to him, Had it been the will of the Lord to cause us to die, He would not have received at our hand a whole burnt offering, and a sacrifice; nor would He have shewed us all these things; nor would He, as on this occasion, have caused us to hear these things.

[24] So the woman bore a son, and called his name Sampson; and the child grew, and the Lord blessed him; [25] and the Spirit of the Lord began to go out with him, at the camp of Dan, between Saraa and Esthaal.

* CHAPTER XIV *

AND Sampson went down to Thamnatha, and saw at Thamnatha a woman of the daughters of the Philistines, [2] and he came up, and told his father and his mother, and said, I have seen a woman at Thamnatha, of the daughters of the Philistines. Now therefore get her for me for a wife. [3] And his father and his mother said to him, Are there not daughters of thy brethren, or a woman among my whole tribe, that thou shouldst go to take a wife from among the uncircumcised Philistines? But Sampson said to his father, Get this woman for me; for she is right in my eyes. [4] His father and his mother did not know that it was of the Lord, that he was seeking to take vengeance on the Philistines.

Now at that time the Philistines had dominion over Israel.

[5] Then Sampson went down, with his father and his mother to Thamnatha, and when he came to the vineyard of Thamnatha, behold, a young roaring lion met him; [6] and the Spirit of the Lord came upon him, and he crushed him as one would a kid; though he had nothing in his hands. But he did not tell his father or his mother what he had done. [7] So they went down, and spoke to the woman, and the matter was settled to Sampson's satisfaction.

[8] And when he returned, the year after, to take his wife, he turned aside to see the carcass of the lion, and behold there was a swarm of bees, and honey in the lion's mouth. [9] So he took out some of the combs in his hand, and went on eating; and when he came to his father and his mother, he gave them, and they ate thereof. But he did not tell them that he had taken the honey out of the lion's mouth. [10] And when his father went down to the woman, Sampson made an entertainment there seven days; for so young men usually do. [11] Now when they saw him, they made choice of thirty men to be with him.

[12] And Sampson said to them, I will propound to you a riddle; if you explain it during the seven days of the entertainment, or find out the meaning of it, I will give you thirty fine linens, and thirty suits of apparel: [13] but if you cannot tell me, you shall give me thirty fine linens and thirty changes of apparel.

And they said, Propound thy riddle that we may hear it. [14] Then he said to them, What eatable came from the eater; and, from the fierce, what that is sweet? [15] And when in the course of three days they could not explain the riddle, they on the fourth day said to Sampson's wife, Ask we pray thee thy husband, and get him to explain the riddle to thee, lest we burn thee and thy father's house with fire. Have you invited us to do us an injury?

[16] So Sampson's wife wept before him, and said, Thou dost but hate me, and hast not loved me; for thou hast not told me the riddle which thou hast propounded to the children of my people.

And Sampson said to her, If I have not told it to my father and my mother, should I tell thee? [17] But as she continued to weep before him, during the seven days, while the feast lasted, he at length on the seventh day told her, because she importuned him; and she told the children of her people.

[18] So the men of the city said to him on the seventh day, before the sun was set, What is sweeter than honey, and what fiercer than a lion? Upon which Sampson said to them, If you had not ploughed with my heifer, you would not have known my riddle. [19] Then the Spirit of the Lord came upon him, and he went

down to Askalon, and slew of them thirty men, and took their garments, and gave the suits to them who had expounded the riddle. And Sampson was filled with wrath, and went up to his father's house, [20] and Sampson's wife was married to one of those friends of his, with whom he had contracted friendship.

* CHAPTER XV *

THE next year, however, in the days of the wheat harvest, Sampson visited his wife with a kid of the goats, and said, Let me go in, to my wife, into the chamber; but her father would not suffer him to go in. [2] And her father said, I thought that thou didst utterly hate her, therefore I gave her to one of thy friends. But is not her younger sister better than she? Let this one, I pray thee, be thine, instead of her. [3] Thereupon Sampson said to them, Now, at least for once, I must be justified by the Philistines in doing them an injury. [4] Then Sampson went and caught three hundred foxes, and he took torches; and when he had turned tail to tail, [5] he put a torch between every two tails, and tied them, and set fire to the torches, and let them go through the standing corn of the Philistines. And they burned both what was on the threshing floors, and the standing corn, and also the vineyards, and the olive trees.

[6] Whereupon the Philistines said, Who hath done this? And when they were told that it was Sampson, the son-in-law of Thamni, because he had taken his wife, and given her to one of his friends, the Philistines went up and burned her, and her father's house, with fire.

[7] And Sampson said to them, As you have served her, so I will take vengeance on you, and then I will be at rest. [8] So he smote them in combat with a great slaughter, and went down and dwelt in a hollow of the rock Etam.

[9] Then the Philistines went up, and encamped in Juda, and spread themselves through Lechi. [10] And the chief of Juda said, Why are you come up against us?

And the Philistines said, We are come up to bind Sampson, and to do to him as he hath done to us.

[11] Upon this three thousand men of Juda went down to the hollow of the rock Etam, and said to Sampson, Dost thou not know that the Philistines have dominion over us? Why then hast thou done this to us?

And Sampson said, As they did to me, so have I done to them.

[12] Then they said to him, We are come down to bind thee, and deliver thee into the hands of the Philistines.

And Sampson said to them, Swear to me. Perhaps you yourselves will fall upon me.

[13] And they said to him, No; we will only bind thee fast, and deliver thee into their hands; but we will not put thee to death. So they bound him with two new ropes, and brought him up from the rock. [14] And when they came to the place called *Jaw Bone*, the Philistines shouted, and ran to meet him. And the Spirit of the Lord came upon him; and the cords which were on his arms became like tow, which is burned with fire; and the bands dropped from his hands, [15] and he found the jaw bone of an ass lying there; so he stretched forth his hand, and took it up, and with it smote a thousand men.

[16] And Sampson said, With the jaw of an ass I have utterly routed them; for with the jaw of an ass I have slain a thousand men. [17] And when he had done speaking, he threw the jaw out of his hand, and called that place, *Slaughter of the Jaw*. [18] And being very thirsty he wept before the Lord and said, Thou hast vouchsafed this great deliverance to the hand of thy servant; but now I must die of thirst, and fall into the hands of the uncircumcised. [19] Whereupon God caused that pool at Jaw to break forth, and water flowed out of it, and he drank, and his spirit returned, and he revived. For this cause the name of that fountain which is at Jaw is now called, *The Fountain of the Invoked*.

[20] Now he judged Israel in the days of the Philistines twenty years.

* CHAPTER XVI *

THEN Sampson went to Gaza, and saw there a woman—a harlot, and went in to her. [2] And when the Gazites were told that Sampson was come there, they surrounded him, and lay in wait for him the whole night, at the gate of the city. They indeed kept quiet all the night, saying, When the dawn appeareth we shall kill him. [3] But when Sampson had lain till midnight, he arose in the middle of the night, and took the doors of the city gate with the two posts, and lifted them up with the bar, and laid them on his shoulders, and went up to the top of the mountain which looked towards Chebron, and deposited them there.

[4] And after this he loved a woman at Alsorach, whose name was Dalida; [5] and the chiefs of the Philistines went up to her and said to her, Entice him, and see wherein his great strength lieth, and how we may prevail over him, and bind him so as to humble him; and we will give thee, every one of us eleven hundred pieces of silver.

[6] Upon this Dalida said to Sampson, Tell me, I pray thee, wherein thy great strength lieth, and with what thou couldst be bound so as to be humbled.

[7] And Sampson said to her, Were they to bind me with seven thongs, wet, but not rotten, I should lose my strength, and be as other men. [8] So the chiefs of the Philistines brought her seven thongs, wet, but not rotten, and she bound him with them. [9] Now she had men lying in wait in her chamber.

Then she said to him, The Philistines are upon thee, Sampson. Upon which he broke the thongs, as one would break a thread of tow, when it is touched with fire. So his strength was not known.

[10] Then Dalida said to Sampson, Behold, thou hast deceived me and told me lies. Now therefore tell me with what thou canst be bound. [11] And he said to her, Were they to bind me with new ropes which have never been used, I should lose my strength, and be like other men.

[12] So Dalida took new ropes, and bound him with them, and the men in ambush came out of the chamber and she said, The Philistines are upon thee, Sampson! Whereupon he broke them from his arms like a thread. [13] Then Dalida said to Sampson, Behold, thou hast deceived me and told me lies. Tell me, I pray thee, with what thou canst be bound.

And he said to her, If thou wert to weave these seven locks of my head with the woof, and fasten them into the wall with that pin, I should be as weak as other men.

[14] So when he went to sleep, Dalida took the seven locks of his head, and wove them with the woof, and fastened them with the pin to the wall, and said, The Philistines are upon thee Sampson! Whereupon he roused from his sleep, and pulled the pin of the web out of the wall. [15] Then Dalida said to Sampson, How canst thou say, I love thee, when thy heart is not with me? These three times thou hast deceived me, and hast not told me wherein thy great strength lieth.

[16] And as she continued to afflict him daily with her speeches, and press him, and tired him even to death, [17] he at length told her all his heart, and said to her: There hath never come a razor on

my head, because I am consecrated to God from my mother's womb. If therefore I were shaven, my strength would depart from me, and I would become weak, and be like all other men. [18] When Dalida saw that he had told her all his heart, she sent for the chiefs of the Philistines, and said, Come up this once more, for he hath told me all his heart. So the chiefs of the Philistines went up to her, and carried the money in their hands. [19] And when Dalida had lulled Sampson to sleep on her knees, she sent for a man, and he shaved off the seven locks of his head, and began to humble him; for his strength was gone from him.

[20] And when Dalida said, The Philistines are upon thee Sampson! He awoke from his sleep, and said, I will go out as at other times heretofore, and rouse myself. He indeed did not know that the Lord had departed from him. [21] Then the Philistines seized him and put out his eyes, and carried him down to Gaza, and bound him with fetters of brass, and he was kept grinding in the prison house.

[22] Now when the hairs of his head began to grow as when he was shaven, [23] the chiefs of the Philistines assembled to offer a great sacrifice to their god Dagon, and to rejoice. And they said; God hath delivered Sampson, our great enemy into our hand. [24] And when the people saw him, they sang praises to their god, saying, Our god hath delivered our enemy into our hands—him who wasted our land, and multiplied the number of our slain. Now when their heart was elated with joy, they said, Call Sampson from the prison, and let him make sport for us; [25] so they called Sampson from the prison, and he made sport for them; and when they had beaten him with rods, they set him between the pillars.

[26] Then Sampson said to the young man who had hold of his hand, Let go, that I may feel the pillars on which the house resteth, and lean upon them. [27] Now the house was full of men and women; and all the chiefs of the Philistines were there; and on the top of the house there were about three thousand men and women looking at Sampson's sports.

[28] Then Sampson wept before the Lord, and said, O Adonai, Lord, remember me, I beseech Thee, and strengthen me yet this once more, O my God, that I may take vengeance on the Philistines for my two eyes. [29] Then Sampson took hold of the two pillars, on which the house rested, and by which it was supported. And having taken hold of one with his right hand, and of the other with his left, [30] he said, Let me die with the Philistines, and strained with all his might, and the house fell upon the chiefs

and on all the people in it. So that those whom Sampson slew at his death were more than those whom he had slain during his life. [31] And his brethren, and the house of his father, went down, and took him, and came up and buried him between Saraa and Esthaol in the tomb of his father Manoe. Now he had judged Israel twenty years.

✦ CHAPTER XVII ✦

THERE was a man of mount Ephraim, whose name was Micah; and he said to his mother, [2] With regard to the eleven hundred pieces of silver which thou hadst taken for thyself, and for which thou didst lay me under a curse, and speak in my hearing, behold the money is in my possession. I took it. And his mother said, Blessed of the Lord is my son. [3] And when he gave his mother the eleven hundred pieces of silver, his mother said, I indeed had dedicated this money to the Lord, out of my hand, for my son to make a graven and a molten image. Now therefore I will give it to thee.

[4] So when he gave his mother the money, she took two hundred pieces of silver, and gave them to a silversmith, and of it he made a graven and a molten image, and it was in the house of Micah. [5] So the house of Micah was to him the house of a god. And he made an ephod and theraphin, and consecrated one of his sons, and he became his priest. [6] Now in those days there was no king in Israel: every man did that which was right in his own eyes.

[7] And there was a young man of Bethlehem, a community of Juda, but he was a Levite and a sojourner there. [8] And this man went from Bethlehem, the city of Juda, to sojourn wherever he could find a place, and came to mount Ephraim to the house of Micah, with a view to proceed on in his journey. [9] And Micah said to him, Whence comest thou? and he in reply, said, I am a Levite of Bethlehem Juda, and I am going to sojourn wherever I can find a place.

[10] Whereupon Micah said to him, Abide with me, and be to me a father and a priest, and I will give thee ten pieces of silver a year, and a suit of clothes, and thy victuals. [11] So the Levite went in and began his abode with the man; and he treated the youth as one of his sons. [12] And when Micah had consecrated the Levite, and he became his priest, and was in Micah's house,

[13] Micah said, Now I know that the Lord will do me good, because I have got a Levite for a priest.

* CHAPTER XVIII *

IN those days there was no king in Israel; and in those days the tribe of Dan was seeking to take possession of a lot of inheritance for themselves; for even till that day they had not got possession of the inheritance in the midst of the tribes of Israel. [2] So the children of Dan sent from their communities five men of valour, from Saraa, and from Esthaol, to view the land and examine it thoroughly, and said to them, Go and examine the land thoroughly. And they went to mount Ephraim, to the house of Micah.

[3] And when they lodged there, at the house of Micah, they perceived the voice of the young Levite, and turned aside there and said to him, Who brought thee here? and what art thou doing at this place? what business hast thou here?

[4] And he said to them, Thus and thus hath Micah done to me, and hired me, and I am become his priest. [5] Then they said to him, Inquire, we pray thee, of God, that we may know whether the journey in which we are engaged will be prosperous. [6] And the priest said to them, Go in peace. This journey of yours which you are going is before the Lord.

[7] So the five men proceeded on and came to Laisa, and saw the people there dwelling securely. Their manner of living was tranquil like that of the Sidonians. There was none to reprove—none in the land to put them to shame for any thing. Possessing wealth they were spending it luxuriously; and they were at a great distance from the Sidonians, and had no intercourse with any man. [8] So the five men came to their brethren at Saraa, and Esthaol, and said to them, Why sit ye here? [9] Moreover they said, Arise and let us go up against them, for we have seen the land, and behold it is very good, but still you continue quiet. You should not delay any longer to go and take possession of that land. [10] And when you go, you will come upon a people living in security, though it is a large country; for God hath delivered it into your hands. It is a place where there is no want of any thing on earth.

[11] Then there went up thence, of the communities of Dan, from Saraa and Esthaol, six hundred men well equipped with all

necessaries of war. [12] And in going up they encamped at Kariathiarim in Juda, for which cause that place is called *The Camp of Dan* to this day. Behold it is behind Kariathiarim. [13] And from that place they passed through mount Ephraim, and came to the house of Micah. [14] And the five men who had gone to spy the land of Laisa, addressing their brethren, said, You know that at this house there is an ephod, and a theraphin, and a graven and a molten image; now consider therefore what you are to do. [15] Upon this they turned aside, and went to the house of the young Levite, to the house of Micah, and saluted him. [16] While the six hundred Danites, who were equipped with implements of war, stood at the gate of the city, [17] the five men, who had gone to spy the land, went up and entered the house of Micah, [18] while the priest was standing there, and took the graven image, and the ephod, and the theraphin, and the molten image.

And when the priest said to them, What are you doing? [19] they said to him, Hold thy peace, Put thy hand on thy mouth and come with us, and be to us a father and a priest. Is it better for thee to be the priest of the house of one man, than to be the priest of a tribe, and of the house of a community of Israel? [20] And the priest's heart was delighted. So he took the ephod, and the theraphin, and the graven, and the molten image, and went into the midst of the people. [21] And they turned and went away, and sent the children, and the cattle, and the heavy baggage before them.

[22] And when they were at a considerable distance from the house of Micah, behold Micah and the men, the families adjacent to Micah's house, uttered the shout of war and overtook the Danites. [23] Upon which the sons of Dan turned about and said to Micah, What is the matter with thee that thou hast raised the shout of war? [24] And Micah said, Because you have taken my graven image, which I made, and the priest; and have gone away. What more could have happened to me? Why then do you say to me, Why dost thou shout? [25] And the sons of Dan said to him, Let not thy voice be heard among us. Should warm spirited men come to an engagement with us they will endanger thy life, and the life of thy household.

[26] Then the sons of Dan proceeded on in their march. And when Micah saw that they were too strong for him, he returned to his house. [27] So the sons of Dan took what Micah had made, and the priest who was with him, and went to Laisa, to a people living at ease, and in a state of security, and smote them with the

edge of the sword, and burned the city with fire. [28] There was none to deliver them, for they were far from the Sidonians, and had no intercourse with any man. It is situated in the valley of the house of Raab. And they rebuilt the city, and dwelt therein, [29] and called the name of the city *Dan* after the name of their father Dan who was born to Israel.

Now the name of that city formerly was Oulamais. [30] And the children of Dan set up for themselves the graven image, and Jonathan, a Gersonite, son of Manasses, he and his sons were priests to the tribe of the Danites, even to the day of the capture of the Ark. [31] They indeed set up for themselves the graven image which Micah made, all the time the house of God was at Selom.

* CHAPTER XIX *

IN those days when there was no king in Israel, there was a certain Levite who dwelt on the side of mount Ephraim, [2] and he took him a concubine from Bethlehem Juda, and she went away from him to her father's house at Bethlehem Juda. And when she had been there four months, [3] her husband arose and went after her, with an intent to speak affectionately to her, and bring her back to him. And he had a young man with him, and a couple of asses. And when she introduced him to her father's house, and the young woman's father saw him, he was rejoiced to meet him. [4] And his father-in-law, the young woman's father, detained him, and he abode with him three days, and they eat, and drank, and lodged there.

[5] And on the fourth day, when they arose early in the morning, and he got up to depart, the father of the young woman said to his son-in-law, Comfort thy heart with a morsel of bread, and after that you shall go. [6] So they two sat down, and eat and drank together, and the father of the young woman said to the man, Come I pray thee, stay all night and let thy heart be merry. [7] And when the man arose to depart, his father-in-law pressed him; so he sat down, and staid there that night. [8] And he arose early in the morning of the fifth day with a view to depart; but the father of the young woman said, Comfort thy heart, I pray thee; and then travel on till the close of the day.

[9] And when they two had eaten, and the man arose to depart, with his concubine and his servant, his father-in-law—the young

woman's father said to him, Behold the day is spent till near afternoon, lodge here to-night, and let thy heart be merry, and set out on your journey early in the morning, and thou wilt reach thy home. [10] But the man would not consent to stay all night, but arose and departed, and came over against Jebus that is Jerusalem. Now he had with him a couple of asses, saddled, for himself and his concubine. [11] And when they came to Jebus the day was far spent, so the servant said to his master, Come, I pray thee, and let us turn in to this city of the Jebusites, and lodge there. [12] But his master said, We will not turn aside to a strange city, in which there is none of the children of Israel, but go on to Gabaa.

[13] Then he said to his servant, Come let us draw near to one of those places, that we may lodge either in Gabaa, or in Rama.

[14] So they passed on, and proceeded in their journey, and the sun set upon them when they were near Gabaa, which is in Benjamin. [15] Whereupon they turned aside thither, to go and lodge in Gabaa, and they went in, and sat down in the street of the city; but there was not a man who invited them to lodge at his house.

[16] And behold there came an old man from his work, out of the field, late in the evening. Now the man was from mount Ephraim, and sojourned at Gabaa, but the men of the place were Benjaminites. [17] And when he raised his eyes, and saw a wayfaring man in the street of the city, the old man said, Whither art thou going, and whence comest thou?

[18] And he said to him, We are on our way from Bethlehem of Juda to the side of mount Ephraim. I am of that place. I went to Bethlehem Juda, and am on my way home, but there is not a man who inviteth me to his house. [19] I have indeed straw and provender for our asses, and bread and wine for myself and the handmaid, and the young man with thy servants. There is no want of anything. [20] Thereupon the old man said, Peace be to thee. But let all thy wants be upon me. But thou must not lodge in the street. [21] So he took him to his house, and provided a place for the asses. And when they had washed their feet, they ate and drank. [22] But while they were cheering their hearts, behold the men of the city—sons of transgressors, surrounded the house, and knocked at the door, and spake to the man, the master of the house, the old man, saying, Bring out the man who came to thy house that we may know him.

[23] Upon this the man, the master of the house, went out to them and said, Do not, my brethren; do not, I pray you, the man an injury after his entering my house. You must not commit such

folly. [24] Behold here is my daughter, a virgin, and his concubine; I will bring them out, and you may humble them and do to them what seemeth good in your eyes, but to the man you must not do such an act of folly. [25] But the men would not hearken to him. Then the man took his concubine, and brought her out to them, and they knew her, and abused her the whole night till the morning. And soon as the day began to dawn they let her go. [26] And the woman went at the dawn of day and threw herself down at the door of the house where her husband was, until it should be light.

[27] And when her husband arose in the morning, and opened the doors of the house, and went out with a design to proceed on in his journey, behold the woman, his concubine, was lying at the doors of the house with her hands on the threshold. [28] And he said to her, Arise and let us depart. But she made no answer; for she was dead. So he took her up, upon the ass, and went to his place, [29] and took a knife, and laid hold on his concubine, and divided her into twelve pieces, and sent them through all the borders of Israel. [30] Whereupon every one who saw them said, There never was such a thing done or seen from the day the children of Israel came out of Egypt to this day. Appoint for yourselves a counsel over her and speak.

* CHAPTER XX *

SO all the children of Israel set out, and the congregation assembled as one man from Dan to Bersabee, and from the land of Galaad, before the Lord at Massepha. [2] And when all the tribes of Israel were drawn up before the Lord in the congregation of the people of God, there were four hundred thousand footmen who drew the sword. [3] Now the children of Benjamin heard that the Israelites were gone up to Massepha. Then the children of Israel who had come together said, Speak! Where was this wickedness done?

[4] Whereupon the man, the Levite, the husband of the woman who was slain, answered and said, I came to Gabaa of Benjamin, I and my concubine, to lodge. [5] And the men of Gabaa rose upon me, and beset me and the house by night. Me they would have killed, and my concubine they forced so that she died. [6] Upon which I took my concubine, and divided her in pieces and sent them through all the borders of the inheritance of the children

of Israel. Since they have occasioned a ferment and destruction in Israel, [7] behold you are all Israelites; Advise and consult here for yourselves. [8] Then all the people arose as one man, and said, We will not, any of us go to his habitation, nor shall any of us return to his house; [9] and this is what shall be done to Gabaa; we will go up against it by lot. [10] But let us take ten men for the hundreds through all the tribes of Israel, and a hundred for the thousands and a thousand for the ten thousands to collect provisions, and bring them to Gabaa of Benjamin, that we may do to it according to the abominable act which it hath committed in Israel.

[11] And when all Israel was united against that city, as one man, [12] the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this which is done among you? [13] Now therefore deliver up those men, those sons of transgressors in Gabaa, that we may put them to death, and purge away evil from Israel. But the children of Benjamin would not hearken to their brethren the children of Israel. [14] Nay the children of Benjamin assembled from their cities to Gabaa, to go out to battle against the children of Israel. [15] And the children of Benjamin, who came from their cities, were at that time reviewed, twenty-three thousand men who drew the sword, exclusive of the inhabitants of Gabaa, who were also reviewed. [16] Out of all the people seven hundred were selected, who used both hands alike. All these were men who could sling stones to a hair breadth, and not miss.

[17] Now the men of Israel had been reviewed, exclusive of Benjamin, four hundred thousand men, who drew the sword. All these were men of array. [18] And they arose, and went up to Baithel, and inquired of God. And the children of Israel said, Who shall go up as our commander-in-chief to battle against the children of Benjamin? And the Lord said Juda shall go up as commander-in-chief. [19] And all the children of Israel arose in the morning, and encamped against Gabaa; [20] and all Israel went out to battle against Benjamin, and drew up for them before Gabaa. [21] And the children of Benjamin sallied from Gabaa, and destroyed of Israel that day on the field of battle twenty-two thousand men. [22] But the men of Israel took courage, and proceeded again to set the battle in array in the same place where they had drawn up the first day. [23] The sons of Israel had indeed gone up, and wept before the Lord till evening, and inquired of the Lord saying, Shall we again proceed to draw near to battle

against the children of Benjamin our brethren? And the Lord said, Go up against them.

[24] So the children of Israel advanced against the children of Benjamin the second day. [25] And the children of Benjamin came out from Gabaa to meet them on the second day, and destroyed of Israel again on the field of battle, eighteen thousand men. All these were men who drew the sword. [26] Upon this all the children of Israel, even the whole people went up and came to Baithel, and wept, and sat there before the Lord, and fasted the whole day till evening, and offered whole burnt offerings and sacrifices before the Lord. [27] For in those days the ark of the covenant of the Lord their God was there, [28] and Phineas, son of Eleazar, son of Aaron, stood before it in those days. And the children of Israel inquired of the Lord saying, Shall we proceed again to go out to battle against the children of Benjamin our brethren? And the Lord said, Go up. To-morrow I will deliver them into your hands. [29] Then the children of Israel set men in ambush all around Gabaa.

[30] And the children of Israel went up against the children of Benjamin, the third day, and drew up in array before Gabaa as they had done once and again. [31] And the children of Benjamin sallied out to meet the people, and were drawn clean out of the city, and began to smite some of the people dead, as in the first and second engagement in the high ways, which lead up, one to Baithel, and the other to Gabaa, through the fields, about thirty men of Israel. [32] And the children of Benjamin said, They fall before us, as heretofore.

Now the sons of Israel had said, Let us flee, and draw them clean out of the city into the high ways. [33] And when they had done so, and every man arose from his place, then they drew up in array at Baal-thamar, and the ambush of Israel came up from their place, from Maraagabo, [34] and there came over against Gabaa ten thousand men, chosen out of all Israel; and the battle was fierce, for they did not know that evil was coming upon them. [35] And the Lord smote [the tribe of] Benjamin before the children of Israel. And the children of Israel destroyed of Benjamin that day twenty-five thousand one hundred men. All these drew the sword.

[36] When the children of Benjamin saw that they were smitten—now the Israelites had given way to Benjamin because they trusted to the ambush which they had laid for Gabaa; [37] but when they retreated, the ambush was put in motion, and rushed

forward against Gabaa, and poured into it, and smote the city with the edge of the sword. [38] The children of Israel indeed had settled a signal of battle with the ambush, and that they should raise a counter signal of smoke from the city. [39] So when the sons of Israel saw that the men in ambush had taken Gabaa, they halted, in order of battle. Now Benjamin had begun to smite dead of the men of Israel about thirty men, for they said, They fall again before us, as in the former engagement. [40] But when the counter sign ascended over the city, higher and higher, like a pillar of smoke, Benjamin looked back, and behold, the destruction of the city ascended up to heaven. [41] So when Israel faced about, the men of Benjamin were struck with consternation, for they saw that evil was coming upon them, [42] and they looked about before the children of Israel, towards the way of the wilderness, and fled. But the battle overtook them. [43] And they surrounded and destroyed them who came from the cities.

They cut down Benjamin and pursued them closely from Nua to over against Gabaa, towards the rising of the sun, [44] and there fell of Benjamin eighteen thousand men. All these were men of valour. [45] Now the rest of them had looked about, and fled towards the wilderness to the rock of Remmon; but of them the children of Israel gleaned up five thousand men. And the children of Israel went down after them to Gedan, and smote of them two thousand men.

[46] So that all who fell of Benjamin were twenty-five thousand men who that day drew the sword. All these were men of valour. [47] And the remainder, being six hundred men, turned and fled to the wilderness, to the rock of Remmon, and abode at Rock Remmon four months. [48] And the children of Israel turned back upon the Benjaminites, and smote them with the edge of the sword, beginning at the city Methla, including cattle and every thing throughout all the cities. And the cities which they came to, they burned with fire.

* CHAPTER XXI *

NOW the children of Israel had sworn at Massepha, saying, Not a man of us shall give his daughter to a Benjaminite to wife. [2] So when the people came to Baithel they sat there till evening before God, then raising their voice, they wept bitterly [3] and said, Why O Lord God of Israel hath this happened that there

should be this day one tribe cut off from Israel? [4] And on the day following the people arose early in the morning, and built there an altar, and offered whole burnt offerings and sacrifices. [5] Then the children of Israel said, Who is there among all the tribes of Israel who came not up before the Lord at the general assembly? For they had denounced the great curse against those who came not up before the Lord to Massepha, saying, Let him assuredly be put to death.

[6] Now the children of Israel had felt compassion for Benjamin their brother, and said, There is now one tribe cut off from Israel, [7] What shall we do for wives for the few who are left, seeing we have sworn by the Lord, that we will not give them any of our daughters for wives? [8] So when they said, Who is there among the tribes of Israel who came not up before the Lord to Massepha? and behold not a man had come to the camp from Jabis Galaad to the general assembly, [9] and the people were reviewed, and there was not a man of the inhabitants of Jabis Galaad; [10] the congregation sent thither twelve thousand men from among the young warriors, and gave them a charge saying, Go and smite the inhabitants of Jabis Galaad with the edge of the sword: [11] And this you shall do, You shall devote to destruction every male, and every woman who hath cohabited with man: [12] but the virgins you shall preserve alive. And having done so they found among the inhabitants four hundred young virgins who had not cohabited with man, and brought them to the camp of Selom which is in the land of Chanaan.

[13] Then all the congregation sent, and spoke to the children of Benjamin at Rock Remmon, and invited them to peace. [14] And when Benjamin returned to the children of Israel at that time, the Israelites gave them the women whom they had saved alive from among the daughters of Jabis Galaad. [15] So they were pleased, and the people relented for Benjamin, because the Lord had made a breach among the tribes of Israel.

[16] Then the elders of the congregation said, What shall we do for wives for the rest? For all the women of Benjamin are destroyed: [17] (Now they had determined that the inheritance of the Benjaminites should belong to them who had escaped, that a tribe might not be blotted out from Israel) [18] for we cannot give them any of our daughters for wives, for we have sworn among the children of Israel, saying, Cursed be the man who giveth a wife to a Benjaminite. [19] Then they said, Behold there is a festival of the Lord at Selom, which is kept yearly, on the north of Baithel,

towards the rising of the sun, on the high way which goeth up from Baithel to Sychem, and on the south of Lebona.

[20] So they gave a charge to the Benjamins saying, Go and lie in wait among the vineyards, [21] and watch, and behold when the daughters of the inhabitants of Selom go out to dance in choirs, start out from the vineyards, and seize for yourselves every man a wife from among the daughters of Selom, and go to the land of Benjamin. [22] And when their fathers or their brothers come to us, to enter a complaint before us, we will say to them, Grant them as a favour to us, because we did not take every man a woman at the battle. Seeing you have not given them, you have, as it were, accidentally transgressed.

[23] And the children of Benjamin did so. And having taken wives according to their number from among the choirs whom they surprised, they went, and returned to their inheritance, and rebuilt their cities and dwelt therein. [24] And the children of Israel went at that time every man to his tribe, and to his kindred, and went out thence every man to his possession. [25] And in those days, there being no king in Israel, every man did what was right in his own eyes.

R U T H

* CHAPTER I *

NOW when the Judges ruled, there was a famine in the land, and a man went from Bethlehem Juda to sojourn in the country of Moab, he and his wife and his two sons. [2] The man's name was Elimelech, and his wife's name was Noemin, and the names of his two sons, Maalon and Chelaion. They were Ephrathites of Bethlehem Juda. They went to the country of Moab, [3] and while they were there, Elimelech, the husband of Noemin, died, and she was left with her two sons. [4] And they took for themselves wives of the daughters of Moab, the name of the one was Orpha, and the name of the other Ruth. And when they had dwelt there about ten years, [5] both Maalon and Chelaion died, so that the woman was bereaved of her husband, and her two sons. [6] Whereupon she arose with her two daughters-in-law, and set out on her return from the country of Moab; for she had heard, in the country of Moab, that the Lord had visited His people in giving them bread. [7] So she set out from the place where she was with her two daughters-in-law.

And when they had travelled some part of the way on their return to the land of Juda, [8] Noemin said to her two daughters-in-law, Go, I pray you, return each to her mother's house. May the Lord deal kindly with you, as you have done with the dead, and with me. [9] The Lord grant, that you may find rest, each in the house of her husband. So she kissed them, and they wept aloud, [10] and said to her, We will go back with thee to thy people. [11] But Noemin said, Return, I pray you, my daughters! for why should you go with me? Have I yet any more sons in my womb to be husbands for you? [12] Return, I pray you, my daughters! For I am too old to have a husband—for should I say, I am in condition to marry, and should I bear sons, [13] would you wait for them till they grow up; or should you be restrained by them from having husbands? No, my daughters. Indeed it grieveth me much for your sakes, that the hand of the Lord hath gone forth against me.

[14] And when they had raised their voice, and wept again, Orpha kissed her mother-in-law, and returned to her people; but Ruth followed her. [15] Then Noemin said to Ruth: Behold thy

sister-in-law is gone back to her people, and to her gods, return thou also, I pray thee, after thy sister-in-law.

[16] Whereupon Ruth said, Force me not to leave thee, nor to return from following thee; for whither soever thou goest, I will go; and wherever thou lodgest, I will lodge. Thy people shall be my people; and thy God, my God; [17] and wherever thou diest, I will die, and there will I be buried. The Lord do so to me and more also, if any thing but death shall part me and thee.

[18] And when Noemin saw that she was steadfastly determined to go with her, she refrained from speaking to her anymore. [19] So they both proceeded on till they came to Bethlehem. And when they arrived at Bethlehem, all the city was moved about them, and they said, Is this Noemin? [20] But she said to them, Call me not, I pray you, "Noemin." Call me, "Bitter": for the Almighty hath dealt very bitterly with me. [21] I went out full; but the Lord hath brought me back empty. Why therefore do you call me Noemin, seeing the Lord hath brought me low, and the Almighty hath afflicted me?

[22] Thus Noemin returned, with Ruth the Moabitess, her daughter-in-law; and having returned from the country of Moab, they came to Bethlehem, at the beginning of the barley harvest.

* CHAPTER II *

NOW Noemin had a kinsman of her husband's; a mighty man of wealth, of the family of Elimelech, and his name was Boaz. [2] And Ruth the Moabitess said to Noemin, Let me go, I pray thee, into the field, and glean among the stubble after him in whose eyes I shall find favour. And she said to her, Go, my daughter. [3] So she went, and coming into a field, gleaned after the reapers. Now she happened to light upon the part of the field which belonged to Boaz, who was of the kindred of Elimelech. [4] And behold Boaz came from Bethlehem, and said to the reapers, The Lord be with you! And they said to him, The Lord bless thee. [5] Then Boaz said to his servant, who was set over the reapers, Whose damsel is that? [6] And the servant who was over the reapers said in reply, It is the Moabitish girl, who came with Noemin from the country of Moab.

[7] She said, Let me, I pray thee, glean, and gather among the sheaves after the reapers. So she came, and hath been on her feet from early in the morning, and is continuing on till evening.

She hath not rested a moment in the field. [8] Then Boaz said to Ruth, Hearst thou not, my daughter? Thou must not go to glean in any other field, nor must thou go hence, but abide here fast by my maids, [9] let thy eyes be on the field where they reap and go after them. Behold I have given a charge to my servants not to touch thee, and when thou art thirsty, go to the vessels, and drink of what the servants have drawn. [10] Upon which she fell on her face, and made an obeisance to the ground, and said to him, How have I found favour in thy sight, that thou shouldst take notice of me, seeing I am a stranger?

[11] And Boaz in reply said to her, I have been fully informed of all that thou hast done to thy mother-in-law after the death of thy husband; and how thou hast left thy father, and thy mother, and the land of thy nativity, to come to a people whom thou knewest not heretofore. [12] The Lord recompense thy work, and may a full reward be given thee by the Lord God of Israel, to whom thou art come, to put thy trust under His wings. [13] And she said, Let me find favour in thy sight, my Lord, for thou hast comforted me. Now because thou hast spoken affectionately to thy servant, behold let me therefore be like one of thy maid servants. [14] Then Boaz said to her, It is now meal time, draw near, and eat of the bread, and dip thy morsel in the vinegar. So Ruth sat down by the side of the reapers. And Boaz helped her to a large piece of barley bread, so that she eat, and was satisfied, and had some left.

[15] And when she arose to glean, Boaz gave a charge to his servants, saying, Let her glean among the sheaves, and put her not to the blush. [16] And when you carry out, carry out for her. Leave also for her some out of the bundles, and let her eat, and glean, and rebuke her not. [17] So she gleaned in the field till evening, and beat out what she had gathered, and it was about an epha of barley. [18] And she took it up, and went to the city. And when her mother-in-law saw what she had gathered, and Ruth had taken out, and given her some of the bread that was left after she had been satisfied, [19] her mother-in-law said to her, Where hast thou gleaned today? And where hast thou been at work? Blessed be he who hath taken notice of thee.

And when Ruth told her mother-in-law where she had been at work, and said, The man's name is Boaz, with whom I worked today. [20] Noemin said to her daughter-in-law, Blessed is he of the Lord, because he hath not dropped his kindness to the living, nor to the dead. Then Noemin said to her, The man is

near of kin to us. He is one of our nearest relations. [21] And Ruth said to her mother-in-law, Indeed he also said to me, Thou must keep close by my maids till they finish my whole harvest. [22] And Noemin said to her daughter-in-law Ruth, it is good my daughter that thou hast gone out with his maids, therefore let them not meet thee in another field. [23] So Ruth kept fast by the maids of Boaz, to glean till they finished the barley and wheat harvest. Then she abode at home with her mother-in-law.

* CHAPTER III *

AND Noemin her mother-in-law said to her, My daughter, shall I not seek a rest for thee, that it may be well with thee? [2] Now is not Boaz our relation, with whose girls thou hast been? Behold he is winnowing barley in the threshing floor. [3] This very night therefore thou shalt wash, and anoint thyself, and put on thy raiment, and go up to the threshing floor. But make not thyself known to the man till he hath done eating and drinking. [4] And when he goeth to rest, mark the place where he lieth down, and go and uncover his feet, and lie down, and he will tell thee what thou shalt do. [5] And Ruth said to her, All that thou hast ordered me I will do. [6] So she went up to the threshing floor, and did all that her mother-in-law commanded her.

[7] And when Boaz had eaten, and drunk, and his heart was cheered, he went and lay down at the side of a heap of corn. Then she went in softly and uncovered his feet. [8] And in the middle of the night the man was astonished, and troubled, for lo! a woman was lying at his feet. [9] And he said, Who art thou? And she said, I am Ruth thy handmaid; therefore spread thy skirt over thy handmaid, for thou art near a kinsman. [10] And Boaz said, Blessed art thou of the Lord God, my daughter; for thou hast shewn more kindness in this last act than in the former, in not going after young men either poor or rich. [11] Now therefore, my daughter, be not afraid, I will do for thee all thou hast said; for all the tribe of my people know that thou art a virtuous woman. [12] Now indeed it is true that I am a near relation; but there is a relation nearer of kin than I. [13] Tarry this night, and it shall be, in the morning, that if he perform to thee the part of a kinsman, well: let him do so. But if he decline to perform to thee the part of a kinsman, I myself will do the kinsman's part for thee, as the Lord liveth. Go to sleep till the morning.

[14] So she lay at his feet till the morning, and arose before one could know another. And Boaz said, Let it not be known that a woman came to the threshing floor. [15] Then he said to her, Bring the sash which is girt about thee. So she held it, and he measured six measures of barley, and laid it on her, and went to the city. [16] And Ruth went to her mother-in-law. And her mother-in-law said to her, My daughter! And when Ruth had told her all that the man had done to her; [17] and said to her, He gave me also these six measures of barley; for said he to me, Thou must not go empty to thy mother-in-law; [18] she said, Sit still my daughter till thou know the issue of this matter; for the man will not rest till the affair is now brought to a conclusion.

* CHAPTER IV *

AND Boaz went up to the gate and sat down there. And behold when the kinsman of whom Boaz had spoken was passing by, Boaz said to him, Turn aside and sit down here thou hidden man. So he turned aside, and sat down. [2] Then Boaz took ten men of the elders of the city, and said, Sit down here. [3] And when they had taken their seats, Boaz said to the kinsman, With respect to that portion of the field which belonged to our brother Elimelech, and which is given to Noemin, who is returned from the country of Moab, [4] I have promised to open thine ear, saying, Purchase it in the presence of these men who are sitting here, even in the presence of the elders of my people. If thou wilt do the kinsman's part, do it; but if thou wilt not perform the office of a kinsman, tell me, that I may know; for there is none besides thee to perform the office of a kinsman, except myself, who am next after thee. And he said, I will do the kinsman's part.

[5] Then Boaz said, On the day thou purchasest the field of Noemin, thou must purchase it with Ruth, the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance. [6] Thereupon the relation said, I cannot take upon me the office of a kinsman, lest I may my own inheritance. Take thou upon thyself that office of a kinsman which is my right; for I cannot perform it. [7] Now it was the custom heretofore in Israel, in regard to the transfer of the right of consanguinity, in order to give it validity, that the man loosed his sandal, and gave it to his neighbour, who took upon him his right of consanguinity, and this was the evidence in Israel. [8] So when the relation said to Boaz,

Purchase thou for thyself, what by the law of consanguinity it was my right to purchase, he loosed his sandal, and gave it to him.

[9] Thereupon Boaz said to the elders, and to all the people, You are this day witnesses that I have purchased all that belonged to Elimelech, and all that belonged to Chelaion and Maalon, at the hand of Noemin; [10] and that I have purchased Ruth, the Moabitess, the wife of Maalon, to be a wife to myself, to raise up the name of the deceased on his inheritance; that the name of the deceased may not be blotted out from among his brethren, and from the tribe of his people. You are this day witnesses.

[11] And all the people who were in the gate said, We are witnesses. Then the elders said, The Lord make this thy wife who is coming to thy house, like Rachel and like Leia, who both built up the house of Israel, and laid the foundation of power in Ephratha, that there may be a name in Bethlehem: [12] And may thy house be like the house of Phares, whom Tamar bore to Juda, from the seed which the Lord will give thee from this young woman. [13] So Boaz took Ruth, and she became his wife, and he went in unto her, and the Lord gave her conception, and she bore a son. [14] Whereupon the women said to Noemin, Blessed be the Lord who hath not left thee this day without a kinsman to make thy name famous in Israel. [15] He shall be to thee a restorer of life, and a nourisher of thine old age. For thy daughter-in-law, who loved thee, hath brought forth a son. She is better to thee than seven sons. [16] And Noemin took the child, and laid it in her bosom, and became its nurse, [17] and the neighbours gave it a name, saying, A son is born to Noemin, and called its name Obed. He was the father of Jessai, the father of David.

[18] Now this is the genealogy of Phares. Phares begot Esrom, [19] and Esrom begot Aram; and Aram begot Aminadab; [20] and Aminadab, Naasson; and Naasson, Salmon; [21] and Salmon, Boaz; and Boaz, Obed; [22] and Obed, Jessai; and Jessai, David.

I. BASILEION (I. SAMUEL)

✦ CHAPTER I ✦

THERE was a man of Armathaim-Sipha, of mount Ephraim, whose name was Elkana, son of Jeremeel, son of Eliu, son of Thoke, at Nasib-Ephraim. [2] And he had two wives. The name of the one was Anna, and the name of the other Phennana. And Phennana had children; but Anna had not a child. [3] And this man went up, year after year, out of his city—from Armathaim, to worship, and sacrifice to the Lord God of Sabbaoth, at Selom; for Eli and his two sons, Ophni and Phineas, the priests of the Lord, were there. [4] And his custom was, on the day when Elkana had offered sacrifices, he gave portions to his wife Phennana, and her children, [5] and to Anna he gave one portion, because she had not a child. Nevertheless, Elkana loved Anna more than the other, though the Lord had shut up her womb. [6] But because the Lord had not given her a child, such was her affliction and anxiety on the account of this, that she became disconsolate, because the Lord had shut up her womb, so as not to give her a child. [7] Thus she acted, year after year, when she went up to the house of the Lord.

And when she was become disconsolate, and was weeping, and did not eat, [8] Elkana her husband said to her, Anna! and she said to him, Here, my lord. And he said to her, What is the matter with thee, that thou weepest? And why dost thou not eat? And why is thy heart grieved? Am not I better to thee than ten sons? [9] Thereupon Anna rose up, after they had eaten at Selom, and stood before the Lord.

Now Eli the priest was sitting on the seat at the doorposts of the temple of the Lord. [10] And she being in bitterness of soul, prayed to the Lord, and wept sore. [11] And she vowed a vow to the Lord, saying, O Adonai, Lord, Eloë Sabbaoth! * If Thou wilt look on the affliction of Thy handmaid, and remember me, and give Thy handmaid a man child, I will dedicate him before Thee, as a gift to the day of his death; and he shall not drink wine, nor fermented liquor, nor shall a razor come on his head. [12] And while she was continuing her prayer before the Lord, Eli, the priest, observed her mouth. [13] When she spoke in her heart, her

* Adonai Eloë Sabbaoth: *Lord God of Hosts.*

lips moved, but her voice was not heard, so Eli thought that she was drunk. [14] Thereupon Eli's servant said to her, How long wilt thou be drunk? Take away thy wine, and depart from the presence of the Lord. [15] And Anna answered, and said, No, my lord. I am a woman in deep affliction. I have not drunk wine nor strong drink; but am pouring out my soul before the Lord. [16] Count not thy handmaid a daughter of wickedness, because, out of the abundance of my deep meditation, I have continued till now. [17] Then Eli in reply said to her, Go in peace. May the God of Israel grant thee thy petition, which thou hast asked of Him. [18] And she said, Thy servant hath found favour in thy sight.

Then the woman went away, and when she came to her lodging, she ate and drank with her husband, and her countenance was no more dejected. [19] And they arose early in the morning, and worshipped the Lord, and set out on their journey. And when Elkana came to his house at Armathaim, he knew his wife Anna; and the Lord remembered her, and she conceived, [20] and at the appointed time bore a son, and called his name Samuel, because, said she, I asked him of the Lord God of Sabbaoth. [21] And when the man Elkana went up, with his household, to offer at Selom his annual sacrifice, and his vows, and all the tythes of his land, Anna did not go up with him; [22] for she said to her husband, Not till the boy can go up after I have weaned him, that he may appear before the Lord, and abide there continually. [23] And Elkana her husband said to her, Do what seemeth good in thine eyes. Stay till thou hast weaned him. And may the Lord establish what hath proceeded from thy mouth. [24] So the woman staid at home, and suckled the child.

And when she had weaned him, she went up with her husband to Selom, with a bull of three years old, and bread, and an epha of fine flour, and a nebal of wine, and came to the house of the Lord at Selom, and the boy with them. [25] And when they had presented him before the Lord, and his father had slain the victim, which he offered yearly to the Lord, he presented the boy, and slew the bull, and Anna, the mother of the child, presented him before Eli, and said, [26] Attend to me, my lord! As thy soul liveth, I am the woman who stood in thy presence with thee when I prayed to the Lord. [27] For this child I prayed, and the Lord hath granted me the petition which I asked of Him; [28] therefore I dedicate him to the Lord, all the days of his life, as a loan to the Lord. Then she said:

* CHAPTER II *

MY heart was strengthened by the Lord;
 By my God, my horn was exalted;
 Over my enemies my mouth was enlarged;
 I was made glad by Thy salvation.

[2] Because there is none holy like the Lord,
 And none is righteous like our God,
 There is none holy besides Thee.

[3] Boast not, nor speak haughtily,
 Let not arrogance proceed from your mouth.

Because the Lord is a God of all knowledge—
 A God who prepareth His own designs;

[4] The bow of the mighty He hath made weak.
 And the weak have girded themselves with strength:

[5] They who were full of bread have been brought low;
 And they who were hungry have reached land.
 For she who was barren hath born seven children;
 And she who abounded in children hath been made weak.

[6] The Lord killeth, and giveth life;
 He bringeth down to the grave, and raiseth up.

[7] The Lord impoverisheth, and maketh rich;
 He humbleth, and He exalteth on high.

[8] He lifteth up the needy from the ground;
 And raiseth the beggar from a dunghill;
 To seat them among a people's princes;
 And He causeth them to possess a throne of glory.

[9] He granteth the petitioner his prayer,
 And hath blessed the years of the righteous;
 Because a man is not mighty in strength,

[10] The Lord will make his adversary weak.

Holy is the Lord.

Let not the wise man boast of his wisdom,
 Nor the mighty man boast of his power;
 Nor let the rich man boast of his riches:
 But let him who boasteth, boast of this—
 That the Lord understandeth, and knoweth,
 And that He executeth judgment and justice in the land.

The Lord ascended up to heaven and thundered;
 He will judge the highest on earth:

To our kings He giveth power,
And He will exalt the horn of His anointed.

[11] So she left the child there before the Lord, and returned to Armathaim; and the child ministered in the presence of the Lord before Eli the priest.

[12] Now the sons of Eli, the priest, were wicked men. They did not know the Lord; [13] nor what was the priest's due from the people—from all who offered a sacrifice; [14] but the servant of the priest would come when the flesh was boiling; and having a three-pronged flesh fork in his hand, would strike it into the great cauldron, or into the brass kettle, or into the pot; and all that came up with the flesh fork the priest took for himself. In this manner they did to all the Israelites who came to sacrifice to the Lord at Selom. [15] And before the suet was burned, the priest's servant would come, and say to the man who was sacrificing, Give me flesh to roast for the priest, for I will not take boiled flesh from thee out of the kettle. [16] And if the man who was sacrificing said, Let the suet first be burned according to the ritual, then take for thyself any piece thy soul desireth; he would say, No; thou shalt give it me now. And if not, I will take it by force. [17] So that the sin of these young men was very great before the Lord; because they set at naught the sacrifice of the Lord. [18] But Samuel ministered before the Lord, being a child girded with a linen ephod. [19] And his mother made for him a little doublet, and brought it up for him every year, when she came up with her husband, to offer their annual sacrifice. [20] Now Eli had blessed Elkana, and his wife saying, The Lord grant thee seed from this woman in return for the loan which thou hast lent to the Lord. [21] And when the man returned to his place the Lord visited Anna, and she bore three sons more, and two daughters. But the lad Samuel grew up before the Lord.

[22] Now Eli was very old; and when he heard what his sons did to the children of Israel, [23] he said to them, Why do you act in the manner I hear from the mouth of all the people of the Lord? [24] Do not so my sons; for the reports which I hear are not good, that the people cannot serve God. [25] If one man sin against another, intercession can be made for him to the Lord; but if he sin against the Lord, who can intercede for him? But they hearkened not to the voice of their father, wherefore the Lord determined to destroy them. [26] But the child Samuel proceeded onward, and was in favour with the Lord, and with men.

[27] And there came a man of God to Eli and said, Thus saith

the Lord, I revealed Myself clearly to the house of thy father, when they were servants to the house of Pharao, in the land of Egypt. [28] And I chose the house of thy father out of all the sceptres of Israel, to serve Me in the priest's office, to go up to My altar, and to burn incense, and wear an ephod; and I gave the house of thy father all the burnt offerings of the children of Israel for meat. [29] Why then hast thou looked with an impudent eye on My incense offerings, and on My sacrifice of flour, and honoured thy sons above Me, by indulging them with the dedicated part of every sacrifice of Israel, in preference to Me?

[30] For this cause, thus saith the Lord the God of Israel: I said, Thy house and the house of thy father shall go out before Me forever; but now the Lord saith, Far be this from Me; for I will honour them only who honour Me. And he who despiseth Me shall be despised. [31] Behold the days are coming when I will root out thy seed, and the seed of thy father's house; [32] so that thou shalt not have an old man in thy house forever. [33] A chief man indeed for thee I will not cut off from My altar; that his eyes may fail and his soul melt; but all the rest of thy house shall fall by the sword of men. [34] And this which shall come upon thy two sons, shall be a sign to thee. Ophni and Phineas shall both be put to death on the same day. [35] And I will raise up for Myself a faithful priest, who shall do all that is in My heart and in My mind; and I will build for him a faithful house, and he shall go out before My anointed forever. [36] And it shall be, that he who is left in thy house, will come to bow down before him, for a piece of silver, saying, Put me into one of the priestly offices that I may eat bread.

* CHAPTER III *

NOW when the child Samuel was ministering to the Lord before Eli the priest (in those days the word of the Lord was precious—there was no distinct vision) [2] it came to pass at that time, when Eli was sleeping in his place, his eyes having then begun to be heavy, so that he could not see, [3] and before the lamp of God was replenished, and Samuel was sleeping at the temple, where the ark of God was, [4] the Lord called, Samuel! Samuel! Whereupon he said, Here I am, [5] and ran to Eli, and said, Here I am, for thou didst call me. And he said, I did not call thee. Return, and go to sleep. So he returned and went to

sleep. [6] And the Lord again called Samuel! Samuel! Whereupon he went to Eli, a second time, and said, Here I am; for thou didst call me. And he said I did not call thee, Return, and go to sleep. [7] Thus before Samuel knew God, or the word of the Lord was revealed to him, [8] the Lord proceeded to call Samuel the third time; whereupon Samuel arose, and went to Eli, and said, Here I am, for thou didst call me. Then Eli conjectured that the Lord had called him; [9] therefore he said, Return my son, and go to sleep, and if He call thee thou shalt say, Speak, for Thy servant heareth.

So Samuel went, and lay down in his place, [10] and the Lord came, and stood over against him, and called him as before. And Samuel said, Speak, for Thy servant heareth. [11] Then the Lord said to Samuel, Behold I am about to execute My words in Israel, at which both the ears of every one who heareth them shall tingle. [12] In that day I will bring upon Eli all that I have spoken against his house, I will begin and completely finish. [13] I have indeed told him that I will take vengeance on his house forever, for the iniquities of his sons. Because his sons spoke evil of God, [14] and he did not chastise them, therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be expiated with incense or sacrifices forever. [15] And Samuel lay till the morning, and arose early in the morning, and opened the doors of the house of the Lord, but was afraid to tell the vision.

[16] Then Eli said to Samuel, Samuel, my son! And he said, Here I am. [17] And he said, What was the word spoken to thee? Hide it not from me, I pray thee. God do so to thee, and more also, if thou hide anything from me, of all that was spoken to thee in thy hearing. [18] Then Samuel told him all the words. He did not hide anything from him. Whereupon Eli said, He is the Lord. He will do what is good in His sight.

[19] And Samuel grew up, and the Lord was with him, so that not one of his words fell to the ground. [20] And all Israel, from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord. [21] And the Lord continued to manifest Himself at Selom; for the Lord revealed Himself to Samuel, and it was confidently believed that Samuel would be the prophet of the Lord to all Israel, from one end of the land to the other.

* CHAPTER IV *

NOW Eli was very old, and his sons continued their courses. And their way was evil in the sight of the Lord. And in those days the Philistines assembled for war against Israel; and Israel went out to meet them for battle, and encamped at Abenezzer, and the Philistines encamped at Aphek. [2] And the Philistines drew up in array for battle against Israel, and the battle was unfavourable; for Israel gave way before the Philistines, and there were smitten in the engagement, on the field of battle, four thousand men. [3] And when the people came to the camp, the elders of Israel said, Why hath the Lord caused us this day to shrink before the Philistines? Let us fetch the ark of our God from Selom, and let it go forth from the midst of us, and it will save us out of the hands of our enemies. [4] So the people sent to Selom, and brought thence the ark of the Lord who is enthroned on the cherubim. And both the sons of Eli, Ophni and Phineas, went with the ark. [5] And when the ark of the Lord came to the camp, all Israel shouted with a great shout, and the earth resounded.

[6] Upon hearing the noise of the shouting, the Philistines said, What great shouting is this in the camp of the Hebrews? And when they understood that the ark of the Lord was come to the camp, [7] the Philistines were struck with terror, and said, The gods are come to them into the camp. Alas for us! Deliver us, O Lord, this day! for such a thing hath never been done heretofore. [8] Alas for us! Who can deliver us out of the hands of these strong gods? These are the gods who continued smiting Egypt with every plague, and in the wilderness— [9] Be strong and acquit yourselves like men, O Philistines, that you may not become slaves to the Hebrews, as they have been to us. Acquit yourselves like men, and fight them.

[10] So they fought them, and Israel gave way, and fled every man to his tent. And there was a very great slaughter; and there fell of Israel thirty thousand warriors. [11] And the ark of God was taken, and Ophni and Phineas, the two sons of Eli, were both slain. [12] And there ran a Jeminite from the battle, and came to Selom the same day, with his clothes rent and dust on his head. [13] And when he came, lo! Eli was sitting on his seat, by the gate, watching the way; for his heart trembled for the ark of God. And when the man went into the city, and told the news, the city raised a cry. [14] And upon hearing the sound of the cry, Eli

said, What noise of crying is this? Then the man came in haste, and told Eli. [15] Now Eli was ninety years of age, and his eyes were dim so that he could not see.

And just as Eli said to the men who stood round him, What noise of crying is this? [16] the man came in haste to Eli, and said to him, I am he who came from the army, and fled today from the engagement. Whereupon Eli said, What was the outcome, my son? [17] And the young man in reply, said, Israel fled before the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken. [18] Soon as he mentioned the ark of God, Eli fell backward from his seat by the gate, and his back was broken, and he died; for he was an old man and heavy. Now he had judged Israel twenty years.

[19] And when his daughter-in-law, the wife of Phineas, who was with child, heard the news, that the ark of God was taken, and that her father-in-law and her husband were dead, she burst into tears and travailed, for her pains came upon her. [20] And when she was at the point of death, the women who attended her, said, Fear not, for thou hast brought forth a son; but she made them no answer: her heart regarded it not; [21] but she called her son Ouabarchaboth, for the ark of God, and for her father-in-law, and for her husband. [22] And they said, The glory departed from Israel, when the ark of the Lord was taken.

* CHAPTER V *

NOW when the Philistines had taken the ark of God, they carried it from Abenezzer to Azotus. [2] And the Philistines took the ark of the Lord, and carried it into the temple of Dagon, and set it beside Dagon. [3] But when the Azotians arose in the morning, and went into the temple of Dagon, they looked, and lo! Dagon had fallen on its face before the ark of God. Thereupon they raised up Dagon, and set him in his place. But the hand of the Lord was heavy on the Azotians; and He afflicted them, and smote them in the hinder parts, throughout Azotus and its territories.

[4] And when they arose early next morning, behold Dagon was fallen prostrate before the ark of the covenant of the Lord; and the head of Dagon, and both his hands, had been hurled

away in front of the Amapheth, and the palms of both his hands had fallen on the threshold, so that nothing but the trunk of Dagon was left. [5] For this cause, the priests of Dagon, and everyone who goeth into the temple of Dagon, do not, even at this day, tread on the threshold of the temple of Dagon, at Azotus, but step over it. [6] Still the hand of the Lord was heavy upon Azotus, and pressed them down. Leaks broke out in their vessels, and their country swarmed with mice, and in the city there was a great confusion of mortality.

[7] And when the men of Azotus saw that this was the case, they said, The ark of the God of Israel shall not abide with us, for His hand is grievous upon us, and our god Dagon. [8] So they sent, and convened to them the lords of the Philistines, and said, What shall we do with the ark of the God of Israel? Whereupon the Gethites said, Let the ark of the God come to us. So the ark of the God of Israel went to Geth. [9] And when it went there, the hand of the Lord was upon that city, with very great destruction, and smote the men of that city, both small and great. He smote them in their hinder parts, and the Gethites made stools for themselves. [10] Then they sent the ark of God to Ascalon. But when the ark of God came to Ascalon, the Ascalonites cried out saying, Why have you brought the ark of the God of Israel to us, to kill us and our people? [11] So they sent and assembled the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it abide in its own place, and not kill us and our people. [12] For a very deadly disorder broke out in the city, as soon as the ark of the God of Israel entered there; and they who were alive, and had not yet died, were smitten in their hinder parts. And the cry of the city ascended up to heaven.

* CHAPTER VI *

WHEN the ark had been in the country of the Philistines seven months, and the land poured forth swarms of mice, the [2] Philistines then called for their priests, and their diviners, and their sorcerers, and said, What shall we do with the ark of the Lord? Tell us how we shall send it to its place. [3] Whereupon they said, If you send away the ark of the covenant of the Lord God of Israel, you must not send it away empty, but make some atonement for the injury done it, and then you shall be healed,

and He will be appeased with you: otherwise His hand will not be removed from you. [4] And they said, What atonement shall we make to it?

To which they replied, [5] According to the number of the lords of the Philistines, five golden stools; for this is correspondent to the plague among you, both among your chiefs and people; and golden mice, as a semblance of those mice of yours, which destroy the land. And you shall give glory to the Lord, that He may remove His hand from you, and from your gods, and from your land. [6] Now why do you continue obstinate, as Egypt and Pharaoh did? Did they not when He had insulted them, send the people away, and they departed? [7] Now therefore, take and provide a new cart, and two heifers lately calved, without their young, and yoke the heifers to the cart, and bring home their calves from them. [8] Then take the ark, and put it in the cart, with the jewels of gold which you shall give for an atonement, and lay them on a bed, Bersechthan, by its side, and send it away. [9] And when you have driven it off, you shall quit it, and look. If it taketh the road to its own borders, leading by Baithsamus, then hath He done us this great evil; but if not, we shall then know that His hand hath not touched us, but that this is a casualty which hath befallen us.

[10] Accordingly the Philistines did so. They took two heifers which had lately calved, and yoked them to the cart, and shut up their calves at home; [11] and laid the ark of the Lord in the cart, with the bed Ergab, and the golden mice. [12] And the cows took the straight road to the highway leading to Baithsamus, and proceeded on in one track, and though fatigued, they turned not aside to the right, nor to the left. And the lords of the Philistines followed it to the borders of Baithsamus.

[13] Now the people of Baithsamus were reaping their wheat harvest in the valley; and when they raised their eyes, and saw the ark of the Lord, they rejoiced at meeting it. [14] So when the cart came into the field of Osea of Baithsamus, they set up there a great stone near it. Then cutting to pieces the wood of the cart, they offered the cows as a whole burnt offering to the Lord. [15] Then the Levites took up the ark of the Lord, and the bed Ergab with it, and the jewels of gold which were by it, and laid them on the great stone. And the men of Baithsamus offered whole burnt offerings, and sacrifices, that day to the Lord. [16] And when the five lords of the Philistines saw this, they returned to Ascalon the same day.

[17] Now these were the golden stools which the Philistines gave for an atonement to the Lord—one for Azotus, one for Gaza, one for Ascalon, one for Gath, and one for Akkaron. [18] And the golden mice were according to the number of all the cities which belonged to the five lords of the Philistines, from the fenced city to the village of the Pherezites, and to the great stone, on which they had laid the ark of the Lord, and which is in the field of Osea, the Baithsamite.

[19] But among the men of Baithsamus, the sons of Jechonias did not receive it with joy—because they looked into the ark of the Lord, therefore He smote among them seventy men, including fifty of the men's thousand. Thereupon the people mourned, because the Lord had inflicted a very great blow on that community; [20] and the men of Baithsamus said, Who will be able to pass by before the Lord, the holy God? And, To whom shall the ark of the Lord go up from us? [21] Then they sent messengers to the inhabitants of Kariathiarim, saying, The Philistines have sent back the ark of the Lord; come down and take it up with you.

✦ CHAPTER VII ✦

THEREUPON the men of Kariathiarim went, and carried up the ark of the covenant of the Lord, and brought it to the house of Aminadab, who dwelt on the hill, and consecrated Eleazar his son to keep the ark of the covenant of the Lord. [2] And from the day the ark was at Kariathiarim, days were multiplied, and twenty years elapsed. And when all the house of Israel looked back after the Lord, [3] Samuel spoke to all the house of Israel, saying, If with your whole heart you turn to the Lord, put away the strange gods from among you, and the bowers, and prepare your hearts for the Lord, and serve Him alone, and He will deliver you out of the hand of the Philistines.

[4] And when the children of Israel had put away the Baals, and the bowers of Astaroth, and served the Lord alone, [5] Samuel said, Assemble all Israel to Massepha, and I will pray to the Lord for you. [6] So they assembled at Massepha, and drew water, and poured it out before the Lord, on the ground, and fasted that day, and said, We have sinned before the Lord. And Samuel judged the children of Israel at Massepha.

[7] Now when the Philistines heard that all the children of Israel were assembled at Massepha, the Lords of the Philistines

came up against Israel. [8] Upon hearing this the children of Israel were terrified because of the Philistines, and said to Samuel, Cease not to cry to the Lord thy God for us, that He may save us out of the hand of the Philistines. [9] Thereupon Samuel took a sucking lamb, and, with all the people, offered it as a whole burnt offering to the Lord. And Samuel cried to the Lord for Israel; and the Lord heard him. [10] Now while Samuel was offering the whole burnt offering, the Philistines advanced to battle against Israel; and the Lord thundered that day with a great voice against the Philistines, and they were discomfited, and fled before Israel. [11] And the men of Israel went out from Massepha, and pursued the Philistines, and smote them to below Baithcor.

[12] Then Samuel took a stone, and set it up between Massepha and the old town, and called its name Abenezzer (the stone of the helper); for he said, Even at this place the Lord helped us. [13] And the Lord humbled the Philistines so that they came no more into the borders of Israel. And the hand of the Lord was against the Philistines all the days of Samuel; [14] so that the cities which the Philistines had taken from the Israelites were restored. They delivered them up to Israel, from Ascalon to Azob. So Israel recovered their border out of the hands of the Philistines. And there was peace between Israel and the Amorites. [15] And Samuel judged Israel all the days of his life, [16] and went yearly, in rotation, to Baithel, and Galgala, and Massepha, and judged Israel in all those holy places. [17] And his return was to Armathaim; for his house was there. And there he judged Israel, and there he built an altar to the Lord.

* CHAPTER VIII *

NOW when Samuel grew old he appointed his sons judges over Israel. [2] And these were the names of his sons. His first born was Joel, and the name of his second son was Abia. They were judges in Bersabee. [3] But his sons did not walk in his way. They turned aside after lucre, and took bribes, and perverted justice.

[4] Whereupon all the chief men of Israel assembled, and came to Armathaim, to Samuel, [5] and said to him, Behold thou art grown old, and thy sons do not walk in thy way. Now therefore appoint a king over us to judge us like the other nations. [6] And

the thing was evil in the sight of Samuel, that they should say, Give us a king to judge us. And Samuel prayed to the Lord. [7] And the Lord said to Samuel, Hearken to the voice of this people as they have spoken to thee. For they have not rejected thee; but they have rejected Me, that I should not reign over them. [8] According to all that they have done to Me, from the day I brought them out of Egypt even to this day—as they have forsaken Me, and served strange gods, so they do also to thee. [9] Now therefore hearken to their voice. Nevertheless testify to them, and tell them the prerogative of the king who shall reign over them.

[10] Upon this Samuel told the people who asked of him a king, all the words of the Lord, [11] and said, This will be the prerogative of the king who shall reign over you. He will take your sons, and appoint them for his chariots, and for his horsemen, and some to run before his chariots, [12] and others to be made for him captains of hundreds, and captains of thousands, and some to reap his harvest, and gather his vintage, and to make his implements of war, and arms for his chariots. [13] And he will take your daughters for confectioners, and cooks, and bakers. [14] And he will take your fields, and your vineyards, and your olive orchards, and give them to his slaves. [15] And he will take the tenth of your crops, and vineyards, and give it to his officers and vassals. [16] He will take also your men servants, and your maid servants, and the best of your herds, and your asses, even the tenth of them, for his own works. [17] He will also take a tenth of your flocks; and you shall be his slaves. [18] And in that day you will cry aloud, because of your king, whom you have chosen for yourselves: but the Lord will not hearken to you in those days, because you have chosen a king for yourselves.

[19] But the people would not hearken to Samuel, but said to him, None but a king shall be over us. [20] We will be like all the nations, and our king shall judge us, and go out before us, and fight our battles. [21] And when Samuel heard all the words of the people, and rehearsed them in the hearing of the Lord, [22] the Lord said to Samuel, Hearken to their voice, and appoint a king over them. Then Samuel said to the men of Israel, Depart every man to his city.

✱ CHAPTER IX ✱

NOW there was a man of the children of Benjamin whose name was Kis, son of Abiel, son of Jared, son of Bachir, son of

Aphek, son of Jemenaius, the head of the family. He was a man in authority; [2] and he had a son whose name was Saul, a man of great stature, and comely appearance. There was not among the children of Israel a goodlier person than he. From the shoulders and upwards he was taller than any in the land. [3] And the asses of Kis, Saul's father, being lost, Kis said to his son Saul, Take with thee one of the servants, and arise, and go seek the asses. [4] So when they had passed through mount Ephraim, they passed through the land of Selcha, but found them not. Then they passed through the land of Segalin, but they were not there, then they passed through the land of Jamin, but did not find them. [5] And when they came to Siph, Saul said to the servant who was with him, Come, let us return, lest my father, forgetting the asses, be concerned for us.

[6] Thereupon the servant said to him, Behold, I pray thee, there is a man of God in this city, and he is a man in high repute. Whatever he saith will surely come to pass. Now therefore let us go, that he may tell us which way we should go. [7] And Saul said to the servant who was with him, But behold, if we go, what can we carry to the man of God? For the bread in our vessels is spent, and we have nothing else with us to carry to the man of God. [8] In reply to which the servant again said to Saul, Behold I have in my hand a quarter of a shekel of silver, thou shalt give that to the man of God, that he may tell us our way. [9] Now heretofore in Israel, when anyone went to consult God, he spoke thus, *Come let us go to the Seer*; for the people in former times called the prophet, *Seer*.

[10] Then Saul said to his servant, It is well, Come, let us go. So they went to the city, where the man of God was. [11] And as they were going up the ascent to the city, they met the women coming out to draw water, and said to them, Is the Seer here? [12] And the women in reply said to them, He is. Behold he is before you. He has just come to the city to-day, because there is to-day, a sacrifice for the people in the Bama. [13] So when you enter the city you will find him there, before he goeth up to the Bama to eat. For the people will not eat till he come; for he blesseth the sacrifice, and after that the guests eat. Now therefore go up, for to-day you will find him. [14] So they went up to the city, and as they were entering into the middle of the city, behold Samuel came out over against them with an intent to go up to the Bama.

[15] Now the Lord had made a revelation to Samuel, the day

before Saul came to him, saying, [16] About this time to-morrow I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel; and he shall save my people out of the hand of the Philistines; for I have looked upon the affliction of this people; for their cry hath come up to me. [17] And when Samuel saw Saul, the Lord said to him, Behold the man, whom I mentioned to thee! That man shall rule over my people. [18] So when Saul drew near to Samuel, in the midst of the city, and said to him, Tell me, I pray thee, which is the house of the Seer, [19] Samuel in reply said to Saul, I am he. Go up before me to the Bama, and dine with me to-day. And in the morning I will dismiss thee, and tell thee all that is in thy heart. [20] But with respect to thy asses which were lost three days ago, give thyself no concern about them, for they are found. Now for whom are the best things of Israel? Are they not for thee and thy father's house?

[21] Whereupon Saul answered and said, Am not I a Jeminite, a small sceptre of a community of Israel, and that community the smallest of the whole sceptre of Benjamin? Why therefore hast thou spoken to me in this manner? [22] Then Samuel took Saul, and his servant, and conducted them to the place of entertainment, and seated them at the head of those who were invited, who were about seventy men. [23] And Samuel said to the cook, Bring me the portion which I gave thee, and which I ordered thee to lay by. [24] Now the cook had boiled the shoulder, and when he set it before Saul, Samuel said to Saul, Behold what was reserved, Set it before thee and eat. Because for a testimony it was laid by for thee, in preference to the rest, help thyself to it. [25] So Saul dined, and went down that day with Samuel from the Bama to the city, and a bed being spread for him on the house top, he went to sleep. [26] And Samuel went up to him early in the morning, and called Saul on the house top and said, Arise, and I will dismiss thee.

Thereupon he arose and went out, he and Samuel, till they were out of the city. [27] And as they were going down to the border of the city, Samuel said to Saul, Order thy servant to go on before us; but stand thou still, and hear the word of God.

* CHAPTER X *

THEN Samuel took a vial of oil, and poured it on his head, and kissed him, and said to him, Hath not the Lord anointed thee

to be ruler over his people Israel? Thou therefore shalt rule over the people of the Lord, and save them out of the hand of their enemies. And this shall be to thee the sign that the Lord hath anointed thee to be ruler over his heritage. [2] Soon as thou shalt depart from me to-day, thou wilt meet two men at Rachel's tomb, on mount Benjamin, coming in haste, and they will say to thee, The asses which you went to seek, are found; and behold thy father hath left off caring for the asses, and is anxiously concerned for you, saying, What shall I do for my son?

[3] And when thou shalt go thence, and from that place come to the Oaks of Thabor, thou wilt there meet three men going up to God to Baithel, one carrying three kids, and another carrying three baskets of bread, and the other carrying a flagon of wine.

[4] And they will salute thee courteously, and give thee two of the best loaves, which thou shalt receive at their hand. [5] And after that thou shalt go to the mount of God, where there is a garrison of the Philistines under Nasib the Philistine. And when you there enter the city, thou wilt meet a choir of prophets coming down from the Bama, with lutes, and tympani, and pipes, and harps before them, and they will be prophesying; [6] and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and be changed into another man. [7] Now when these signs are come to thee; do thou as the occasion may require; for God is with thee. [8] But when thou shalt go down to Galgal, behold I will go down to thee, to offer a burnt offering and peace offerings. Thou shalt wait seven days till I come to thee. And I will let thee know what thou art to do. [9] Accordingly, soon as he turned his back to depart from Samuel, God gave him another heart; and all the signs came to pass that day.

[10] And when he went thence to the mount, behold a choir of prophets met him, and a Spirit of God came upon him, and he prophesied in the midst of them. [11] Now they were all acquainted with him heretofore, and when they saw him among the prophets, the people said one to another, What is this which hath happened to the son of Kis? Is Saul also among the prophets? [12] And some of them in reply, said, Who is his father? Therefore it became a proverb, Is Saul also among the prophets? [13] And when he had done prophesying, and came to the mount, [14] his uncle said to him and his servant, Where have you been travelling? And they said, To seek the asses. And when we saw that they were not to be found, we went to Samuel. [15] Whereupon his uncle said to Saul, Tell me, I pray thee, what did Samuel say

to thee? [16] And Saul said to his uncle, He told me that the asses were found. But the matter relating to the kingdom he did not tell him.

[17] Then Samuel summoned all the people before the Lord, to Massepha, [18] and said to the children of Israel, Thus hath the Lord the God of Israel spoken, saying, I brought the children of Israel up out of Egypt, and delivered them out of the hand of Pharaoh, king of Egypt, and out of the hand of all the kingdoms which oppressed you. [19] But you have this day rejected God, who is Himself your Saviour, from all your troubles, and your afflictions; and have said, Nay, but thou shalt set a king over us. Now therefore present yourselves before the Lord by your tribes and by your communities.

[20] So Samuel presented all the tribes of Israel, and the tribe of Benjamin was chosen by lot. [21] Then he presented the tribe of Benjamin by communities, and the community of Mattari was chosen by lot. Then they presented the community of Mattari by individuals, and Saul son of Kis, was chosen by lot. And when they sought for him, he could not be found. [22] Whereupon Samuel again inquired of the Lord, whether he would come thither. And the Lord said, Behold he is hid among the baggage. [23] So one ran and took him thence, and set him in the midst of the people, and he was taller than the people by the shoulders and upwards. [24] And Samuel said to all the people, Have you seen him whom the Lord hath chosen for Himself, that there is none like him among you all? And when all the people acknowledged him and said, God save the king; [25] then Samuel told the people the prerogative of the king, and wrote it in a book, and laid it up before the Lord. Then Samuel dismissed all the people, and they went away, every man to his place. [26] And Saul went to his house at Gabaa, and there went with Saul a band of men, whose hearts the Lord had touched. [27] But turbulent men said, How can this man save us? And they despised him, and did not bring him gifts.

✦ CHAPTER XI ✦

ABOUT a month after this Nahas, the Ammanite, came up and encamped against Jabis Galaad, and all the men of Jabis Galaad said to Nahas, the Ammanite, Make a covenant with us, and we will serve thee. [2] Thereupon Nahas the Ammanite said

to them, On this condition I will make a covenant with you, that I may put out all your right eyes, and make you a reproach to Israel. [3] And the men of Jabis said to him, Grant us seven days that we may send messengers to all the borders of Israel; and if there be none to deliver us, we will come out to thee. [4] Now when the messengers came to Gabaa, to Saul, and delivered this message in the hearing of the people, all the people raised their voice, and wept. [5] And behold Saul came, at noon, out of the field.

And Saul said, Why are the people weeping? And when they told him the words of the men of Jabis, [6] a Spirit of the Lord came upon him, and his anger was greatly inflamed against them, [7] and taking two heifers, he cut them in pieces, and sent them to all the borders of Israel, by the hands of messengers, saying, So shall be done to every man's cattle who goeth not out after Saul and after Samuel. And a dread of the Lord came on all the people of Israel, and they came out as one man. [8] And when he had reviewed them at Bezek, in the Bama, the men of Israel, six hundred thousand, and the men of Juda, seventy thousand, [9] he said to the messengers who came, Thus shall you say to the men of Jabis, To-morrow, by the time the sun is warm, you shall have help. So when the messengers came to the city, and told the men of Jabis, they were rejoiced. [10] And the men of Jabis said to Nahas the Ammanite, To-morrow we will come out to you, that you may do to us what is good in your sight. [11] Now, on the morrow, Saul divided the people into three armies, and they entered the camp in the morning watch, and smote the Ammanites till the day grew warm; and when they who were left, were dispersed, so that not two of them were found together, [12] the people said to Samuel, Who is he who said, Saul shall not reign over us? Deliver up those men, that we may put them to death. [13] Whereupon Saul said, Not a man shall this day be put to death; for today the Lord hath wrought salvation in Israel.

[14] Then Samuel spoke to the people, saying, Let us go up to Galgal, and there renew the kingdom. [15] So all the people went to Galgal; and Samuel anointed Saul to be king, before the Lord, at Galgal, and there they offered sacrifices, and peace offerings before the Lord, and Samuel and all the people rejoiced with exceeding great joy.

* CHAPTER XII *

THEN Samuel said to all Israel, Behold, I have hearkened to your voice, according to all that you said to me, and have made a king over you; [2] and now behold the king goeth out before you. As for me, I am grown old, therefore I will stay at home. And as for my sons, behold they are among you. With regard to myself, behold I have gone out before you from my youth even to this day. [3] Here I am. Bring your complaints against me before the Lord, and before His anointed. Whose ox have I taken? or whose ass have I taken? or whom among you have I oppressed? or whom have I aggrieved? or from whose hand have I taken a bribe, even to a shoe latchet? Witness against me, and I will make you restitution.

[4] Thereupon they said to Samuel, Thou hast not injured us; nor tyrannised over us; nor afflicted us; nor taken anything from the hand of any man. [5] Then Samuel said to the people, The Lord is a witness among you, and His anointed is this day a witness, that you have found nothing in my hand. And they said, He is a witness.

[6] Then Samuel spoke to the people saying, The Lord who made Moses, and Aaron, and who brought our fathers up out of Egypt, is witness. [7] Now therefore stand up, that I may cite you to judgment before the Lord, and proclaim to you all the righteousness of the Lord in His dealings with you and your fathers. [8] When Jacob went down with his children to Egypt, and the Egyptians humbled them, your fathers cried to the Lord, and the Lord sent Moses and Aaron; and they brought your fathers out of Egypt. [9] But when He settled them in this place, they forgot the Lord their God, therefore he delivered them into the hands of Sisara, the captain general of Jabis, king of Asor, and into the hands of the foreign tribes, and into the hands of the king of Moab, and with these fought against them. [10] And when they cried to the Lord, and said, We have sinned, because we have forsaken the Lord, and served the Baals, and the groves, but now deliver us out of the hands of our enemies, and we will serve Thee; [11] He sent Jerubaal, and Barak, and Jephthae, and Samuel, and delivered us out of the hands of our enemies round about, and you dwelt securely.

[12] But when you saw that Nahas, the king of the Ammanites, had come out against you, you said, None but a king shall reign

over us. Still, however, the Lord our God is our king, [13] even now (when, Behold! the king whom you have chosen; and behold the Lord hath set a king over you), [14] provided you fear the Lord, and serve Him, and hearken to His voice, and dispute not the command of the Lord, and both you, and the King who reigneth over you, continue walking after the Lord. [15] But if you will not hearken to the voice of the Lord; or if you dispute the command of the Lord, the hand of the Lord will be against you and your king. [16] Now therefore stand up and see this great thing which the Lord will do in your sight. [17] Is it not now wheat harvest? I will invoke the Lord, and He will send thunder and rain, that you may know, and see that the evil is great which you have done in the sight of the Lord, in asking for yourselves a king.

[18] Then Samuel invoked the Lord, and the Lord sent thunder and rain that very day, and all the people greatly feared the Lord and Samuel. [19] And all the people said to Samuel, Pray for thy servants to the Lord thy God, that we may not die, because we have added evil to all our sins, in asking for ourselves a king.

[20] Whereupon Samuel said to the people, Fear not. You have done all this evil; yet turn not away from following the Lord; but serve the Lord with your whole heart, [21] and do not transgress by following those imaginary beings which can effect nothing, and which cannot deliver, for they are nothing; [22] for the Lord will not cast off His people for His great name's sake: for the Lord hath in mercy taken you for His people. [23] And as for me, God forbid that I should sin against the Lord in ceasing to pray for you. [24] I will indeed serve the Lord, and point out the good and straight way: in addition to this, fear ye the Lord, and serve Him with truth, and with your whole heart; for you have seen what great things He hath done with you. [25] But if you proceed on in wickedness, both you and your king shall be devoted to destruction.

* CHAPTER XIII *

[2] THEN Saul chose for himself three thousand men from among the men of Israel, two thousand of whom were with Saul at Machmas and mount Baithel, and one thousand with Jonathan, at Gabaa, in Benjamin. And the rest of the people he dismissed every man to his tent. [3] And Jonathan smote Nasib, the Philistine, who was in the fortress, and the Philistines heard of

it, and Saul sounded a trumpet through all the land, saying, The servants have revolted! [4] And when all Israel heard the news that Saul had smitten Nasib the Philistine; though Israel had been put to shame by the Philistines, yet all the children of Israel went up after Saul to Galgala.

[5] And the Philistines assembled for battle against Israel; and there came up against Israel, thirty thousand charioteers, and six thousand cavalry, and people like the sand on the seashore for multitude, and they encamped at Machmas, over against Baithoron, southward. [6] And when Israel saw that they were strictly enjoined not to offer sacrifices, the people hid themselves in caves, and in dens, and among rocks, and in pits, and wells, [7] and some crossed the Jordan into the land of Gad, and Galaad. As for Saul, he was still at Galgal; but all the people who followed him were in the utmost dread.

[8] And when he had waited seven days according to appointment, as Samuel said, and Samuel did not come to Galgal, and his people were dispersed from him, [9] Saul said, Bring your offerings, that I may offer a whole burnt offering and peace offerings. So he offered the whole burnt offering. [10] And just as he had finished carrying up the whole burnt offering, Samuel arrived, and Saul went out to meet him, that he might give the blessing. [11] And Samuel said, What hast thou done? Whereupon Saul said, Because I saw that the people were dispersed from me, and that thou wast not come, in the appointed days, and that the Philistines were assembled at Machmas, [12] I said, Now will the Philistines come down upon me to Galgal, and I have not made my supplication to the Lord, therefore I forced myself, and offered the whole burnt offering.

[13] And Samuel said to Saul, It is of no avail to thee, because thou hast not kept my command which the Lord commanded thee. Till now the Lord had prepared thy kingdom over Israel forever: [14] but now thy kingdom will not be continued to thee. But the Lord will seek for Himself a man after His own heart; and the Lord will appoint him to be ruler over His people, because thou hast not kept all that the Lord commanded thee.

[15] Then Samuel arose, and departed from Galgal, and the remnant of the people went up after Saul, to overtake the men of war. And when they were come from Galgal to Gabaa of Benjamin, Saul reviewed the people who were with him, about six hundred men. [16] So Saul, and Jonathan his son, and the people who were with them, halted at Gabaa of Benjamin, and wept.

[17] Now while the Philistines lay encamped at Machmas, there went out spoilers from the field of the Philistines, in three bands. One band took the way of Gophera, to the land of Sogel; [18] another took the way to Baithoron, and another took the way of Gabaa, which leadeth by Gai to Sabim. [19] (Now there was not a blacksmith to be found in all the land of Israel; for the Philistines said, The Hebrews must not make a sword or a spear; [20] so that all the Israelites went down to the land of the Philistines, every one to get a scythe, or a tool made; and every one to get his axe, or his sickle. [21] And when a vine dresser wanted to prune his vineyard, his tools cost him three shekels for a saw; and his axe and his pruning hook cost the same. [22] So that in the days of the battle of Machmas there was not a sword, or a spear found in the hand of all the people who were with Saul and Jonathan. They were to be found with Saul only, and Jonathan his son.) [23] Now from the main body of the Philistines, there was an advanced party on the side of Machmas.

✦ CHAPTER XIV ✦

AND one day Jonathan, the son of Saul, said to his servant who carried his arms, Come, let us go over to Messab of the Philistines, that is on yonder side, but he did not tell his father. [2] Now Saul had posted himself on the top of the hill, in the pomegranate grove, at Magdon, and there were with him about six hundred men; [3] and Achia, son of Achitob, the brother of Jochabed, son of Phineas, son of Eli, was the priest of God at Selom, wearing the ephod. And the people did not know that Jonathan was gone. [4] Now in the middle of the passage where Jonathan sought to cross over to the army of the Philistines, there was a point of a rock on this side, and the point of a rock on that, the name of the one was Bases, and the name of the other Senna. [5] There was one way on the north for going to Machmas, and another way on the south, for going to Gabaa.

[6] And when Jonathan said to his servant who carried his arms, Come let us go over to Messab of these uncircumcised Philistines, it may be, the Lord may do something for us, for there is no restraint to the Lord to save by many or by few; [7] his armour-bearer said to him, Do whatever thy heart is inclined to; behold I am with thee. As thy heart is, so is mine. [8] Then

Jonathan said, Behold we are going to cross over to these men, therefore we must shew ourselves before them. [9] If they say to us, Stand off there till we tell you, then we must stand where we are, and not go up to them: [10] but if they say to us, Come up to us, then let us go up, for the Lord hath delivered them into our hands. This shall be a sign to us. [11] So they both went to Messab of the Philistines; and the Philistines said, Behold the Hebrews are coming out of the holes where they hid themselves.

[12] And the men of Messab, addressing Jonathan, and his armour-bearer, said, Come up to us, and we will let you know something. Upon which Jonathan said to his armour-bearer, Come up after me, for the Lord hath delivered them into the hands of Israel. [13] So Jonathan clambered up upon his hands and feet, and his armour-bearer with him; and they turned back at the sight of Jonathan, and he smote them; and his armour-bearer behind him, supplied him. [14] Now the first slaughter which Jonathan with his armour-bearer made was about twenty men, with darts, and sling stones, and pebbles picked up from the ground. [15] And there was a consternation in the camp, and in the field; and all the people who were in Messab, and they who were spoiling, were struck with horror, and would not do anything; for the earth trembled, and the consternation was from the Lord. [16] And the watchmen of Saul, at Gabaa of Benjamin, looked, and behold the camp was in confusion from one side to the other. [17] Whereupon Saul said to the people who were with him, Examine I pray you, and see who is gone from us. And when they examined, behold Jonathan and his armour-bearer were not to be found.

[18] Then Saul said to Achia, Bring the ephod. For he at that time wore the ephod before Israel. [19] But while Saul was speaking to the priest, the noise in the camp of the Philistines continued, and grew louder and louder; whereupon Saul said to the priest, Bring together thy hands. [20] And Saul went up, and all the people with him, and came to the battle, and behold every man's sword was against his fellow, and the confusion was very great. [21] And the slaves, who had heretofore been with the Philistines, who had come up to the camp, even they turned, and joined the Israelites, who were with Saul and Jonathan. [22] And all the Israelites, who had hid themselves in mount Ephraim, when they heard that the Philistines were fleeing, collected together, and went after them to battle. [23] So the Lord saved

Israel that day; and the battle passed through the Bamoth, and all the people with Saul were about ten thousand men; and the battle spread to every city on mount Ephraim.

[24] But Saul was guilty of a great imprudence that day; for he uttered an imprecation to the people, saying, Cursed be the man who eateth bread till evening, that I may take vengeance on mine enemy; so that none of the people tasted bread, though all the country was dining. [25] Nay, though the forest Jaal abounded with honey, on the face of the ground, [26] and the people entered that apiary; yet behold they went on talking, and behold there was not one who put his hand to his mouth; for the people feared the oath of the Lord. [27] But Jonathan did not hear when his father adjured the people, therefore he stretched forth the end of the sceptre in his hand, and stuck it into a honeycomb, and when he put his hand to his mouth, his eyes brightened up. [28] And one of the people addressing him said, Thy father solemnly adjured the people saying, Cursed be the man who eateth bread this day, so the people are become faint. [29] And when Jonathan knew this he said, My father hath troubled the land. See how my eyes have sparkled, because I tasted a little of this honey. [30] Consequently, had the people this day eaten freely of the spoils of the enemy, the slaughter among the Philistines would now have been much greater.

[31] They had now smitten on that day those of the Philistines at Machmas, and as the people were very faint, [32] they turned upon the spoils; and when they took sheep, or cattle, or calves, they slew them on the ground, and eat them with the blood. [33] And when it was told Saul, saying, The people have sinned against the Lord by eating with the blood, Saul said, Ye of Gethaim, roll for me here a great stone. [34] Then Saul said, Disperse yourselves among the people, and order them to bring here every man his ox, and every one his sheep, and kill it on this stone, and do not sin against the Lord by eating with the blood. So the people brought every one, what he had at hand and they slaughtered them there. [35] And Saul built an altar there to the Lord. This was the first altar which Saul built to the Lord.

[36] Then Saul said, Let us go down after the Philistines this night, and make devastation among them till the morning light, and not leave a man among them. And they said, Do what is good in thy sight. But the priest said, Let us draw near hither to God. [37] Whereupon Saul consulted God, Shall I go down after the Philistines? Wilt thou deliver them into the hands of Israel? But

he answered him not that day. [38] Then Saul said, Present here all the chiefs of Israel, and know and see by whom this sin hath been done this day; [39] for as the Lord liveth who hath saved Israel, if the answer be given against Jonathan my son, he shall surely be put to death. But there was not one of the people who answered.

[40] Then he said to all the men of Israel, You shall be one lot, and I and my son Jonathan shall be the other lot. And the people said to Saul, Do what seemeth good in thy sight. [41] Then Saul said, O Lord the God of Israel, why hast Thou not answered Thy servant this day? If the fault be in me, or in Jonathan my son, O Lord God of Israel make us manifest. And when he said these words, Give I beseech Thee to Thy people Israel, Give I beseech Thee Sanctity, the lot fell on Jonathan and Saul; and the people escaped. [42] Then Saul said, Cast the lot between me, and Jonathan my son, and against whomsoever the Lord shall decide by lot, let him be put to death. But the people said to Saul, This is not confirmed.

But Saul prevailed over the people, so they cast the lot between him and his son Jonathan; and the lot fell on Jonathan. [43] Thereupon Saul said to Jonathan, Tell me; what hast thou done? And when Jonathan told him, and said, I just tasted a little honey with the end of the sceptre which was in my hand, and behold I must die; [44] Saul said to him, God do so to me, and more also, but thou shalt surely die this day. [45] Upon this the people said to Saul, Shall he this day be put to death who hath wrought this great salvation in Israel? As the Lord liveth there shall not a hair of his head fall to the ground. Because the people of God had that day performed exploits, therefore the people prayed for Jonathan that day, and he did not die. [46] Then Saul went up from following the Philistines; and the Philistines went to their place.

[47] Now Saul cast lots for the administration of government. Every work over Israel was determined by lot. And he made war on all his enemies round about, on Moab, and on the children of Ammon, and the children of Edom, and on Baithaior, and on the king of Suba, and on the Philistines, and whithersoever he turned he was saved. [48] He formed also an army and smote Amelek, and delivered Israel out of the hand of those who had trampled on them. ([49] Now the sons of Saul were Jonathan, and Jessiou, and Melchisa, and these were the names of his two daughters. The name of his first-born was Merob, and the name of his second Melchol. [50] And the name of his wife was Achinoam. She was

the daughter of Achimaas. And the name of his captain general was Abenner. He was the son of Ner, Saul's uncle; [51] for Kis the father of Saul, and Ner the father of Abenner, were sons of Jamin, son of Abiel.)

[52] Now there was a fierce war with the Philistines all the days of Saul. And Saul assembled to him every man of valour, and every man whom he saw expert in war.

* CHAPTER XV *

AND Samuel said to Saul, the Lord sent me to anoint thee king over Israel; now therefore hearken to the voice of the Lord. [2] Thus saith the Lord of Sabbaoth, Now will I take vengeance on Amelek, for the things which he did to Israel when he opposed them in the way, as they were coming up out of Egypt. [3] Now therefore go, and smite Amelek, and Jerim, and all that belong to him. Thou shalt not spare one of him but utterly destroy him. Having devoted him and all belonging to him to destruction, thou shalt spare none, but shalt slay man and woman, infant and suckling, herds and flocks, camels and asses. [4] Thereupon Saul assembled the people, and reviewed them at Galgal, four hundred thousand men of array, particularly of Juda thirty thousand men of array.

[5] And when Saul came to the cities of Amelek, he laid an ambush in the valley. [6] And Saul said to the Kinites, Away, remove from among the Amelekites. I must not join you with them, for you dealt kindly with the Israelites when they were coming up out of Egypt. And when the Kinites had removed from among the Amelekites, [7] Saul smote Amelek from Evilat to Sur in front of Egypt; [8] and took Agag the king of Amelek alive. When he had slain all the people and Jerim with the edge of the sword, [9] Saul and all the people saved Agag alive, and spared the best of the flocks, and the herds, and provisions, and vineyards, and all that was good; and would not destroy them, but destroyed only what was of no estimation or of little value.

[10] Wherefore a word of the Lord came to Samuel saying, [11] Have I had comfort for making Saul king? For he hath turned away from following Me, and hath not observed My orders. Thereupon Samuel was grieved, and cried to the Lord that whole night. [12] And Samuel arose early, and went to meet Israel in the morning. Now it had been told Saul, that Samuel had gone

to Karmel and erected a hand for himself. But he turned his chariot, and went down to Galgal to Saul, and behold he was offering up as a whole burnt offering to the Lord the prime of the spoils which he had brought out of Amelek. [13] And when Samuel came to Saul, Saul said to him, Blessed art thou of the Lord. I have performed all that the Lord hath spoken. [14] Whereupon Samuel said, But what bleating of flocks is this in my ears? and what is this lowing of cattle which I hear? [15] And Saul said, I have brought out of Amelek such as the people spared, the best of the flocks, and the herds, that they may be sacrificed to the Lord thy God; but the rest I have utterly destroyed.

[16] And Samuel said, Permit me to tell thee what the Lord said to me last night. And he said to him, Speak. [17] Then Samuel said to Saul, Wast thou not in his sight a little leader of a family of a tribe of Israel? yet the Lord anointed thee to be king over Israel; [18] and the Lord sent thee on a journey, and said to thee, Go and destroy utterly. Thou shalt slay those who have sinned against Me; namely Amelek; and thou shalt fight against them until thou hast totally destroyed them. [19] Why then didst thou not hearken to the voice of the Lord, but rush upon the spoil, and do evil in the sight of the Lord? [20] And Saul said to Samuel, Because I hearkened to the voice of the people. But I have gone the way which the Lord sent me, and have brought Agag king of Amelek, and utterly destroyed Amelek, [21] and the people have taken of the spoils, flocks and herds, as first fruits of the destruction, to sacrifice them before the Lord our God, at Galgal.

[22] And Samuel said, Hath the Lord as great delight in whole burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold obedience is better than good sacrifice; and to hearken, is better than the fat of rams. [23] Because divination is a sin, the consulting Theraphin bringeth sorrow and distress: because thou hast rejected the word of the Lord, therefore the Lord hath rejected thee from being king over Israel. [24] Then Saul said to Samuel, I have sinned; for I have transgressed the word of the Lord, and thy orders, because I feared the people and hearkened to their voice. [25] Now therefore bear away my sin, I beseech thee, and return with me that I may worship the Lord thy God. [26] And Samuel said to Saul, I cannot return with thee. Because thou hast rejected the word of the Lord, therefore the Lord will reject thee from being king over Israel.

[27] And when Samuel turned his face to go away, Saul took

hold of the skirt of his mantle, and rent it. [28] Thereupon Samuel said to him, The Lord hath rent thy regal government from Israel, this day, out of thy hand, and will give it to a neighbour of thine, who is better than thou, [29] and Israel shall be rent in twain. He will not change, nor alter his mind, for he is not a man, that he should change his mind. [30] Then Saul said, I have sinned; but honour me, I beseech thee, in the presence of the elders of Israel, and before my people, and return up with me, that I may worship the Lord thy God. [31] So Samuel returned up after Saul, and when he had worshipped the Lord, [32] Samuel said, Bring before me Agag the king of Amalek. And when Agag came before him, trembling, Agag said, Ah! how bitter is death! [33] Whereupon Samuel said to Agag, As thy sword hath made women childless, so shall thy mother be made childless among women. So Samuel slew Agag before the Lord at Galgal.

[34] Then Samuel went to Armathaim, and Saul went up to his house to Gabaa, [35] and Samuel came no more to see Saul to the day of his death.

* CHAPTER XVI *

BECAUSE Samuel mourned for Saul, and the Lord repented that He had made Saul king over Israel, therefore the Lord said to Samuel, How long wilt thou mourn for Saul? As for Me, I have rejected him from being king over Israel. Fill thy horn with oil, and come, let Me send thee to Jessai to Bethlehem; for I have seen among his sons a king for Me. [2] And Samuel said, How can I go? Saul will hear and will kill me. And the Lord said, Take with thee a heifer from the kine, and thou shalt say, I come to sacrifice to the Lord; [3] and thou shalt invite Jessai to the sacrifice, and I will let thee know what thou shalt do, and thou shalt anoint him whom I point out to thee. [4] So Samuel did all that the Lord spoke to him. Now when he came to Bethlehem, the elders of the city were surprised at meeting him, and said, Seer! Is thy coming peaceable? [5] And he said, It is peaceable. I come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me to-day. [6] And when he was hallowing Jessai and his sons and inviting them to the sacrifice, he beheld Eliab as they were coming in and said, Is not the Lord's anointed before Him?

[7] But the Lord said to Samuel, Look not on his countenance, nor the height of his stature, for I have rejected him: for God

looketh not superficially as man looketh; for man looketh at the outward appearance, but God will look to the heart. [8] Then Jessai called Aminadab, and he passed by before Samuel. And when he said God hath not chosen him, [9] Jessai brought forward Sama; but he said, Neither hath the Lord made choice of him. [10] And when Jessai had brought his seven sons before Samuel, Samuel said, The Lord hath not made a choice among these. [11] Then Samuel said to Jessai, Are these all thy children? And he said, There is still one more, the youngest. Behold he is tending the flock. And Samuel said to Jessai, Send for him; for we cannot sit down till he come. [12] So he sent for him. Now he was of a ruddy complexion, with beautiful eyes, and comely in appearance to the Lord, and the Lord said to Samuel, Arise and anoint David, for he is good. [13] So Samuel took the horn of oil, and anointed him in the midst of his brothers. And the Spirit of the Lord came upon David, from that day forward. Then Samuel arose and went to Armathaim.

[14] And the Spirit of the Lord departed from Saul; and an evil spirit from the Lord tormented him. [15] Whereupon the servants of Saul said to him, Behold now an evil spirit from the Lord tormenteth thee. [16] Pray let thy servants before thee give orders, and seek for our lord a man who is skilled in playing on a harp. And when the evil spirit is upon thee, let him play on his harp, and it will be good for thee and give thee ease. [17] And Saul said to his servants, Look out, I pray you, for a man who playeth well, and bring him to me. [18] And one of his servants answered and said, Behold I have seen a son of Jessai the Bethlehemite. He is skilled in music, and is a man of understanding and a warrior, graceful in speech, and of a comely appearance, and the Lord is with him.

[19] Thereupon Saul sent messengers to Jessai saying, Send to me thy son David who is with the flock. [20] So Jessai took a gomer of bread, and a skin of wine, and a kid of the goats, and sent them to Saul by the hand of his son David. [21] And when David came to Saul, and stood before him, he loved him greatly, and made him his armour-bearer. [22] And Saul sent to Jessai, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. [23] And whenever the evil spirit came upon Saul, David took his harp, and played with his hand, and it composed Saul and gave him relief; and the evil spirit departed from him.

* CHAPTER XVII *

NOW the Philistines had assembled their armies for battle, and having formed a junction at Socchoth of Judea, they encamped between Socchoth and Azeka-Aphesdommin. [2] Whereupon Saul and the men of Israel assembled and encamped in the valley, and drew up in array for battle against the Philistines. [3] And while the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, with a vale between them, [4] there came forth a mighty man from the battle-line of the Philistines. His name was Goliath, of Geth. His height was four cubits and a span [over seven feet]. [5] And he had a helmet on his head, and was clad with a breastplate of chain-work; and the weight of his breastplate was five thousand shekels. It was of brass and iron: [6] and the greaves on his legs were of brass; and he had a target of brass between his shoulders. [7] And the staff of his spear was like a weaver's beam: and his spear's head was six hundred shekels of iron. And his armour-bearer walked before him.

[8] And he stood, and cried with a loud voice, to the line of Israel, and said to them, Why come ye out to array yourselves for battle against us? Am not I a Philistine; and you Hebrews the servants of Saul? Choose out for yourselves a man, and let him come down to me. [9] And if he be able to fight with me, and slay me, we will be your slaves; but if I prevail, and slay him, you shall be our slaves, and serve us. [10] Then the Philistine said, Behold I have now this day defied the army of Israel. Give me a man that we may fight at single combat.

[11] When Saul, and all Israel, heard these words of the Philistine, they were dismayed, and greatly terrified. [12] And David son of an Ephrathite said, this Ephrathite was of Bethlehem Juda, and his name was Jessai, and he had eight sons, and he was already an old man among men in the days of Saul. [13] And the three elder sons of Jessai went and followed Saul to the war, and the names of his sons that went to the war were, Eliab his first-born, and Aminadab his second, and his third son Samma. [14] And David himself was the younger son and the three elder followed Saul.

[15] And David departed and returned from Saul to Bethlehem to feed his father's sheep. [16] And the Philistine advanced morning and evening, and stood up forty days. [17] And Jessai

said to David, Take now to thy brethren a measure [*ephah*] of this meal, and these ten loaves, and run to the camp and give them to thy brothers. [18] Also thou shalt carry to the captain of the thousand the ten cheeses from this milk, and thou shalt see how thy brethren fare, and learn what they desire.

[19] And Saul himself and all the men of Israel were in the valley of the Oak, warring with the Philistines. [20] And David rose early in the morning, and left the sheep with a keeper, and took and went as Jessai had commanded him, and he came to the trench and to the army as it was going out to fight, and they shouted for the battle. [21] And Israel and the Philistines formed their lines one opposite the other. [22] And David left his burden in the hand of a guard, and ran to the line, and went and asked his brethren how they were.

[23] And while he was speaking with them, behold the Amesaian advanced, Goliath by name, the Philistine of Geth, of the armies of the Philistines, and he spoke as aforesaid, and David heard. [24] And all the men of Israel, when they saw the man fled before him, and they were sore afrighted. [25] And the men of Israel said, Have ye seen this man who approaches? for he has reproached Israel, and whomsoever shall smite him, the king shall bestow upon him great wealth, and shall give him his daughter, and shall make his father's house free in Israel.

[26] And David spoke to the men who stood with him, saying, Shall this be done to the man who shall smite that Philistine, and take away reproach from Israel? for who is this uncircumcised Philistine that he has defied the army of the living God? [27] And the people answered him saying, Thus shall it be done to the man who shall smite him. [28] And Eliab, his elder brother, heard as he spoke with the men, and Eliab was very angry with David and said, Why hast thou thus come here, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the mischief of thine heart, for thou art come down to see the battle. [29] And David said, What have I done now? Have I no business here? [30] And he turned from him toward another, and he spoke after the same manner; and the people answered him as before.

[31] And the words which David spoke were heard, and were reported to Saul. And he took him aside. [32] Whereupon David said to Saul, Let not, I pray thee, the heart of my lord be discouraged, thy servant will go and fight this Philistine. [33] And Saul said to David, Thou canst not go against the Philistine

to fight with him; for thou art but a youth, and he is a warrior from his youth. [34] And David said to Saul, Thy servant tended his father's flock. And when there came a lion, or a bear, and took a sheep from the flock, I went out after him, and smote him, and rescued it out of his mouth. [35] And if he rose up against me, I seized him by the throat, and smote, and killed him. [36] Thy servant hath slain a lion and a bear; and this uncircumcised Philistine shall be like one of them. Shall I not go and smite him, and remove, this day, a reproach from Israel? For who is this uncircumcised, that he should defy the army of the living God? [37] The Lord who delivered me out of the paw of the lion, and out of the paw of the bear—He will deliver me out of the hand of this uncircumcised Philistine.

Then Saul said to David, Go; and the Lord be with thee. [38] And when Saul had clad David with a coat of mail, and put a helmet of brass on his head, and girded his sword on David over the coat of mail, [39] he essayed to walk about once or twice. Then David said to Saul, I cannot go with these; for I have not been accustomed to them. So they took them off him. [40] Then he took his staff in his hand, and having chosen for himself five smooth stones out of the brook, he put them in the shepherd's srip, which he kept for a purse, and with a sling in his hand, he went out to meet the man—the Philistine. [41] And the Philistine advanced and drew near to David, his armour-bearer with his shield preceding him, and the Philistine looked on.

[42] When Goliath saw David, He despised him exceedingly; for he was a mere youth, and was of a ruddy complexion with beautiful eyes. [43] And the Philistine said to David, Am I a dog, that thou shouldst come out against me with a stick, and with stones? [44] And David said, Nay, but worse than a dog. Upon which the Philistine cursed David by his gods. And when the Philistine said to David, Come hither to me, and I will give thy flesh to the birds of the air, and the beasts of the earth, [45] David said to the Philistine, Thou comest against me with a sword, and a spear, and a shield, but I am coming to thee with the name of the Lord God of Sabbaoth, of the army of Israel, which thou hast, this day, defied. [46] And the Lord will deliver thee this day into my hand, and I will kill thee, and cut off thy head, and give thy carcass, and the carcasses of the army of the Philistines this day, to the birds of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel;

[47] and that all this assembly may know that the Lord saveth not with a sword or a spear. For the battle is the Lord's, and the Lord will deliver you into our hands. [48] Then the Philistine arose and went to meet David.

[49] And David put his hand in the scrip, and took out a stone, and slung it, and smote the Philistine on the forehead, and the stone pierced through the helmet, into his forehead, and he fell on his face to the ground. [50] So David vanquished the Philistine with a sling and a stone, and smote the Philistine and slew him, and there was no sword in the hand of David. [51] And David ran, and stood upon him, and took his sword, and killed him, and cut off his head. And when the Philistines saw that their champion was dead, they fled; [52] and the men of Israel, and Juda, arose, and shouted, and pursued them to the entrance of Geth, and to the gate of Askalon. And the wounded of the Philistines fell on the road to the gates, all the way to Geth, and even to Akkaron. [53] And when the men of Israel returned from pursuing the Philistines, they trampled down their camps. [54] And David took the head of the Philistine, and carried it to Jerusalem; but his arms he laid up in his tent.

[55] Now when Saul had seen David going out to meet the Philistine, he said to Abener the captain of the host, Whose son is this youth? and Abener said, As thy soul lives, O king, I know not. [56] And the king said, Ask thou whose son this youth is. [57] And as David returned from the slaughter of the Philistine, Abener met him and brought him in before Saul with the head of the Philistine in his hand. [58] And Saul said to him, Whose son art thou, young man? And David said, The son of thy servant, Jessai of Bethlehem.

* CHAPTER XVIII *

AND it came to pass when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. [2] And Saul took him in that day, and did not suffer him to return to his father's house. [3] And Jonathan and David made a covenant because he loved him as his own soul. [4] And Jonathan stripped himself of his upper garment, and gave it to David, and his mantle and even his sword and his bow, and his girdle. [5] And David went

whithersoever Saul sent him, and did wisely, and Saul set him over all the soldiers, and he was favoured in the sight of all the people, and also in the eyes of the servants of Saul.

[6] Now when the choirs of women came out from all the cities of Israel to meet David, dancing to timbrels, and singing songs of triumph, accompanied with cymbals, [7] and in responsive strains, [sang and] said,

Saul hath slain his thousands;

And David his ten thousands,

[8] the thing appeared evil in the eyes of Saul, because of this expression; and he said, The ten thousands they have ascribed to David; and to me they have ascribed thousands. And what more can he have but the kingdom? [9] And Saul eyed David from that day forward. [10] And it befell after that day that an evil spirit from God fell upon Saul, and he prophesied in the midst of his house. And David was playing on the harp with his hand, according to his daily custom. And Saul's spear was in his hand. [11] And Saul cast his spear and said, I will smite David even to the wall. But David escaped twice from his presence. [12] And Saul became afraid of David, [13] and removed him from about his person, and made him a captain over a thousand, and he went out and came in before the people.

[14] And David behaved wisely in all his ways, and the Lord was with him. [15] And when Saul saw with what great wisdom he conducted himself, he was afraid of him; [16] but all Israel and Juda loved David, because he went out and came in before the people.

[17] And Saul said to David, Behold my elder daughter Merob, I will give her to thee to wife, only be thou to me a mighty man and fight the wars of the Lord. And Saul said, Let not my hand be upon him, but the hand of the Philistines shall be upon him.

[18] And David said to Saul, Who am I, and what is the life of my father's family in Israel, that I should be the king's son-in-law? [19] But it came to pass at the time when Saul's daughter Merob should have been given to David, that she was given to Israel the Mothulathite to wife. [20] And Melchol, the daughter of Saul, fell in love with David. When this was told Saul, it was well pleasing in his sight, [21] and Saul said, I will give her to him, that she may be a snare to him. Now the hand of the Philistines was against Saul, [22] therefore Saul gave orders to his servants, saying, Speak privately to David, and say, Behold the

king is well pleased with thee; and all his servants love thee, therefore thou must be the king's son-in-law.

[23] But when the servants of Saul rehearsed these words in the hearing of David, David said, Is it a light matter in your eyes to be son-in-law to a king? As for me, I am a man of humble condition, and not entitled to honour. [24] And when Saul's servants told him the words which David had spoken, [25] Saul said, Thus shall you say to David, The king desireth no other dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to throw him into the hands of the Philistines. [26] When Saul's servants told David these words, the condition on which he was to be the king's son-in-law, pleased David. [27] Therefore he arose and went with his men, and smote among the Philistines a hundred men, and brought their foreskins, and contracted to be the king's son-in-law, and he gave him his daughter Melchol to wife.

[28] But when Saul saw that the Lord was with David, and that all Israel loved him, [29] he still continued to fear David. [30] And the chief of the Philistines went forth; and it was seen from the success of their expedition that David acted wisely above all the servants of Saul; and his name was honoured exceedingly.

* CHAPTER XIX *

THEREFORE Saul spoke to his son Jonathan, and all his servants, to kill David. Now Jonathan, the son of Saul, loved David exceedingly; [2] therefore Jonathan told David, and said, Saul seeketh to kill thee, therefore be on thy guard till to-morrow morning, and hide thyself, and keep close, [3] and I will go out, and stand near my father in the field where thou art, and speak to my father about thee, and see what may be the matter, and tell thee. [4] So Jonathan spoke to his father in commendation of David, and said to him, Let not the king sin against thy servant David; for he hath not sinned against thee; and his services are very good. [5] For he hath put his life in his hands, and smitten the Philistines, and the Lord hath wrought a great deliverance, and all Israel have seen and rejoiced. Why then wilt thou sin against innocent blood by putting David to death without cause? [6] And Saul hearkened to the voice of Jonathan, and swore, saying, As the Lord liveth, he shall not be put to death. [7] There-

upon Jonathan called David, and told him all these words. And Jonathan brought David to Saul, and he was in his presence as heretofore.

[8] And as the war continued against Saul, David took courage and fought against the Philistines, and smote them with a very great slaughter, and they fled before him. [9] But the evil spirit from God came upon Saul when he was sitting in his house, with his spear in his hand, and while David's hands were engaged in playing, [10] Saul sought to strike the spear into David; but David darted from before him, and he struck the spear into the wall. As David had withdrawn, and escaped, [11] Saul sent messengers that night to David's house, to watch him, with an intent to put him to death in the morning.

But Melchol, David's wife, told him, and said, Unless thou save thy life this night, to-morrow thou wilt be put to death. [12] Then Melchol let David out through a window, and he departed, and fled, and escaped. [13] And Melchol took the cenotaphs, and laid them on the bed, and placed a goat skin pillow for his head, and covered them with a mantle. [14] So when Saul sent messengers to take David, they said he was sick. [15] Then Saul sent them for David, saying, Bring him to me on the bed, that I may put him to death. [16] And when the messengers came, behold! There were the cenotaphs on the bed, and a goat skin pillow for his head. [17] Whereupon Saul said to Melchol, Why hast thou thus deceived me, and sent away my enemy, so that he hath escaped? And Melchol said to Saul, He said, Let me go, else I will put thee to death.

[18] So David fled, and escaped, and went to Samuel, to Armathaim, and told him all that Saul had done to him. And Samuel went with David, and they made their abode at Navath in Rama. [19] And when it was told Saul, saying, Behold David is at Navath, in Rama, [20] Saul sent messengers to take David. But when they saw the assembly of the prophets, with Samuel, standing at the head of them, a Spirit of God came upon the messengers of Saul, and they prophesied. [21] When this was told Saul, he sent other messengers, and they also prophesied. And when Saul sent a third set of messengers, and they also prophesied, [22] he was exceedingly enraged, and went himself to Armathaim.

And when he came to the well of Alo, which is at Sephi, he inquired, and said, Where are Samuel and David? And they said, Behold at Navath, in Rama. [23] Thereupon he went thence to

Navath, in Rama, and a Spirit of God came upon him also, and he went on prophesying till he came to Navath, in Rama. [24] And having stripped off his upper garments, he prophesied before them, and lay uncovered that whole day, and the whole night. For this cause they said, Is Saul also among the prophets?

* CHAPTER XX *

AND David fled from Navath in Rama, and came to Jonathan, and said, What have I done? And what is my offense? And wherein have I sinned in the sight of thy father, that he seeketh my life? [2] And Jonathan said to him, God forbid! Thou must not die. Behold my father can do nothing, great or small, without telling me. Why then should he conceal from me such a thing as this? It is not so. [3] And David in reply to Jonathan, said, Thy father knoweth well, that I have found favour in thy sight, therefore he said, Jonathan must not know this. He will not consent. But as the Lord liveth, and thy soul liveth, it is as I said. There is but a step between me and death.

[4] Then Jonathan said to David, What doth thy soul desire? And, What shall I do for thee? [5] And David said to Jonathan, Behold, to-morrow is the new moon. As for me, I will not sit down to eat. Thou shalt let me go, and I will hide myself in the field till evening. [6] And if thy father look and inquire for me, thou shalt say, David earnestly intreated me, that he might run to Bethlehem, his city, because there is an annual sacrifice there, for the whole community. [7] If he say, Very well, there is peace for thy servant. But if he answer thee sharply, be assured that this mischief is fully determined on by him. [8] Now thou must deal mercifully with thy servant, because thou hast brought thy servant into a covenant of the Lord with thee. If indeed there be iniquity in thy servant, put me to death thyself. Why shouldst thou in that case bring me to thy father? [9] And Jonathan said, Far be it from thee. For if I know certainly that this mischief is fully determined on by my father, to come upon thee, provided it be not against thy cities, I will tell thee.

[10] Then David said to Jonathan, Who shall tell me, if thy father hath answered roughly? [11] Whereupon Jonathan said to David, Come and stay in the field. So they both went out to the field. [12] Then Jonathan said to David, The Lord God of Israel knoweth, that I will, as occasion offereth, during the three days,

sound my father, and whether good or ill be determined in respect to David, I will send thee word into this field. [13] God do so to Jonathan, and more also, if I do not disclose the evils against thee, and send thee away that thou mayst go in peace. And the Lord be with thee as He hath been with my father; [14] provided that while I am alive, thou deal kindly with me, and, when I die, [15] thou withdraw not thy kindness from my house forever; and with this further proviso, that when the Lord removeth the enemies of David, every one [of them] from the face of the earth, the family of Jonathan be not sought for by the house of David, [16] may the Lord search out the enemies of David.

[17] And Jonathan repeated again his oath to David, for he loved the soul of one who loved him. [18] Then Jonathan said, To-morrow is new moon, therefore thou shalt hide thyself, that thy seat may be vacant; [19] and when thou hast done so for three days, thou shalt watch an opportunity, and come to this place, where thou mayst conceal thyself on that busy day, and thou shalt sit near that Ergab. [20] And I will come on the third day, and throw darts, taking aim at this Amattari. [21] And behold I will send a servant and say, Go, find me the dart. If I say to the servant, "Here, the dart is from thee, even here," pick it up. Come thou to me, for there is peace for thee. And the matter is over, as the Lord liveth. [22] But if I say to the lad, "Here, the dart is from thee there," Go thou away, for the Lord hath sent thee away. [23] Now touching the matter of which I and thou have spoken, behold the Lord is witness between me and thee forever.

[24] So David hid himself in the field, and when the new moon came, [25] the king came to the table to dine. And when he had seated himself as heretofore, on the seat by the wall, he faced Jonathan, and Abenner sat by Saul's side, but David's seat was vacant. [26] And on that day Saul said nothing, for he thought it was accidental—that being unclean he had not purified himself. [27] But on the morrow, the second day of the moon, when David's seat was vacant, Saul said to his son Jonathan, Why hath not the son of Jessai come to table yesterday and to-day? [28] And Jonathan answered Saul and said to him, David earnestly entreated me, that he might go to his city Bethlehem, [29] and said, Let me go, I entreat thee, for we have a sacrifice of our community in the city, and my brethren have sent for me. Now therefore if I have found favour in thy sight, let me, I pray thee,

go down and see my brethren. For this cause he hath not come to the king's table.

[30] Upon this Saul was greatly enraged at Jonathan, and said to him, Thou son of the perverse and rebellious! For do I not know that thou art an accomplice of the son of Jessai, to thy own shame, and the confusion of thy mother? [31] For as long as the son of Jessai liveth, thy kingdom will not be established. Now therefore send and seize that young man, for he shall surely die. [32] And when Jonathan in reply said to Saul, Why must he die? What hath he done? [33] Saul lifted up his spear against Jonathan, to put him to death. So Jonathan knew that his father was fully bent on this mischief, to slay David, [34] and started up from the table in great wrath, and did not eat bread the second day of the moon: for he was grieved for David, because his father was determinedly set against him.

[35] And when it was morning Jonathan went out to the field, as he had fixed by appointment with David, and a little boy with him. [36] And he said to the lad, Run, find for me the dart which I threw. And as the boy was running, he threw a dart, and it passed the other; [37] and when the boy came to the place where the dart lay which Jonathan had thrown, Jonathan cried with a loud voice after the boy, and said, There: the dart is from thee, even there. [38] Then Jonathan cried with a loud voice after the boy, saying, Haste with all speed. Tarry not. So when Jonathan's servant had picked up the darts, and brought them to his master [39] (Now the boy knew nothing, Jonathan and David only understood the matter) [40] Jonathan gave his weapons to the servant, and said to him, Go, return to the city.

[41] And when the servant was gone, David arose from the Argab, and fell on his face, and made obeisance to him three times. And when they had kissed each other, and wept over each other a great while, [42] Jonathan said to David, Go in peace, forasmuch as we have both sworn by the name of the Lord, saying, The Lord be a witness between me and thee, and between my seed and thy seed, forever. Then David arose and departed, and Jonathan returned to the city.

* CHAPTER XXI *

NOW when David came to Nomba, to Abimelech the priest, Abimelech was astonished at meeting him, and said to him, Why

art thou alone, and nobody with thee? [2] Thereupon David said to the priest, The king hath given me to-day a business in charge, and said to me, Let none know the business on which I send thee, and with which I have charged thee; therefore I appointed my servants to meet me at the place called Faith of God Phellani Maemoni. [3] Now therefore hast thou five loaves at hand? Give me what thou hast ready. [4] And the priest in reply said to David, I have no common bread at hand. Because there is none but the holy bread; if thy servants have but kept themselves from women they may eat it.

[5] And David in answer to the priest, said to him, Of a truth we have kept ourselves from women these three days. When I set out on the journey, all the servants were purified (though the journey was on secular affairs) because they were to be holy this day, on account of my provision for it. [6] So Abimelech the priest gave him the presence loaves, because he had no other, but only those loaves which were taken from the presence of the Lord, that fresh bread might be put in their place on the day he took them. [7] Now there was there that day, near the Nees-saran before the Lord, one of Saul's servants. His name was Doek, the Syrian, who tended Saul's asses. [8] Then David said to Abimelech, See if there be at hand a spear or a sword, for I did not bring my sword, nor my arms with me, because the king's business required haste. [9] And the priest said, Behold here is the sword of Goliath, the Philistine, whom thou didst slay in the valley of Ela. It is wrapped up in a garment. If thou wilt take that, take it; for there is no other besides that here. And David said, There is none like it, give it me.

And when he had given it to him, [10] David arose, and fled that day from the presence of Saul. And when David came to Angchus, king of Geth, [11] the servants of Angchus said to him, Is not this David the king of the land? Was it not of him the choirs of women sung their responsive song saying, Saul hath slain his thousands—and David his ten thousands. [12] And David treasured up these words in his mind, and was greatly afraid of Angchus king of Geth, [13] therefore he changed his countenance before him, and personated a character on that day, and beat as on a tympanum on the city gates, and scrabbled with his hands, and fell against the doors of the gate, and let his spittle run down on his beard. [14] Thereupon Angchus said to his servants, Behold, you see the man is epileptic! Why have you brought him to me? [15] Am I in want of epileptics, that you

should bring him to be taken with a fit before me? He shall not enter my house.

* CHAPTER XXII *

THEN David departed thence, and having escaped, he went to the cave Odollam. And when his brethren, and the house of his father heard it, they went down to him there. [2] And every one who was in distress, and every one in debt, and every one aggrieved in mind, collected to him, and he was their leader. So there were with him about four hundred men. [3] And from that place David went to Massephath of Moab, and said to the king of Moab, Let my father and my mother, I pray thee, be with thee, till I know what God will do for me. [4] So he conciliated the favour of the king of Moab, and they dwelt with him all the time that David was at that fortress.

[5] And Gad the prophet said to David, Abide not in this fortress; depart and go to the land of Judea. Thereupon David set out, and came and took up his abode in the city Sarick. [6] When Saul heard that David and his men who were with him shewed themselves, (Now Saul had seated himself on the eminence below the cultivated ground at Rama, with his spear in his hand, and all his servants stood around him). [7] Saul said to his servants who attended him, Hearken, I pray you, ye sons of Benjamin! Can the son of Jessai really give every one of you fields, and vineyards, and make you all captains of hundreds, and captains of thousands, [8] that you all conspire against me; and there is not one who informed me when my son made a league with the son of Jessai; nor one of you who is sorry for me, or informeth me that my son hath stirred up my vassal against me to be my enemy, as is now the case?

[9] Then Doek the Syrian, who had the care of Saul's asses, answered and said, I saw the son of Jessai coming to Nomba, to Abimelech the son of Achitob, the priest; [10] and he inquired of God for him, and gave him victuals. He gave him also the sword of Goliath. [11] Upon this the king sent for Abimelech, son of Achitob, and all his father's sons, the priests at Nomba; and when they all came to the king, [12] Saul said, Hear now thou son of Achitob! And he said, Here I am. Speak, my lord. [13] Then Saul said to him, Why hast thou conspired against me, thou and the son of Jessai, that thou shouldst give him bread, and a sword,

and consult God for him to make him my enemy, as is now the case? [14] And Abimelech answered the king and said, Who among all thy servants was like David, in high trust, and the king's son-in-law, and thy prime minister, and highly honoured in thy house? [15] Have I now begun to consult God for him? No. Let not the king bring a charge against his servant, and against all my father's house. For thy servant knew nothing of all these things, less or more.

[16] Then Saul the king said, Thou shalt surely be put to death, both thou Abimelech, and all the house of thy father. [17] And the king said to the light infantry who stood before him, Go near and put to death the priests of the Lord, because their hand was with David; and because they knew that he was fleeing, and did not inform me. And when the servants of the king refused to lift their hands against the priests of the Lord, [18] the king said to Doek, Turn thou, and fall upon the priests. Thereupon Doek, the Syrian, turned and slew the priests of the Lord that day, three hundred and five men, all wearing an ephod. [19] Then he smote Nomba the city of the priests, with the edge of the sword, both men and women, infant and suckling, with the cattle, and the asses, and the sheep.

[20] But one son of Abimelech, son of Achitob, escaped. His name was Abiathar, and he fled to David. [21] And when Abiathar told David that Saul had slain all the priests of the Lord, [22] David said to Abiathar, I might have known that day—that Doek the Syrian—that he would tell Saul—I am answerable for the lives of thy father's household. [23] Stay with me. Fear not. For wherever I provide a place for my own safety, I will provide also for thy safety; for thou hast been preserved to be with me.

* CHAPTER XXIII *

NOW when it was told David, saying, Behold the Philistines are making war on Keila: They are ravaging, and destroying the threshing floors, [2] David inquired of the Lord saying, Shall I go and smite the Philistines? And the Lord said, Go, and thou shalt make a slaughter among the Philistines and save Keila. [3] But David's men said to him, Behold we are in terror here in Judea; and how must it be if we go to Keila? Shall we go to be a prey to the Philistines? [4] Then David inquired again of the Lord, and the Lord answered him, and said to him, Arise and go

down to Keila; for I will deliver the Philistines into thy hands. [5] So David went with his men to Keila, and fought the Philistines and they fled before him, and he took their cattle, and made a great slaughter among them. So David saved the inhabitants of Keila.

[6] Now as Abiathar, son of Abimelech, had fled to David, he went down with him to Keila, having the ephod in his hand. [7] And when Saul was told that David was come to Keila, Saul said, God hath sold him into my hands; for he is shut up by coming into a city with gates and bars. [8] So Saul gave orders to all the people to go down for battle, to Keila, to take David and his men. [9] And David knew it; for Saul did not conceal his mischievous intention respecting him. Therefore David said to Abiathar the priest, Bring here the ephod of the Lord. [10] And David said, O Lord God of Israel, Thy servant hath heard that Saul seeketh to come against Keila to destroy the city on my account. [11] Will it be shut up? Or will Saul come down now as Thy servant hath heard? O Lord God of Israel tell Thy servant. [12] And the Lord said, It will be shut up. [13] Thereupon David arose, and his men with him, about three hundred, and departed out of Keila, and went wherever they could go. And when Saul was told that David had escaped from Keila, he forbore going.

[14] So David halted at Maserem, in the wilderness, at the straits, and fixed himself in the wilderness on mount Ziph, in that parched land. Though Saul continually sought David, yet the Lord did not deliver him into his hands. [15] Even when David saw that Saul was coming to seek him, when he was on the desert mountain in Kaina Ziph, [16] Jonathan, son of Saul, arose, and went to David at Kaina, and strengthened his confidence in the Lord, [17] and said to him, Fear not; for the hand of my father Saul cannot find thee; so that thou shalt be king over Israel, and I shall be second to thee, and Saul, my father, knoweth that this will be the case. [18] So they two made a covenant before the Lord, and David abode at Kaina, and Jonathan returned to his house.

[19] Then the Ziphites went up from the wilderness to Saul, on the mount, and said, Behold doth not David hide himself near us at Messara, at the straits by Kaina, on mount Echala, which is to the right of Jessamon? [20] Now therefore every thing answereth the king's desire to induce him to come down. Come down to us. He is shut into the king's hands. [21] Thereupon Saul said to them, Blessed are you of the Lord; for you have cared for me.

[22] Go, I pray you, and make ready, and examine his haunt, whether there be any trace of him there lately, where you mentioned. Perhaps he will practise wiles. [23] Take a view therefore, and know, and I will go down with you, and if he be in that country I will search him out among all the thousands of Juda. [24] So the Ziphites arose and went before Saul.

Now David and his men were in the wilderness of Maon, westward, on the right of Jessamon. [25] And when Saul with his men went to seek him, and David was told, he went down to the rock which is in the wilderness of Maon; and when Saul heard, he pursued after David to the wilderness of Maon. [26] And Saul and his men marched on one side of the mountain, while David and his men were on the other side of the mountain. But David was protected in escaping from the presence of Saul. For while Saul and his men were encamping against David and his men, to take them, [27] a messenger came to Saul, and said, Haste and come; for the Philistines have invaded the land. [28] Whereupon Saul returned from pursuing David, and went to meet the Philistines. For this cause that place was called, The dividing rock. [29] Then David removed from that place, and took up his abode at the straits of Engaddi.

* CHAPTER XXIV *

AND when Saul returned from pursuing the Philistines, and was told by men, saying, David is in the wilderness of Engaddi, [2] he took with him three thousand men, selected out of all Israel, and went to seek David and his men in front of Saddaiem. [3] And when he came to the sheepecots by the way side, where there was a cave, Saul went into it to prepare himself. Now David and his men had taken up their abode in the inner part of the cave. [4] So David's men said to him, Behold this is the day, which the Lord mentioned to thee, that He would deliver thine enemy into thy hands, that thou mayst do to him what seemeth good in thine eyes. Then David arose, and cut off the skirt of Saul's cloak privily. [5] And after this David's heart smote him, because he had cut off the skirt of Saul's cloak.

[6] And David said to his men, The Lord forbid that I should do this thing to my lord, the anointed of the Lord, to lift up my hand against him; for he is the Lord's anointed. [7] So David prevailed on his men by these words, and did not permit them to

rise, and kill Saul. And when Saul arose and went on his way, [8] David went after him out of the cave. And David cried with a loud voice after Saul, and said, My lord, O king! And when Saul looked about behind him, David bowed down, with his face to the ground, and made obeisance to him.

[9] Then David said to Saul, Why dost thou hearken to the words of the people who say, Behold David seeketh thy life? [10] Behold this very day thine eyes have seen, how the Lord delivered thee to-day into my hands, in the cave, and I would not kill thee, but spared thee, and said, I will not lift up my hand against my lord, because he is the Lord's anointed. [11] Now behold here is the skirt of thy cloak in my hand. I cut off the skirt, but did not kill thee. Know, therefore, and see now that there is no wickedness in my hand—no impiety or disloyalty; nor have I sinned against thee, though thou huntest my life to take it. [12] The Lord judge between me and thee. And the Lord avenge thee on thyself. Let not my hand be upon thee. [13] According to the old proverb, From the wicked will proceed transgression. So let not my hand be upon thee. [14] And now, after whom art thou coming out, O king of Israel? And after whom art thou in pursuit? After a dead dog? Or after a flea? [15] The Lord be a judge, and a discerner of right, between me and thee. May the Lord see, and judge my cause, and deliver me out of thy hand!

[16] And when David had finished speaking these words to Saul, Saul said, Is this thy voice, my son David? And Saul raised his voice, and wept. [17] Then Saul said to David, Thou art more righteous than I; for thou hast returned me good; but I have returned thee evil. [18] Thou hast indeed proved to me this day the good thou hast done me; as the Lord delivered me this day into thy hands, and thou hast not slain me. [19] Now, because if any man find his enemy in distress, and send him away well, the Lord will reward him with good, [20] therefore now behold I know that thou shalt surely be king, and that the kingdom of Israel will be established in thy hand. [21] Now therefore swear to me by the Lord, that thou wilt not destroy my seed after me; nor blot out my name from the house of my father. [22] So David swore to Saul, and Saul departed to his place, and David and his men went up to the straits of Messara.

* CHAPTER XXV *

NOW when Samuel died all Israel assembled, and bewailed him, and buried him at his house at Armathaim. Then David arose, and went down to the wilderness of Maon. [2] Now there was a man at Maon whose flocks were at Carmel. He was a very wealthy man. He had three thousand sheep, and a thousand goats, and he was sheering his sheep at Carmel. [3] The man's name was Nabal, and his wife's name was Abigaia. His wife was a woman of good understanding, and very beautiful; but the man was morose, and ill-natured, and of a surly disposition.

[4] And when David heard in the wilderness that Nabal the Carmelite was sheering his flocks, [5] David sent ten young men, and said to the young men, Go up to Carmel and when you come to Nabal, salute him in my name and say thus— [6] Health and prosperity to thee, and thy house, and to all that thou hast. [7] Now behold I have heard, that thy shepherds who were with us in the wilderness are now sheering. We did not molest them, nor exact anything of them all the time they were at Carmel. Inquire of thy servants, and they will tell thee. [8] Let thy servants therefore find favour in thy sight, for we are come in a good time. Give, we pray thee, whatever thou canst conveniently to thy son David. [9] So the young men went and delivered the message, in David's name, to Nabal; in these very words. [10] Upon which Nabal started up, and in reply said to David's young men, Who is David? and who is the son of Jessai? There are nowadays many slaves who run away every one from his master; [11] and shall I take my bread, and my wine, and the flesh I have killed for my sheep shearers, and give them to men whom I know not whence they be?

[12] At this David's young men turned about, and came away, and having returned, they came and told David these words, [13] whereupon David said to his men, Gird on every man his sword. So there went up with David about four hundred men, and two hundred staid with the baggage. [14] Now one of his servants had told Abigaia, the wife of Nabal, saying, Behold, David sent messengers from the wilderness to salute our master; but he turned away from them. [15] Now those men were very kind to us. They never molested us, nor exacted anything from us, all the time we were with them. [16] And when we were in the fields, they were like a wall around us night and day, all the time we were near them, tending the flock. [17] Now therefore con-

sider, and see what thou canst do: for there is mischief determined on against our master, and his household; but he is so perverse that there is no speaking to him.

[18] Upon this Abigaia hastened, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of barley meal, and a gomer of dried raisins, and two hundred fig cakes, and laid them on asses, [19] and said to her servants, Go on before me, and behold I will come after you: but she did not tell her husband. [20] And it happened, that as she, mounted on her ass, was going down under the covert of the mountain, behold David and his men were coming down over against her; so she met them. [21] Now David had said, Surely for an unrighteous fellow have I guarded all that he had in the wilderness, and we have not ordered the taking of any thing belonging to him: but he hath rewarded me evil for good. [22] God do so to David, and more also, if by to-morrow morning I leave of all that belong to Nabal one man.

[23] And when Abigaia saw David, she hastened, and alighted from her ass, and fell on her face before David, and made obeisance to him on the ground, [24] at his feet, and said, On me, my lord, be my iniquity. Let thy servant, I beseech thee, speak in thine audience and hear the words of thy servant. [25] Let not my lord, I pray thee, set his heart against this perverse man. For as is his name so is he. His name is Nabal, and with him is folly. But I thy servant did not see my lord's servants whom thou didst send. [26] Now therefore, my lord, as the Lord liveth, and thy soul liveth, as the Lord hath withheld thee from coming to shed innocent blood, it was to save thy hand for thyself. Now therefore let all thine enemies and those who seek to hurt my lord be like Nabal. [27] And now accept this present, which thy servant hath brought for my lord, and give it to the young men who attend my lord. [28] Forgive, I beseech thee, what is amiss in thy servant.

Because the Lord will assuredly make for my lord a faithful house—because the Lord will fight the battle of my lord, therefore there must never be iniquity found in thee. [29] Though a man may rise up to pursue thee, and seek thy life, yet will the life of my lord be bound up in the bundle of life by the Lord God; but the life of thy enemies thou shalt sling out with a sling. [30] And when the Lord shall do for my lord all the good things which He hath spoken concerning thee, and hath made thee ruler over Israel, [31] thou my lord must not have the stain or guilt of having causelessly shed innocent blood. May the Lord therefore save

the hand of my lord for himself, and kindly dispose my lord, that thou mayst remember thy servant, to deal kindly by her.

[32] Thereupon David said to Abigaia, Blessed be the Lord, the God of Israel, who hath sent thee this day to meet me. [33] And blessed be thy conduct, and blessed thou who hast kept me back from coming to blood, that I might save my hand for myself.

[34] For as the Lord God of Israel liveth, who hath this day withheld me from doing thee an injury, if thou hadst not hastened, and come to meet me, I had determined that by the morning light there should not be left to Nabal one man.

[35] Then David received at her hand all that she brought him, and said to her, Go up in peace to thy house. See, I have hearkened to thy voice from a personal regard to thee. [36] Then Abigaia went to Nabal, and behold he had an entertainment at his house like that of a king, and Nabal's heart was elated for he was very drunk, so she told him nothing less or more till the next morning. [37] But in the morning when Nabal had recovered from his wine, his wife told him all these things, and his heart was confounded, and he became like a stone. [38] And in about ten days the Lord smote Nabal, and he died. [39] And when David heard it, he said, Blessed be the Lord Who hath judged the cause of my reproach, out of the hand of Nabal, and hath preserved his servant from the hand of wicked men. The Lord hath turned the wickedness of Nabal on his own head.

Then David sent and spoke of Abigaia to take her for a wife; [40] and when David's servants came to Abigaia to Carmel, and spoke to her, saying, David hath sent us to thee to take thee to himself for a wife, [41] she arose, and bowed down to the ground on her face, and said, Behold thy servant is ready to be a house maid to wash the feet of thy servants. [42] Then Abigaia arose, and mounted her ass, and five maids accompanied her, and she went with David's servants, and became his wife. [43] Now David had taken Achinaam of Jezrael, and they were both his wives. [44] And Saul gave his daughter Melchol, David's wife, to Phalti, son of Amis, of Romma.

* CHAPTER XXVI *

AGAIN the Ziphites came from the wilderness to Saul, on the mount, and said, Behold, David is lurking with us on mount Echela, in front of Jessemon. [2] Thereupon Saul arose, and

went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph. [3] And Saul encamped on that eminence of Echela, which is in front of Jessemon, by the way side. Now David made his abode in that wilderness. So when David saw that Saul was coming after him, into the wilderness, [4] he sent out spies. And when he knew that Saul was come in force out of Keila, [5] David arose privily, and went to the place where Saul was sleeping. And Abenner, son of Ner, his captain general was there, and Saul was asleep in a palanquin, and the people were encamped around him.

[6] Now David addressing Abimelech the Chettite, and Abessa, son of Saruia, the brother of Joab, had said, Who will go with me into the camp to Saul? and Abessa said, I will go with thee. [7] So David went with Abessa, in among the people by night, and behold Saul lay fast asleep in a palanquin, and his lance was stuck in the ground at his head, and Abenner and his people lay around him. [8] Whereupon Abessa said to David, The Lord hath this day delivered thine enemy into thy hands, now therefore let me smite him with my spear, to the ground, at one stroke, and I will not repeat the blow. [9] But David said to Abessa, Thou must not humble him: for who can lift up his hand against the Lord's anointed, and be guiltless? [10] Then David said, As the Lord liveth, either the Lord will smite him, or his time shall come, and he will go down to battle and fall. [11] The Lord forbid that I should stretch forth my hand against the anointed of the Lord. Now therefore take, I pray thee, the spear from his pillow, and the cup of water, and let us go.

[12] So David took the lance, and the cup of water from his pillow, and went away; and there was none who saw, nor was there one who perceived, nor one who awaked. They were all fast asleep. For a deep sleep from the Lord had fallen upon them. [13] And when David had passed over to the other side, he stood on the top of the mountain, at a distance, and there was a great way between them, [14] and David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner,! And Abenner answered and said, Who art thou, who callest? [15] Then David said to Abenner, Art thou not a chief man? And who is like thee in Israel? Why then dost thou not guard thy lord the king? For one of the people went in to slay thy lord the king. [16] This thing which thou hast done is not good. As the Lord liveth, you who guard your lord the king—the anointed of the Lord, are

guilty of death; for see now, I pray thee, the king's lance, and the cup of water, where are they which were at his head?

[17] And when Saul knew David's voice, he said, Is this thy voice, my son David? And David said, I am thy servant, my lord the king. [18] Moreover he said, Why doth my lord pursue after his servant? For wherein have I offended, or what iniquity is there found in me? [19] Now therefore let my lord the king hear the word of his servant. If God stirreth thee up against me, let thy sacrifice be fragrant: but if the sons of men; cursed be they before the Lord; for they have now driven me out from abiding securely in the inheritance of the Lord, saying, Go, serve other gods. [20] Now therefore, let not my blood fall on the land before the face of the Lord, because the king of Israel is come out to seek my life, as the night hawk pursueth on the mountains.

[21] Then Saul said, I have sinned. Return, my son David; for I will no more do thee harm; because my life hath been precious in thy sight, at the very time when I was led astray by folly, and egregiously mistaken.

[22] And David answered and said, Behold here is the king's lance; let one of the young men come over and take it. [23] The Lord will render to every one according to his righteousness, and his fidelity. As the Lord delivered thee this day into my hands, and I would not lay my hand on the Lord's anointed; [24] and behold as thy life was this day highly regarded in my eyes, so may my life be highly regarded in the sight of the Lord, and may He protect me! He indeed will deliver me out of all affliction. [25] Then Saul said to David, Blessed art thou, my son. Thou shalt surely perform exploits, and prevail. Then David went his way, and Saul returned to his place.

* CHAPTER XXVII *

BUT David spoke in his heart, saying, I may one day fall into the hands of Saul. Is it not best for me to make my escape to the land of the Philistines, so that Saul may cease from seeking me in the borders of Israel? So shall I escape out of his hand. [2] So David arose, and the six hundred men with him, and went to Angchus, son of Ammach, king of Geth. [3] And David abode with Angchus, both he and his men, every one with his household, and David with his two wives, Achinaam the Jezraelitess, and Abigaia late the wife of Nabal the Carmelite. [4] And when Saul

was informed that David had fled to Geth, he did not proceed any more to seek him. [5] Now David had said to Angchus, If thy servant hath found favour in thy sight, let a place, I pray thee, be given me in one of thy cities, in the country, and I will settle there. For why should thy servant dwell in the royal city with thee? [6] So he gave him on that day Sekelak; for this cause Sekelak belongeth to the king of Juda to this day.

[7] Now the time that David had dwelt in the country of the Philistines was four months, [8] when David went up with his men, and they fell upon all the Geserites, and upon the Amelekites. (Now this country was inhabited by wandering hordes, excepting those who had fixed abodes from Gelampsur to the land of Egypt.) [9] And when he smote the land he saved neither man nor woman alive; but he took their flocks, and herds, and asses, and camels, and raiment, and returned, and came to Angchus. [10] And when Angchus said to David, Upon whom have you fallen? David said to Angchus, Towards the south of Judea, and towards the south of Jesmega, and towards the south of Kenezi. [11] But I saved neither man nor woman to bring them to Geth, saying, They must not carry tidings against us to Geth, and say, Such and such things doth David. And this was his custom all the time that David dwelt in the country of the Philistines. [12] And David was in high confidence with Angchus, who said, He is surely in great disgrace with his people in Israel, therefore he must be my servant forever.

* CHAPTER XXVIII *

NOW in those days when the Philistines were assembling in their camps to go out to war with Israel, Angchus said to David, Know assuredly that thou shalt go out with me to battle, both thou and thy men. [2] Whereupon David said to Angchus, Thus thou shalt now know what thy servant can do. And Angchus said to David, Thus will I make thee captain of my bodyguard during thy life. [3] Now Samuel was dead and all Israel had bewailed him, and buried him at Armathaim in his city. And Saul had driven from the land the belly speakers, and the diviners; [4] and the Philistines assembled, and came and encamped at Sonam; whereupon Saul assembled all Israel, and they encamped at Gelbua. [5] And when Saul saw the camp of the Philistines he was afraid, and his heart was exceedingly dismayed. [6] And Saul

inquired of the Lord; but the Lord did not answer him; neither by dreams, nor by manifestations, nor by prophets.

[7] Then Saul said to his servants, Seek out for me a woman who is a trance-speaker [*i.e.* who has a familiar spirit] and, I will go to her and consult her. And her servants said to him, Behold there is a woman, a trance-speaker, at Endor. [8] Thereupon Saul disguised himself, and put on other clothes, and went, he and two men with him. And they came to the woman by night, and said to her, Consult for me, I pray thee, the trance-speaker, and bring up for me him whom I shall mention to thee. [9] And the woman said to him, Behold thou knowest what Saul hath done; how he hath rooted out all the trance-speakers, and the diviners, out of the land; why then dost thou lay a trap for my life, to put me to death? [10] And Saul swore to her saying, As the Lord liveth, there shall no mischief befall thee on this account.

[11] Then the woman said, Whom shall I bring up for thee? And when he had said, Bring up Samuel for me, [12] the woman saw Samuel, and cried with a loud voice. And the woman said to Saul, Why hast thou deceived me? Thou indeed art Saul. [13] And the king said to her, Fear not. Tell me, Whom hast thou seen? And the woman said to him, I saw gods coming up out of the earth. [14] And he said to her, What didst thou discover? And she said to him, An erect man coming up out of the earth, and he had a mantle thrown around him. So Saul knew that this was Samuel, and he bowed down on his face to the ground, and made obeisance to him. [15] And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am in great affliction. The Philistines are making war on me, and God hath departed from me, and answereth me no more, neither by the agency of prophets, nor by dreams. Now therefore I have called thee, to let me know what I shall do.

[16] And Samuel said, Why dost thou ask me, seeing the Lord is departed from thee, and is with thy neighbour? [17] The Lord indeed hath done to thee as the Lord spoke by my agency. And the Lord will rend the kingdom out of thy hand, and give it to thy neighbour, even to David. [18] Because thou didst not hearken to the voice of the Lord, and didst not execute the fierceness of his wrath on Amelek, therefore the Lord hath done this thing to thee this day. [19] And the Lord will deliver Israel with thee into the hands of the Philistines, and to-morrow thou, and thy sons with thee, shall fall, and the Lord will deliver the army of Israel into the hand of the Philistines. [20] At this Saul shuddered,

and fell at his full length on the ground, and was struck with horror at the words of Samuel, and there was no more any strength in him, for he had not eaten bread that whole day, and that whole night.

[21] Then the woman came to Saul, and when she saw that he was in great trepidation, she said to him, Behold I pray thee, thy servant hath hearkened to thy voice. I put my life in my hand, and heard the words which thou didst speak to me; [22] now therefore, hearken, I pray thee, to the voice of thy servant, and let me set before thee a morsel of bread, and eat that thou mayst have strength; for thou art to travel. [23] And when he declined eating, his servants and the woman pressed him; so he hearkened to their voice, and arose from the ground, and sat on a seat. [24] Now the woman had a fatted calf in the house, so she hastened, and slew it, and she took flour, and mixed it, and baked unleavened cakes, [25] and set them before Saul and his servants. And when they had eaten, they arose and departed that night.

* CHAPTER XXIX *

THE Philistines had now assembled all their armies at Aphek, and Israel were encamped at Endor which is in Jezrael. [2] Now when the lords of the Philistines were on their march, at the head of their hundreds and thousands, and David and his men were marching in the rear with Angchus, [3] the lords of the Philistines said, Who are these marching here? And Angchus said to the generals of the Philistines, Who, but David the servant of Saul? He hath been long with us. This is the second year, and I have found no fault in him from the day he came to me to this day. [4] But the generals of the Philistines were offended at him, and said to him, Send this man away and let him return to his place where thou hast fixed him, and let him not go with us to battle, nor be let into the councils of the army. How can he reconcile himself to his master? Will it not be with the heads of these men? [5] Is not this the David of whom they sang the responsive song in choirs, saying, *Saul hath slain his thousands, and David his ten thousands?*

[6] Then Angchus called David, and said to him, As the Lord liveth, Thou art good, and upright in my eyes, and so is thy going out and thy coming in with me in the army. Indeed I have not

found anything amiss in thee from the day of thy coming to me even to this day. But thou art not in favour with the lords. [7] Now therefore return, and go in peace, that thou mayst not give offense to the lords of the Philistines. [8] And David said to Angchus, What have I done to thee, and what hast thou found in thy servant from the day I came to thee to this day, that I may not go and fight the enemies of my lord the king?

[9] And Angchus replied to David, I know that thou art good in my sight, but the lords of the Philistines say, He shall not go with us to battle; [10] now therefore rise early to-morrow morning, thou and the servants of thy lord who have come with thee, and go to the place where I have fixed thee, and harbour not an evil thought in thy heart; for thou art good in my sight. Be up betimes for the march, and soon as you have light depart. [11] So David arose early, he and his men, to go and guard the land of the Philistines, while the Philistines went up to battle at Jezrael.

* CHAPTER XXX *

BUT when David and his men arrived at Sekelak, on the third day, Amelek had invaded the South, and Sekelak, and had smitten Sekelak. Though they had burned it with fire, [2] yet with regard to the women, and all who were in it, they had not slain a man, or a woman, small or great, but had taken them captive, and marched off. [3] So when David and his men came to the city, and saw that it was burned with fire, and that their wives, and their sons, and their daughters were taken captive, [4] David and his men raised their voices, and wept till they had no more power to weep. [5] Now both David's wives were taken captive; both Achinaam the Jezraelitess, and Abigaia, the wife of Nabal, the Carmelite. [6] And David was in great distress, for the people talked of stoning him; for the soul of all the people was exasperated, every one for his sons, and his daughters. David, however, was strengthened by the Lord his God.

[7] And David said to Abiathar the priest, the son of Abimelech, Bring hither the ephod. [8] And David inquired of the Lord, saying, Shall I pursue this horde? Shall I overtake them? And He said to him, Pursue, for thou shalt overtake them and without fail rescue. [9] Then David set out, he and the six hundred men who were with him; and when they came to the brook Bosor, the reserve halted. [10] He pursued with four hundred men, and

two hundred, who halted on the bank of the brook Bosor, guarded the baggage. [11] And they found an Egyptian in the field, and took him, and brought him to David, and they gave him bread, and he ate, [12] and they gave him water to drink. Then they gave him a piece of fig cake, and when he had eaten, and his spirit was come to him; for he had not tasted bread, nor drank water for three days and three nights, [13] David said to him, To whom dost thou belong, and whence art thou?

And the Egyptian lad said, I am a servant of a man, an Amelekite. My master left me because I fell sick three days ago. [14] We made an invasion on the south of the Chelethites, and on those parts of Judea, and on the south of Chelub, and we burned Sekelak with fire. [15] Then David said to him, Wilt thou conduct me to this horde? And he said, Swear to me now by God, that thou wilt not put me to death nor deliver me into the hands of my master, and I will conduct thee to the horde. [16] So he conducted him thither, and behold they were spread abroad on the face of the whole land, eating and drinking, and celebrating a festival, for all the great spoil which they had taken from the country of the Philistines, and from the land of Judea. [17] And David came upon them, and smote them, from break of day till late in the evening, and part of the next day, so that not a man of them escaped, except four hundred young men, who mounted camels and fled. [18] And David recovered all that the Amelekites had taken. He recovered also his two wives. [19] There was none missing among them, small or great, nor any of the spoils, nor sons nor daughters, nor anything of what they had taken. David recovered all. [20] He took also all their flocks, and herds, and drove them before the spoils. And of this prey it was said, These are David's prey.

[21] And when David came to the two hundred that were left to follow David, and whom he had caused to halt by the brook Bosor, they came out to meet David, and to meet the people who were with him. But when David introduced them to the people, and they had saluted them; [22] all the turbulent and bad men among the warriors, who went with David, answered and said, Because they did not accompany us in the pursuit we will not give them any of the spoils which we have taken, save that everyone may take his wife and children. Let them take these and depart. [23] But David said, You must not do so, since the Lord hath given them to us and preserved us. The Lord indeed hath delivered into our hands this wandering horde, which came

against us, [24] who then will hearken to your words? For these are not less entitled to them than we are. For as is the share of him who goeth down to the battle, so shall be the share of him who guardeth the baggage. They shall all share alike. [25] So from that day forward this was the rule, and it became a statute, and an established custom in Israel even to this day.

[26] And when David came to Sekelak, he sent some of the spoils to the elders of Juda, and to his friends, saying, Here are some of the spoils of the enemies of the Lord [27] for those at Baithsur, and for those at South Rama, and for those at Gethor, [28] and for those at Aroer, and for those at Ammadi, and for those at Saphi, and for those at Esthie, [29] and for those at Geth, and for those at Kimath, and for those at Saphek, and for those at Themath, and for those at Carmel, [30] and for those in the cities of Jeremeel, and for those in the cities of the Kenezites, and for those at Jerimuth, and for those at Bersabee, and for those at Nomba, [31] and for those at Chebron, even all the places through which David and his men had passed.

✦ CHAPTER XXXI ✦

NOW when the Philistines attacked Israel, the men of Israel fled before the Philistines, and the wounded fell on the mountain Gelbua, [2] and the Philistines came to a close engagement with Saul and his sons, and the Philistines smote Jonathan, and Aminadab, and Melchisa, sons of Saul. [3] And the battle pressed hard against Saul, and the archers hit him, and he was wounded under the breastbone, [4] whereupon Saul said to his armour-bearer, Draw thy sword, and run me through with it, lest these uncircumcised come and stab me, and insult me. But his armour-bearer would not, for he was struck with horror. Therefore Saul took the sword, and fell on it. [5] And when his armour-bearer saw that Saul was dead, he also fell upon his sword, and died with him. [6] Thus Saul, and his three sons, and his armour-bearer, died on the same day in the same place. [7] And when the men of Israel who were on this side the vale, and they who were on the bank of the Jordan, saw that the men of Israel fled; and that Saul and his sons were dead, they left their cities, and fled, and the Philistines came and dwelt therein.

[8] Now on the morrow when the Philistines came to strip the dead, they found Saul, and his three sons, fallen on the mountains

of Gelbua. [9] And they treated him scornfully, and stripped off his armour, and sent it to the land of the Philistines, proclaiming the good news all around to their idols, and to the people. [10] And they hung up his arms in the temple of Astarte, and fixed up his body on the wall of Baithsam. [11] But when the inhabitants of Jabis Galaad heard what the Philistines had done to Saul, [12] they arose, even all the men of valour, and marched the whole night, and took the body of Saul, and the body of Jonathan his son, from the wall of Baithsam, and carried them to Jabis and there burned them. [13] Then they took their bones, and buried them in the field at Jabis, and fasted seven days.

II. BASILEION (II. SAMUEL)

✦ CHAPTER I ✦

NOW after the death of Saul when David returned from the slaughter of the Amelekites, and had been at Sekelak two days, [2] behold there came a man, on the third day, from the camp—from the people of Saul—with his clothes rent and earth on his head; and when he came to David he fell on the ground, and made obeisance to him. [3] And David said to him, Whence comest thou? And he replied, I have escaped from the camp of Israel. [4] Thereupon David said to him, What is the news? Tell me. And when he said, The people fled from the battle, and many of the people have fallen, and died; Saul also is dead, and his son Jonathan; [5] David said to the young man who told him, How knowest thou that Saul and his son Jonathan are dead?

[6] And the young man who told him said, By accident I happened to be on mount Gelbua, and behold Saul was leaning on his spear; and lo! the chariots and horsemen were close upon him; [7] and when he looked back and saw me, he called me: and I said, Here I am. [8] Then he said to me, Who art thou? and I said, I am an Amelekite. [9] Then he said to me, Stand over me, I pray thee, and kill me; for I am seized with a gloomy horror, because all my life is in me. [10] So I went up to him and killed him, for I am sure he could not live after he fell; and I took the crown which was on his head, and the bracelet which was on his arm, and have brought them here to my lord.

[11] Then David took hold of his garments, and rent them, and all the men who were with him rent their garments, [12] and beat their breasts, and wept, and fasted till evening for Saul, and for Jonathan his son, and for the people of Juda, and for the house of Israel, because they had been smitten with the sword. [13] And David said to the young man who told him, Whence art thou? And he said, I am the son of a stranger—an Amelekite. [14] And David said to him, How couldst thou not be afraid to lift up thy hand to kill the Lord's anointed. [15] Then David called one of his young men and said, Go near and fall upon him. So he smote him that he died. [16] And David said to him, Thy blood be upon thy own head, for thy own mouth hath testified against thee, saying, I have slain the anointed of the Lord.

[17] Then David sung this funereal Ode over Saul, and over Jonathan his son, [18] and gave orders that the children of Juda should learn it. Behold it is written in the book [entitled] "Straight."

[19] Erect, O Israel, a monument for the dead—
For the slain on thy lofty mountains.

How are the mighty fallen!

[20] Proclaim not ye the news in Geth—

Tell it not as good news in the streets of Ascalon;

Lest the daughters of the Philistines rejoice—

Lest the daughters of the uncircumcised exult with joy.

[21] On you, mountains of Gelbua, let not dew descend—

On you, let there be no rain, nor fields of first fruit offerings!

For there the shield of the mighty was battered—

The shield of Saul. Was he not anointed with oil?

[22] From the blood of the wounded—

From the fat of the mighty,

The bow of Jonathan recoiled not empty—

The sword of Saul bended not in vain.

[23] Saul and Jonathan were beloved—

They were lovely and inseparable;

Comely in their life—

And in their death they were not divided.

Than eagles they were swifter—

And than lions more courageous.

[24] O daughters of Israel, weep over Saul,

Who adorned your dress with scarlet—

Who put ornaments of gold on your apparel.

[25] How are the mighty fallen!

In the midst of the battle, Jonathan!

On thy lofty mountains slain!

[26] I mourn for thee, my brother Jonathan,

To me thou wast very lovely.

Thy love for me was wonderful—

Far surpassing the love of women.

[27] How are the mighty fallen!

And the weapons of war perished!

* CHAPTER II *

NOW after these things David inquired of the Lord saying, May I go up to one of the cities of Juda? And the Lord said to him, Go up. And David said, Whither shall I go? And He said, To Chebron. [2] So David went up to Chebron, with his two wives, Achinaam the Jezraelitess, and Abigaia, late the wife of Nabal, the Carmelite, [3] and the men who were with him, every one with his household, and they dwelt in the cities of Chebron. [4] And the men of Judea came, and anointed David there, to be king over the house of Juda.

And when they told David, saying, The men of Jabis Galaad have buried Saul, [5] David sent messengers to the leaders of Jabis Galaad, and said unto them, Blessed are ye of the Lord, because you have shewn this kindness for your lord; for Saul, the anointed of the Lord; and have buried him and his son Jonathan. [6] Now therefore may the Lord deal mercifully and truly with you! As for me I will recompense you for this kindness, because you have done this thing. [7] Now therefore let your hands be strengthened, and be ye valiant; for Saul your lord is dead, and the house of Juda have anointed me to be king over them.

[8] But Abenner, son of Ner, Saul's captain general, took Jebosthe, the son of Saul, and brought him from the camp to Manaem, [9] and made him king over Galaaditis, and over Thasiri, and over Jezrael, and over Ephraim, and over Benjamin, and over all Israel. [10] Jebosthe the son of Saul, was forty years old when he began to reign over Israel, and when he had reigned two years, (except over the house of Juda who followed David; [11] now the time which David reigned at Chebron over the house of Juda was seven years and six months).

[12] Abenner, son of Ner, and the servants of Jebosthe, son of Saul, came out from Manaem to Gabaon; [13] and Joab, son of Saruia, and the servants of David went out from Chebron, and they met each other at the pool of Gabaon, and sat down one on one side of the pool, and the other on the other side of the pool. [14] And Abenner said to Joab, let the young men, I pray thee, arise and shew feats before us. And Joab said, let them arise. [15] Then there arose, and went over by number, twelve Benjamins who were for Jebosthe, son of Saul, and twelve of the servants of David; [16] and they seized, everyone with his hand, the head of his fellow, and plunged each his sword into his ad-

versary's side, and fell together. So the name of that place was called, *Portion of ill designs*. It is near Gabaon.

[17] And the battle became very furious that day. And Abenner with the men of Israel, retreated before the servants of David.

[18] Now there were there three sons of Saruia, Joab, and Abessa and Asael. And Asael was swift of foot as a wild roe. [19] And Asael pursued Abenner, and turned not aside to the right, nor to the left from following him. [20] And Abenner looked back and said, Art thou Asael? And he said, I am. [21] Then Abenner said to him, Turn thee to the right, or to the left, and lay hold on one of the young men, and take his armour. But Asael would not turn aside from following him. [22] And Abenner again said to Asael, Desist from following me, that I may not smite thee to the ground. For how then could I hold up my face to Joab? [23] And what do these things tend to? Return to thy brother Joab. But he would not desist. So Abenner smote him with a back stroke of his spear, into the loin, and the spear passed quite through him, and he fell there and died under him. And everyone who came to the place where Asael fell and died, stood still.

[24] But Joab and Abessa continued the pursuit after Abenner, and as the sun was setting they had got as far as the hill Amman, which is in front of Gai, on the way to the wilderness of Gabaon.

[25] And the Benjamins who followed Abenner crowded together, and having formed themselves into one body, they stood on the summit of a hill. [26] Then Abenner called to Joab, and said, Must the sword devour to a complete victory? Knowest thou not that in the last extremity it will be very bitter? How long shall it be ere thou command the people to return from pursuing our brethren? [27] Whereupon Joab said, As the Lord liveth, but for thy speech the people might, from the morning, have gone up every one from the pursuit of his brother. [28] Then Joab sounded a trumpet and the people halted, and did not pursue Israel, nor continue the battle longer. [29] And Abenner and his men bent their course homeward that whole night, and having crossed the Jordan and passed over the adjoining plain, they came to the camp.

[30] And when Joab returned from pursuing Abenner, and had assembled all the people, there were missing of David's servants nineteen men, including Asael. [31] But the servants of David had smitten of the children of Benjamin, even to Abenner's men, three hundred and sixty. [32] Then they took up Asael, and buried him in his father's tomb at Bethlehem. And Joab and the

men who were with him, marched all night, and arrived at Chebron by break of day.

* CHAPTER III *

THOUGH the war was lengthened out between the house of Saul and the house of David, yet the house of David grew stronger and stronger, but the house of Saul grew weaker and weaker. [2] For David had sons born to him in Chebron. His first-born was Amnon, the son of Achinaam, the Jezraelitess; [3] and his second, Daluia, the son of Abigaia, the Carmelite, and his third, Abessalom, the son of Maacha, a daughter of Tholmi, king of Gessir, [4] and his fourth, Ornia, the son of Aggith, and the fifth, Saphatia, the son of Abital, [5] and the sixth, Jetheraam, the son of Aigal, a wife of David. These were born to David at Chebron. [6] But while the war continued between the house of Saul and the house of David, Abenner got a mastery over the house of Saul.

[7] Now Saul had a concubine named Respha, a daughter of Jol. And Jebosthe the son of Saul, said to Abenner, Why hast thou gone in to my father's concubine? [8] For this Abenner was exceedingly enraged at Jebosthe, and said to him, Am I a dog's head? Have I now dealt kindly with the house of Saul, thy father, and with his brethren, and relations, and not gone over to the house of David, and dost thou question me now respecting an injury done to a woman? [9] God do so to Abenner and more also, if, as the Lord hath sworn to David, I do not do so to him, [10] to take the kingdom from the house of Saul, and set up the throne of David over Israel and over Juda, from Dan to Bersabee. [11] So Jebosthe could no more control Abenner in anything, because he was afraid of him.

[12] Then Abenner sent messengers to David at Thailam where he was, in all haste, saying, Make a covenant with me, and behold my hand shall be with thee, to bring over all the house of Israel to thee. [13] On which David said, Well, I will make a covenant with thee. But one thing I require of thee, and declare that thou shalt not see my face, unless thou bring Melchol the daughter of Saul, when thou comest to see me. [14] Then David sent messengers to Jebosthe, son of Saul, saying, Restore me my wife Melchol, whom I espoused at the price of a hundred foreskins of the Philistines. [15] And Jabosthe sent, and took her from her hus-

band, from Phaltiel son of Sella; [16] and her husband came with her, weeping behind her, till they came to Barakim, Then Abenner said to him, Go, return. So he returned.

[17] And Abenner spoke to the elders of Israel, saying, Here-tofore you sought to make David king over you; [18] now therefore do it; for the Lord hath spoken concerning David, saying, By the hand of My servant David I will save Israel out of the hand of the Philistines, and out of the hand of all their enemies. [19] Abenner spoke also in the ears of Benjamin. And Abenner came to Chebron, to communicate to David what seemed good in the sight of Israel, and in the sight of the house of Benjamin. [20] And when Abenner came to David at Chebron, and twenty men with him, David made an entertainment for Abenner, and the men with him. [21] Then Abenner said to David, Let me, I pray thee, arise and go, and I will assemble all Israel before my lord the king, and make a covenant with him, and thou shalt reign over all that thy heart desireth. So David dismissed Abenner, and he departed in peace.

[22] Now behold David's servants, and Joab, were returning from an expedition, and bringing with them a great spoil; and Abenner was not with David at Chebron, for David had sent him away, and he was gone in peace. [23] So when Joab and all his army arrived, and they told Joab, saying, Abenner, son of Ner, came to David, and he hath sent him away, and he has gone in peace, [24] Joab went to the king, and said, What is this thou hast done? Behold Abenner came to thee! Why then hast thou sent him away? And he is gone in peace? [25] Dost thou not know the wickedness of Abenner son of Ner—that he came to deceive thee, and to know thy going out and thy coming in—and to know all that thou art doing? [26] Then Joab went out from David, and sent messengers after Abenner, and they brought him back from the well of Seeiram, but David knew it not. [27] And when Abenner returned to Chebron, Joab took him aside in the gate to speak to him, and watching an opportunity, smote him there in the groin, and he died, for the blood of Asael the brother of Joab.

[28] And when David afterward heard, he said, Guiltless am I and my kingdom, before the Lord forever, from the blood of Abenner, son of Ner. [29] Let it fall on the head of Joab, and on all his father's house! And may there never be wanting of the house of Joab, a person afflicted with a gonorrhoea, or a leprosy, or one leaning on a staff, or falling by the sword, or lacking bread! [30] Now Joab and his brother Abessa, bore a grudge against

Abenner, because he had slain their brother Asael in the battle at Gabaon.

[31] Then David said to Joab, and to all the people who were with him, Rend your garments and gird on sackcloth, and utter lamentations before Abenner. And king David walked after the bier, [32] and they buried Abenner at Chebron. And the king wept aloud over his grave, and all the people wept over Abenner. [33] And the king chanted a funeral song over Abenner, and said:

As dieth a criminal should Abenner die?

[34] Thy hands were not bound with chains;

Nor thy feet with fetters.

He did not bring thee forth as a criminal;

Before sons of wickedness thou hast fallen.

[35] Now all the people had been assembled to bewail him; and when all the people came to induce David to eat the funeral bread while it was yet day, David swore, saying, God do so to me and more also, if I taste bread, or anything else, till the sun is set.

[36] And when the people knew this, they were well pleased with all that the king did before the people. [37] And all the people, and all Israel, that day perceived that the putting Abenner son of Ner to death, did not proceed from the king. [38] For the king said to his servants, Do you not know that a great leader hath this day fallen in Israel, [39] and that though I am a relation, and constituted a king, yet these sons of Saruia are too hard for me? The Lord retribute to the doer of evil according to his wickedness?

* CHAPTER IV *

WHEN Jebosthe, son of Saul, heard that Abenner, son of Ner, was dead at Chebron, his hands were enfeebled, and all the men of Israel were dismayed. [2] Now Jebosthe, son of Saul, had two captains of bands. The name of the one was Baana, and the name of the other Rechab. They were sons of Remmon, the Berothite, of the children of Benjamin, for Beroth had been assigned to the Benjaminites, [3] and the Berothites had fled to Gothaim, and have continued to sojourn there even to this day.

[4] And Jonathan, son of Saul, had a son, who was lame in both his feet. He was five years old when the news of Saul and of his son Jonathan came from Jezrael, and his nurse took him up and fled, and as she was hasting to carry him off, he happened to fall, and became lame, so he was called Memphibosthe.

[5] And the sons of Remmon, the Berothite, Rechab, and Baana, set out, and came in the heat of the day to the house of Jebosthe, while he was sleeping on his couch at noon. [6] Now behold the doorkeeper of his house had been cleaning wheat, and being drowsy, had fallen asleep. So Rechab and Baana, the brothers, escaped notice, [7] and went into the house, while Jebosthe was asleep on his couch in his bed chamber. And they smote him, and killed him, and cut off his head. And they took his head, and travelled all night, by the way leading westward, [8] and brought the head of Jebosthe to David at Chebron, and said to the king, Behold here is the head of Jebosthe, son of Saul, thine enemy, who sought thy life; but the Lord hath executed vengeance for our lord the king on his enemies as at this day—on Saul thine enemy, and on his seed.

[9] Whereupon David answered Rechab, and Baana his brother, the sons of Remmon, the Berothite, and said to them, As the Lord liveth who hath redeemed my soul from all affliction, [10] when one told me that Saul was dead, and thought himself a messenger of good news to me, I apprehended him, and slew him at Sekelak, though he thought himself entitled to a reward from me for his good news. [11] But now wicked men have slain a righteous person, in his house, upon his bed. Now therefore I will avenge his blood on you and cut you off from the earth. [12] Then David gave orders to his servants, and they instantly slew them, and cut off their hands, and their feet, and hanged them up by the pool of Chebron. And they buried the head of Jebosthe in the grave of Abenner, son of Ner.

* CHAPTER V *

THEN all the tribes of Israel came to David to Chebron and said to him, Behold we are thy bone and thy flesh. [2] Heretofore, while Saul was king over us, It was thou who didst lead out and bring in Israel; and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be ruler over My people Israel. [3] And when all the elders of Israel came to David to Chebron, king David made a covenant with them at Chebron, before the Lord, and they anointed David to be king over all Israel.

[4] David was thirty years old when he began to reign, and he reigned forty years. [5] Seven years and six months he reigned at Chebron over Juda, and he reigned thirty-three years, over all Israel and Juda, at Jerusalem.

[6] When David and his men went to Jerusalem, to the Jebusites who inhabited that land, it was said to David, Thou shalt not come here; for the blind and the lame are opposed to it, saying, David shall not come here. [7] So when David took the fortress, Zion, the same is the city of David, [8] on that day David said, Whoever smiteth the Jebusites, let him also dispatch with a dagger those lame and those blind, even them who hate the soul of David: for this cause they say, The blind and the lame shall not come into the house of the Lord. [9] And David made his abode in the fort, so it was called the city of David. And David built the city, around the citadel and his own house. [10] And David advanced in prosperity, and grandeur, and the Lord Almighty was with him. [11] And Chiram, king of Tyre, sent messengers to David, with cedar timber, and carpenters, and masons, and they built a house for David.

[12] When David perceived that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of His people Israel, [13] David took still more wives and concubines out of Jerusalem, after he came from Chebron. And David had still more sons and daughters born to him. [14] Now these are the names of those who were born to him in Jerusalem. Sammus, and Sobab, and Nathan, and Solomon, [15] and Ebear, and Elisue, and Naphek, and Jephies, [16] and Elisama, and Elidae, and Eliphalath, Samae, Jesibath, Nathan, Galamaan, Jebar, Theesus, Eliphalat, Naged, Naphek, Jonathan, Leasamus, Baalimath, Eliphaath.

[17] When the Philistines heard that David was anointed king over Israel, all the Philistines came up to seek David; and when David heard he went down to the fort. [18] And the Philistines came, and made an irruption into the valley of the Titans. [19] Whereupon David inquired of the Lord saying, Shall I go up against the Philistines? Wilt thou deliver them into my hands? And the Lord said to David, Go up; for I will assuredly deliver the Philistines into thy hands. [20] So David went out through Upper breaks, and smote the Philistines there. Whereupon David said, The Lord broke through the Philistine enemies before me, as waters burst through mounds. For this cause the name of that place was called *Upper breaks*. [21] And there they left their gods; and David and the men who were with him took them.

[22] Again the Philistines proceeded to come up, and made another irruption into the valley of the Titans. [23] And when David inquired of the Lord, the Lord said, Thou shalt not go up

to meet them in front. Wheel about from them, and come upon them near Wailing. [24] And when thou hearest the sound of a rustling in the grove of Wailing, then thou shalt go down against them; for the Lord will then go out before thee, to smite in the battle of the Philistines. [25] And David did as the Lord commanded him, and smote the Philistines from Gabaon to the land of Gazera.

* CHAPTER VI *

AGAIN David assembled all the young men of Israel, about seventy thousand. [2] And David arose, and set out on his march, he and all the people with him, and some of the chiefs of Juda, to bring up thence the ark of God, which is called by the name of the Lord of hosts enthroned on the cherubims, which are on it. [3] And having put the ark of the Lord in a new car, they brought it from the house of Aminadab, who dwelt on the mount. And Oza, and his brothers the sons of Aminadab, led the car with the ark. [4] His brothers marched before the ark. [5] And David and the Israelites played on well-tuned instruments of music, accompanied with sons, and on harps and on lutes, and on tympani, and on cymbals, and on pipes.

[6] But when they came to the threshing floor of Nachor, Oza stretched forth his hand upon the ark of God to stay it, and took hold of it, because the young bull shook it. [7] And the anger of the Lord was kindled against Oza, and he smote him there, by the ark of the Lord, in the presence of God. [8] Now David was disheartened because the Lord had broke out upon Oza, and that place is to this day called Breach of Oza; [9] and David was afraid of the Lord that day, saying, How shall the ark of the Lord come to me? [10] So David was not willing that the ark of the covenant of the Lord should turn aside to him, into the city of David, and David caused it to turn aside to the house of Abeddara, the Gethite. [11] And the ark of the Lord abode in the house of Abeddara the Gethite three months, and the Lord blessed the whole house of Abeddara, and all belonging to him.

[12] And when they told king David saying, The Lord hath blessed the house of Abeddara, and all belonging to him, on account of the ark of God, David went and brought up the ark of the Lord out of the house of Abeddara, into the city of David, with rejoicing. [13] Now there were with him seven choirs carrying

the ark, and for a sacrifice a young bull and lambs. [14] And David played on well-tuned instruments of music before the Lord; and David having put on an unusual robe, [15] he, and all the house of Israel, brought up the ark of the Lord, with shouting, and with the sound of the trumpet. [16] And as the ark was entering the city of David, Melchol the daughter of Saul looked out at a window, and saw king David dancing, and playing before the Lord, and despised him in her heart.

[17] So they brought the ark of the Lord, and when they had set it in its place, in the middle of the tabernacle, which David had erected for it, David offered whole burnt offerings before the Lord, and peace offerings. [18] And when David had made an end of offering the whole burnt offerings, and the peace offerings, he blessed the people in the name of the Lord of Hosts, [19] and distributed to all the people through the whole host of Israel, from Dan to Bersabee, both to the men and women, to everyone a piece of bread, and a piece of roasted meat, and a sweet cake baked in the pan. Then all the people departed, everyone to his house, [20] and David returned to salute his household.

And Melchol, the daughter of Saul, came out to meet David, and when she had saluted him, she said, How was the king of Israel glorified to-day in the eyes of his maid servants, disrobed as he was like one of the dancers! [21] Whereupon David said to Melchol, I will dance before the Lord. Blessed be the Lord, Who hath chosen me in preference to thy father, and in preference to all His house, to make me ruler over His people, over Israel. Wherefore I will play and dance before the Lord, [22] and I will again disrobe myself in the same manner, though I should be despicable in thy sight, and with the maidens, by whom thou hast intimated that I am not honoured. [23] Hence Melchol, the daughter of Saul, had no child to the day of her death.

* CHAPTER VII *

NOW when the king was settled in his house, and the Lord had given him rest on every side, from all his enemies round about, [2] the king said to Nathan the prophet, Behold I dwell in a house of cedar, but the ark of God dwelleth in the midst of the tabernacle. [3] Upon which Nathan said to the king, Whatever may be in thy heart, go and do; for the Lord is with thee. [4] But that night a word of the Lord came to Nathan, saying, [5] Go and

say to My servant David, Thus saith the Lord, Art not thou to build Me a house to dwell in? [6] Because I did not dwell in a house from the day I brought the children of Israel out of Egypt even to this day, but continued walking about in a temporary abode and in a tabernacle. [7] In all the places through which I passed with all Israel, did I ever speak to any tribe of Israel whom I commanded to feed My people Israel, and say, Why have you not built for Me a house of cedar?

[8] But now, thus shalt thou say to My servant David, Thus saith the Lord Almighty, I took thee from the sheeppot to be ruler over My people—over Israel; [9] and I have been with thee whithersoever thou didst go, and have destroyed all thine enemies from before thee, and made thee renowned according to the renown of the great men on the earth; [10] and I will appoint a place for My people Israel, and plant them, and they shall dwell by themselves, and shall no more be in trouble; nor shall a son of wickedness any more humble them as heretofore, [11] from the days I appointed judges over My people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou art to build a house for Him.

[12] And it shall come to pass when thy days are fulfilled and thou shalt sleep with thy fathers, that I will raise up after thee the seed of thee who shall spring from thy loins, and I will establish his kingdom. [13] He shall build a house for My name, and I will raise up again his throne forever. [14] I will be to him a father, and he shall be to Me a son. And when his iniquity shall come, I will correct him with a rod of men, and with scourges of the children of men, [15] but I will not withdraw My mercy from him as I withdrew it from them whom I removed from My presence. [16] His house and his kingdom shall be established forever before me and his throne shall be raised up again forever.

[17] According to all these words and according to all this vision, so did Nathan speak to David. [18] Whereupon king David went in and sat down before the Lord, and said, Who am I, O Lord, my Lord! and what is my house that Thou hast loved me to such a degree! [19] Though I was contemptibly little before Thee, O Lord, my Lord! yet Thou hast spoken respecting the house of Thy servant for a great while to come. With regard to this law of the man, O Lord, my Lord! [20] what more shall David presume to say to Thee? Now then, Thou, O Lord, my Lord! knowest Thy servant, [21] and on account of Thy servant Thou hast done, and according to Thine own heart hast made all this greatness in order

to make known to Thy servant [22] with respect to the magnifying of Thee, O my Lord! that there is none like Thee, [23] and that there is not a god besides Thee among all that we have heard of with our ears. Moreover what other nation is there on the earth like Thy people Israel? How hath God gone before them to redeem a people for Himself—to make Thyself a name—to display majesty and an appearance of deity—to drive out from before Thy people, whom Thou hadst redeemed for Thyself out of Egypt, nations and wandering hordes! [24] Thou indeed preparedst for Thyself Thy people Israel to be a people forever, and Thou, O Lord! wast their God. [25] Now therefore, O my Lord, confirm the word which Thou hast spoken concerning Thy servant and his house, confirm it everlastingly, O Lord Almighty, O God of Israel. [26] And now as Thou hast spoken let Thy name be magnified forever.

[27] O Lord Almighty, O God of Israel, Thou hast made a revelation to Thy servant, saying, I am to build a house for Thee; therefore Thy servant hath found this disposition of his heart to make this prayer to Thee. [28] And now, O Lord, my Lord, Thou art God, and Thy words will be true, and Thou hast spoken these good things respecting Thy servant, [29] now then begin and bless the house of Thy servant, that it may continue forever before Thee. Since Thou O Lord, my Lord, hast spoken, therefore with Thy blessing, let the house of Thy servant be blessed, that it may continue forever.

* CHAPTER VIII *

AFTER this David smote the Philistines, and subdued them, and took the country, appurtenant to the cities, out of the hand of the Philistines. [2] David also smote Moab, and measured them with lines, having caused them to dwell in the country, and there were two lines to be put to death, and two lines to be saved alive. So Moab became servants to David, and brought him gifts. [3] David also smote Adraazar, son of Raab, king of Suba. As he was going to establish his authority over the river Euphrates, [4] David intercepted a thousand of his chariots, and seven thousand cavalry, and twenty thousand infantry; and David destroyed all the chariots, except one hundred which he reserved for himself. [5] And when Syria of Damascus came to assist Adraazar, king of Suba, David smote of the Syrians twenty-two thousand men, [6] and David placed a garrison in Syria at Damascus, and the Syrians

became servants to David and brought him gifts. So the Lord preserved David withersoever he went.

[7] And David took the breastplates of gold, which were on the servants of Adraazar, king of Suba, and brought them to Jerusalem. Now these were they which Susakim, king of Egypt, took when he came up against Jerusalem, in the days of Roboam, son of Solomon. [8] And from Metebak, and from the principal cities of Adraazar, king David took brass in great abundance, of which Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels of brass. [9] And when Thoou, the king of Emath, heard that David had smitten all the army of Adraazar, [10] Thoou sent his son Jedduram to king David to salute him courteously, and congratulate him for having fought Adraazar, and smitten him; for he was at enmity with Adraazar.

And Jedduram brought with him vessels of silver, and vessels of gold, and vessels of brass. [11] And king David dedicated these to the Lord, with the silver and the gold which he had dedicated out of all the cities which he had subdued— [12] out of Idumea and Moab, and the children of Ammon, and the Philistines, and Amelek, and the spoils of Adraazar, son of Raab, king of Suba. [13] Thus David made himself renowned. And when he returned, he smote of the Idumeans at Gebelim, to the number of eighteen thousand, [14] and placed garrisons in Idumea, throughout the whole extent of it. So all the Idumeans became servants to the king.

And the Lord preserved David withersoever he went. [15] And David reigned over all Israel. And David executed judgment and justice over all his people. [16] And Joab, son of Saruia, was at the head of the army, and Josaphat, son of Achilud, was recorder, [17] and Sadok, son of Achitob, and Achimelech, son of Abiathar, were priests; and Sasa was the scribe; [18] and Banaias, son of Jodae was counsellor; and the Chelethites, and the Phelethites, and David's sons, were the palace guards.

* CHAPTER IX *

AND David said, Is there any yet left of the house of Saul, that I may shew him kindness for Jonathan's sake? [2] Now there was a servant of the house of Saul, whose name was Siba. So they called him to David. And the king said to him, Art thou Siba? And he said, I am thy servant. [3] Then the king said to

him, Is there any man yet left of the house of Saul, that I may treat him with all the kindness possible? And when Siba said to the king, There is still a son of Jonathan who is disabled in his feet, [4] the king said to Siba, Where is he? And Siba said to the king, Behold at the house of Machir, son of Amiel of Lodabar. [5] Thereupon king David sent for him from the house of Machir, son of Amiel of Lodabar. [6] And when Memphibosthe, son of Jonathan, son of Saul, was brought before king David, he fell on his face, and made obeisance to him. And when David said to him, Memphibosthe! He said, Here am I, thy servant. [7] Then David said to him, Fear not; for I will indeed deal kindly with thee, for Jonathan thy father's sake, and restore thee all the fields of Saul thy grandfather, and thou shalt eat bread at my table continually.

[8] Upon which Memphibosthe bowed down, and said, Who am I, thy servant, that thou shouldst look on such a dead dog as I am? [9] Then the king called Siba, the servant of Saul, and said to him, All that belong to Saul and his house I have given to thy master's son. [10] Therefore work thou the land for him; both thou and thy sons, and thy servants; and thou shalt bring in provisions for thy master's son, that he may have bread to eat. And Memphibosthe, thy master's son, shall eat bread continually at my table. Now Siba had fifteen sons, and twenty servants. [11] And Siba said to the king, According to all that the king hath commanded his servant, so will thy servant do. So Memphibosthe ate at David's table, like one of the king's sons; [12] and Memphibosthe had a young son whose name was Micha; and all the family of the house of Siba were servants of Memphibosthe. [13] And Memphibosthe dwelt at Jerusalem, for he ate continually at the king's table, and was lame in both his feet.

* CHAPTER X *

NOW after this the king of the Ammonites died, and Annon his son reigned in his stead. [2] Whereupon David said, I will shew kindness to Annon, son of Naas, as his father shewed kindness to me. So David sent his servants to comfort him for the death of his father. But when David's servants came to the land of the Ammonites, [3] the chiefs of the children of Ammon said to Annon their lord, Is it to honour thy father in thy presence, that David hath sent thee comforters? Is it not rather that they may

examine the city and view it? It is indeed for the purpose of spying it, that David hath sent these servants of his to thee. [4] Upon this Annon took David's servants, and shaved their beards, and cut off one half of their upper garments, even up to the loins, and sent them away.

[5] And when David was informed touching his men, he sent to meet them, for the men had been greatly dishonoured, and the king said, Tarry at Jericho till your beards grow, and then return.

[6] Now when the children of Ammon saw that David's people were dishonoured, they sent, and hired the Syrians of Baithraam, and the Syrians of Suba and Roob, twenty thousand infantry, and of the king of Amelek, a thousand men, and of Istob, twelve thousand men. [7] And when David heard it, he sent out Joab, and all the army, even all the mighty men. [8] And the children of Ammon came out and drew up for battle before the gate of the city; and the Syrians of Suba, and Roob, with Istob, and Amelek, were by themselves in the fields. [9] When Joab saw that there was a front of battle against him both before and behind, he made a draught from among all the youth of Israel, and set them in array against the Syrians, [10] and he committed the residue of the people to his brother Abessa; and they drew up in array against the children of Ammon.

[11] And Joab said, If the Syrians be too strong for me, you must come to my assistance; and if the children of Ammon be too strong for thee, we will come to save thee. [12] Act manfully, and let us shew our courage for our people and for the cities of our God. And the Lord will do what is good in His sight. [13] Then Joab, and all his people with him, advanced to battle against the Syrians, and they fled before him. [14] And when the Ammonites saw that the Syrians fled, they also fled before Abessa, and entered the city. Whereupon Joab returned from the children of Ammon, and came to Jerusalem. [15] Now when the Syrians saw that they had given way before Israel, they assembled together, [16] and Adraazar sent and collected the Syrians from the banks of the river Chalamak, and they came to Ailam, with Sobak, the commander in chief of Adraazar's army, at their head. [17] When this was told David, he assembled all Israel, and crossed the Jordan, and came to Ailam; and the Syrians drew up in array against David, and fought him. [18] But the Syrians fled before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen. He smote also Sobak, the commander-in-chief of the army, so that he died there. [19] And when all the

kings who were vassals of Adraazar saw that they were smitten before Israel, they revolted, and joined Israel and served them. So Syria was intimidated from aiding the Ammonites any more.

✦ CHAPTER XI ✦

AND when the season of the year returned for kings to go out to battle, David sent out Joab, and all his servants with him, and all Israel, and they destroyed the children of Ammon, and besieged Rabbath: but David abode at Jerusalem. [2] And it happened, that one afternoon, David arose from his couch, and walked on the roof of the king's house, and from the top of the house he saw a woman bathing, and she was very beautiful. [3] So David sent and sought out the woman, and one said, Is not this Bersabe, the daughter of Eliab, the wife of Ourias, the Chettite? [4] Whereupon David sent messengers, and took her, and went in unto her, and lay with her. And when she had purified herself from her uncleanness, she returned to her house. [5] And the woman conceived, and sent and told David, saying, I am with child. [6] Whereupon David sent to Joab, saying, Send Ourias the Chettite to me. So Joab sent Ourias to David. [7] And on his arrival, Ourias went directly to him. And when David had inquired of the welfare of Joab, and the welfare of the people, and the success of the war, [8] he said to Ourias, Go down to thy house and wash thy feet.

So Ourias departed from the king's house, and there was sent after him a portion of meat from the king. [9] But Ourias laid himself down to sleep at the king's gate, with the servants of his lord, and did not go down to his house. [10] And when they told David, saying, Ourias did not go down to his house, David said to Ourias, Art thou not come from a journey, why then didst thou not go down to thy house? [11] And Ourias said to David, The ark, and Israel, and Juda, dwell in tents, and my lord Joab, and the servants of my lord encamp on the ground, and shall I go down to my house to eat and drink, and lie with my wife? How can I do it? As thy soul liveth, I will do no such thing. [12] Then David said to Ourias, Tarry here to-day also, and to-morrow I will dismiss thee. So Ourias tarried at Jerusalem that day and the morrow. [13] And David invited him, and he ate and drank in his presence. But though he caused him to drink, and made

him drunk, yet he went out in the evening, to sleep on his bed with the king's servants, and did not go down to his house.

[14] And in the morning David wrote a letter to Joab, and sent it by the hand of Ourias, [15] and in the letter he wrote, saying, Set Ourias in the front of the hottest battle, and retire from him, that he may be smitten and die.

[16] So in disposing the guards against the city, Joab stationed Ourias in the place where he knew there were men of valour.

[17] And the men of the city sallied out, and fought with Joab, and some of the people of David's servants fell, and Ourias the Chettite died also. [18] Then Joab sent and told David all the circumstances of the battle, which were to be delivered verbally to the king. [19] And he gave a charge to the messenger, saying, When thou hast finished telling the king all the circumstances of the battle, [20] if it should happen that the king's anger rise, and he should say to thee, Why did you approach so near to the city to fight? Did you not know that they would shoot from the top of the wall? [21] Who smote Abimelech, son of Jerobaal, son of Ner? Did not a woman throw a piece of a millstone on him from the top of the wall, so that he died at Thamasi? Why did you approach the wall? Then thou shalt say, Thy servant Ourias, the Chettite, is also dead.

[22] So Joab's messenger went to Jerusalem to the king, and when he arrived and told David all that Joab mentioned to him—all the circumstances of the battle, David was inflamed with wrath against Joab, and said to the messenger, Why did you approach so near the city to fight? Did you not know that you would be smitten from the wall? Who smote Abimelech, son of Jerobaal? Did not a woman throw a millstone upon him from the wall, so that he died at Thamasi? Why did you approach so near the wall? [23] Then the messenger said to David, The men took courage against us, and sallied out upon us into the field, and when we continued our pursuit of them, even to the doors of the gate, [24] the archers from the wall shot at thy servants, so that some of the king's servants were slain, and thy servant Ourias, the Chettite, is dead also. [25] Thereupon David said to the messenger, Thus shalt thou say to Joab, Let not this be grievous in thy sight; for the sword devoureth sometimes on one side, and sometimes on the other. Make thy battle strong against the city, and block it up, and enclose it with strong works.

[26] Now when the wife of Ourias heard that Ourias her hus-

band was dead, she mourned for her husband. [27] And when her mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

✦ CHAPTER XII ✦

BUT the deed which David had done appeared evil in the sight of the Lord; therefore the Lord sent Nathan, the prophet, to David. And when he came to David he said to him, There were two men in the same city. The one was rich, and the other poor. [2] The rich man had flocks and herds in great abundance, [3] but the poor man had only one little ewe lamb, which he bought, and nourished, and fed: and it had grown up with him and his children in the same house. It ate of his bread, and drank of his cup, and slept in his bosom, and was to him like a daughter. [4] And there came a traveller to the rich man, and he spared to take of his own flocks, or of his own herds, to entertain the stranger—the wayfaring man, who had come to him; but took the poor man's lamb, and dressed it for the man who came to him.

[5] And David was inflamed with indignation against the man to a great degree, and said to Nathan, As the Lord liveth, the man who hath done this is guilty of death, [6] and shall make sevenfold restitution for the lamb, because he hath done such a deed and had no compassion. [7] Whereupon Nathan said to David, Thou art the man who hath done this. Thus saith the Lord the God of Israel: I anointed thee to be king over Israel, and it was I Who delivered thee out of the hand of Saul, [8] and gave thee the house of thy master, and thy master's wives into thy bosom. I gave thee also the house of Israel and Juda, and if this had not been enough, I would have added still more. [9] Why then hast thou despised the word of the Lord, to do evil in His sight? Thou hast slain Ourias, the Chettite, with the sword, and taken his wife to be thy wife. Thou hast indeed slain him with the sword of the Ammonites. [10] Now therefore the sword shall never depart from thy house. Because thou hast despised Me, and taken the wife of Ourias, the Chettite, to be thy wife, [11] therefore thus saith the Lord, Behold I will raise up evils against thee out of thy own house; and I will take thy wives before thy eyes, and give them to thy neighbour, and he will lie with thy wives in the face of the sun. [12] Thou indeed didst act secretly; but I will do this thing in the sight of all Israel, and in the face of yonder sun.

[13] Then David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord hath put away thy sin. Thou shalt not die. [14] But because thou hast by this deed given great occasion to the enemies of the Lord to blaspheme, therefore thy son who is born to thee shall surely die. [15] Then Nathan went to his house, and the Lord struck the child which the wife of Ourias, the Chettite, bore to David. And while it was sick [16] David besought God for the child, and fasted and went in and lay on the ground. [17] And when the elders of his house came to raise him from the ground, he would not consent, nor would he eat bread with them. [18] And on the seventh day the child died. And David's servants were afraid to tell him that the child was dead; for they said, Behold while the child was still living we spoke to him, but he would not hearken to our voice, how then must it affect him when we tell him, The child is dead!

[19] But when David perceived that his servants were whispering, he conjectured that the child was dead, therefore David said to his servants, Is the child dead? And when they said, He is dead, [20] David arose, and washed, and anointed himself, and changed his clothes, and went into the house of God, and worshipped Him. Then he went to his own house, and called for bread to eat. And when they had set bread before him, and he had eaten, [21] his servants said to him, What is this that thou hast done for the child? While it was still living, thou didst fast, and weep, and kept thyself awake; but soon as the child is dead, thou hast risen up, and eaten, and drank. [22] And David said, While the child was still alive, I fasted and wept, because I said, Who knoweth but the Lord may have compassion on me, and the child may live? [23] But now it is dead, why then should I fast? Can I bring it back again? I shall go to it; but it will never return to me.

[24] Then David comforted his wife Bersabe, and went in unto her; and she conceived, and bore a son, and called his name Solomon. And the Lord loved him, [25] and sent by the ministry of Nathan, the prophet, and called his name Jeddedi, that is, *For the sake of the Lord*.

[26] Now Joab had fought at Rabbath of the Ammonites, and taken the royal city. [27] Wherefore Joab sent messengers to David, and said, I have had a battle at Rabbath, and have taken the city of waters; [28] now therefore assemble the rest of the people, and encamp against the city, and take it, lest I take the city, and it be called after my name. [29] So David assembled

all the people, and went to Rabbath, and fought against it and took it. [30] And he took the crown of Molchom, their king, from his head. Now the weight of it was a talent of gold, with precious stones, and it was set on David's head. [31] And he brought out the spoils of the city in great abundance, and he brought out the people who were in it, and put them to the saw, and to iron crows, and to pick axes of iron, and distributed them through brick yards. And when he had done the same to all the cities of the Ammonites, David, and all the people, returned to Jerusalem.

* CHAPTER XIII *

AFTER this, Abessalom, a son of David, having a very beautiful sister whose name was Themar, Amnon, the son of David, fell in love with her. [2] And Amnon was so distressed that he pined away on account of Themar his sister, for she was a virgin, and it appeared monstrous in the eyes of Amnon to have anything to do with her. [3] Now Amnon had a companion whose name was Jonadab. He was the son of Samaa, the brother of David. And Jonadab was a man of great subtilty; [4] and he said to him, What is the matter with thee, son of the king, that thou art so languishing for some time past? Why dost thou not tell me? And Amnon said to him, I am in love with Themar, the sister of my brother Abessalom. [5] Upon this Jonadab said to him, Take to thy bed, and feign thyself sick, and when thy father cometh to see thee say to him, I pray thee, let Themar my sister come to me, and feed me; and let her prepare the victuals in my sight, that I may see, and eat out of her hands. [6] So Amnon went to bed, and feigned himself sick: and when the king came to see him, Amnon said to the king, I pray thee let Themar my sister come to me, and make a couple of cakes in my sight, that I may eat out of her hands. [7] And David sent to the house to Themar, and said, Go, I pray thee, to thy brother's house, and prepare something for him to eat.

[8] Accordingly Themar went to the house of Amnon, her brother, and he was a-bed; and she took the dough, and kneaded it, and made it into cakes before his eyes, and stewed them, [9] and she took the pan and poured them out before him, but he would not eat. [10] Then Amnon said, Go out every man from me. And when everyone was gone out from him, Amnon said to Themar, Bring the victuals into the chamber that I may eat out of thy hand. So Themar took the cakes she had made and carried

them to her brother Amnon into the bedchamber. [11] But when she brought them to him, that he might eat, he took hold of her and said to her, Come, lie with me, my sister. [12] And she said to him, No, my brother, thou must not dishonour me; for such a thing ought not to be done in Israel. Thou must not commit such folly. [13] As for me where could I hide my dishonour? And with regard to thyself, thou wouldst be like one of the fools in Israel. Now therefore, speak I pray thee to the king; for he will not withhold me from thee.

[14] But Amnon would not hearken to her, but overpowered her by force, and dishonoured her. And when he had lain with her, [15] Amnon hated her with an exceeding great hatred; so that the hatred with which he hated her, was greater than the love with which he had loved her, and his last wickedness was greater than the first. And Amnon said to her, Arise and begone. [16] Whereupon Themar said to him, To send me thus away is adding a still greater injury to that which thou hast already done me. But Amnon would not hearken to her voice, [17] but called his servant who superintended his house, and said to him, Send away, I pray thee, this one from me, out of doors, and shut the door after her. [18] Now she had on an embroidered robe; for such was the dress which the king's daughters wore, who were virgins. So when the servant led her out, and shut the door after her, [19] Themar took ashes, and put them on her head, and tore in pieces the embroidered robe which she had on, and putting her hands on her head, she went on crying. [20] And Abessalom her brother said to her, Hath Amnon thy brother been with thee? Now therefore, my sister, hold thy peace. Because he is thy brother, thou must not mention this matter. So Themar abode as a widow in the house of her brother Abessalom.

[21] Though king David heard all these things, and was very angry, yet he would not grieve the spirit of his son Amnon, because he loved him as being his first-born. [22] As for Abessalom he spoke not a word to Amnon, good or bad, for he hated Amnon for having dishonoured his sister Themar.

[23] Now about two years after this Abessalom had sheep shearers at Belasor, in the borders of Ephraim; and Abessalom invited all the king's sons. [24] And Abessalom went to the king, and said, Behold they are shearing thy servant's sheep, let the king I pray thee, and his servants, go with thy servant. [25] But the king said to Abessalom, No, my son. We must not all go; for we must not overburden thee. When he had pressed him, and he

would not consent to go, but blessed him; [26] then Abessalom said to him, If not; let my brother Amnon, I pray thee, go with us. And the king said, Why should he go with thee? [27] But Abessalom pressed him, so he sent with him Amnon, and all the king's sons. And Abessalom made a banquet like that of the king.

[28] And Abessalom gave a charge to his servants saying, Observe when the heart of Amnon is elated with wine, and I say to you, Smite Amnon; then put him to death. Be not afraid, for it is I who command you. Acquit yourselves like men, and be sons of valour. [29] And when the servants of Abessalom had done to Amnon as Abessalom had commanded them, all the king's sons arose, and mounted every man his mule, and fled. [30] And while they were on the road, the report came to David saying, Abessalom hath slain all the king's sons—there is not one of them left. [31] Thereupon the king arose, and rent his garments, and lay on the ground, and all his servants stood around him, with their clothes rent. [32] And Jonadab, son of Samaa, David's brother, addressing him said, Let not my lord the king suppose that he hath slain all the young men, the king's sons, for Amnon only is dead—for he hath been continually in the mouth of Abessalom from the day he dishonoured his sister Themar. [33] Now therefore let not the king lay this to heart, saying, All the king's sons are dead; for there is none dead but only Amnon; [34] and Abessalom hath made his escape.

Then the servant who stood sentinel raised his eyes, and looked, and lo, many people were coming down the side of the mountain by the way behind him, whereupon the sentinel came, and told the king, saying, I have seen many people coming by the way of Oronen, from the side of the mountain. [35] And Jonadab said to the king, Behold the king's sons are near at hand. It is as thy servant said. [36] And just as he had finished speaking, behold the king's sons came, and they raised their voice, and wept, and the king also, and all his servants, wept bitterly. [37] And Abessalom fled, and went to Tholmi, son of Emiud, king of Gedsur, to the land of Chamaachad. And king David mourned for his son all that year.

[38] Now when Abessalom, who had left his country, and gone to Gedsur, had been there three years, [39] king David was mollified so as to long for Abessalom, for he was comforted with respect to Amnon, seeing he was dead.

* CHAPTER XIV *

SO when Joab, son of Saruia, perceived that the king's heart was set upon Abessalom, [2] he sent to Thekoe, and brought thence a wise woman, and said to her, Feign thyself, I pray thee, to be a mourner, and put on mourning apparel, and anoint not thyself with oil, but be like a woman mourning for one who hath been long dead: [3] and thou shalt go to the king, and speak to him in this manner—So Joab put words in her mouth. [4] And when the woman of Thekoe came to the king, she fell on her face on the ground, and made obeisance to him, and said, Save, O king! save! [5] And the king said to her, What is the matter with thee? To which she replied, I am a wretched woman, a widow. My husband died. [6] And thy servant had two sons, and they quarrelled in the field, and there was none to part them, and one of them smote the other—his brother, and killed him. [7] And behold the whole family is risen up against thy servant, and say, Deliver up him who smote his brother, that we may put him to death, for the life of his brother whom he hath slain; for we will cut him off though he be your heir. Thus will they quench my coal, which is left, so that there will not be left to my husband a remnant, or a name, on the face of the earth.

[8] Thereupon the king said to the woman, Go in peace to thy house, and I will give orders concerning thee. [9] And the woman of Thekoe said to the king, Upon me, O my lord the king, be the iniquity, and upon my father's house; and let the king and his throne be guiltless! [10] Then the king said, Let who will speak to thee, bring him to me, and he shall no more touch him. [11] And she said, Let the king, I pray thee, make mention of the Lord his God, that though avengers of blood be multiplied to destroy, they shall not destroy my son. Whereupon he said, As the Lord liveth, there shall not a hair of thy son's head fall to the ground.

[12] Then the woman said, Let thy servant, I pray thee, speak a word to my lord the king, and he said, Speak. [13] And the woman said, Why hast thou come to such a determination against the people of God? Or is that word, that the king would not recall his own exile, a kind of trespass from the mouth of the king? [14] Because we must surely die, and be like water spilt on the ground, which cannot be gathered up again—and God can take away life when He is determined to remove an outcast from Him; [15] now therefore in respect to the matter about which I

came to speak to my lord the king, Because the people will see me, therefore thy servant will say, Pray speak to my lord the king; perhaps the king will grant the request of his servant. [16] Because the king will hear, let him deliver his servant out of the hand of the man who seeketh to remove me and my son from the inheritance of the Lord. [17] Then the woman said, Let the word of my lord the king be, I pray, for a sacrifice; for since my lord the king is an angel of God to discern what is good and what is bad, surely the Lord thy God must be with thee.

[18] Then the king answered and said to the woman, Conceal not from me I pray thee, the thing which I shall ask thee. And the woman said, Pray let my lord the king speak. [19] And the king said, Is not the hand of Joab with thee in this whole business? And the woman said to the king, As thy soul liveth, my lord the king, there is no turning to the right, nor to the left, from all that my lord the king hath spoken; for thy servant Joab commanded me, and he himself put all these words in the mouth of thy servant, [20] that this case might wear the appearance of the thing which thy servant Joab wished to have done. But my lord is wise as an angel of God, to know all the things on the earth.

[21] Then the king said to Joab, Behold I have done for thee according to this thy state of the case; bring back the young man, Abessalom. [22] Upon which Joab fell on his face to the ground, and made obeisance, and blessed the king. And Joab said, Now thy servant knoweth that I have found favour in thy sight, my lord the king, because my lord the king hath granted the suit of his servant. [23] Then Joab arose and went to Gedsur, and brought Abessalom to Jerusalem. [24] And the king said, Let him return to his house, and not see my face. So Abessalom returned to his house, and did not see the king's face.

[25] Now in all Israel there was not a man so very comely as Abessalom. From the sole of his foot, to the crown of his head, there was not a blemish in him. [26] When he polled his head, and at the beginning of every year he had it polled, because the hair was burthensome to him, and when he polled it he weighed the hair of his head, and it weighed two hundred shekels according to the royal shekel. [27] And to Abessalom there were born three sons and one daughter. The name of his daughter was Themar. She was a very beautiful woman.

[28] And when Abessalom had dwelt two years at Jerusalem, and saw not the king's face, [29] Abessalom sent for Joab that he might send him to the king, but he declined coming to him.

And when he had sent a second time, and he declined coming, [30] Abessalom said to his servants, See, the portion of land in the field adjoining mine is Joab's, and he hath barley there. Go and set it on fire. And when Abessalom's servants set the field on fire, the servants of Joab came to him with their clothes rent, and said, Abessalom's servants have burned the field with fire. [31] Thereupon Joab arose, and went to Abessalom, and said to him, Why have thy servants set my field on fire? [32] And Abessalom said to Joab, Behold I sent to thee, saying, Come here that I may send thee to the king, saying, Why have I come from Gedsur? It was better for me to be there, as I have not yet seen the king's face. If indeed there be wickedness in me, put me to death.

[33] Then Joab went to the king, and delivered him this message, and he sent for Abessalom, and Abessalom went to the king, and made obeisance to him, and prostrated himself on the ground before him, and the king kissed him.

* CHAPTER XV *

AND after this, Abessalom procured for himself chariots, and horses, and fifty men to run before him. [2] And Abessalom rose early in the morning, and took his stand at the place where the road turned off to the gate. And when any man who had a controversy came to the king for judgment, Abessalom called to him, and said, Of what city art thou? And when he said, Thy servant is of such a one of the tribes of Israel, [3] Abessalom said to him, Behold thy cause is good, and easily determined, but there is none appointed by the king to hear thee. [4] Then would Abessalom say, O that they would make me a judge in the land! In that case if any man had a defense to make, or a suit to prosecute, and would come to me, I would do him justice. [5] And when any man came to make obeisance to him, he stretched forth his hand, and took him, and kissed him. [6] In this manner Abessalom acted to all Israel who were coming to the king for judgment, so that Abessalom won the hearts of the men of Israel.

[7] And at the end of forty years Abessalom said to his father, Let me I pray thee go and pay my vows at Chebron, which I vowed to the Lord. For when I dwelt at Gedsur, in Syria, [8] thy servant vowed a vow, saying, If the Lord will bring me back to Jerusalem, I will serve the Lord. [9] And the king said to him, Go in peace. So he arose and went to Chebron. [10] Now Abessalom had sent

spies through all the tribes of Israel, saying, When you hear the sound of the trumpet, then say, Abessalom is king in Chebron. [11] And there went with Abessalom two hundred chosen men out of Jerusalem. They indeed went in their simplicity, for they knew nothing. [12] And Abessalom sent for Achitophel, the Thekonite, the counsellor of David, from his own city, namely, from Gola, while he was sacrificing. So the conspiracy became strong, and the people who came, and they were many, were with Abessalom.

[13] And there came a message to David, saying, The heart of the men of Israel is gone after Abessalom. [14] Upon this David said to all his servants who were with him at Jerusalem, Arise and let us flee, for there is no safety for us on account of Abessalom. Make haste to depart, lest he overtake us suddenly, and throw the blame on us, when he shall smite the city with the edge of the sword. [15] And the king's servants said to the king, Whatever our lord the king chooseth, behold we thy servants are ready to do. [16] So the king and all his household, set out on foot, and the king left ten of his concubines to keep the house. [17] And when the king, with all his servants, on foot, had gone out, they halted at the farthest house, and all his servants passed on by him, namely, all the Chelethites, and all the Phelethites, and they halted near the olive yard, in the wilderness. [18] And all the people passed by near him.

Now all that were around him—all the nobles, and all the warriors, were six hundred men, and while these stood by him, all the Chelethites, and all the Phelethites, and all the Gethites—the six hundred men who had come on foot from Geth, marched on before the king. [19] And the king said to Ethi, the Gethite, Why shouldst thou go with us? Return and dwell with the king; for thou art a stranger, and hast come as an exile from thy own place. [20] As thou art come but yesterday, shall I to-day cause thee to move with us, and change thy abode? As for me, I will go where I can; but return thou and take back thy brethren with thee; and the Lord will deal mercifully and truly with thee. [21] And Ethi answered the king, and said, As the Lord liveth, and as my lord the king liveth, whithersoever my lord goeth, whether to death or to life, there shall thy servant be. [22] Whereupon the king said to Ethi, Come and march with me. So Ethi, the Gethite, marched on with the king, and all his servants, and all the multitude who were with him.

[23] And all the country wept with a loud voice, while all the

people were crossing the brook Kedron. And when the king had crossed the brook Kedron, all the people, and the king, continued their march by the way to the wilderness. [24] Now behold Sadok, and all the Levites, were with him, carrying the ark of the covenant of the Lord from Baithar. And they set down the ark of God, and Abiathar went up, until all the people had done coming out of the city. [25] Then the king said to Sadok, Carry back the ark of God into the city. If I find favour in the sight of the Lord, He will bring me back, and shew me it and its comeliness. [26] But if He should say, I have no pleasure in thee, behold here am I. Let Him do to me as seemeth good in His sight. [27] Then the king said to Sadok, the priest, See! thou returnest to the city in peace; and Achimaas, thy son, and Jonathan, the son of Abiathar—your two sons are with you. [28] See! I will encamp at Araboth of the wilderness, until a message come from you to give me intelligence. [29] So Sadok and Abiathar carried back the ark of God to Jerusalem, and it abode there.

[30] And David went up by the ascent of the olive orchards, weeping as he went up, and having his head covered, and walking barefoot. And all the people who were with him covered, every one, his head, and went up weeping as they went. [31] And when it was told David that Achitophel was among the conspirators with Abessalom, David said, Confound, I beseech Thee, O Lord my God, the counsel of Achitophel. [32] And David continued his march till he came to Ros, where he worshipped God. And behold Chousi, an old companion of David, met him there, with his clothes rent, and earth on his head.

[33] And David said to him, If thou go with me, thou wilt be a burden to me: [34] but if thou return to the city, and wilt say to Abessalom, Thy brothers are gone, and the king thy father is gone, and hath left me behind, now therefore, I am thy servant, O king, Let me live, I have been thy father's servant hitherto, but now I am thy servant: thou mayst baffle for me the counsel of Achitophel. [35] And behold there are there with thee, Sadok and Abiathar, the priests, so that whatever thou mayst hear from the king's household thou wilt tell to Sadok and Abiathar, the priests. [36] And behold they have there with them their two sons Achimaas, son of Sadok, and Jonathan, son of Abiathar, so that by them you can send to me everything you may hear. [37] Accordingly, Chousi, David's companion, came to the city, just as Abessalom was entering Jerusalem.

* CHAPTER XVI *

AND when David had marched on a little way from Ros, behold Siba, the servant of Memphibosthe, came out to meet him with a couple of asses saddled, and on them two hundred loaves of bread, and a hundred clusters of dried grapes, and a hundred bunches of dates, and a nebel of wine. [2] And the king said to Siba, What meanest thou by these? To which Siba replied, The asses are for the king's family to ride on, and the loaves and the dates for the young men to eat, and the wine for such as are faint in the wilderness, to drink. [3] Then the king said, But where is thy master's son? And Siba said to the king, Behold he abideth in Jerusalem; for he said, Now will the house of Israel restore me the kingdom of my father. [4] Thereupon the king said to Siba, Behold all that belong to Memphibosthe are thine. And Siba having bowed down said, Let me find favour in thy sight, O my lord the king.

[5] And when king David was going to Baurim, behold there came out thence a man of the family of the house of Saul, whose name was Semei, son of Gera. [6] He came out, cursing David as he came, and throwing stones at David, and at all the servants of king David. Now all the people, even all the mighty men, were on the right and left of the king. [7] And in this manner Semei expressed himself when he cursed him, Out! Out! thou man of blood! thou miscreant! [8] The Lord hath retorted on thee all the blood of the house of Saul. Because thou hast reigned in his stead, therefore the Lord hath delivered the kingdom into the hands of Abessalom thy son. And behold thou art in distress, because thou art a bloody man. [9] Whereupon Abessa, son of Saruia, said to the king, Why should this dead dog curse my lord the king? Let me go over, and I will take off his head.

[10] But the king said, What is it to me and you, O sons of Saruia? Let him alone, and let him curse on; for the Lord hath told him to curse David, and who shall say Why hast thou done so? [11] Then David said to Abessa, and to all his servants, Behold my own son, who is descended from my loins, seeketh my life, and how much more then may this Jeminite do it! Let him curse, for the Lord hath bidden him. [12] Perhaps the Lord may look on my affliction, and return me good for his cursing this day. [13] So David and all his men proceeded on their march, and Semei went along the side of the mountain near him, cursing as

he went, and throwing stones from the side of it, and casting up dust. [14] And when the king arrived, and all the people with him, being fatigued, they refreshed themselves there.

[15] Now Abessalom and all Israel had come to Jerusalem, and Achitophel with him. [16] And when Chousi, the old companion of David, came to Abessalom, Chousi said to Abessalom, God save the king! [17] Whereupon Abessalom said to Chousi, Is this thy kindness for thy friend? Why hast thou not gone with thy friend? [18] And Chousi said to Abessalom, shall I not follow him whom the Lord hath chosen, and this His people—even all Israel? For Him I will be; and with Him I will abide. [19] And in the next place whom should I serve? Must it not be before his son? As I have served before thy father, so will I be before thee. [20] Then Abessalom said to Achitophel, Consult among yourselves what we shall do. [21] Thereupon Achitophel said to Abessalom, Go in unto thy father's concubines, whom he hath left to keep his house; and all Israel will hear that thou hast dishonoured thy father, and the hands of all who are with thee will be strengthened. [22] So they fixed up a tent for Abessalom on the top of the house, and Abessalom went in unto his father's concubines, in the sight of all Israel. [23] Now the advice which Achitophel gave in those first days, was as if one had consulted the oracle of God. Such was every advice of Achitophel both with David and with Abessalom.

* CHAPTER XVII *

THEN Achitophel said to Abessalom, Let me, I pray thee, choose out for myself twelve thousand men; and I will arise and pursue David this very night. [2] And I will come upon him while he is weary, and weak-handed, and surprise him; so that all the people who are with him will flee. And I will smite the king alone, [3] and bring all the people back to thee, as a bride returneth to her husband. Thou seekest only the life of one man, therefore all the people may be at peace. [4] Though this reasoning seemed good in the sight of Abessalom, and in the sight of all the elders of Israel, [5] yet Abessalom said, Call, I pray you, Chousi, the Archite, and let us hear also what he saith.

[6] And when Chousi came to Abessalom, Abessalom spoke to him saying, In this manner Achitophel has spoken; shall we do as he adviseth? If not, speak thou. [7] Upon this Chousi said to Abessalom, The counsel which Achitophel hath given, is, for this

once, not good. [8] Thou thyself, said Chousi, knowest thy father and his men, that they are very brave, and chafed in their minds like a bear bereaved of her whelps in the fields; or like a wild boar in the plain. And thy father is a man of war, and will not let the people rest. [9] For behold he is now hid in one of the mountains, or in some secure place, and it shall be that when he shall sally out on them at the first, everyone who heareth will say, There hath been a slaughter among them who follow Abessalom: [10] in which case the son of valour himself, whose heart is like the heart of a lion, will assuredly be dismayed. For all Israel know that thy father is a mighty man, and that they who are with him are sons of valour. [11] This therefore is the counsel which I would give; Let all Israel be gathered to thee, from Dan to Bersabee, like the sand which is on the seashore for multitude; and let thy presence go forth in the midst of them. [12] And when we shall come upon him in one of the places where we may find him, we will encamp around him as the dew falleth on the ground. And we will not leave with him or the men who are with him so much as one man. [13] And if he be shut up in any city, all Israel will take ropes to that city, and we will drag it into the ditch, so that there shall not be left so much as a stone.

[14] And Abessalom, and all Israel, said: The counsel of Chousi, the Arachite, is better than the counsel of Achitophel. For the Lord had determined to defeat the counsel of Achitophel, which was good, that the Lord might bring upon Abessalom all the consequent evils.

[15] Then Chousi, the Arachite, said to Sadok, and Abiathar, the priests, Thus and thus did Achitophel advise Abessalom and the elders of Israel; and thus and thus I have counselled. [16] Now therefore send speedily, and tell David and say, Lodge not tonight at Araboth of the wilderness, but cross with all speed. Perhaps he may prevail with the king and all the people who are with him. [17] Now Jonathan and Achimaas had taken their station at the fountain Rogel, and a girl went out, and gave them intelligence, and they went and told David, for they might not be seen entering the city. [18] But a servant saw them and told Abessalom. Now they two had set out with speed, and got to the house of a man at Bakurim, who had a well in his court, and they went down into it, [19] and the woman took and spread a covering over the mouth of the well, and laid thereon balls of dough to dry; so that the thing was not known.

[20] And when the servants of Abessalom came to the woman,

into the house and said, Where are Achimaas and Jonathan? The woman said, They went a little while ago over the water. And when they had sought, but did not find them, they returned to Jerusalem. [21] And when they were gone, Achimaas and Jonathan came up out of the well, and went and told king David, and said to him, Arise and cross the water with all speed: for thus hath Achitophel counselled concerning you. [22] Whereupon David arose, and the people who were with him, and they crossed the Jordan till the morning light, till there was not one left, who had not crossed the Jordan. [23] Now when Achitophel saw that his advice was not taken, he saddled his ass, and arose, and went to his house to his own city, and having given orders to his household he strangled himself, and died, and was buried in his father's tomb.

[24] And David continued his march to Manaim, and Abessalom crossed the Jordan, he and all Israel with him. [25] Now Abessalom had set Amessai over the army in the room of Joab. Amessai was the son of a man whose name was Jether. He was a Jezraelite, and had married Abigaia, a daughter of Naas, and a sister of Saruia, the mother of Joab. [26] And all Israel with Abessalom encamped in the land of Galaad.

[27] Now when David came to Manaim, Ovesbi, son of Naas, of Rabbath of the Ammonites, and Machir, son of Amiel of Lodabar, and Berzelli, the Galaadite of Rogellim, [28] brought ten beds of double tapestry, and ten kettles and vessels of earthenware, and wheat, and barley, and fine flour, and meal, and beans, and lentils, [29] and honey, and butter, and sheep, and curdled milk of kine, and presented them to David, and to the people who were with him, to eat. For they said, The people must be hungry and weary in the wilderness.

* CHAPTER XVIII *

AND when David had reviewed the people who were with him, and set over them captains of thousands, and captains of hundreds, [2] he sent forth the people, one third under the command of Joab; and one third under the command of Abessa, the son of Saruia, and brother of Joab, and one third under the command of Ethi, the Gethite. And David said to the people, I myself will go out with you. [3] But they said, Thou must not go out. For if we should flee they will pay no regard to us; for if one half

of us should die, they will not care for us: for thou art worth ten thousand of us. Now therefore it is best that thou shouldst be in the city to succour and help us. [4] And the king said, Whatever seemeth best in your eyes I will do. So the king stood by the side of the gate, and when all the people were marching out by hundreds, and by thousands, [5] the king gave a charge to Joab, and to Abessa, and to Ethi, saying, Spare, for my sake, the young man Abessalom. And all the people heard the king giving this charge to all the commanders respecting Abessalom. [6] And all the people went out to the forest, in front of Israel, and the battle was fought in the forest of Ephraim, [7] and Israel there gave way before the servants of David, and there was a great slaughter that day, to the amount of twenty thousand men. [8] For the battle was there scattered over the whole face of the ground, and the forest devoured more of the people than the sword destroyed that day.

[9] And as Abessalom was advancing to meet the servants of David, being mounted on his mule, his mule entered the thickest copse of that great oak forest, and his head got entangled among the oaks so that he was suspended between heaven and earth, and the mule went from under him. [10] And a man saw him, and told Joab, and said, Behold I saw Abessalom hanging among the oaks. [11] Whereupon Joab said to the man who told him, And behold thou sawest! Why didst thou not smite him there to the ground; and I would have given thee ten pieces of silver, and a girdle? [12] And the man said, As I live, though I might have a thousand shekels of silver weighed into my hands, I would not lay my hands on the king's son. For in our hearing the king charged thee, and Abessa, and Ethi, saying, Spare, for my sake, the young man Abessalom; [13] touch not his life. Now nothing can be hid from the king. Even thou thyself wouldst stand aloof.

[14] And Joab said, I myself will in this case, set the example. I will not boggle so in thy sight. Then Joab took three darts in his hand, and thrust them through Abessalom's heart, while he was still alive in the heart of the forest. [15] And when the ten young men, who carried Joab's arms, had surrounded and smitten Abessalom, and put him to death, [16] Joab sounded the trumpet, and the people returned from pursuing Israel; for Joab had mercy on the people. [17] And he took Abessalom, and threw him into a great chasm in the forest, into the great pit, and piled over him a great heap of stones. And all Israel fled every man to his tent. [18] Now Abessalom had, in his life time, undertaken and erected

for himself a monument in which he was to have been buried. So he erected this monument to supply the place of that in the king's dale, because, said he, he hath no son to keep up the remembrance of his name. And he called that monument, The hand of Abessalom, which name it retaineth to this day.

[19] Then Achimaas, son of Sadok, said, Let me, I pray thee, run and tell the king good news, That the Lord hath delivered him out of the hand of his enemies. [20] But Joab said to him, Thou wilt not be the messenger of good news to-day. At another time thou shalt carry good news. But this day thou canst not be the messenger of good news, because the king's son is dead. [21] Then Joab said to Chousi, Run and tell the king what thou hast seen. Whereupon Chousi bowed to Joab and set out. [22] And Achimaas, son of Sadok, applied again, and said to Joab, Grant me leave that I also may run after Chousi. And Joab said, Why art thou so earnest to run, my son? Come, there is no good news worth thy going. [23] And he said, But what if I can run? Then Joab said to him, Run. So Achimaas ran by the way leading to Kechar, and passed Chousi.

[24] Now David was sitting between the two gates, and the watchman went up to the top of the gate, to the wall, and raising his eyes he looked and behold there was a man in his view running alone. [25] So the watchman cried, and told the king. And the king said, If he be alone, there is good news in his mouth. While he was advancing, and coming near, [26] the watchman saw another man running, whereupon the watchman cried to the gate, and said, Behold there is another man running alone. And the king said, He also is a messenger of good news. [27] And the watchman said, I see the running of the foremost is like the running of Achimaas, son of Sadok. And the king said, He is a good man, and must therefore come with good news. [28] Then Achimaas cried aloud, and said to the king, All is well. And when he had made obeisance to the king, with his face to the ground, he said, Blessed be the Lord thy God, who hath delivered up the men who lifted their hands against my lord the king.

[29] Then the king said, Is the young man Abessalom safe? And Achimaas said, I saw a great crowd when Joab the king's servant despatched thy servant, but I did not know what was there. [30] Then the king said, Turn aside, and stand here. And when he turned aside, and took his station, [31] behold Chousi came, and said to the king, Good news to my lord the king; for the Lord hath this day delivered thee out of the hand of all who

rose up against thee. [32] And the king said to Chousi, Is the young man Abessalom safe? And Chousi said, May all the enemies of my lord the king, and all who have risen against him for evil, be as that young man. [33] At this the king was much moved, and went up to the chamber, over the gate, and wept. And as he was going up he thus expressed himself, Oh, my son, Abessalom! Oh! my son! my son Abessalom! O that they had slain me instead of thee—that I had died in thy stead! Oh Abessalom! my son! my son!

* CHAPTER XIX *

WHEN they told Joab the news, saying, Behold the king is weeping, and mourning for Abessalom, [2] so that the joy of the day is turned into sorrow to all the people (For the people that day heard it said, that the king was in grief for his son, [3] therefore the people were stealing into the city that day, as people do who are ashamed, when they flee in battle, [4] and the king hid his face), therefore when the king cried with a loud voice saying, Oh! my son Abessalom! Oh! Abessalom my son!

[5] Joab went to the king, into the house, and said, Thou hast this day put to shame the faces of all thy servants, who have this day delivered thee, and saved the lives of thy sons, and the lives of thy daughters, and the lives of thy wives, and thy concubines; [6] by thy loving those who hate thee, and hating those who love thee. Thou hast indeed this day declared, that thou regardest neither thy officers, nor thy servants; for I am now convinced, that if Abessalom were alive, and we were now all dead, then all would be right in thine eyes. [7] Now therefore arise, and go out, and speak affectionately to thy servants; for I have sworn by the Lord, that if thou go not out immediately, there will not a man lodge with thee this night. And be assured that this will be worse for thee than all the evil that hath befallen thee, from thy youth even till now. [8] Then the king arose, and sat in the gate. And when all the people proclaimed the news, saying, Behold the king is sitting in the gate, then all the people entered the gate, in the presence of the king.

[9] Now when all Israel had fled, every man to his tent, all the people throughout all the tribes of Israel began to condemn themselves, saying, King David delivered us from all our enemies. Though he delivered us out of the hands of the Philistines, yet he

hath now fled from the land, and from his kingdom, and from Abessalom. [10] But Abessalom whom we anointed over us is dead in battle, now therefore, why are you silent about bringing the king back?

When this saying of all Israel came to the king, [11] king David sent to Sadok, and to Abiathar, the priests, saying, Speak to the elders of Juda, and say, Why are you the last to bring the king back to his house? The speech indeed of all Israel is come to the king, that he should return to his house. [12] You are my brethren; you are my bones, and my flesh. Why are you the last to bring the king back to his house? [13] And to Amessai you shall say, Art not thou my bone and my flesh? Now therefore, God do so to me and more also, if thou shalt not be captain general of the army before me continually, in the room of Joab. [14] So when he had turned the heart of Juda, like that of one man, they sent to the king, saying, Return thou and all thy servants. [15] So the king set out on his return, and came to the Jordan. And the men of Juda came to Galgala, to go and meet the king, and conduct him over the Jordan.

[16] And Semei, son of Gera, the Jeminite, of Baurim, hastened and came down with the men of Juda, to meet king David; [17] and with him were a thousand men from Benjamin, and Siba, the servant of the house of Saul, with his fifteen sons, and his twenty servants, and they acted as guides across the Jordan, before the king, and performed the service of bringing the king over. [18] And when the raft went over to bring the king's household, and to do what was right in his sight, Semei, son of Gera fell on his face before the king, while he was crossing the Jordan, [19] and said to the king, Let not my lord, I pray thee, impute to me my transgression; nor call to remembrance what thy servant did perversely, on the day when my lord went out of Jerusalem, that the king should lay it to heart. [20] Because thy servant was conscious that he had sinned, therefore behold I am come, the first of all Israel, and of the house of Joseph, in coming down to meet my lord the king.

[21] To this Abessa, son of Saruia, answered and said, Shall not Semei be put to death, because he cursed the anointed of the Lord?

[22] But David said, What have you to do with me, ye sons of Saruia, that you are now laying snares for me? There shall not a man of Israel be this day put to death. For I do not yet know whether I am king over Israel. [23] Then the king said to Semei, Thou shalt not die. And the king swore to him.

[24] Memphibosthe also, the grandson of Saul, came down to meet the king. Now he had not dressed his feet, nor pared his nails, nor trimmed his beard, nor washed his clothes, from the day the king went away, to the day he returned, in peace. [25] And when he came to Jerusalem, and waited on the king, and the king said to him, Why didst thou not go with me, Memphibosthe? [26] Memphibosthe said to the king, O my lord the king, my servant deceived me. For thy servant said to him, Saddle me the ass, that I may mount thereon and go with the king. (For thy servant is lame.) [27] But he acted deceitfully with thy servant, before my lord the king. But my lord the king is as an angel of God. Do therefore what is good in thy sight. [28] For all my father's house were but dead men before my lord the king, yet thou didst set thy servant among them who eat at thy table. What right then have I to cry any more to the king? [29] And the king said to him, What need of more words. I have said, Thou and Siba shall divide the fields. [30] Whereupon Memphibosthe said to the king, Nay, let him take all, seeing my lord the king is returned to his house in peace.

[31] Berzelli, the Galaadite, also came down from Rogellim, and crossed the Jordan with the king, to convoy him over the Jordan. [32] Now Berzelli was a very old man, being then eighty years of age, and he had supplied the king and his household with provisions at Manaim, for he was a very wealthy man. [33] When the king said to Berzelli, Thou shalt come over with me, that I may nourish thy old age with me at Jerusalem; [34] Berzelli said to the king, How many can the days of the years of my life be, that I should go with the king to Jerusalem? [35] I am now eighty years of age. Can I distinguish between good and evil? Can thy servant any more relish what I eat or drink? Or can I any more hear the voice of singing men or singing women? Why then should thy servant be a burthen to my lord the king? [36] Thy servant will go a little way across the Jordan with the king; but why should the king make me such a recompence? [37] Let thy servant, I pray thee, stay, that I may die in my own city, near the tomb of my father and mother. And behold thy servant Chamaam shall go over with my lord the king. Do to him what is good in thy sight. [38] And the king said, Let Chamaam come over with me, and I will do for him what is good in my sight, and whatever thou requirest of me, I will do for thee.

[39] Now all the people had crossed the Jordan, and when the king had crossed, he kissed Berzelli, and bade him farewell, and

he returned to his place; [40] and the king proceeded on to Galgala, and Chamaam went with him.

Now when all the tribe of Juda, and about half of the people of Israel, were advancing with the king, [41] behold all Israel came to the king, and said to the king, Why have our brethren, the men of Juda, stolen thee away, and brought the king and his household over the Jordan? Are all the men of David indeed with him? [42] And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us, why should you be so angry at this matter? Have we eaten at the king's cost? Or hath he given us any gifts, or borne any burthen for us? [43] And the men of Israel answered the men of Juda, and said, We have ten votes for the king, and we are elder than you, therefore we have more interest in David than you. Why then have you affronted us, and why was not our opinion taken before that of Juda, to bring the king back? Then the words of the men of Juda were fiercer than the words of the men of Israel.

* CHAPTER XX *

AND there happened to be there a turbulent man whose name was Sabee, son of Bochori, the chief of the Jeminites, and he sounded a trumpet, and said, We have no portion in David, nor inheritance in the son of Jessai. Every man to his tent, O Israel. [2] Thereupon all Israel went up from following David, after Sabee, son of Bochori. But the men of Juda kept close by their king, from the Jordan to Jerusalem. [3] And when David came to his house at Jerusalem, the king took the ten women, his concubines, whom he had left to keep the house, and sent them to a house of confinement, and fed them, but did not go in to them. So they were kept confined to the day of their death, living as widows.

[4] Then the king said to Amessai, Assemble for me all the men of Juda, and be thou here in three days. [5] So Amessai went to assemble the men of Juda, but he tarried beyond the time which David set for him. [6] Thereupon David said to Abessa, Now will Sabee, son of Bochori, do us more harm than Abessalom. Now therefore take thou with thee the servants of thy lord, and pursue him, lest he secure for himself cities of defence, that he may escape our notice. [7] So there went out after him, Abessa's men, and Joab's men, and the Cherethites, and

the Phelethites, and all the mighty men. [8] And when they had marched out of Jerusalem in pursuit of Sabeë, son of Bochori, and were come to the great heap of stones at Gabaon, Amessai came in before them.

Now Joab had a military robe girded on for his dress, and over it he was girt with a sword on his thigh in its sheath, and the sword dropped out. [9] But as it dropped out and fell, therefore when Joab said to Amessai, art thou well my brother? and with his right hand took hold of Amessai's beard to kiss it, [10] Amessai did not attend to the sword which was in Joab's hand. So Joab smote him with it into the belly, and his bowels gushed out on the ground, so that he did not repeat the blow. And while he was dying, Joab and Abessa, his brother, pursued after Sabeë, son of Bochori, [11] and there stood by him one of the servants of Joab, who said, Whoever is for Joab, and whoever is for David, let him follow Joab.

[12] Now Amessai was weltering in his blood in the middle of the road. And when the man saw that all the people halted, he drew Amessai out of the road, into the field, and threw a mantle over him, because he saw that all the people who came up stood still. [13] And when he had removed him out of the road, then all the men of Israel proceeded on after Joab, in pursuit of Sabeë, son of Bochori. [14] Now he had passed through all the tribes of Israel to Abel and Bethmacha, and all the men at Charri had assembled and gone after him. [15] And when they came up with him they formed a siege against him in Abel and Bethmacha. And when they had levelled the bank before the city, and were got within the out works, and all the people who were with Joab, were labouring to throw down the wall, [16] a wise woman cried with a loud voice from the wall, and said, Hear! Hear! Say, I pray you, to Joab, Come near hither that I may speak to him. [17] And when he drew near to her, the woman said, Art thou Joab? And he said, I am.

Then she said to him, Hear the words of thy servant. And when Joab said, I am hearkening, [18] then she continued her speech, and said, They used heretofore to state an accusation, saying, He who is examined hath been examined both in Abel and Dan. If the liege men of Israel have been guilty of what is laid to their charge, let the examiners in Abel inquire in like manner whether they have been guilty. [19] For my part I am for observing strictly the customs of Israel, which tend to peace; but thou art seeking to destroy a city—a mother city in Israel. Why wouldst thou

swallow up an inheritance of the Lord? [20] In answer to which Joab said, Mercy on me! Mercy on me! Am I for swallowing up? Am I for destroying? [21] Is not this the case? There is a man of mount Ephraim—his name is Sabe, son of Bochori, who hath lifted up his hand against king David. Only deliver him up to me, and I will depart from the city.

And the woman said, Behold his head shall be thrown to thee over the wall. [22] So the woman went to all the people. And when she had spoken to the whole city in her wisdom, they cut off the head of Sabe, son of Bochori. And having cut it off, they threw it to Joab; whereupon Joab sounded a trumpet, and all the people withdrew from the city, and dispersed, every man to his tent, and Joab returned to Jerusalem to the king.

[23] Now Joab was over all the host of Israel, and Banaias, son of Jodae, was over the Cherethites and the Phelethites, [24] and Adoniram was over the tribute, and Josaphat, son of Achiluth, was recorder, [25] and Susa was scribe, and Sadok and Abiathar were priests, [26] and Iras, the son of Jarim, was priest for David.

* CHAPTER XXI *

IN the days of David there was a famine three years, year after year successively; whereupon David applied to the Lord, and the Lord said, On Saul and on his house be the iniquity, by the death of his descendants, because he put to death the Gabaonites. [2] Now the Gabaonites are not of the children of Israel, but a remnant of the Amorites, and the children of Israel had sworn to them; but Saul sought occasion to smite them, when he was courting popularity with the children of Israel and Juda. [3] So king David sent for the Gabaonites, and said to them, What shall I do for you; and by what means can I make atonement, that you may bless the inheritance of the Lord? [4] And the Gabaonites said to him, We have no controversy with Saul and his household, about gold or silver, nor is it for us to put to death a man in Israel. And the king said, What do you say, I must do for you? [5] And they said to the king, The man who set himself against us, and persecuted us, and who formed pretenses to exterminate us, him let us destroy, that he may not rise up in all the borders of Israel.

[6] Give us seven men of his sons, and let us crucify to the Lord at Gabaon those of Saul who are the choice of the Lord. And the king said, I will give them. [7] But the king had compassion on

Memphibosthe, the son of Jonathan, Saul's son, on account of the oath of the Lord between them—namely between David and Jonathan, Saul's son. [8] So the king took the two sons of Respha, the daughter of Aia, whom she bore to Saul, namely Ermoni and Memphibosthe, and the five sons of Michol, the daughter of Saul, whom she bore to Esdriel, the son of Berzelli, the Mooulothite, [9] and delivered them into the hands of the Gabaonites, and they crucified them on the mount before the Lord. So these seven fell together. Now they were put to death in the days of the harvest of first fruits, in the beginning of the barley harvest.

[10] And Respha, the daughter of Aia, took sackcloth, and fixed it up for herself, before the rock, in the beginning of the barley harvest, until water from heaven dropped upon them; and she suffered not the birds of the air to rest upon them by day, nor the beasts of the field by night. [11] When David was told what Respha the daughter of Aia, Saul's concubine had done—(now they were wasted away, and Dan, son of Joa, of the race of the giants had taken them down). [12] David went, and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabis Galaad, who had stolen them from the street of Baithsan, where the Philistines had fixed them on the day when the Philistines smote Saul at Gelbua; [13] and having brought thence the bones of Saul, and the bones of Jonathan his son, he gathered up the bones of them who had been crucified. [14] And they buried the bones of Saul, and the bones of Jonathan, and the bones of them who were crucified, in the land of Benjamin, on the one side, in the tomb of his father Kis. And when they had done all that the king commanded, God, after that, hearkened to the land.

[15] There was also another battle between the Philistines and Israel. David, and his servants with him, went down and fought the Philistines. And as David was advancing, [16] Jesbi, who was of the race of Rapha, and the weight of whose spear was three hundred shekels, brass weight, and who was clad in armour, thought to have smitten David; [17] but Abessa, son of Saruia, came to his assistance, and smote the Philistine, and killed him. Then David's men swore, saying, Thou shalt not go out with us any more to battle, lest thou extinguish the lamp of Israel.

[18] And after this there was another battle, at Geth, with the Philistines, in which Sobocha, the Astatothite, smote Seph, one of the descendants of Rapha.

[19] There was also a battle with the Philistines at Rom, when Eleanan, son of Ariorgim, the Bethlemite, smote Lachmi, the

brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

[20] There was also another battle at Geth, and there was a smooth man who had six fingers on each hand, and six toes on each foot, twenty-four in all, and he was a descendant of Rapha, [21] and defied Israel, but Jonathan, son of Semei, David's brother, smote him. [22] These four descendants of the giants were born at Geth, and were of the house of Rapha, and they fell by the hand of David, and by the hand of his servants.

* CHAPTER XXII *

AND David addressed the Lord in the words of this ode: on the day the Lord delivered him out of the hands of all his enemies, and out of the hand of Saul, [2] he said in a psalm:

O Lord, Thou art my rock and my fortress.

It is He who delivered me; He shall be my God.

[3] He will be my guard, in Him I will trust;
He is my defence, and the horn of my salvation—
My helper and my refuge for safety.

From an unrighteous man Thou wilt save me.

[4] On the Lord, Who is praiseworthy, I will call,
And I shall be saved from mine enemies.

[5] Because troubles of death have surrounded me—
Floods of iniquity have filled me with horror—

[6] The pangs of death have compassed me about—
The bitterness of death hath invaded me.

[7] In my distress I will call on the Lord,
And to my God I will cry aloud.

From His holy temple He will hear my voice,
My cry will certainly reach His ears.

[8] The earth indeed was shaken—it trembled—
The fountains of heaven were convulsed, and quivered,
Because the Lord was incensed.

[9] At His indignation a smoke ascended,
A fire from His mouth devoureth.
By it coals are kindled to a glow.

[10] He bowed the heavens and came down,
And darkness was under His feet.

[11] He sat on the cherubim, and flew,
And appeared on the wings of wind.

- [12] But He made darkness His covering;
His pavilion around Him was darkness of waters;
He condensed it with clouds of air.
- [13] From the flashing lightning before Him
Flaming fires were kindled.
- [14] The Lord thundered from heaven,
The Most High uttered His voice.
- [15] He sent forth His bolts and scattered them:
He darted His lightning, and confounded them.
- [16] Then were seen the outlets of the sea;
And the foundations of the earth were disclosed,
At the rebuke of the Lord—
At the blast of the breath of His anger.
- [17] He sent from on high and took me;
He drew me out of many waters:
- [18] He delivered me from mine enemies' strength—
From them who hated me;
Because they were stronger than I.
- [19] The days of my distress came on me unawares,
But the Lord was my firm support,
- [20] And brought me out to a roomy place,
And delivered me, because He delighted in me.
- [21] The Lord rewarded me according to my righteousness;
According to the cleanness of my hands He recompensed
me;
- [22] Because I kept the ways of the Lord,
And did not wickedly depart from my God—
- [23] Because all His judgments were before me,
And from His statutes I did not depart;
- [24] I therefore shall be blameless before Him,
And I will guard myself from my iniquity;
- [25] And the Lord will reward me according to my righteous-
ness—
According to the cleanness of my hands in His sight.
- [26] With the beneficent Thou wilt shew Thyself beneficent,
With an upright man Thou wilt deal uprightly.
- [27] With a warrior Thou wilt be a warrior,
And with the wily Thou wilt practice wiles.
- [28] Thou wilt save the people who are dejected,
But haughty countenances Thou wilt bring down.
- [29] Because Thou, O Lord, art my lamp,
Therefore the Lord will illumine my darkness.

- [30] For by Thee I can run like an honoured soldier,
And overleap walls by the help of my God.
- [31] He is mighty Whose way is blameless.
The Word of the Lord is strong—is tried.
He is the defender of all them who trust in Him.
- [32] Who is mighty, besides the Lord?
Who can build up, but our God?
- [33] He who strengtheneth me is the Mighty One,
He hath cleared my way which is blameless.
- [34] Thou makest my feet like the feet of hinds,
And steadiest me on the high places.
- [35] Thou instructest my hands for battle,
And hast by my arm broken the bow of steel.
- [36] Thou hast given me a guard for my safety;
And Thy attention hath enabled me
- [37] To enlarge my steps under me,
So that my feet have not slipped.
- [38] I shall pursue my enemies and destroy them,
And will not turn back till I consume them.
- [39] I will break them so that they shall not rise,
When they shall have fallen under my feet.
- [40] For Thou wilt gird me with strength for battle,
And bend under me my antagonists.
- [41] Thou hast given me the back of my enemies;
And them who hate me Thou hast put to death.
- [42] They may cry aloud but there is no help—
To the Lord, but He will not answer them.
- [43] I beat them small as the dust of the earth;
I trampled them like the dirt of highways.
- [44] From the tumult of tribes Thou wilt save me;
Thou wilt keep me to be the head of nations.
- [45] A people which I knew not shall be my slaves,
Strangers have yielded me feigned obedience.
Soon as they heard they became submissive.
- [46] Strange children shall be exposed to contempt;
They shall tumble down from their places of defence.
- [47] The Lord liveth! and blessed be He, my guard!
Let my God, my safeguard, be exalted—
- [48] The mighty Lord Who is my avenger,
Who chastiseth the people under me,
Who leadeth me out from my enemies,—
- [49] From them who are stirred up against me

Thou wilt raise me up.

From the man of violence, Thou wilt deliver me.

[50] For this cause I will give Thee thanks, O Lord, among the nations.

I will sing melodiously to Thy name.

[51] He is magnifying the deliverances of His own king,
And shewing mercy to His anointed—
To David and his seed forever.

* CHAPTER XXIII *

NOW these were the last words of David:
Faithful is David the son of Jessai,
And faithful the man whom the Lord hath set
Over the anointed of the God of Jacob.
And sweet are the psalms of Israel.

[2] The Spirit of the Lord hath spoken by me,
And His word was upon my tongue.

[3] The God of Israel saith to me:
A watchman of Israel hath spoken a proverb.

I said as a man,

How can you strengthen the fear of an anointed one?

[4] With the light of the God of the morning!
Let the Sun rise in the morning betimes.
Is not the Lord gone forth with splendour?
Yes, like the spring of grass on the earth after rain;

[5] For is not my house thus with the Almighty?
For He hath made with me an everlasting covenant,
Kept ready for every occasion;
Because this is all my safety, and all my desire,
That the transgressor may not flourish.

[6] All such are like rejected thorns.
Because they cannot be handled,

[7] Nor can a man labour among them;
Therefore pure iron, and the staff of a spear,
Shall cause them to burn with fire,
And they shall be burned to their shame.

[8] These are the names of David's worthies:

Jebothe, the Chananite, a chief of the third rank, who is also called Adinon, the Asonite. This man drew his sword against eight hundred warriors at one time. [9] And after him Eleanon (the son of a man who married his brother's wife to raise up seed for his brother), the son of Dudi, one of the three worthies with David. When he challenged the Philistines, and they had assembled for battle, and the men of Israel had gone up, [10] he arose and made a slaughter among the Philistines, till his hand was tired, and glued to his sword, and the Lord wrought a great deliverance that day, and the people went after him only to spoil. [11] And next to him was Samaias, son of Asa, the Aruchite.

When the Philistines had assembled to forage, where there was a piece of ground full of lentils, and the people fled before the Philistines; [12] he stood like a pillar in the middle of the field, and defended it, and smote the Philistines, and the Lord wrought a great deliverance. [13] These three went down from the thirty, and came to David at Kason, to the cave of Odollam, when an army of the Philistines was encamped in the valley of Raphain. [14] Now David was then in the fortress, and there was a garrison of the Philistines then at Bethlehem. [15] And David longed and said, Oh that I had some water to drink out of the well which is at Bethlehem—that by the gate! [16] Upon which these three worthies, notwithstanding the garrison of the Philistines then at Bethlehem, broke through the camp of the Philistines, and drew water out of the well at Bethlehem, by the gate. But when they got it, and came to David, he would not drink it, but poured it out as a libation to the Lord, [17] and said, Lord forbid that I should do this. Shall I drink the blood of these men, who have gone at the risk of their lives? So he would not drink it. These exploits were performed by these three men.

[18] Now Abessa, the brother of Joab, son of Saruia, was a chief among the three. He also lifted up his spear against three hundred men, though he was wounded. So he had a name among the three; [19] and being higher in rank than any of the three, he became their chief, though he did not come up to those three. [20] Banaias also, son of Jodae, of Kabeseel, was a man renowned for exploits. He smote the two sons of Ariel, the Moabite. He went down also, and smote a lion in the midst of the pit on a snowy day. [21] He smote also an Egyptian, a man of great stature. Though the Egyptian had in his hand a spear like the side of a ladder, he went down to him with a staff, and wresting the spear

out of the hand of the Egyptian, he killed him with his own spear. [22] These exploits Banaias son of Jodae performed, and had a name among the three worthies. [23] He was higher in rank than any of the three, though he did not come up to the [first] three. And David appointed him counsellor.

These also were the names of king David's yeomen: [24] Asael, the brother of Joab, he was among the thirty; Eleanon, son of Dudi, who married his brother's wife at Bethlehem; [25] Saima the Rudite; [26] Selles the Kelothite; Iras, the son of Iska the Thekite; [27] Abiezer the Anothite; another of the sons of the Anothites; [28] Ellon, the Aoite; Neere, the Netophatite; [29] Esthai, son of Riba of Gabaeth; the son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite; [32] the sons of Asan; Jonathan; [33] Samnan, the Aradite; Amnan, son of Arai the Saraouite; [34] Aliphaleth, son of Asbites; the son of the Machachite; Eliab, son of Aчитophel the Gelonite; [35] Asarai, the Karmelite; the son of Ouraioerchi; [36] Gaal, son of Nathana; the valourous son of Galaaddi; Elie the Ammonite; [30] Adroi of the brooks; [31] Gadabiel, son of the Arabothite; [37] Gelore, the Bethorite, the armour-bearer of Joab; the son of Saruia; [38] Iras the Etherite; Gerab the Ethinite; [39] Ourias, the Chettite. They were thirty-seven in all.

* CHAPTER XXIV *

AGAIN the anger of the Lord was kindled against Israel, when one among them over persuaded David, saying, Go number Israel and Juda.

[2] When the king said to Joab, the captain general of his army, who was with him, Go, I pray thee through all the tribes of Israel and Juda, from Dan to Bersabee, and review the people, and let me know the number of them, [3] Joab said to the king, The Lord God add to the people, how many soever they be, a hundred fold; and may the eyes of my lord the king see it! But why doth my lord the king set his mind upon this? [4] But the word of the king prevailed against Joab, and the officers of the army. So Joab and the chiefs of the army before the king, went out to review the people, Israel. [5] And they crossed the Jordan, and encamped at Aroer on the right of the city, in the valley of Gad and Eliezer. [6] Then they went to Galaad, and to the land of Thabason, which is Adasai, and came to Danidan and Oudan; and having gone round Sidon, [7] and come to Mapsar of Tyre, and to all the cities

of the Evites, and the Chananites, they came to the south of Juda to Bersabee.

[8] So when they had gone round through all the land, they came to Jerusalem, at the end of nine months and twenty days.

[9] And Joab laid before the king the amount of the review of the people. And that of Israel was eight hundred thousand fighting men; and the men of Juda were five hundred thousand warriors.

[10] And David's heart smote him after this numbering of the people: and David said to the Lord, I have sinned greatly in what I have done. Now therefore, O Lord, forgive, I beseech Thee, the iniquity of Thy servant, for I have acted very foolishly. [11] And when David arose in the morning, a word of the Lord came to the prophet Gad, the seer, saying, [12] Go and speak to David, and say, Thus saith the Lord, Three things I am ready to bring upon thee, choose therefore for thyself one of them, that I may do it to thee. [13] So Gad went to David, and delivered the message, and said, Choose what shall be done to thee. Shall three years of famine come on all thy land? Or wilt thou flee three months before thine enemies while they pursue thee? Or shall there be three days of pestilence in thy land? Now therefore consider; and see what answer I shall make to Him who sent me.

[14] Thereupon David said to Gad, I am in great straits on every side. Pray let me fall into the hands of the Lord; for very many and great are His mercies. But let me not fall into the hands of men. [15] Now when David chose for himself the pestilence, it was the time of the wheat harvest. And the Lord sent a pestilence through Israel, from the morning till the hour of dining. And the slaughter began among the people, and there died of the people from Dan to Bersabee, seventy thousand men. [16] But when the angel of God stretched forth his hand against Jerusalem to destroy it, the Lord was moved with compassion at the calamity, and said to the angel who was making havoc among the people, It is enough. Stay thy hand. Now the angel of the Lord was by the threshing floor of Orna, the Jebusite. [17] And when David saw the angel who was smiting the people, he addressed the Lord, and said, Behold here am I who have transgressed! But as for this flock, what have they done? Let Thy hand, I pray Thee, be upon me, and upon my father's house.

[18] Then Gad came to David that day, and said to him, Go up and erect an altar for the Lord, on the threshing floor of Orna, the Jebusite. [19] So David went up according to the word of Gad, as the Lord had commanded him. [20] And when Orna

looked out, and saw the king and his servants coming up to him, he went out and bowed down to the king, with his face to the ground, [21] and said, Why is my lord the king come to his servant? And David said, To purchase of thee this threshing floor to build an altar to the Lord, that the slaughter among the people may be stayed. [22] Then Orna said to David, Let my lord the king take, and offer to the Lord what is agreeable to him. Behold here are cattle for a whole burnt offering, and the carts and the yokes of the cattle for fuel. [23] All these Orna hath given to the king. And may the Lord thy God, said Orna addressing the king, bless thee. [24] But the king said to Orna, No. Let me only purchase them of thee for their full value; for I cannot offer to the Lord my God a whole burnt offering which costeth me nothing.

So David purchased the threshing floor, and the cattle, for fifty shekels of silver. [25] And David built there an altar to the Lord, and offered whole burnt offerings and peace offerings. Now Solomon afterwards enlarged this altar; for at first it was small. Thus the Lord was entreated for the land, and the slaughter was stopped from Israel.

III. BASILEION (I. KINGS)

* CHAPTER I *

WHEN king David was old—far advanced in years, they covered him with clothes, but he was not warmed; [2] therefore his servants said, Let a young virgin be sought out for the king, that she may attend him, and chafe him, and lie in his bosom, that my lord the king may be warmed. [3] So they sought for a beautiful virgin, through all the borders of Israel, and having found Abisag, the Somanite, they brought her to the king. [4] The young woman was indeed very beautiful, and she chafed the king, and waited on him, but the king knew her not.

[5] Then Adonias, son of Aggith, took upon him state, saying, I shall be king; and provided himself with chariots, and horsemen, and fifty men to run before him. [6] And his father did not in the least restrain him nor say, Why hast thou done so? Now in person he was very comely, and by birth next after Abessalom. [7] And his plans were concerted with Joab, son of Saruia, and with Abiathar, the priest, and they abetted him. [8] But Sadok the priest, and Banaias, son of Jodae, and Nathan the prophet, and Semei, and Resi, and the worthies of David, were not of his party. [9] So having slain sheep, and oxen, and lambs, at the fires of Zaelethi, which is near Rogel, Adonias invited all his brothers, and all the nobles of Juda, the king's servants; [10] but did not invite Nathan the prophet, nor Banaias, nor the worthies, nor Solomon his brother.

[11] Thereupon Nathan spoke to Bersabe, the mother of Solomon, saying, Hast thou not heard that Adonias, son of Aggith, doth reign, and David our lord knoweth it not? [12] Now therefore come, I pray thee, let me advise thee. Save thine own life, and the life of thy son Solomon. [13] Go immediately to king David, and say to him, Didst thou not, O my lord the king, swear to thy servant saying, Thy son Solomon shall reign after me, and he shall sit on my throne? Why then doth Adonias reign? [14] And behold whilst thou art speaking with the king, I will come in after thee, and confirm thy words. [15] So Bersabe went to the king, into the inner chamber.

Now the king was very old, and Abisag, the Somanite, was waiting on him. [16] And when Bersabe had bowed down, and made

obeisance to the king, the king said to her, What is thy will? [17] And she said, My lord, Thou didst swear to thy servant, by the Lord thy God, saying, Thy son Solomon shall reign after me, and sit on my throne. [18] But now behold Adonias reigneth, and thou my lord the king dost not know it. [19] He hath sacrificed oxen, and lambs, and sheep for the multitude, and invited all the king's sons, and Abiathar the priest, and Joab the captain general of the army, but hath not invited thy servant Solomon. [20] Now therefore my lord the king, the eyes of all Israel are upon thee, to tell them who shall sit on the throne of my lord the king after him; [21] otherwise when my lord the king shall sleep with his fathers, I, and Solomon my son, shall be deemed offenders. [22] And behold while she was yet speaking to the king, Nathan the prophet came, [23] and was announced to the king, Here is Nathan the prophet.

And when he came into the king's presence, and had made obeisance to the king, with his face to the ground, [24] Nathan said, My lord the king, hast thou said, Adonias shall reign after me, and he shall sit on my throne? [25] For he is gone down today, and hath sacrificed bullocks, and lambs, and sheep, for the multitude, and invited all the king's sons, and the chiefs of the army, and Abiathar the priest, and behold they are eating and drinking in his presence, and have said, Long live king Adonias. [26] But me thy servant, and Sadok the priest, and Banaias, son of Jodae, and Solomon thy servant, he hath not invited. [27] If this is done by order of my lord the king, why hast thou not made known to thy servant who shall sit on the throne of my lord the king after him? [28] And king David in reply said, Call Bersabe to me. And when she came in before the king, and stood in his presence, [29] the king swore, saying, As the Lord liveth, Who hath redeemed my soul out of all affliction, [30] as I have sworn to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit on my throne in my stead, even so will I do this very day.

[31] Thereupon Bersabe bowed down, with her face to the ground, and made obeisance to the king, and said, Let my lord king David live forever. [32] Then king David said, Call to me Sadok the priest, and Nathan the prophet, and Banaias, son of Jodae. [33] And when they came in before the king, he said to them, Take the servants of your lord the king with you, and mount my son Solomon on my mule, and conduct him down to Gion, [34] and let Sadok the priest, and Nathan the prophet, anoint him to be

king over Israel. Then sound the trumpet, and say, God save king Solomon. [35] And let him sit on my throne, and reign in my stead, as I have appointed him to be ruler over Israel and Juda. [36] Thereupon Banaias, son of Jodae, answered the king and said, Be it so! May the Lord the God of my lord the king confirm it! [37] As the Lord hath been with my lord the king, so may He be with Solomon, and magnify his throne above the throne of my lord king David!

[38] Then Sadok the priest, and Nathan the prophet, and Banaias, son of Jodae, went down with the Cherethites, and the Phelethites, and having mounted Solomon on king David's mule, they conducted him to Gion. [39] And Sadok the priest took the horn of oil out of the tabernacle, and having anointed Solomon, he blew the trumpet, and all the people shouted, Live king Solomon! [40] Then all the people followed him up, and danced in choirs, and made great rejoicings, so that the earth was rent with their shouting. [41] And Adonias, and all his guests, heard it just as they had done eating. And when Joab heard the sound of the trumpet, he said, What is this sound of the city in an uproar? [42] And while he was speaking, behold Jonathan, son of Abiathar, the priest, entered. And Adonias said, Come in, for thou art a man of valour, and must have brought good news. [43] To which Jonathan replied, saying, Quite the reverse. Our lord king David hath made Solomon king.

[44] The king sent with him Sadok, the priest, and Nathan, the prophet, the Banaias, son of Jodae, and the Cherethites and the Phelethites, and they mounted him on the king's mule. [45] And Sadok, the priest, and Nathan, the prophet, anointed him at Gion, and all the people went up thence rejoicing, so that the city resounded. This is the noise which you have heard. [46] And while Solomon sat on the throne of the kingdom, [47] the king's servants went in to congratulate our lord king David, saying, God make the name of Solomon better than thy name, and magnify his throne above thy throne! And the king bowed on his bed. [48] And the king said to this effect. Blessed be the Lord God of Israel, Who hath this day set one of my seed on my throne, and my eyes see it. [49] Upon this all the guests of Adonias, were struck with consternation, and went every man his way, [50] And Adonias, being afraid of Solomon, arose and went, and took hold of the horns of the altar. [51] And when they told Solomon, saying, Behold Adonias is afraid of king Solomon, and hath hold of the horns of the altar, saying, Let Solomon this day swear to me that he will

not slay his servant with the sword, [52] Solomon said, If he shew himself a virtuous man, there shall not a hair of him fall to the ground; but if wickedness be found in him he shall be put to death. [53] Then king Solomon sent, and they brought him down from the altar; and when he came, and had done homage to king Solomon, Solomon said to him, Go to thy house.

* CHAPTER II *

NOW when David's days drew near that he should die, he spoke to his son Solomon, and said, [2] I am going the way of all the earth, be thou therefore strong, and shew thyself a man, [3] and keep the watch of the Lord thy God, to walk in His ways, and keep His commandments, and His statutes, and His judgments, which are written in the law of Moses; that thou mayest know what thou art to do, according to all that I command thee— [4] that the Lord may establish His word which He hath spoken, saying, If thy children take heed to their ways, to walk before Me in truth, with their whole heart, thou shalt not, said He, have a man cut off from the throne of Israel. [5] Now thou thyself knowest what Joab, son of Saruia, hath done to me—what he did to the two chiefs of the armies of Israel, to Abenner, son of Ner, and to Amessai, son of Jether. He indeed slew them, and shed the blood of war in peace, and stained, with guiltless blood, the girdle on his loins, and the shoes on his feet. [6] Do thou therefore according to thy wisdom, so as not to let his grey hairs go down to the grave in peace. [7] But shew kindness to the sons of Berzelli, the Galaadite, and let them eat at thy table; for so they were near me, when I fled from the face of thy brother Abessalom.

[8] Behold also thou hast with thee Semei, son of Gera, the Jeminite of Baurim. Though he cursed me with a bitter curse on the day when I was marching to Camps, yet he came down to the Jordan to meet me, and I swore to him by the Lord, saying, I will not put thee to death with the sword. [9] Now thou art not to hold him guiltless. As thou art a wise man, thou thyself therefore wilt know what to do to him, and wilt bring down his grey hairs to the grave with blood.

[10] Then David slept with his fathers, and was buried in the city of David. [11] Now all the days which David reigned over Israel were forty years. He reigned seven years at Chebron, and thirty three years at Jerusalem.

[12] When Solomon sat on the throne of his father David, and his kingdom was well established; [13] Adonias, son of Aggith, went to Bersabe, the mother of Solomon, and bowed to her. Whereupon she said to him, Is thy coming peaceable? And he said, It is peaceable. [14] I have something to say to thee. And she said to him, Say on. [15] Then he said to her, Thou knowest that the kingdom belonged to me, and that all Israel looked on me as king. But the kingdom is transferred, and become my brother's, because it was his from the Lord. [16] Now therefore I have a favour to ask of thee, do not refuse it. And Bersabe said to him, Proceed. [17] Then he said to her, Speak, I pray thee to Solomon, for he will not refuse thee, that he may give me Abisag, the Somanite, for a wife. [18] Thereupon Bersabe said, Well, I will speak to the king for thee. [19] So Bersabe went to king Solomon, to speak to him concerning Adonias. And the king arose to meet her, and saluted her, and when he sat down on the throne, there was a throne set for the king's mother, and she sat on his right hand, [20] and said to him, I have a small favour to ask of thee, do not refuse me. And the king said to her, Ask it, my mother, I will not reject thee.

[21] Then she said, I pray thee, let Abisag, the Somanite, be given to thy brother Adonias for a wife. [22] Whereupon king Solomon in reply to his mother, said, But why hast thou asked Abisag for Adonias? Ask for him the kingdom also; for he is my elder brother, and Abiathar is his priest, and Joab, son of Saruia, his captain general, and his friend. [23] Then king Solomon swore by the Lord, saying, God do so to me and more also, if Adonias hath not spoken this against his own life. [24] Now therefore as the Lord liveth, Who hath prepared me, and set me on the throne of my father David, and hath made for me a house, as He hath spoken, Adonias shall this day be put to death. [25] So king Solomon sent by the hand of Banaias, son of Jodae, and he slew him. And when Adonias was dead, on the very same day, [26] the king said to Abiathar, Begone speedily to thy fields at Anathoth, for thou art this day a condemned man, but I will not put thee to death, because thou didst carry the ark of the covenant of the Lord before my father, and hast shared in all the afflictions with which my father was afflicted.

[27] So Solomon expelled Abiathar from being the priest of the Lord, so that the word of the Lord was fulfilled, which He spoke against the house of Eli at Selom. [28] Now when the news came to Joab, son of Saruia, because he had been of Adonias' party,

and not a follower of Solomon, therefore Joab fled to the tabernacle of the Lord, and took hold of the horns of the altar. [29] And when they told Solomon, saying, Joab hath fled to the tabernacle of the Lord, and behold he hath hold of the horns of the altar, king Solomon sent to Joab, saying, What is the matter with thee, that thou hast fled to the altar? Thereupon Joab said, Because I was afraid of thee, therefore I fled to the Lord.

Then Solomon sent Banaias, son of Jodae, saying, Go, and kill him, and bury him. [30] So Banaias, son of Jodae, went to Joab, to the tabernacle of the Lord, and said to him, Thus saith the king, Come out. And Joab said, I will not go out, for I will die here. Upon which Banaias, son of Jodae, returned and told the king, saying, Thus did Joab say, and thus he answered me; [31] and the king said to him, Go and do to him as he hath spoken. Kill him, and bury him, and take away this day, the blood which he shed without cause, from me and my father's house. [32] The Lord indeed hath turned the blood of his iniquity on his head. Because he fell upon two men more righteous, and better than himself, and slew them with the sword, and my father David knew not of their blood, namely Abenner, son of Ner, the captain general of Israel, and Amessai, son of Jether, the captain general of Juda; [33] therefore their blood is returned on his own head, and on the head of his seed forever. But on David, and his seed, and on his house, and his throne, let there be peace from the Lord forever. [34] So Banaias, son of Jodae, went up, and fell upon Joab; and when he had slain him, he buried him, at his house in the wilderness; [35] and the king set Banaias, son of Jodae, over the army in his stead.

Now while David was still alive he gave a charge to Solomon, saying, Behold thou hast with thee Semei, son of Gera, a descendant of the seed of Jemini of Chebron. He cursed me with a bitter curse when I was marching to Camps. But he came down to the Jordan to meet me, therefore I swore to him by the Lord saying, Thou shalt not be put to death with the sword. Now thou art not to hold him guiltless. As thou art a wise man thou thyself therefore wilt know what to do to him, and wilt bring down his grey hairs to the grave with blood. [36] Therefore the king sent for Semei, and said to him, Build thyself a house in Jerusalem and dwell there, and thou shalt not go out thence anywhere. [37] For be assured that on the day thou goest out, and crossest the brook Kedron, thou shalt be put to death. Thy blood shall be on thy own head. And the king caused him to take an oath that day. [38]

And Semei said to the king, Good is the word which thou my lord the king hast spoken. Thy servant will do so.

Accordingly Semei dwelt in Jerusalem three years. [39] But it happened, that after the three years, two slaves of Semei ran away to Angchus, son of Maacha, king of Geth. And when Semei was told that his slaves were at Geth, [40] he arose, and saddled his ass, and went to Geth to Angchus to seek them. And when he had gone, and brought them back from Geth, [41] Solomon was informed that Semei had gone from Jerusalem to Geth, and brought back his slaves. [42] Upon which the king sent for Semei, and said to him, Did I not adjure thee by the Lord, and protest to thee saying, Be assured that on the day thou goest out of Jerusalem to any place whatever thou shalt surely die? [43] Why then hast thou not kept the oath of the Lord, and the command which I enjoined thee? [44] Moreover the king said to Semei, Thou knowest all thy wickedness, and thy heart is privy to all that thou didst to my father David, therefore the Lord hath turned thy wickedness on thy own head, [45] and king Solomon shall be blessed, and the throne of David shall be established before the Lord forever. [46] Then king Solomon gave orders to Banaias, son of Jodae, and he went and slew him. Now the regal government was established at Jerusalem, and the king made Sadok the priest, the first priest, in the room of Abiathar. And Solomon, son of David, reigned over Israel and Juda at Jerusalem.

* CHAPTER III *

AND the Lord gave Solomon understanding, and comprehensive wisdom, and an enlargement of heart, like the sand on the seashore; so that the knowledge of Solomon was enlarged far above the knowledge of all the ancients, and above all the wise men of Egypt. And he took the daughter of Pharao, and brought her to the city of David, until he finished building his own house, and the house of the Lord, which he did first, and also the wall of Jerusalem round about. These he began, and finished in seven years; for he had seventy thousand men who carried burdens, and eighty thousand hewers of stone on the mountains. And Solomon made the sea, and its supporters, and the great lavers, and the pillars, and the fountain in the court. And over the brazen sea he built the turreted shelter for it, and cut a canal through the city of David. And when Pharao's daughter went up out of the city of

David into her house, which he had built for her, he then built the citadel.

And Solomon offered, every year, three whole burnt offerings, and peace offerings, on the altar which he built for the Lord, and he burned incense before the Lord, and finished the house. Now the chiefs who were set over the works of Solomon were three thousand six hundred. They superintended the people who performed the works. He built also Assour, and Magdo, and Gazer, and upper Baithoron, and Ballath. But this was after he had built the house of the Lord, and the wall of Jerusalem round about. After finishing these he built the cities above mentioned.

Now king Solomon was very prudent and wise; and Juda and Israel were exceedingly numerous, like the sand on the seashore for multitude, eating, and drinking, and rejoicing. And Solomon was chief among all the kingdoms, and they brought him gifts, and served him all the days of his life. And Solomon began opening the fastnesses of Libanus, and he built Thermai in the wilderness. And this was Solomon's allowance for dinner, thirty cor-measures of fine flour, and sixty cors of barley meal; ten oxen stall fed, and twenty oxen from the pasture, and one hundred sheep, besides hinds, fallow deer, and choice fatted fowls; for he was supreme over all the country on this side the river, from Raphi to Gaza, over all the kings bordering on the river, and he was at peace with all around him; so that Juda and Israel dwelt securely, everyone under his own vine and under his own fig tree, eating and drinking, and feasting, from Dan to Bersabee, all the days of Solomon.

And these were Solomon's principal officers: Azarias, son of Sadok, was priest, and Ornias, son of Nathan, was chief over the overseers; and Edramen was steward; and Suba scribe, and Basa, son of Achithalam, recorder; and Abi, son of Joab, captain general of the army; and Achire, son of Edrai, was at the head of the board of works; and Banaias, son of Jodae, was captain of the guards; and Kashur, son of Nathan, counsellor. And Solomon had four thousand breeding mares for carriages, and twelve thousand horses. And he was supreme over all the kings from the river to the land of the Philistines, and even to the borders of Egypt.

Now Solomon, son of David, reigned over Israel and Juda in Jerusalem; [2] but the people were in the practice of burning incense on the high places, because till this time there was not a house built to the Lord. [3] And Solomon loved the Lord, to walk in the statutes of his father David; but he sacrificed and burned incense

on the high places. [4] So he arose and went to Gabaon because it was the highest and greatest to sacrifice there.

And when Solomon had offered there a whole burnt offering of a thousand victims upon the altar of Gabaon, [5] the Lord appeared to him that night in a dream, and said to him, Ask for thyself any favour. [6] Thereupon Solomon said, Thou hast shewn great kindness to Thy servant David, my father. As he walked before Thee in truth and righteousness and in uprightness of heart with Thee, Thou therefore hast kept for him this great kindness to set his son on his throne as at this day.

[7] Now therefore, O Lord my God, as Thou hast appointed me Thy servant in the room of my father David, and I am but a little child and know not how to go out and come in, [8] and Thy servant is in the midst of Thy people whom Thou hast chosen, an immense people which cannot be numbered, [9] give therefore to Thy servant a heart to hear and to judge Thy people righteously, and to discern between good and evil; for who can judge this Thy people, this great people which is so numerous?

[10] And it was well pleasing in the sight of the Lord that Solomon made this request; [11] therefore the Lord said to him, Because thou hast asked this of Me, and hast not asked for thyself many days, nor riches, nor the life of thine enemies, but hast asked for thyself understanding to discern judgment, [12] behold I have granted thy request—behold I have given thee a wise and understanding heart, so that before thee there hath not been one like thee, nor after thee shall there arise one like thee.

[13] Moreover I have given thee what thou didst not ask, riches and glory; so that there hath not been among kings a man like thee. [14] And if thou wilt walk in My ways to keep My commandments and My statutes, as thy father David did, I will also multiply thy days.

[15] And Solomon awoke, and behold it was a dream. Then he arose and came to Jerusalem, and stood before the altar which is in front of the ark of the covenant of the Lord in Sion, and offered whole burnt offerings; and having offered also offerings of thanksgiving, he made a great entertainment for himself and all his servants.

[16] Then there appeared before the king two women who were harlots, and when they stood in his presence [17] one of them said, Hear me, my lord, I and this woman dwell in one house, and we were delivered of children in the same house. [18] And it happened that the third day after my delivery this woman was de-

livered. We were together. There is nobody with us—none but we two in the house. [19] And this woman's son died in the night, as she overlaid it. [20] And she arose in the middle of the night, and took my son out of my arms, and laid it in her bosom; and her own child which was dead, she laid in my bosom. [21] So when I arose in the morning to give my son suck, behold it was dead. But when I examined it attentively in the morning, behold it was not my son whom I bore. [22] And the other woman said, No: but the living is my son and the dead is thy son. And when both had spoken before the king, [23] he said to them, Thou sayst, This is my child which is alive, and that which is dead is that woman's child. And thou sayst, No: but the living is my son, and the dead is thy son.

[24] Then the king said, Bring me a sword. And when they had laid the sword before the king, [25] he said, Divide the living child—the infant, in two; and give one half to this woman and the other half to that woman. [26] Upon this the woman whose son the living child really was, answered and said to the king—because her bowels yearned for her son, therefore she said, I beseech thee my lord, Give her the child. Do not kill it. But the other said, Let it be neither mine nor hers. Divide it. [27] Then the king answered and said, Give the child to her who said, Give the child to her and do not kill it; for she is the mother. [28] And when all Israel heard the judgment which the king had given, they feared the king, for they saw that there was in him the wisdom of God to execute judgment.

✦ CHAPTER IV ✦

NOW when king Solomon reigned over Israel [2] these were his principal officers: [3] Azarias, son of Sadok, Eliaph and Achia, sons of Seba, were scribes; and Josaphat son of Achilud, recorder; [4] and Banaias son of Jodae, captain general of the army; and Sadok and Abiathar, chief priests; [5] and Ornia, son of Nathan, superintendant of the overseers; and Zabuth, son of Nathan, the king's companion; [6] and Achisar was steward; and Eliak, high steward; and Eliab son of Saph was over the household; and Adoniram son of Audon was over the tribute.

[7] And Solomon had twelve officers over all Israel to supply the king and his household, each to furnish supplies one month in the year, [8] and these were their names: Been son of Or, on

mount Ephraim, one. [9] Son Dakar, at Makis, and at Salabin, and at Baithsamys, and Elon even to Bethanon: another. [10] Son Esdi at Araboth: to him belonged Socho and all the land of Opher. [11] And over all Nephador was son Aminadab, who had to wife Tephath, a daughter of Solomon: another. [12] Bana, son of Achiluth, had Ithanach and Mageddo and all the house of San, which is by Sephanan below Esrae, and from Bethsan to Sabelmaula even to Maeberlukam: another. [13] Son Naber at Raboth Galaad; he had the district of Ergab in Basan, containing sixty large cities with walls and brazen bars: another. [14] Achinadab, son of Saddo, at Maanaim. [15] Achimaas, who married Basemmath, a daughter of Solomon, was in Nephthaleim: another. [16] Bana, son of Chousi, in Asser and in Baaloth: another. [17] Semei son of Ela, in Benjamin. [18] Gaber son of Adai, in the land of Gad, which belonged to Seon, king of Esebon; and Og, king of Basan, and Naseph, another, in the land of Juda; [19] Josaphat, son of Phaasud, in Issachar.

[20] These officers thus stationed furnished supplies for king Solomon, and all things ordered for the king's table, each his month, without the least variation from what was ordered. [21] The barley and straw, for the horses and chariot mares, they carried to the place where the king happened to be, each in his course. [22] Now these were the stated portions for Solomon every day, thirty cores of fine flour and sixty cor-measures of barley meal; [23] ten choice young calves, and twenty oxen from the pasture, and one hundred sheep besides hinds and fallow deer, and fatted fowls; [24] for he was supreme on this side the river, and was at peace with all round about.

[25] And the Lord gave Solomon understanding and very comprehensive knowledge; and the effusions of his heart were like the sand on the seashore; [26] so that Solomon far excelled the wisdom of all the ancients and all the wise men of Egypt. [27] He gave specimens of wisdom beyond all men—far beyond Gaithan the Zarite, and Ainan, and Chelkad and Darala, the sons of Mal. [28] He uttered three thousand parables, and his odes were five thousand. [29] He spoke of trees from the cedar which is on Lebanon, to the hyssop which springeth out of the wall. He spoke also of cattle, and of fowls, and of reptiles, and of fishes. [30] And there came of all people to hear the wisdom of Solomon, and from all the kings of the earth who heard the fame thereof. And Solomon took to wife the daughter of Pharao, and brought her to the city of David until he built the house of the Lord, and his own

house, and the wall of Jerusalem: and Pharaoh king of Egypt, came up and took Gazer, and burned it, and subdued the Chananites who dwelt in Mergab, and gave them as a portion to his daughter, Solomon's wife, and Solomon rebuilt Gazer.

* CHAPTER V *

WHEN Chiram king of Tyre sent his servants to anoint Solomon in the room of his father David, because Chiram continued to love David all his days, [2] therefore Solomon sent to Chiram saying, [3] Thou knowest that my father could not build a house to the name of the Lord my God, on account of the wars with those around him on every side, until the Lord put them under the soles of his feet. [4] But now the Lord my God hath given me rest round about. I have no adversary, nor any evil occurrence. [5] Therefore I propose to build a house for the name of the Lord my God; as the Lord my God spoke to my father David, saying, Thy son, whom I will set on thy throne in thy stead, shall build the house to My name. [6] Now therefore give orders, and let timber be cut for me from Lebanon; and behold my servants shall be with thy servants, and I will pay thee such hire for the service as thou shalt appoint: for thou knowest that we have none skilled in hewing timber like the Sidonians.

[7] And when Chiram heard the words of Solomon he was exceedingly glad, and said, Blessed be God this day who hath given David a prudent son over this great people. [8] Then he sent to Solomon saying, I have considered all that thou hast proposed to me, and I will execute all thy pleasure. [9] With respect to the cedar, and fir timber, my servants shall bring it down from Lebanon to the sea; and I will send it in rafts to the place which thou shalt appoint, and land it there that thou mayst take it away. And thou wilt accomplish my pleasure in supplying my household with bread. [10] So Chiram furnished Solomon with cedar and fir timber to his utmost wish. [11] And Solomon gave Chiram, twenty thousand cores of wheat for his household, and twenty thousand baths of expressed oil. This Solomon gave to Chiram every year. [12] And the Lord gave Solomon wisdom as he said to him. And there was peace between Chiram and Solomon and they made a league between them.

[13] And the king made a levy out of all Israel, and the levy was thirty thousand men. [14] These he sent to Lebanon, ten

thousand every month, by turns, so that they were one month at Lebanon, and two at home. And Adoniram was over this levy. [15] And Solomon had seventy thousand men who carried burdens, and eighty thousand hewers of stone, in the mountains, [16] exclusive of the officers who superintended the works of Solomon, and who amounted to three thousand six hundred. And these workmen were three years preparing the stone and the timber.

Now in the four hundred and fortieth year of the departure of the Israelites out of Egypt, in the fourth year and second month of king Solomon's reign over Israel, [17] the king having given orders for bringing great costly stones for the foundation of the house, even hewn stones; [18] and the men of Solomon and those of Chiram having hewn them, they began laying them.

* CHAPTER VI *

[2] NOW * the house which the king built for the Lord, was forty cubits in length, and twenty cubits in breadth, and twenty-five cubits in height. [3] And the porch in front of the temple was twenty cubits in length commensurate with the breadth of the house. [4] And when he had built the house, and finished it he made windows for the house, wide within and narrow without [5] and placed against the wall of the house, galleries all around the temple and the Holy of Holies. [6] The lower gallery was five cubits broad, and the middle six, and the third seven cubits broad; for he made ledges to the house, all around on the outside of the house that the beams might not be fastened into the walls of the house. [7] Now the house when building was built with white hewn stones, so that not a mallet nor a hammer nor any instrument of iron was heard in the house while it was building. [8] The entrance into the lower gallery was under the right shoulder of the house; and there were winding stairs up to the middle and from the middle to the third gallery. [9] And when he had completed the building of the house he wainscotted it with cedar. [10] And having built the binding walls through the whole house to the height of five cubits, he connected the binding walls with cedar beams.

[11] And the word of the Lord came to Solomon, saying: [12] As for this house which thou art building, if thou wilt walk in My ordinances and execute My judgments, and keep all My com-

* The present first verse of this chapter is placed, in the older Septuagint text, immediately before verse 17, Ch. V, above. See also note, p. 569.

mandments, I will establish My word with thee which I spoke to David thy father. [13] And I will dwell among the children of Israel, and will not forsake My people Israel. [14] So Solomon built the temple, and finished it.

[15] And having lined the walls of the house on the inside with planks of cedar, from the ground floor of the house up the walls and to the beams, and vaulted the ceiling on the inside with beams, he covered the floor of the house with planks of fir. [16] And he built up the twenty cubits from the end wall as one compartment from the floor to the beams, and made of that the *dabir* or oracle—the Holy of Holies [17] (the temple being forty cubits, [19] the front of the *dabir* was in the middle of the house on the inside) to put there the ark of the covenant of the Lord. [20] The length of this compartment was twenty cubits, and the breadth twenty cubits, and the height twenty cubits, and he covered it with plated gold.

When he had made the altar in front of the *dabir* and overlaid it with gold, [21] he covered all this compartment with gold at the complete finishing of the whole house. [22] And all inside the *dabir* he overlaid with gold.

[23] And in the *dabir*, he made two cherubim; ten cubits the exact magnitude, [24] and five cubits the wing of one cherubim, and five cubits its other wing, making ten cubits from the tip of one wing to the tip of the other wing. [25] And so in respect to the other cherubim. In measure and workmanship, they were both alike. [26] The height of the one cherubim was ten cubits, and that of the other cherubim was the same. [27] And both the cherubim were in the middle of the innermost house, and they spread their wings so that a wing of one cherubim touched one wall, and a wing of the other cherubim touched the other wall, and their wings touched one another in the middle of the house. [28] And he overlaid the cherubim with gold, [29] and engraved all the walls of the house round about with engravings of cherubim and palm trees, both in the inner and outer apartment. [30] And he overlaid the floor both of the inner and outer apartment with gold. [31] And for the entrance into the *dabir* he made doors of juniper wood. [34] The four panels for both the doors were of fir, and each door consisted of two leaves which turned each on its own hinges. [35] And the doors were carved with cherubim and palm trees and open leaves, and covered with gold fitted to the carving. [36] He built also the inner court with three rows of hewn stone, and one row of cedar beams; and he made the curtain for the court of the porch of the house which was in the front of the temple.

[37] In the fourth year he laid the foundation of the house of the Lord, in the month of Ziu, which is the second month, [38] and in the eleventh year, in the month Baal, which is the eighth month, the house with all its appendages was completely finished.

* CHAPTER VII *

[13] NOW * king Solomon had sent and brought from Tyre a widow's son named Chiram. [14] He was of the tribe of Nephthaleim, though his father was a Tyrian. He was a worker in brass, a complete artist, filled with understanding and knowledge to execute all kinds of brass work. So he was brought to king Solomon, and executed all his works. [15] He cast two pillars for the porch of the house: the height of each pillar was eighteen cubits, and the circumference thereof fourteen cubits, and the flutings four fingers. [16] And he cast two chapiters to be put on the tops of the pillars; the height of each chapiter was five cubits. [17] He made also two pieces of net-work to cover the chapiters of the pillars; one piece of net-work for each chapiter. [18,20] They were a pensile work, with two rows of brass pomegranates in the form of lattice-work, a pensile work, row above row. [21] And he set up the two pillars in the porch of the temple. And when he set up the one pillar he called its name Jachum [*Jachin*]; and when he set up the other pillar he called its name Boloz [*Boaz*]. [19,22] And on the capitals of the pillars there was a lily-work of four cubits, towards the porch, and a projected ledge over the two pillars, and this ledge by its thickness was a covering above the sides. [23] He made also the sea [or ceremonial reservoir], ten cubits from brim to brim, uniformly round, all about. It was five cubits high and thirty-three cubits in circumference. [24] Under its brim, embossments surrounded it, ten to a cubit all around. [26] And the brim of it was like the workmanship of the brim of a cup, with lily buds. And its thickness was a hand's breadth. [25] And under the sea were twelve bulls, three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east, and all their hinder parts were inward, and the sea was above upon them. [27] And he made ten cisterns of brass, five cubits the length of one cistern, and four cubits the breadth, and six cubits the height. [28] And the cisterns had all the same kind of engraved borders, and there were engravings between the prominences;

* For the first twelve verses of Ch. VII see p. 571. Also, verses 37 and 38 of Ch. VI are the first verses of that chapter in the Septuagint text.

[29] and on their engraved parts between the prominences were lions, and bulls, and cherubim; and on the embossments, above and below the lions and bulls, were fields in bas-relief. [30] And each cistern had four wheels of brass, and the naves were of brass, and at their four corners there were shoulders under the cisterns, [31] for the axles of the wheels of each cistern.

[32] And the height of each wheel was a cubit and a half. [33] And the workmanship of the wheels was like that of the wheels of a chariot; and their axles and their felloes and their spokes were all cast.

[34] As to the four shoulders at the four corners of each cistern, the shoulders were a part of the cistern itself. [35] And on the top of the cistern there was a cylindrical border, of half a cubit broad, round about on the top of the cistern; and it was the beginning of its handles and its engravings; and there was a cock at the ends of its handles. [36] And the sculptures thereon—the cherubims, and the lions, and the palm trees, were in relief, each being smooth on the inside all around. [37] In the same manner he made all the ten cisterns, they being all of the same form and measure. [38] He made also ten large pots of brass, each pot containing forty baths, and measuring four cubits. A large pot for every one of the ten cisterns. [39] And he placed five cisterns at the right corner of the house, and five at the left corner of the house, and the sea was at the right corner, southward, facing the east.

[40] Chiram made also the kettles and the cauldrons and the basons. Thus Chiram finished completely all these works which he made for king Solomon for the house of the Lord, [41] namely, the two pillars, and the wreathed works of the pillars on the chapters of the two pillars, and the two pieces of net-work to cover the wreaths of the coverings which were on the pillars; [42] the four hundred pomegranates on the two pieces of net-work, there being two rows of pomegranates to each piece of net-work for covering the wreaths of the chapters on the two pillars; [43] and the ten cisterns with the ten large pots for the cisterns; [44] and the sea with the twelve bulls under the sea; [45] and the kettles, and the cauldrons, and the bowls, and all the utensils which he made for king Solomon for the house of the Lord. Now the pillars for the house of the king, and for the house of the Lord, were in all forty-eight. All these works of the king, Chiram made entirely of brass. [47] There was no weighing the brass of which he made all these works. On account of the immense quantity there was no computation of the weight of the brass. [46] These he cast on the

bank of the Jordan, in the clay ground, between Socchoth and Seira.

[48] And Solomon the king took the utensils which Chiram made for the house of the Lord, the golden altar, and the table of gold on which was to be laid the shew bread, [49] and the five candlesticks on the left, and five on their right in front of the *dabir*, which were of beaten gold, and the lamp-stands with the lamps, and the snuffers, which were also of gold, [50] and the doors with the nails, and the cups, and the dishes, and the censers, which were of gold and embossed, and the leaves of the doors of the inner house—the Holy of Holies, and the doors of the temple which were overlaid with gold. [51] And when all the work was finished which Solomon made for the house of the Lord, then Solomon brought the dedications of his father David, and his own dedications, the silver and the gold, and the utensils, and deposited them in the treasuries of the house of the Lord.

[1] Then was Solomon thirteen years building a house for himself. [2] He built it with timber from the forest of Lebanon. The length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits. It had three rows of cedar pillars, and the shoulders of the pillars were of cedar, [3] and he vaulted the house above on the sides of the pillars. The number of pillars were forty, and five the row. [4] And there were three galleries, story above story thrice. [5] And all the doors and windows, with the spaces between, were squares arched, windows and doors being over one another in three ranges. [6] And the porch of the pillars which was fifty cubits in length, and fifty cubits in breadth, was joined to another porch of the same dimensions in front of them, and the thickness of the pillars in front of it was for the porch. [7] And the porch of thrones, where he was to administer justice, was the porch of judgment. [8] And both were appurtenant to the house in which he was to dwell. They had one court communicating with both.

Of the same workmanship, and with such a porch, he built a house for Pharaoh's daughter whom he had married. [9] All these were of costly stones engraved within from the base, and without towards the great court from the foundation to the copings, [10] the foundation of the court being laid with large costly stones—with stones of ten cubits, and those of eight cubits; [11] and above with unhewn costly stones, of the same dimensions, and cedar beams; [12] for the great court round about was enclosed with three rows of unpolished stones, and one row of cedar. Thus Solomon finished the whole house.

* CHAPTER VIII *

WHEN Solomon had finished building the house of the Lord, and his own house, at the end of twenty years Solomon the king [2] assembled all the elders of Israel at Sion, [3] in order to carry up the ark of the covenant of the Lord from the city of David, that is Sion, in the month Athanin. [4] And the priests carried the ark and the tabernacle of the testimony and the holy utensils, which were in the tabernacle of the testimony. [5] And the king and all Israel were before the ark, sacrificing sheep and oxen without number, [6] while the priests were carrying the ark into its place—into the *dabir* of the house—into the Holy of Holies—under the wings of the cherubim; [7] for the cherubim had their wings spread out over the place of the ark, and from above covered the ark and the hallowed things thereof, and were above these hallowed things.

[8] Now the heads of these hallowed things were seen from the Holies in front of the *dabir*, but were not seen from without. [9] There was nothing in the ark but the two tables of stone—the tables of the covenant which Moses made at Choreb—which the Lord established with the children of Israel on their coming out of the land of Egypt. [10] And it came to pass that when the priests came out of the holy place, the cloud filled the house, [11] so that the priests could not stand to minister because of the cloud. [14] Because the glory of the Lord filled the house, therefore the king turned away his face. And when the king had blessed all Israel, and all the congregation of Israel stood up, then he said,

[15] Blessed be the Lord God of Israel this day, who with His mouth spake concerning my father David, and hath with His hands fulfilled, as He said, [16] From the day I brought My people Israel out of Egypt, I made no choice of a city in any tribe of Israel to build a house for My name to be there. Now I have made choice of Jerusalem for My name to be there, and have chosen David to be over My people Israel. [17] But when it was in the heart of my father to build a house for the name of the Lord God of Israel, [18] the Lord said to David my father, Because it came into thy heart to build a house for My name, thou didst well that it was in thy heart; [19] but as for thee, thou art not to build a house for Me, but thy son only who hath sprung from thy loins—he shall build the house for My name. [20] Now the Lord hath brought to pass that word of His which He spake, and I am risen up instead of my

father David, and have sat on the throne of Israel, as the Lord spake, [21] and have built the house for the name of the Lord God of Israel, and established there a place for the ark, in which is the covenant of the Lord, which the Lord established with our fathers when He brought them out of the land of Egypt.

[22] Then Solomon went up over against the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven and said,

[23] O Lord the God of Israel, there is no god like Thee in the heaven above and on the earth below, keeping covenant and mercy with Thy servant who walketh before Thee with his whole heart.

[24] These Thou hast kept with Thy servant David, my father: for what Thou didst speak with Thy mouth, Thou hast with Thy hands fulfilled as at this very day. [25] Now therefore, O Lord God of Israel, keep with Thy servant David, my father, what Thou hast spoken to him, saying, There shall not be taken from thee out of Israel, keep with Thy servant David, my father, what Thou hast My presence a chief man sitting upon the throne of Israel, provided thy children take heed to their ways, to walk before Me as thou hast walked before Me. [26] Now then, O Lord God of Israel, let me beseech Thee, this word of Thine to my father David be confirmed, that it may be so.

[27] Will God indeed dwell with men on the earth! If the heaven and the heaven of heaven will not suffice Thee, far less indeed this house which I have built for Thy name. [28] Yet thou, O Lord, the God of Israel, wilt look down on this supplication of mine to hearken to the prayer which Thy servant this day in Thy presence prayeth to Thee, [29] that Thine eyes may be open day and night on this house—on this place of which Thou hast said, My name shall be there, that Thou mayst hearken to the prayer which Thy servant prayeth toward this place day and night.

[30] Thou indeed wilt hearken to the supplication of Thy servant and of Thy people Israel. Whatever they may address towards this place Thou indeed wilt hearken to it in the place of Thy habitation in heaven, and wilt do and be merciful.

[31] Whatever trespass any one may commit against his neighbour, when he shall take upon him a curse to curse him, and come and plead before this altar of Thine in this house; [32] Thou indeed wilt hearken from heaven and act and judge Thy people Israel, by condemning the transgressor, and retributing his way upon his head, and by justifying the righteous and giving him according to his righteousness.

[33] When Thy people Israel fall before enemies, because they have sinned against Thee, and shall return and confess Thy name, and pray and make supplication in this house; [34] Thou indeed wilt hear from heaven and pardon the sins of Thy people Israel, and bring them back to the land which Thou gavest to their fathers.

[35] When the heaven is shut up and there is no rain because of their sinning against Thee; when they shall pray towards this place, and confess Thy name and turn from their sins when Thou hast humbled them; [36] Thou indeed wilt hearken from heaven, and pardon the sins of Thy servant and of Thy people Israel; for Thou wilt shew them the good way, and give rain for the land which Thou gavest to Thy people for an inheritance.

[37] If there be famine, if there be pestilence (for such things will be), if there be blasting, locust, mildew; or if their enemy afflict them in any of their cities, in every occurrence, in every distress, whatever prayer, [38] whatever supplication any man shall make, when they know everyone the plague of his own heart, and shall spread forth his hands toward this house, [39] Thou indeed wilt hearken from heaven—from Thy settled habitation and be merciful, and do and give to every man as Thou knowest his heart (for Thou alone knowest the hearts of all the children of men) [40] that they may fear Thee all the days they live in the land which Thou gavest to their fathers.

[41] And with regard to the stranger who is not of Thy people Israel, [42] when they shall come and pray toward this place; [43] Thou indeed wilt hearken from heaven—from Thy settled habitation, and do according to all, for which the stranger may call upon Thee, that all nations may know Thy name and fear Thee as Thy people Israel do, and that they may know that this house which I have built, is called by Thy name.

[44] Because Thy people are to go out to battle against their enemies whithersoever Thou shalt send them, when they shall pray in the name of the Lord toward this city, which Thou hast chosen, and this house which I have built for Thy name; [45] Thou indeed wilt hearken from heaven to their prayer and do them justice.

[46] Because they will sin against Thee (for there is no man who will not sin); when Thou shalt punish them, and deliver them up before their enemies; and they who have captivated them shall carry them away captive to a land far off or near; [47] and they bethink themselves in the land to which they have been carried captives, and in the land of their captivity repent and pray to Thee,

saying, We have sinned; we have transgressed; we have committed iniquity; [48] and turn to Thee with their whole heart, and with their whole soul, in the land of their enemies, to which Thou hast transported them; and direct their prayers to Thee, toward this land which Thou gavest to their fathers, and this city which Thou hast chosen, and this house which I have built for Thy name; [49] Thou indeed wilt hearken from heaven, from Thy settled habitation, [50] and pardon the iniquities which they have committed against Thee, and all the acts of disobedience of which they have been guilty; and make them objects of compassion in the sight of those who have captivated them, that they may have compassion on them.

[51] Because we are Thy people whom Thou hast brought out of the land of Egypt—from the midst of the iron furnace, [52] let Thy eyes therefore be fixed on, and Thy ears open to the prayer of Thy servant, and to the supplication of Thy people Israel, to hearken to them in all for which they invoke Thee, [53] since Thou hast set them apart for Thyself for an heritage from among all the people of the earth, as Thou spakest by the ministry of Thy servant Moses, when Thou, O Lord God, didst bring our fathers out of the land of Egypt.

Then Solomon spoke of the temple as though he had just finished building it:

The Sun He made manifest in heaven—

The Lord said, He would [not] dwell in darkness:

Build thou My house.—A house fit for Thyself to dwell in anew.

Behold, [all] this is written in the Book of the Ode.

[54] When Solomon had finished all this prayer and supplication to the Lord, he arose from before the altar of the Lord (for he had kneeled down on his knees and spread forth his hands towards heaven); [55] and standing up, he blessed all the congregation of Israel with a loud voice saying, [56] Blessed be the Lord this day Who hath given rest to His people Israel according to all that He hath spoken. Not one word hath failed of all the good words which He spoke by the ministry of His servant Moses. [57] The Lord our God be with us as He was with our fathers! May He never leave us nor forsake us! [58] May He incline our hearts to Him to walk in all His ways, and to keep all His commandments and His statutes which He gave in charge to our fathers! [59] And may the words with which I have made supplication before the Lord our God, be nigh to the Lord our God day and night, that

the determination of every day in the year may establish the rights of Thy servant and the rights of Thy people Israel; [60] that all the nations of the earth may know that the Lord our God is very God, and that there is none else! [61] And may our hearts be perfect with the Lord our God, that we may walk piously in His statutes, and keep His commandments, as at this day.

[62] Then the king and all the sons of Israel offered a sacrifice before the Lord. [63] And king Solomon offered for the sacrifices of thanksgiving which he offered to the Lord, twenty-two thousand oxen, and a hundred and twenty thousand sheep. And when the king and all the sons of Israel dedicated the house, [64] the king on the same day consecrated the middle of the court in front of the house of the Lord, for he offered there the whole burnt offerings with the sacrifices and the suet of the thanks-offerings, because the brazen altar which was before the Lord was too small for the whole burnt offerings and the sacrifices of the thanks-offerings to be offered thereon. [65] And on that day Solomon and all Israel with him—a great congregation from the bay of Emath to the river of Egypt, celebrated the festival before the Lord our God at the house which he had built; eating and drinking and rejoicing before the Lord seven days. [66] And on the eighth day he dismissed the people and they blessed the king and went away every man to his house rejoicing and with a glad heart, for all the goodness which the Lord had shewn to His servant David and to His people Israel.

✦ CHAPTER IX ✦

AND when king Solomon had finished building the house of the Lord, and the king's house, and every design which it was his pleasure to execute, [2] the Lord appeared to Solomon a second time as He appeared at Gabaon and said to him, [3] I have heard thy prayer and thy supplication which thou hast made before Me, and have done for thee according to all thy prayer. I have hallowed this house which thou hast built to put My name there forever, and My eyes and My heart shall be there continually. [4] And if thou wilt walk before Me, as thy father David did, with integrity of heart and with uprightness, and do according to all that I commanded him, and keep My statutes and My commandments, [5] I will establish the throne of thy kingdom in Israel for this age,

as I promised thy father David, saying, There shall not fail thee a man ruling in Israel.

[6] But if you and your children turn aside from Me, and do not keep My commandments and My statutes, which Moses hath laid before you, but go and serve strange gods and worship them; [7] I will assuredly remove Israel from the land which I gave them, and cast out of My sight this house which I have hallowed for My name; and Israel shall be a desolation and a byword among all peoples; [8] and this stately house shall be reduced to such a condition that everyone who passeth by it will be astonished and will, with expressions of pity, say, Why hath the Lord dealt thus with this land and with this house? [9] To which answer will be made, Because they forsook the Lord their God, who brought their fathers out of Egypt—out of the house of bondage; and in His stead chose strange gods, and worshipped and served them, therefore the Lord hath brought upon them this calamity.

Then Solomon brought Pharaoh's daughter up out of the city of David to the house which he had built for himself. [10] In those days, during the twenty years in which Solomon was building the two houses, the house of the Lord and the king's house, [11] Chiram, king of Tyre, supplied Solomon with cedar timber and pine trees, and with gold and whatever he desired; therefore the king then gave Chiram twenty cities in the land of Galilee. [12] But when Chiram came from Tyre and went to Galilee to see the cities which Solomon gave him, they did not please him; therefore he said, [13] What are these cities, my brother, which thou hast given me? And he called them *Little Mount*, which is now their name. [14] Nevertheless Chiram brought Solomon a hundred and twenty talents of gold. [26] For on board the fleet which king Solomon built at Gasion-Gaber, and which was then at Ailath, on the border of the farther sea in the land of Edom— [27] in this fleet Chiram sent some of his servants who were seamen and skilled in the navigation of that sea, along with the servants of Solomon, [28] and they went to Sophira and took thence a hundred and twenty talents of gold and brought it to king Solomon.

* CHAPTER X *

WHEN the queen of Saba heard of the fame of Solomon and the name of the Lord, she came to try him with questions hard to be solved, [2] and came to Jerusalem with a very great retinue,

and with camels carrying spices, and gold in great abundance, and precious stones. And when she came to Solomon and had propounded to him all that was in her mind, [3] Solomon answered all her questions. There was not a question overlooked by the king which he did not explain to her. [4] And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built, [5] and his provisions, and the order in which his servants sat at table, and in which the attendants stood; and his dress, and his cup bearers, and his whole burnt offerings which he offered in the house of the Lord, she was struck with surprise, [6] and said to the king, It was a true report which I heard in my own country concerning thy knowledge and thy understanding; [7] but I did not believe them who told me till I came and my own eyes have seen. Now behold what they told me was not one half. Thou surpassest in good qualities all the report which I heard of thee in my own country. [8] Happy thy wives, and happy these servants of thine who stand continually in thy presence and hear all thy wisdom. [9] Blessed be the Lord thy God who delighted in thee, to set thee on the throne of Israel. Because the Lord thy God loveth to establish Israel forever, therefore He hath made thee king over them, to administer justice according to their righteousness and their demerits.

[10] Then she gave Solomon a hundred and twenty talents of gold, and spices in great abundance, and precious stones. There came no more such an abundance of spices as the queen of Saba gave Solomon.

[11] The fleet of Chiram also which brought the gold from Suphar brought a great quantity of hewn timber and precious stones. [12] And of the hewn timber the king made the wainscottings of the house of the Lord and of the king's house, and lutes and harps for the musicians. There never had come such hewn timber into the country nor hath any such been anywhere seen to this day. [13] And when king Solomon had given the queen of Saba all that she desired, even all that she asked, over and above all that he gave her out of his royal bounty, she set out on her return and went to her own country, she and all her servants.

[14] Now the weight of gold which came to Solomon in one year was six hundred and sixty-six talents of gold, [15] besides the tribute of them who were subdued, and what he got from merchants, and from all the bordering kings and lords of the country. [16] And king Solomon made three hundred lances of beaten gold, three hundred shekels of gold to each lance; [17] and three

hundred suits of armour of beaten gold, three pounds of gold to each suit of armour. These king Solomon deposited in the house of the forest of Lebanon. [18] The king made also a great throne of ivory, and overlaid it with pure gold. [19] There were six steps up to the throne, and behind the throne were busts of bulls, and on each side of the seat, arms; and two lions standing by the arms; [20] and there were twelve lions standing on the steps, six on one side and six on the other. There was not the like in any kingdom. [21] Moreover all the vessels for king Solomon's service were made of gold. The lavers were of gold, and all the utensils of the house of the forest of Lebanon were gilt with gold. None was of silver; for it was not held in estimation in the days of Solomon. [22] For the king had at sea a Tharsian fleet with the fleets of Chiram. One every three years to the king from Tharsis, with gold and silver and stones wrought in a lathe or hewn with a chisel.

This was an arrangement which king Solomon had made to provide for building the house of the Lord, and the king's house, and the wall of Jerusalem, and the citadel; and to fortify the city of David and Assur and Magdol and Gazer and upper Baithoron and Jethermath and all the chariot cities and all the cities for the cavalry, and for all the works which he purposed to construct in Jerusalem and in all the country, in order to keep in subjection all the remains of the Chettites and the Amorites and the Phezites and the Chananites and the Evites and the Jebusites and the Gergasites, who were not of the children of Israel.

The children of them who had been left with him in the land, whom the Israelites could not wholly extirpate, these Solomon subjected to a tribute which continueth to this day. But from the children of Israel he exacted nothing; because they were his warriors and his servants, his chiefs and his nobles, his charioteers and his horsemen.

[23] So Solomon was magnified above all the kings of the earth in riches and understanding. [24] And all the kings of the land sought an interview with Solomon, to hear his wisdom which the Lord put in his heart. [25] And they brought, everyone as gifts, vessels of gold and raiment and stacte and spices and horses and mules and this every year. [26] And Solomon had four thousand mares for chariots and twelve thousand cavalry. The mares he kept in the chariot cities and with the king at Jerusalem. And he was supreme over all the kings, from the river to the land of the Philistines and to the borders of Egypt. [27] So the king made

gold and silver to abound in Jerusalem like stones; and cedars like the sycamore trees in the plain. [28] Now Solomon's horses came from Egypt and from Thekoua. The king's merchants got them from Thekoua by barter, [29] but from Egypt a chariot came up for a hundred shekels of silver and a horse for fifty, and at this rate they came by sea, for all the kings of the Chettites, and for the kings of Syria.

* CHAPTER XI *

NOW king Solomon was immoderately fond of women. He had seven hundred wives, princesses; and three hundred concubines; and he took for wives strange women besides Pharaoh's daughter, women of Moab and Ammon, Syrians, Idumeans, Chettites and Amorites. [2] To those of the nations concerning which the Lord had said to the Israelites, You shall not go in unto them nor shall they come in unto you, lest they turn your hearts after their idols—to these Solomon was attached by love: [4] so that when he grew old his heart was not perfect with the Lord his God as the heart of his father David had been. [3] For when his strange wives had turned his heart after their gods, [7] then Solomon built high places for Chamos the idol of Moab, and for their king the idol of the Ammonites, and for Astarte the abomination of the Sidonians: [8] and thus he did for all his strange wives who burned incense and sacrificed to their idols.

[9] So Solomon did evil in the sight of the Lord. He did not follow the Lord like his father David; therefore the Lord was angry with him, because he turned away his heart from the Lord God of Israel, [10] Who had appeared to him twice and had given him a charge touching this very thing, by no means to go after strange gods, but to be careful to do what the Lord God commanded him. His heart was not perfect with the Lord like the heart of his father David, [11] therefore the Lord said to Solomon, Because these things have been done with thee, and thou hast not kept My commandments and My statutes which I enjoined thee, I will divide and rend thy kingdom out of thy hand and give it to thy servant. [12] But I will not do these things in thy days for the sake of thy father David. Out of the hand of thy son will I take it; [13] but I will not take the whole kingdom, I will give thy son one tribe for David my servant's sake and for the sake of Jerusalem, the city which I have chosen.

[14] Then the Lord raised up adversaries to Solomon, namely, Ader, the Idumean, and Esrom, son of Eliadae of Raama. There had been an insurrection against Adadezer, king of Suba, his lord, and he was at the head of the conspiracy and had seized on Damascus. These were pests to Israel all the days of Solomon. Now Ader the Idumean was of the seed royal of Idumea, [15] and in the general extirpation which David made of Edom, when Joab the captain general of the army went to bury the dead after the general slaughter of the males in Idumea [16] (for Joab and all Israel continued there six months till they cut off all the males in Idumea), [17] Ader with all the principal Idumeans of the servants of his father fled and went to Egypt. Ader was then but a child; [18] but the men of the city Madiam arose and came to Pharan and taking the men with them went to Egypt.

And when Ader came to Pharao he gave him a house and ordered him a regular supply of provisions. [19] And Ader was in high favour with Pharao so that Pharao gave him to wife his own wife's sister, an elder sister of Thekemina. [20] And the sister of Thekemina bore him a son named Ganebeth. And Thekemina brought him up among the sons of Pharao. Though Ganebeth was among the sons of Pharao, [21] yet when Ader heard in Egypt that David slept with his fathers and that Joab the captain general of the army was dead, Ader said to Pharao, Send me away that I may return to my own land. [22] Upon which Pharao said to him, What hast thou been in want of with me that thou seekest to go to thy own land? But Ader said, Nevertheless thou must let me go. So Ader returned to his own country. And this was the mischief which Ader did, he was a bitter enemy to Israel and made himself king in the land of Edom.

[26] With regard to Jeroboam, son of Nabat, the Ephrathite of Sarira, a widow's son, a servant of Solomon, [27] this was the cause why he lifted up his hand against king Solomon. When the king was building the citadel and enclosing with works the city of his father David, [28] this man Jeroboam was mighty in power, and Solomon seeing that the youth was a man of business set him over the burdens of the house of Joseph. [29] And it happened that one time when Jeroboam went out to Jerusalem, Achia, the Selonite, the prophet, met him on the road and took him aside out of the way. Now Achia was clad with a new mantle; and when they were both alone in the fields, [30] Achia took the new mantle which he had on and rent it into twelve pieces, [31] and said to Jeroboam, Take for thyself ten pieces. For thus saith the Lord the God of

Israel, Behold I will rend the kingdom out of the hand of Solomon, and give thee ten tribes. [32] But he shall have two tribes for David, My servant's sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel. [33] Because he hath forsaken Me and sacrificed to Astarte, the abomination of the Sidonians, and to Chamos and the idols of Moab, and to their king the horror of the Ammonites, and hath not walked in My ways to do what is right in My sight like his father David; though by raising up enemies against him as I certainly shall do all the days of his life, [34] I will not take out of his hand the kingdom, which shall continue to him entire, for the sake of My servant David whom I chose; [35] yet I will take it out of the hands of his son and give thee ten tribes. [36] And to his son I will give two tribes, that My servant David, may have a standing continually before Me in Jerusalem, the city which I have chosen for Myself to put My name there. [37] And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel. [38] And if thou wilt keep all that I will give thee in charge and walk in My ways, and do what is right before Me, keeping My statutes, and My commandments, as My servant David did, I will be with thee, and I will build for thee a sure house, as I did for David. [40] So when Solomon sought to put Jeroboam to death, he arose and fled to Egypt to Susakim, king of Egypt, and continued in Egypt till the death of Solomon.

[41] Now the rest of the acts of Solomon and all that he did, and all his wisdom, behold, are they not written in the book of the acts of Solomon? [42] The time which Solomon reigned in Jerusalem, over all Israel, was forty years. [43] And Solomon slept with his fathers and was buried in the city of his father David. And when Jeroboam, son of Nabat, heard the news; for having fled from the presence of Solomon he had settled in Egypt and was still there, he set out immediately and came to his own city Sarira which is in mount Ephraim.

[44] Now when king Solomon slept with his fathers, Roboam his son reigned in his stead.

* CHAPTER XII *

AND king Roboam went to Sikima because all Israel had come there, to make him king. [3] And the people spoke to king Roboam, saying, [4] Thy father made our yoke heavy, now there-

fore lighten thou the hard service of thy father and his greivous yoke which he imposed on us and we will serve thee. [5] Whereupon he said to them, Go away for three days and come to me again. So they went away. [6] And the king laid the matter before the elders who stood before Solomon his father while he was alive, and said, How do you advise me to answer this people? [7] And they spoke to him saying, If thou wilt this day be a servant to the people and serve them and speak good words to them, they will then be thy servants, all thy days. [8] But he slighted the counsel of the old men, which they gave him, and consulted with the young men who had been brought up with him, and who waited on him, [9] and said to them, What do you advise? And what answer should I make to them who speak to me saying, Lighten the yoke which thy father laid on us?

[10] And the young men who had been brought up with him, and waited on him spoke to him and said, Thus shalt thou say to this people, who have spoken to thee saying, Thy father made our yoke heavy, now therefore, lighten it for us, thus thou shalt say to them. My little finger shall be heavier than my father's loins. My father indeed loaded you with a heavy yoke; but I will add to your yoke. [11] My father chastised you with whips; but I will chastise you with scorpions. [12] So when all the people came to the king on the third day as he had appointed, saying, Come to me again on the third day, [13] the king answered the people roughly. He slighted the counsel of the old men, which they had given him, [14] and spoke to them, in the manner the young men advised, saying, My father made your yoke heavy but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions. [15] So the king hearkened not to the people.

Because the revolution was from the Lord, that He might perform the word which He spoke, by the ministry of Achia the Selonite, concerning Jeroboam, son of Nabat, [16] therefore when all Israel saw that the king hearkened not to them, they answered the king and said, What portion have we in David? We indeed have no inheritance in the son of Jessai. To thy tents, O Israel! Now David, feed thy own house. So Israel departed to their habitations. [17] And when the king sent out Adoniram, who was over the tribute, they stoned him with stones, so that he died. Upon which Roboam hastened to mount his chariot and flee to Jerusalem. [18] So Israel renounced all allegiance to the house of David to this day.

[20] Now when all Israel heard that Jeroboam was returned

from Egypt they had sent and invited him to the assembly, and they made him king over Israel, so that there was none who followed the house of David but only the tribes of Juda and Benjamin. [21] And when Roboam came to Jerusalem and assembled the congregation of Juda and the tribe of Benjamin, a hundred and twenty thousand of the young men who were warriors, to fight against the house of Israel and to bring the kingdom again to Roboam son of Solomon, [22] a word of the Lord came to Samaias a man of God, saying, [23] Speak to Roboam son of Solomon king of Juda, and to all the house of Juda and Benjamin, and to the residue of the people, saying, [24] Thus saith the Lord, You shall not go up, nor fight with your brethren the children of Israel. Return every one to his house. For this thing is from Me. So they hearkened to the word of the Lord and desisted from going, as the Lord commanded them.

When king Solomon slept with his fathers and was buried with his fathers in the city of David, Roboam his son reigned in his stead. He was sixteen years old when he began to reign and he reigned twelve years in Jerusalem, and his mother's name was Naama, a daughter of Ana son of Naas king of the Ammonites. And he did evil in the sight of the Lord and did not walk in the way of his grandfather David. Now there was a man of Mount Ephraim, a servant of Solomon, whose name was Jeroboam and his mother's name was Sarira. She was a harlot. And Solomon had made him overseer of the burdens of the house of Joseph, and he had built [a city named] Sarira on mount Ephraim. And he had three hundred chariots of horses. He had built the citadel with the burdens of the house of Ephraim, and enclosed the city of David, and was aspiring to the kingdom. Upon which Solomon sought to put him to death, and he was terrified and fled to Sousakim king of Egypt, and was with him till Solomon died.

And when Jeroboam heard in Egypt that Solomon was dead, he addressed Sousakim king of Egypt and said, Send me away, that I may go to my own land. Whereupon Sousakim said, Ask what thou wilt and I will give it thee. For Sousakim had given Jeroboam for a wife Ano an elder sister of his own wife Thekamina. She was great among the king's daughters and had borne to Jeroboam his son Abia. And Jeroboam said to Sousakim, Only send me away and let me go. So Jeroboam left Egypt and came to the land of Sarira which is on mount Ephraim. And thither all the tribe of Ephraim assembled and there Jeroboam built a fortress.

[25] Then Jeroboam rebuilt Sikima on mount Ephraim and

dwelt there and he went out thence and built Phanel. [26] And Jeroboam said in his heart, Behold now the kingdom will revert to the house of David, [27] if the people go up to Jerusalem to offer sacrifice in the house of the Lord; for the heart of the people will turn to the Lord and to their lord Roboam, king of Juda, and they will kill me. [28] Therefore the king took counsel and went and made two calves of gold, and said to the people, Rest satisfied in respect to your going up to Jerusalem. Behold these are thy gods, O Israel, which brought thee up out of the land of Egypt. [29] And he placed one of them in Baithel and the other he sent to Dan.

[30] And this became an occasion of sinning. For the people went before the one even to Dan, and they forsook the house of the Lord. [31] And he built houses on high places, and made priests of any part of the people who were not of the children of Levi. [32] And Jeroboam instituted a festival in the eighth month, on the fifteenth day of the month, answering to the festival in the land of Juda, and he went up to the altar which he made at Baithel to burn incense to the calves which he had made, and presented at Baithel the priests of the high places whom he had made. [33] But when he ascended the altar, which he had made, on the fifteenth day of the eighth month, at the festival which he had devised out of his own heart and made a festival for the children of Israel—he ascended the altar to offer incense.

* CHAPTER XIII *

BEHOLD a man of God from Juda came by a word of the Lord to Baithel while Jeroboam was standing on the altar to burn incense; [2] and by a word of the Lord cried to the altar and said, O Altar! altar! Thus saith the Lord, Behold a son shall be born to the house of David; his name shall be Josias, and he will burn upon thee the priests of the high places, who burn incense on thee: and upon thee he will burn the bones of men. [3] And on this very day he will give a sign; for this, said he, is the word which the Lord hath spoken, saying, Behold the altar is rent, and the fat which is on it shall be poured out. [4] And when king Jeroboam heard the words of the man of God, who cried against the altar, he stretched forth his hand from the altar, saying, Seize him: and behold his hand, which he stretched forth against him withered so that he could not draw it back to him. [5] And the altar was

rent, and the fat was poured out from the altar, according to the sign which the man of God gave by the word of the Lord.

[6] Then king Jeroboam said to the man of God, Entreat the favour of the Lord thy God and let my hand be restored to me. So the man of God entreated the favour of the Lord, and he restored the king's hand to him; and it was as it had been before.

[7] Then the king said to the man of God, Come home with me and dine, and I will give thee a reward. [8] But the man of God said to the king, If thou wouldst give me the half of thy kingdom, I cannot go with thee to eat bread, nor drink water in this place; [9] for thus hath the Lord commanded me by His word, saying, Thou must not eat bread nor drink water, nor return the way that thou goest. [10] So he went away by another road, and did not return by the way he came to Baithel.

[11] Now there dwelt at Baithel a certain old prophet, and his sons came, and told him all that the man of God had done that day at Baithel, and the words which he spoke to the king, and excited the attention of their father. [12] Whereupon their father said to them, Which way went he? And when his sons had pointed out to him, the way which the man of God who came from Juda was gone, [13] he said to his sons, Saddle me the ass. And when they had saddled the ass, he mounted it, [14] and went after the man of God and found him sitting under an oak, and said to him, Art thou the man of God who come from Juda? [15] And he said, I am. Then he said to him, Come with me and eat bread. [16] And he replied I cannot go back with thee, nor can I eat bread, or drink water in this place; [17] for so the Lord hath expressly commanded me saying, Thou must not eat bread nor drink water, nor turn back there the way thou hast gone. [18] And he said to him, I also am a prophet as thou art, and an angel hath spoken to me by the word of the Lord, saying, Bring him back with thee to thy house and let him eat bread, and drink water. But he lied to him. [19] And when he had brought him back; and he had eaten bread and drank water at his house, [20] a word of the Lord came to the prophet, who had brought him back, while they were sitting at the table; [21] and he said to the man of God who had come from Juda, Thus saith the Lord: Because thou hast disobeyed the command of the Lord, and hast not kept the commandment, which the Lord thy God commanded thee, [22] but hast turned back and eaten bread and drunk water, in the place which He spoke to thee saying, Thou must not eat bread nor drink water,—thy body shall not enter the sepulchre of thy fathers.

[23] So after he had eaten and drunk, he saddled for him an ass, and he turned and went away. [24] And a lion met him on the road and killed him, and his body was cast in the highway and the ass stood by it. The lion also stood by the body. [25] And behold men who were passing by saw the corpse lying in the highway, and the lion standing near the corpse, and they came and spoke of it in the city where the old prophet dwelt. [26] And when he who had brought him back heard, he said, This is the man of God, who disobeyed the word of the Lord. [27] And he spoke to his sons, saying, Saddle me the ass, and they saddled it. [28] So he went and found the body cast in the highway, and the ass and the lion were standing by it. The lion had not eaten the body of the man, nor hurt the ass. [29] So the prophet took up the body of the man of God, and having laid it on the ass he brought him back to the city to bury him in his own sepulchre, [30] and they bewailed him with the lamentation, Alas brother! [31] And after bewailing him he spoke to his sons, saying, When I die, bury me in this grave, where the man of God is buried. Place me close by his bones, that my bones may be preserved with his bones. [32] For what he hath spoken by the word of the Lord against the altar at Baithel, and against the high places of Samaria will surely come to pass.

[33] But after this affair Jeroboam did not turn from his wickedness, but again made from any part of the people, priests of the high places. Whoever pleased, consecrated himself and became a priest of the high places. [34] And this became a sin to the house of Jeroboam, and occasioned its destruction and utter removal from the face of the earth.

* CHAPTER XIV *

AND when his son fell sick of a grievous sickness Jeroboam went to inquire about his son, [2] and he said to his wife Ano, Arise, go and inquire of God concerning the child whether he will recover of his sickness. Now there was a man at Selom whose name was Achia. He was sixty years of age and the word of the Lord was with him. So when Jeroboam said to his wife, Arise [3] and take in thy hand for the man of God some loaves and some cakes for his children, and grapes and a pot of honey, [4] the woman arose and took in her hand loaves and two sweet cakes

and grapes and a pot of honey for Achia. Now the man was old and his eyes were dim so that he could not see.

[5] So she departed from Sarira and proceeded on in her journey. And when she came to the city, to Achia the Selonite, Achia said to his servant, Go and meet Ano the wife of Jeroboam, and say to her, Come in and make no stop; for thus saith the Lord, I am sending bitter things against thee.

[6] And when Ano came in to the man of God, Achia said to her, Why hast thou brought me bread and grapes and sweet cakes and a pot of honey? [12] Thus saith the Lord, Behold thou shalt depart from me and when thou shalt enter the city Sarira, thy maids will come out to meet and tell thee, The child is dead, For thus saith the Lord, [10] Behold I will cut off from Jeroboam every male. [11] And them of Jeroboam who die in the city, the dogs shall devour; and him who dieth in the field, the birds of the air shall devour. [13] But this child shall be bewailed with the lamentation, Alas! Lord: because in him there hath been found something good respecting the Lord. [17, 18] Upon hearing this the woman departed and just as she arrived at Sarira the child died, and the shout [of mourning] went forth to meet her.

Now* when Jeroboam went to Sikima on Mount Ephraim and had assembled there the tribes of Israel, and Roboam son of Solomon went up there, a word of the Lord came to Samaias the Enlamite, saying, Take thee a new mantle which hath never been dipt in water and rend it into twelve pieces and give them to Jeroboam and say to him, Thus saith the Lord, Take for thyself ten pieces that thou mayst put them (and when Jeroboam took them, Samaias said, Thus saith the Lord) on the ten tribes of Israel. Then the people said to Roboam son of Solomon, Thy father made his yoke heavy on us, and loaded us with the meats for his table. Now therefore make them lighter on us and we will serve thee. And Roboam said to the people, Three days hence I will give you an answer. Then Roboam said, Bring to me the elders and I will consult with them what answer I shall give to the people on the third day. And when Roboam had stated to them the message which the people had sent to him, the elders of the people said, Do as the people have spoken to thee.

But Roboam slighted their counsel. It was not pleasing in his sight. So he sent and convened them who were brought up with him and said to them, Such and such a message the people have sent to me. Thereupon these courtiers of his said, In this manner

* The following three paragraphs of text are a variation, with added material, of verses 1 through 24 of Chapter XII, p. 582-4.

thou shalt speak to the people saying, My little finger shall be thicker than my father's thigh. My father chastised you with whips, but I will chastise you with scorpions. And this pleased Roboam, so he answered the people as these young courtiers of his advised him. Upon which all the people like one man said, every one to his neighbour—nay, they all shouted and said, We have no portion in David, nor inheritance in the son of Jessai. To your tents, O Israel! for this man is not fit to be chief or leader. So all the people dispersed from Sikima, and went away every man to his habitation.

But Roboam persisted and went and mounted his chariot and returned to Jerusalem, and all the tribe of Juda and all the tribe of Benjamin followed him. And the same year when Roboam had assembled all the men of Juda and Benjamin, and was going up to war against Jeroboam at Sikima, a word of the Lord came to Samaias the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and Benjamin, and to all the remnant of the people and say, Thus saith the Lord: You shall not go up, nor fight with your brethren the children of Israel. Return every one to his house. For this thing is from Me. So they hearkened to the word of the Lord, and forbore from going up, as the Lord commanded them.

[21] Now Roboam son of Solomon reigned over Juda. He was forty-one years old at the commencement of this reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put His name there, and his mother's name was Naama, the Ammonitess. [22] Roboam did what was evil in the sight of the Lord, and provoked him with all those things which their fathers had done, with all the sins which they had committed. [23] They built for themselves high places, and pillars, and arbours, on every high hill and under every shady tree, [24] and conspiracy was spawned in the land. And they practised all the abominable acts of the nations which the Lord had removed from before the children of Israel.

[25] Wherefore in the fifth year of Roboam's reign, Sousakim king of Egypt came out against Jerusalem, [26] and took all the treasures of the house of the Lord, and the treasures of the king's house, and the golden lances which David had taken out of the hand of the servants of Adraazar king of Suba, and brought to Jerusalem. All these he took, together with the golden armour which Solomon had made, and carried them away to Egypt. [27] And in their stead king Roboam made brazen armour which were committed to the charge of the officers of the guards who kept the

door of the king's house. [28] And because, when the king went to the house of the Lord, the guard carried them, therefore they were fixed up against the wall of the guard room. [29] Now the rest of the acts of Roboam and all that he did, behold, are they not written in the journal of the kings of Juda? [30] Now there was a war between Roboam and Jeroboam all their days. [31] And when Roboam went to rest with his fathers, and was buried with his fathers in the city of David, Abiou his son reigned in his stead.

* CHAPTER XV *

IN the eighteenth year of the reign of Jeroboam son of Nabat, Abiou, son of Roboam began to reign over Juda, [2] and reigned three years in Jerusalem. His mother's name was Maacha, a granddaughter of Abessalom. [3] And he walked in the sins of his father which he had committed in his sight, and his heart, like the heart of his father, was not perfect before the Lord his God. [4] Nevertheless for the sake of David, the Lord gave him surviving issue that he might establish his children after him, and establish Jerusalem, [5] as David had done what was right in the sight of the Lord, and had not deviated all the days of his life from all that He commanded him. [7] Now the rest of the acts of Abiou and all that he did, behold are they not written in the journal of the kings of Juda? for the war continued between Abiou and Jeroboam. [8] And Abiou went to rest with his fathers in the twentieth year of the reign of Jeroboam, and was buried with his fathers in the city of David, and Asa his son reigned in his stead.

[9] In the twenty-fourth year of the reign of Jeroboam king of Israel, Asa began to reign over Juda, [10] and he reigned forty-one years in Jerusalem. His mother's name was Ana, a descendant of Abessalom. [11] And Asa did what was right in the sight of the Lord, like his father David. [12] He removed the prostitutes out of the land, and abolished all the devices which his father had instituted, [13] and degraded his mother Ana from the rank of queen, as she had kept an assembly in her arbour. And Asa cut down her bowers and burned them with fire by the brook Kedron. [14] But he did not remove the high places. Nevertheless Asa's heart was perfect before the Lord all his days. And he brought in the pillars of his father. [15] He brought in also his own pillars

which were of gold or silver, together with vessels into the house of the Lord.

[16] Now there was a war between Asa and Baasa, the king of Israel, all their days. [17] And when Baasa, king of Israel came up, and was building Rama, that none might go out or come in to Asa king of Juda, [18] Asa took all the silver and gold which was found in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants; and Asa despatched them to Son Ader, son of Taberema the son of Azin king of Syria, who dwelt at Damascus, saying, [19] Renew with me the league which was between my father and thy father. Behold I have sent thee presents of gold and silver, come break thy league with Baasa king of Israel, that he may go up from me.

[20] Accordingly Son Ader hearkened to king Asa, and sent the generals of his armies against the cities of Israel, and they smote Ain and Dan and Abel, of the house of Macha, and all Chennereth, even to the land of Nephthaleim. [21] And when Baasa heard this, he left off building Rama and went back to Thersa. [22] Whereupon king Asa sounded to all Juda the alarm *Against the Enakims*. And they carried away the stones, and the timber, with which Baasa was building Rama. And with them king Asa built mount Benjamin and the watch tower. [23] Now the rest of the acts of Asa, and all the power he exercised, and the cities which he built, behold are they not written in the book of the journal of the kings of Juda? In his old age he was afflicted with the gout. [24] And when Asa went to rest with his fathers, and was buried with his fathers in the city of David, Josaphat his son reigned in his stead.

[25] Now Nabat son of Jeroboam began his reign in the second year of Asa king of Juda, and reigned two years in Israel. [26] And he did evil in the sight of the Lord, and walked in the way of his father, and in his sins with which he caused Israel to sin. [27] And Baasa son of Achia beset him at the house of Belaan son of Achia and slew him at Gabathon of the Philistines: for Nabat and all Israel were besieging Gabathon. [28] Baasa slew him in the third year of Asa son of Abiou king of Juda and reigned in his stead. [29] And soon as he began to reign he smote the whole house of Jeroboam. He did not leave a living soul belonging to Jeroboam until he had utterly extirpated him according to the word of the Lord which he spoke by the ministry of his servant Achia the Selonite, [30] for the sins of Jeroboam who had caused

Israel to sin, and for the provocation with which he had provoked the Lord God of Israel. [31] Now the rest of the acts of Nabat and all that he did, behold are they not written in the book of the chronicles of the kings of Israel? [32] And war was between Asa and Baasa king of Israel all their days.

[33] In the third year of Asa king of Juda, Baasa son of Achia began his reign of twenty-four years over Israel, at Thersa. [34] And he did evil in the sight of the Lord, and walked in the way of Jeroboam son of Nabat, in his sins with which he caused Israel to sin.

* CHAPTER XVI *

THEREFORE a word of the Lord came to Baasa by the ministry of Iou son of Anani, [2] Because, though I raised thee from the ground and made thee ruler over My people Israel, thou hast walked in the way of Jeroboam, and caused My people Israel to sin—to provoke Me to wrath by their idols, [3] behold I will rouse after Baasa and after his house, and I will make thy house like the house of Jeroboam the son of Nabat— [4] Him of Baasa who dieth in the city the dogs shall devour; and him who dieth in the fields the birds of the air shall devour. [5] Now the rest of the acts of Baasa and all that he did, and his exploits, behold are they not written in the book of the journal of the kings of Israel? [6] And Baasa slept with his fathers and was buried at Thersa, and Ela his son reigned in his stead.

[7] Now by the ministry of Iou son of Anani, the Lord had spoken against Baasa, and against his house, on account of all the wickedness which he had committed in the sight of the Lord to provoke Him to wrath by the works of his hands, that he should be treated like the house of Jeroboam, and that He would smite him. [8] So when Ela son of Baasa had reigned over Israel two years at Thersa, [9] Zambri the commander of one half of his cavalry, conspired against him; and when he was drinking to excess in the house of Osa his steward at Thersa, [10] Zambri went in and smote him, and killed him, and reigned in his stead. [11] And when he had made himself king, and seated himself on his throne, [12] he smote all the house of Baasa according to the word which the Lord spoke to Iou the prophet, against the house of Baasa, [13] for all the sins of Baasa and his son Ela, because they had caused Israel to sin, to provoke the Lord God of Israel by their idols. [14] Now the rest of the acts of Ela and all that he

did, behold are they not written in the journal of the kings of Israel?

[15] And Zambri reigned at Thersa seven days, and Israel was encamped against Gabathon of the Philistines. [16] But when the people in the camp heard the news that Zambri had conspired and slain the king, they made Ambri the general of the army of Israel, king over Israel that very day in the camp. [17] And Ambri with all Israel marched up from Gabathon and laid siege to Thersa. [18] And when Zambri saw that the city was taken, he went into a cellar of the king's house and set the house on fire over him. [19] So he died for the sins which he had committed by doing evil in the sight of the Lord, and walking in the way of Jeroboam son of Nabat, and in his sins so as to cause Israel to sin. [20] Now the rest of the acts of Zambri and the conspiracies which he contrived; behold are they not written in the journal of the kings of Israel?

[21] Then were the people of Israel divided. One half of the people followed Thamni son of Gonath to make him king; and the other half of the people followed Ambri. [22] But the people who followed Ambri prevailed over them who followed Thamni son of Gonath. So Thamni and his brother Joram died at the same time. [23] And Ambri reigned after Thamni in the thirty-first year of king Asa. And Ambri reigned twelve years over Israel. He reigned at Thersa six years. [24] Then Ambri purchased mount Semeron of Semer the lord of the mount, for two talents of silver, and having built on the mount, he called the name of the city which he had built, Semeron, after the name of Semer the owner of the mount. [25] And Ambri did evil in the sight of the Lord. Nay, he exceeded in wickedness all that went before him, [26] and walked in all the way of Jeroboam son of Nabat, and in the sins by which he caused Israel to sin, to provoke the Lord God of Israel with their idols. [27] Now the rest of the acts of Ambri and all that he did, and all his power, behold are they not written in the journal of the kings of Israel? [28] And Ambri slept with his fathers and was buried in Samaria, and Achab his son reigned in his stead.

Now* in the eleventh year of Ambri, Josaphat son of Asa began regency when he was thirty years of age, and reigned five years in his father's reign, and twenty-five years in Jerusalem; and his mother's name was Gazuba, a daughter of Seli. He walked in the way of his father Asa and deviated not from it, doing what was

* The following paragraph is a variation, with additional material, of Chapter XXII, v. 41-50.

right in the eyes of the Lord. But the high places were not removed. On these they sacrificed and burned incense. Now the agreements which Josaphat made with the king of Israel, and all the dominion which he exercised and the battles which he fought, behold are they not written in the journal of the kings of Juda? The remains of prostitution which were set up in the days of his father Asa he removed out of the land. Though he was not king in Syria-Nasib, king Josaphat built a fleet for Tharsis to go to Sophir for gold. But it did not go; for the fleet was wrecked at Gasion-Gaber. Then the king of Israel said to Josaphat, let me send thy servants in the fleet with my servants: but Josaphat would not consent. And when Josaphat went to sleep with his fathers he was buried with his fathers in the city of David, and Joram his son reigned in his stead.

[29] In the second year of Josaphat, king of Juda, Achab son of Ambri began his reign of twenty-two years over Israel. [30] And Achab did evil in the sight of the Lord, and surpassed in wickedness all that went before him. [31] It did not suffice him to walk in the sins of Jeroboam son of Nabat; but he took to wife Jezabel, a daughter of Jethabaal, king of the Sidonians, and went and served Baal, and worshipped him. [32] And he erected for Baal an altar in the house of his idols, which he had built in Samaria. [33] Achab also made a bower, and proceeded on in adding to his provocations, to provoke the Lord God of Israel and to destroy his own soul. He did evil above all the kings of Israel who were before him.

[34] Now in his days Achiel the Baithelite rebuilt Jericho. With Abeiron, his first-born, he laid the foundation thereof, and with Segub, his youngest son, he set up its gates, according to the word of the Lord which He spoke by Joshua son of Naue.

* CHAPTER XVII *

AND the prophet Elias the Thesbite, who was of Thesbon in Galaad, said to Achab, As the Lord God of hosts, the God of Israel liveth, before Whom I stand, there shall not be dew nor rain for years but by the word of my mouth. [2] Then a word of the Lord came to Elias, [3] Go hence eastward and hide thyself by the brook Chorrath which is before the Jordan; [4] and thou shalt have water from the brook to drink and I will command the ravens to feed thee there. [5] So Elias did according to the word of the

Lord, and took up his abode by the brook Chorrath, fronting the Jordan. [6] And the ravens brought him bread in the morning and flesh in the evening, and he drank water from the brook. [7] And when he had been there a year, the brook dried up; for there was no rain in the land.

[8] Thereupon a word of the Lord came to Elias, [9] Arise and go to Sarepta of Sidonia. Behold I have ordered a widow woman there to sustain thee. [10] So he arose and went to Sarepta, and when he came to the gate of the city, behold there was there a widow woman gathering sticks. And Elias cried after her, and said to her, Fetch me, I pray thee, a little water that I may drink. [11] And as she was going to fetch it, Elias called after her and said, Bring me I pray thee a morsel of bread in thy hand. [12] Whereupon the woman said, As the Lord thy God liveth, I have not a cake baked and only about a handful of barley meal in the jar and a little oil in the vessel; and behold I was picking up a few sticks, that I may go in and prepare it for myself and my children, that we may eat and die.

[13] And Elias said to her, Take courage, go in and do as thou hast said, but make for me a little cake of it, and bring it out first to me, and afterwards thou shalt make for thyself and thy children. [14] For thus saith the Lord, The jar of meal shall not fail, nor shall the vessel of oil diminish, until the Lord shall send rain on the land. [15] So the woman went and did so. [16] And though she and her children ate yet the jar of meal did not fail, nor was the oil in the vessel diminished, according to the word of the Lord which He spoke by Elias. [17] And it happened that the son of the woman, the mistress of the house, fell sick; and the disorder increased till there was no breath left in him. [18] Upon which she said to Elias, What hast thou to do with me, O man of God? Art thou come to me to bring my sins into remembrance and cause my son to die?

[19] And Elias said to the woman, Give me thy son. So he took him out of her bosom and carried him up into the upper chamber where he lodged, and laid him on his bed. [20] Then Elias cried and said, Woe is me! O Lord! Here is the witness of the widow with whom I dwell. Thou hast afflicted her in causing her son to die. [21] And when he had breathed on the child three times and called on the Lord, he said, O Lord, my God, I beseech Thee let this child's life be restored to him. [22] And so it came to pass and the child cried. [23] Then Elias brought it down from the upper chamber, and delivering him to his mother, said, See, thy

son liveth. [24] Whereupon the woman said, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

* CHAPTER XVIII *

AND after many days, a word of the Lord came to Elias in the third year, saying, Go and shew thyself to Achab and I will send rain on the face of the land. [2] Now when Elias went to shew himself to Achab there was a grievous famine in Samaria. [3] And Achab had called his steward Abdiou. This Abdiou feared the Lord greatly; [4] so that when Jezabel smote the prophets of the Lord, Abdiou took a hundred men who were prophets, and hid them by fifties in a cave, and fed them with bread and water. [5] And Achab said to Abdiou, Come and let us go through the land to the fountains of water and to the brooks, perhaps we may find grass to save the horses and mules alive, that they may not be utterly destroyed from our habitations. [6] So they divided the way between them, that they might traverse the country. Achab went one way, and Abdiou went by himself another way.

[7] And as Abdiou was in the way by himself Elias came by himself to meet him. Whereupon Abdiou hastened and fell on his face and said, Art thou he, my lord Elias? [8] And Elias said, I am, Go and tell thy master, Behold Elias is here.

[9] And Abdiou said, In what have I sinned that thou shouldst deliver thy servant into the hand of Achab, that he may put me to death? [10] As the Lord thy God liveth, there is not a nation or a kingdom to which my master hath not sent to seek thee. And if they said, He is not here, he burned the kingdom or its borders, because he did not find thee. [11] And now thou sayst, Go tell thy master, Behold Elias is here. [12] But it may be, that when I am gone from thee, the Spirit of the Lord will carry thee away to a land which I know not. So that when I shall go and tell Achab, and he shall not find thee, he will kill me. Now thy servant is one who feareth the Lord from his youth. [13] Hath it not been told thee, my lord, what I did when Jezabel slew the prophets of the Lord—how I hid a hundred men of the prophets of the Lord by fifty in a cave, and fed them with bread and water? [14] Yet, now thou sayst, Go, tell thy master, Behold Elias is here, that he may kill me.

[15] And Elias said, As the Lord of Hosts liveth, before Whom I stand, I will this day shew myself to him. [16] Then Abdiou went

to meet Achab, and when he told him, Achab hastened and came to meet Elias. [17] And when Achab saw Elias, [18] he said to him, Art thou he, the troubler of Israel? To which Elias replied, I am not the troubler of Israel; but thou and thy father's house are, by your forsaking the Lord your God and going after the Baalims. [19] Now therefore send and gather to me all Israel to mount Carmel, and the prophets of shame, four hundred and fifty, and the prophets of the bowers four hundred, who eat at Jezabel's table. [20] And when Achab had sent to all Israel, and had assembled all the prophets at mount Carmel, [21] Elias came near before them all, and Elias said to them, How long will you halt between two opinions? If the Lord is God, follow Him: but if Baal; follow him. But the people made no reply.

[22] Then Elias said to the people, I am left a prophet of the Lord myself alone. But the prophets of Baal are four hundred and fifty men, and the prophets of the Grove [of Baal] four hundred. [23] Let there be given to us two young bulls, and let them choose one for themselves, and cut him in pieces, and lay them on wood, but put no fire; and I will prepare the other and put no fire. [24] And call ye on the name of your gods, and I will invoke the name of the Lord my God. And the god who shall answer by fire, let him be God. And all the people answered and said, The proposal thou hast made is fair. [25] Then Elias said to the prophets of shame, Choose for yourselves one young bull and prepare it first; for you are many; and call on the name of your god, but put no fire to it.

[26] So they took the young bull, and prepared it, and called on the name of Baal from morning till noon, and said, Hearken to us, O Baal! Hearken to us. But there was no voice. There was no answer; though they ran upon the altar which they had erected. [27] And when it was noon, Elias the Thesbite mocked them, and said, Call louder; for he is a god; for he is engaged in meditation, or perhaps he is busy, or perhaps he is asleep, and must be awaked. [28] Then they called with a loud voice, and according to their custom cut themselves with knives and lancets till there was a gush of blood upon them, [29] and prophesied till the approach of the evening. But when it was about the time when the sacrifice should ascend, Elias the Thesbite spoke to the prophets of the idols, and said, Desist now, and I will prepare my whole burnt offering. So they desisted, and went away.

[30] Then Elias said to the people, Draw near to me. And when all the people came near before him, [31] Elias took twelve stones

according to the number of the tribes of Israel, to whom the Lord had spoken, saying, Thy name shall be Israel; [32] and he built the stones in the name of the Lord, and repaired the altar which had been thrown down. Then he made a trench around the altar sufficient to contain two measures of seed, [33] and piled up the split wood upon the altar which he had made. He then divided the whole burnt offering in quarters, and laid it on the split wood. And when he had laid it in order upon the altar, he said, Bring me four pots of water and pour it on the whole burnt offering and on the split wood. [34] And when they had done so, he said, Do the same again. And when they had done this a second time, he said, Do it a third time. So they did it a third time, [35] and the water ran down about the altar and filled the trench with water.

[36] Then Elias raised his voice to heaven and said, O Lord, the God of Abraham and of Isaak and of Israel, hearken to me! O Lord, hearken to me this day by fire, And let all this people know, that Thou art the Lord God of Israel, and that I am Thy servant, and that by Thee I have done these works. [37] Hearken to me, O Lord! Hearken to me; and let this people know, that Thou art the Lord God, and that Thou hast turned the heart of this people back again. [38] Thereupon fire from the Lord fell down out of heaven and consumed the whole burnt offering, with the split wood and the water in the trench and the stones, and licked up even the dust. [39] Then all the people fell on their faces and said, Of a truth the Lord is God. He is very God. [40] Then Elias said to the people, Seize the prophets of Baal. Let none of them escape. So they seized them and brought them to Elias, down to the brook Kison and slew them there.

[41] Then Elias said to Achab, Go up and eat and drink, for there is a sound of coming rain. [42] So when Achab went up to eat and drink, Elias went up to the top of Carmel, and having bowed down on the earth, he put his face between his knees and [43] said to his servant, Go up and look towards the sea. And when the servant looked and said, There is nothing, Elias said, Return thou again seven times. [44] So the servant returned seven times, and at the seventh time he said, Behold there is a little cloud like a man's foot drawing up water. Whereupon he said, Go up and say to Achab, Prepare thy chariot and go down lest the rain overtake thee. [45] In the meanwhile the heaven gradually darkened with clouds and wind, and there came on a great rain. And while Achab wept and was travelling on to Jezrael,

[46] the hand of the Lord was upon Elias and having girded up his loins, he ran before Achab to Jezrael.

* CHAPTER XIX *

AND when Achab told his wife Jezabel all that Elias had done, and how he had slain the prophets with the sword, [2] Jezabel sent to Elias, and said, As sure as thou art Elias, and I Jezabel, God do so to me and more also, if by this time to-morrow I do not make thy life like the life of one of them. [3] At this Elias was terrified, and arose and went where his inclination led him, and coming to Bersabee, in the land of Juda, he left his servant there, [4] and he himself went a day's journey into the wilderness; and came and sat down under a juniper tree, and intreated that he might die, and said, Let the present suffice. Take, I beseech thee, O Lord, my life from me; for I am not better than my fathers.

[5] Then he lay down and fell fast asleep there under a bush. [6] And behold one touched him and said to him, Rise and eat. And Elias looked up and behold at his head a cake of barley bread, and a pitcher of water! So he arose and ate and drank, and again laid himself down to sleep. [7] And the angel of the Lord returned the second time and touched him and said to him, Rise and eat, for the journey may be too great for thee. [8] So he arose and ate and drank, and in the strength of that meal travelled forty days and forty nights till he came to mount Choreb, [9] and having there gone into the cave and taken up his lodging there, behold a word of the Lord came to him and said, Why art thou come hither Elias? [10] To which he replied, I have been very zealous for the Lord Almighty, because the children of Israel hath forsaken Thee. They have demolished Thy altars and slain Thy prophets with the sword. And I alone am left and they seek my life to take it. [11] And it said, Thou shalt go out to-morrow and stand before the Lord on the mount. Behold the Lord will pass by.

Accordingly behold there was a mighty strong blast of wind rending mountains and breaking rocks in pieces before the Lord; but the Lord was not in the wind. And after the wind, there was an earthquake; but the Lord was not in the earthquake. [12] And after the earthquake, a fire; but the Lord was not in the fire. And after the fire, there was a sound of a gentle breeze [13] which when Elias heard, he covered his face with his mantle and went

out and stood beneath the cave. And behold there came a voice to him and said, Why art thou come hither, Elias? [14] To which Elias replied, I have been very zealous for the Lord Almighty, because the children of Israel have forsaken Thy covenant. They have demolished Thy altars and slain Thy prophets with the sword; and I alone am left, and they seek my life to take it.

[15] And the Lord said to him, Go, return on thy way; and when thou art come to the way of the wilderness of Damascus, thou shalt go and anoint Azael to be king of Syria; [16] and thou shalt anoint Jehu son of Namessi to be king over Israel; and Elisha son of Saphat thou shalt anoint to be a prophet in thy stead. [17] And it shall come to pass that him who escapeth from the sword of Azael, Jehu will slay; and him who escapeth from the sword of Jehu, Elisha will slay. [18] But thou shalt leave in Israel seven thousand men, all the knees which have not bowed to Baal, and every mouth which hath not worshipped him. [19] So when he departed thence he found Elisha son of Saphat. He was ploughing with cattle. [20] There were twelve yoke before him, and he was with the twelve. And as he passed by him, he threw his mantle on him. Whereupon Elisha left the cattle and ran after Elias and said, Let me salute my father and I will follow thee. [21] And Elias said, Return; for I have done with thee. So he returned from following him, and he took the cattle which were yoked, and slew them, and boiled them with the implements of the cattle, and gave them to the people, and when they had eaten, he arose and went after Elias and waited on him.

* CHAPTER XX *

* NOW when Son Ader** had assembled all his army, he went up and sat down before Samaria. He had with him thirty-two kings and all his cavalry and chariots. And when they had gone up and laid siege to Samaria and fought against it, [2] he sent to Achab king of Israel into the city, and said to him, Thus saith Son Ader; [3] Thy silver and thy gold are mine. And thy wives and thy children are mine. [4] In reply to which the king of Israel said, As thou my Lord, O king, hast spoken, I am thine and all that I have. [5] Then the messengers returned and said, Thus saith Son Ader, I have sent to thee saying, Thy silver and thy

* See note on p. 603.

** *Heb.* Ben Hadad.

gold and thy wives and thy children thou shalt give to me. [6] Therefore about this time to-morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and take all that are desirable in their eyes, upon which they can lay their hands.

[7] Upon this the king of Israel called all the elders of the land and said, Mark, I pray you and see how this man seeketh mischief. For he hath sent to me for my wives and for my children, even for my daughters. My gold and my silver I did not withhold from him. [8] Then the elders and all the people said to him, Thou must not hearken nor consent. [9] Thereupon he said to the messengers of Son Ader, Tell my lord, All that thou didst send to thy servant at first I will do; but this I cannot do. So the men went away; and when they carried him back this answer, [10] Son Ader sent to him saying, God do so to me and more also, if I do not make Samaria a jakes for all the people of my infantry. [11] In reply to which the king of Israel said, Enough! let not him who is crooked boast like him who is straight. [12] When this answer was delivered him, it happened that he and all the kings with him were drinking in tents, thereupon he said to his servants, Build up a mount.

And when they had erected a mount against the city, [13] behold a certain prophet came to Achab king of Israel and said, Thus saith the Lord, Hast thou seen this great multitude? Behold I deliver them up this day into thy hands, and thou shalt know that I am the Lord. [14] And Achab said, By whom? And he said, Thus saith the Lord: By the younger sons of the chiefs of the communities. Then Achab said, Who shall begin the battle? And he said, Thou. [15] Upon this Achab reviewed the younger sons of the chiefs of the communities and they were two hundred and thirty. And after that he reviewed all the people of the army, seven thousand, and marched out at noonday.

[16] Now Son Ader was revelling at Sokkoth, he and the kings, the thirty-two kings his auxiliaries. [17] And when the younger sons of the chiefs of the communities first marched out, messengers were sent who told the king of Syria and said, There are men coming out of Samaria. [18] Whereupon he said to them, If they come out for peace, take them alive; or if they come out for battle take them alive and let them not get away out of the city. [19] The younger sons of the chiefs of the communities and the army that followed them had now smitten everyone his man. [20] And when they repeated this, everyone slaying his second man, Syria

fled and Israel pursued them, And Son Ader king of Syria escaped on the horse of a cavalier. [21] And the king of Israel went out and took all the horses and the chariots.

And when he had smitten Syria with great slaughter [22] the prophet came to the king of Israel and said, Strengthen thyself and consider and see what thou art to do. For at the return of the year Son Ader king of Syria will come up against thee.

[23] As for the servants of the king of Syria they said, The God of Israel is a god of the mountains and not a god of the valleys; for this cause He prevailed over us. But if we fight them in the plain we shall surely be stronger than they. [24] Therefore do this: Send away the kings everyone to his home and substitute commanders in their stead. [25] And let us raise for thee another army equal to that which is fallen, horse for horse and chariot for chariot. And we will fight them in the plain and prevail over them. So he hearkened to their voice and did accordingly. [26] And at the return of the year Son Ader reviewed the Syrians and came up to Aphek to fight Israel. [27] And the Israelites were mustered and went out to meet them. And when Israel had encamped over against them like two little flocks of kids, while Syria filled the country, [28] the man of God came and said to the king of Israel, Thus saith the Lord: Because Syria hath said, The Lord God of Israel is a god of the mountains, but He is not a god of the valleys, therefore I will deliver this great army into thy hand, and thou shalt know that I am the Lord. [29] So having encamped against each other seven days, they came to an engagement on the seventh day; and Israel smote of the Syrians a hundred thousand footmen in one day, [30] and the residue fled to Aphek into the city, and the wall fell upon twenty-seven thousand of the men who were left.

And Son Ader fled, and when he got to the house of his abode into the inner chamber, [31] he said to his servants, I know that the kings of Israel are merciful. Let us, I pray you, put sackcloth on our loins, and ropes on our heads, and go out to the king of Israel. Perhaps he will spare our lives. [32] So when they had girded sackcloth on their loins, and put ropes on their heads, they said to the king of Israel, Thus saith thy servant Son Ader: Let my life, I pray thee, be spared. To which he replied, Is he still alive? He is my brother. [33] Whereupon the men caught up the omen, and using it as a libation, they repeated the word which dropped from his mouth, and said, Thy brother, Son Ader. Then he said, Go in and bring him. So he came out. And when they had helped him up to Achab into the chariot, [34] he said to him,

The cities which my father took from thy father I will restore to thee. And thou shalt make streets for thyself in Damascus, as my father did in Samaria. On these terms, said Achab, I agree to let thee go.

And when he had entered into covenant with him and let him go; [35] a certain man of the sons of the prophets said to his neighbour by the word of the Lord, Smite me, I pray thee; but the man would not smite him. [36] Whereupon he said to him, Because thou hast not hearkened to the word of the Lord, behold when thou departest from me a lion will smite thee. Accordingly when he went from him, a lion met him and slew him. [37] Then he met another man and said, Smite me, I pray thee. And the man smote him, and in smiting, wounded him. [38] Then the prophet went and waited for the king of Israel by the wayside, with a bandage over his eyes.

[39] And as the king was passing by, he cried with a loud voice to the king, and said, Thy servant went out to the field of battle, and behold a man brought me a man, and said to me, Keep this man. If by any means he escape, thy life shall answer for his life, or thou shalt pay a talent of silver. [40] Now it happened that, while thy servant was looking about this way and that, he was gone. And the king of Israel said to him, Behold this is treachery. In my opinion thou art liable to death. [41] Thereupon he hastened and took the bandage from his eyes, and the king of Israel perceived that he was one of the prophets. [42] Then he said to him, Thus saith the Lord: Because thou hast let go out of thy hand a destructive man, therefore thy life shall answer for his life; and thy people for his people. [43] And the king of Israel went away confounded and sorrowful, and came to Samaria, and remained quiet.

* CHAPTER XXI *

* NOW Nabuthi the Jezraelite had a vineyard near the threshing floor of Achab king of Samaria. [2] And Achab spoke to Nabuthi, saying, Give me this vineyard of thine, that I may have it for a garden of herbs, because it is near my house; and I will give thee another vineyard better than it; or if it seem good in thy

* In the Septuagint Bible text, what we today know as *I. Kings. xxi* preceded the chapter we now call *xx*,—a more natural position, as *xxi* continues with the acts of Jezebel, also discussed in *xix*.

sight, I will give thee money in exchange for thy vineyard, that I may have it for a kitchen garden. [3] And Nabuthi said to Achab, God forbid that I should give thee the inheritance of my fathers: [4] at which Achab's spirit was so disturbed, that he laid himself down on his bed and covered his face and would not eat.

[5] Thereupon Jezabel his wife, went to him and said to him, Why is thy spirit troubled so that thou art not at thy meal? [6] And he said to her, Because I spoke to Nabuthi the Jesraelite, saying, Give me thy vineyard for money, or if thou please I will give thee another vineyard for it; but he said, I will not give thee the inheritance of my fathers. [7] And Jezabel his wife said to him, Is it thus thou now actest the king over Israel? Arise and eat, and be like thyself, and I will give thee the vineyard of Nabuthi the Jezraelite.

[8] Then she wrote a letter in Achab's name, and sealed it with his seal, and sent it to the elders and freemen, who dwelt with Nabuthi. [9] This was the purport of the letter. Proclaim a fast and set Nabuthi at the head of the people, [10] and suborn two wicked men and let them testify against him saying, He renounced God and the king. Then let him be led out and stoned to death. [11] And the men of the city, the elders and freemen who dwelt in his city did as Jezabel had sent to them, even as it was written in the letter she sent them.

[12] So having proclaimed a fast, they set Nabuthi at the head of the people, [13] and there came in two wicked men and sat over against him and testified against him saying, Thou hast renounced God and the king. Upon which they led him out of the city, and stoned him with stones so that he died. [14] Then they sent to Jezabel saying, Nabuthi hath been stoned and is dead. [15] When Jezabel heard she said to Achab, Arise and take possession of the vineyard of Nabuthi the Jezraelite, who would not give it to thee for money, for he is not alive, for he is dead. [16] But when Achab heard that Nabuthi the Jezraelite was dead, he rent his clothes and put on sackcloth; yet after doing this, he arose and went down to the vineyard of Nabuthi the Jezraelite, to take possession of it.

[17] Whereupon the Lord spoke to Elias the Thesbite, saying, [18] Arise and go down to meet Achab king of Israel, who is at Samaria; for he is in the vineyard of Nabuthi; for he is gone down there to take possession of it. [19] And thou shalt speak to him, and say, Thus saith the Lord, As thou hast murdered and taken possession, therefore thus saith the Lord, In every place where the swine and dogs have licked the blood of Nabuthi, there shall

the dogs lick thy blood, and harlots shall bathe themselves in thy blood. [20] And Achab said to Elias, Hast thou found me, O my enemy? To which he replied, I have found thee. Because thou hast sold thyself to do evil in the sight of the Lord, to provoke Him to wrath, [21] behold I am going to bring evil upon thee, and I will kindle a flame after thee and utterly destroy the whole race of Achab, both him who is attended and him who is neglected in Israel. [22] And I will make thy house like the house of Jeroboam son of Nabat, and like the house of Bassa son of Achia, for the provocations with which thou hast provoked me, and caused Israel to sin.

[23] And to Jezabel the Lord hath spoken saying, The dogs shall devour her on the ramparts of Jezrael. [24] Him of Achab who dieth in the city, the dogs shall devour, and him who dieth in the fields, the birds of the air shall devour.

[25] But though Achab had acted foolishly in selling himself to do evil in the sight of the Lord, as Jezabel his wife incited him, [26] and though he had rendered himself very abominable, by following abominations with all the ceremonies practised by the Amorites, whom the Lord had rooted out from before Israel; [27] yet as Achab was struck with compunction at this message on account of the Lord, and went away weeping; and as he had rent his clothes and girded sackcloth on his body and fasted; for he had put on sackcloth on the day he smote Nabuthi the Jezraelite; therefore when he went away, [28] a word of the Lord came by the hand of His servant Elias concerning Achab, and the Lord said, [29] Hast thou seen how Achab is struck with compunction on account of Me? I will not bring on the calamity in his days; but in the days of his sons I will bring it on.

✦ CHAPTER XXII ✦

AND for three years there was no war between Syria and Israel.

[2] But in the third year, when Josaphat king of Juda, came down to [Achab] the king of Israel, [3] the king of Israel said to his servants, Do you not know that Remmath Galaad belongeth to us, yet we do not talk of taking it out of the hand of the king of Syria. [4] Then the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle? [5] To which Josaphat replied, I am as thou art; my people as thy people; my horses

as thy horses. Then Josaphat said to the king of Israel, Inquire I pray thee of the Lord. [6] Whereupon the king of Israel assembled all the prophets, about four hundred men, and said to them, Shall I go up to Remmath Galaad to battle, or shall I forbear? And they said, Go up; for the Lord will certainly deliver into the king's hands. [7] And Josaphat said to the king of Israel, Is there not here a prophet of the Lord that we may inquire of the Lord by him? [8] And the king of Israel said to Josaphat, There is a certain man by whom we may inquire of the Lord, but I hate him; for he never speaketh good of me; but evil—one Michaias, son of Jembla. And Josaphat king of Juda said, Let not the king speak so.

[9] Then the king of Israel called a chamberlain, and said, Bring here quickly Michaias son of Jembla. [10] Now the king of Israel and Josaphat king of Juda was seated each on his throne, clad in armour, in the gate of Samaria; and all the prophets were prophesying before them. [11] And Sedekias son of Chanaan made for himself horns of iron, and said, Thus saith the Lord: with these thou shalt push Syria until he be utterly destroyed. [12] And in like manner all the prophets prophesied, saying, Go up to Remmath Galaad, for the Lord will prosper the journey and deliver into thy hands the king of Syria. [13] So the messenger who went to call Michaias, spoke to him saying, Behold all the prophets with one mouth speak good things concerning the king, conform, I pray thee, thy words to the words of each of them, and speak good things. [14] To which Michaias replied, As the Lord liveth, whatever the Lord shall say to me, that will I speak.

[15] And when he came before the king, the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? And he said, Go up, and the Lord will deliver into the king's hand! [16] Then the king said to him, How often must I adjure thee that thou shouldst speak truth to me in the name of the Lord? Thereupon he said, Is not this the case? [17] I saw all Israel dispersed on the mountains like a flock which hath no shepherd; and the Lord said, Is not the Lord, their God? Let everyone return to his house in peace.

[18] Then the king of Israel said to Josaphat, Did I not tell thee that he would not prophesy good to me, for he never speaketh any thing but evils? [19] Whereupon Michaias said, It is not so. It is not I. Hear a word of the Lord. Is not this the case? I saw the God of Israel seated on His throne, and all the hosts of heaven stood around Him, some on the right and some on the left.

[20] And the Lord said, Who will deceive Achab king of Israel that he may go up and fall at Remmath Galaad? And when one spoke in this manner and another in that, [21] there came forth a spirit and stood before the Lord, and said, I will deceive him. [22] And the Lord said to him, How? And he said, I will go out and be a lying spirit in the mouth of all his prophets. And He said, Thou shalt deceive him and actually prevail. Go and do so. [23] Now therefore behold the Lord hath put a lying spirit in the mouth of all these prophets of thine; but the Lord hath spoken evils against thee.

[24] Thereupon Sedekias son of Chanaan went near and smote Michaias on the cheek, and said, What sort of a spirit of the Lord is that which hath spoken by thee? [25] To which Michaias replied, Behold thou shalt see on that day when thou shalt go into thy inmost chamber to hide thyself there. [26] Then the king of Israel said, Take Michaias and carry him back to Semer, the ruler of the city, and tell Joas, the ruler's son, [27] to put him in ward and feed him with the bread of affliction, and water of affliction, till I return in peace. [28] And Michaias said, If thou return in peace, the Lord hath not spoken by me.

[29] Then the king of Israel went up, and Josaphat the king of Juda with him, to Remmath Galaad. [30] And the king of Israel said to the king of Juda, I will disguise myself and enter into the battle, and thou shalt put on my raiment. So the king of Israel disguised himself and went into the battle. [31] Now the king of Syria had given a charge to the thirty-two commanders of his chariots, saying, Fight not with small or great, but only with the king of Israel. [32] Accordingly when the commanders of the chariots saw Josaphat, king of Juda, they said, This appeareth to be the king of Israel, and wheeled about to fight him, and Josaphat uttered a loud cry. [33] And when the commanders of the chariots saw that he was not the king of Israel, they turned back from him.

[34] Then one drew a bow at a venture and smote the king of Israel between the lungs and the breast. Whereupon he said to his charioteer, Turn thy hand and carry me out of the battle, for I am wounded. [35] As the battle was that day disastrous the king remained in his chariot over against the Syrians from morning till evening, and the blood flowed from the wound into the bosom of the chariot. [36] And at the going down of the sun the herald of the army stood and made proclamation, saying, Every man to his city and to his own land; [37] for the king is dead. And

when they came to Samaria they buried the king in Samaria, [38] and washed off the blood at the fountain of Samaria, and the swine and the dogs licked the blood, and the prostitutes bathed themselves in the blood, according to the word of the Lord which He spoke.

[39] Now the rest of the acts of Achab and all that he did, and the ivory house which he built, and all the cities which he founded, behold are they not written in the book of the journal of the kings of Israel? [40] And when Achab slept with his fathers, Ochozias his son reigned in his stead.

[41] Now Josaphat son of Asa was king over Juda. In the fourth year of Achab, king of Israel, [42] Josaphat began his reign. He was thirty-five years of age when he began to reign, and he reigned twenty-five years in Jerusalem, and his mother's name was Azuba, a daughter of Salai. [43] And he walked in all the way of his father Asa, and deviated not from it, doing what was right in the sight of the Lord. But he did not remove the high places. Still the people sacrificed and burned incense on the high places. [44] And Josaphat was at peace with the king of Israel.

[45] Now the rest of the acts of Josaphat, and all the exploits which he did, behold are they not written in the book of the journal of the kings of Juda? [50] * And Josaphat slept with his fathers, and was buried with his fathers in the city of David his father, and Joram his son reigned in his stead.

[51] Ochozias son of Achab, began his reign over Israel, in Samaria, in the seventeenth year of Josaphat king of Juda, and reigned over Israel in Samaria two years. [52] He did that which was evil in the sight of the Lord, and walked in the way of his father Achab, and in the way of his mother Jezabel, and in the sins of the house of Jeroboam son of Nabat, who made Israel sin, [53] and served the Baalims and worshipped them, and provoked the Lord God of Israel according to all that had been done before him.

* See note on p. 593.

IV. BASILEION (II. KINGS)

* CHAPTER I *

AFTER the death of Achab, Moab broke covenant with Israel. [2] And Ochozias fell through the lattice in his upper chamber at Samaria, and was sick, whereupon he sent messengers, saying to them, Go and inquire of Baal the fly-god of Akkaron, whether I shall recover from this sickness of mine. And when they set out to inquire of him, [3] the angel of the Lord called Elias the Thesbite, and said, Arise and go, meet the messengers of Ochozias king of Samaria, and say to them, Is it because there is not a God in Israel, that you are going to inquire of Baal the fly-god of Akkaron? Now is not this the case, [4] saith the Lord, From the bed to which thou art gone up thou shalt not come down, for thou shalt assuredly die? So Elias went and spoke to them, [5] and the messengers returned to the king.

Thereupon he said to them, Why are you returned? [6] To which they replied, There came up a man to meet us, and he said to us, Go, return to the king who sent you and say to him, Thus saith the Lord: Is it because there is not a God in Israel, that thou goest to inquire of Baal, the fly-god of Akkaron? Now is not this the case; From the bed to which thou hast gone up thou shalt not come down, for thou shalt assuredly die? [7] Now when they who returned told the king what Elias had said, he said to them, What sort of a man was he who came up to meet you, and spoke these words to you? [8] And they said to him, He was a hairy man, girt about the loins with a leathern girdle. Upon which he said, This is Elias the Thesbite. [9] Then he sent to him a captain of fifty with his fifty, who went up to him.

Now behold Elias was sitting on the top of the mount. And when the captain spoke to him and said, Man of God, the king hath sent for thee, come down. [10] Elias, in reply, said to the captain, If I be a man of God, let fire come down from heaven and consume thee and thy fifty. So there came down fire from heaven and consumed him and his fifty. [11] But the king persisted, and sent to him another captain of fifty with his fifty. And the captain spoke to him and said, Man of God, thus saith the king, Come down quickly. [12] Whereupon Elias in reply, said to him, If I be a man of God, let fire come down from heaven and

consume thee and thy fifty. Accordingly there came down fire from heaven and consumed him and his fifty. [13] Still the king persisted, and sent another captain and his fifty.

But when the third captain came he fell upon his knees before Elias, and with entreaties addressed him, saying, O man of God, let my life and the lives of thy servants, these fifty, be precious in thy sight. [14] Behold, fire hath come down from heaven and consumed the two former captains of fifty; but now let my life, I beseech thee, be precious in thy sight. [15] Then the angel of the Lord spoke to Elias, and said, Go down with him; be not afraid of them. So Elias arose and went down with him to the king. [16] And Elias spoke to him and said, Thus saith the Lord, Why didst thou send messengers to inquire of Baal the fly-god of Akkaron? Is not this the case? From the bed to which thou hast gone up thou shalt not come down: for thou shalt assuredly die? [17] So he died according to the word of the Lord, which Elias spake.

[18] Now the rest of the acts of Ochozias which he did, behold are they not written in the book of the journal of the kings of Israel? And Joram son of Achab reigned over Israel in Samaria, twelve years, commencing in the eighteenth year of Josaphat king of Juda. And he did evil in the sight of the Lord, but not in the manner his brothers, nor as his mother had done. He indeed removed the pillars of Baal which his father had erected, and broke them to pieces. Nevertheless he adhered to the sins of the house of Jeroboam, who had caused Israel to sin, and did not depart from them. Therefore the Lord was provoked to wrath against the house of Achab.

* CHAPTER II *

NOW when the Lord was about to take up Elias as it were with a whirlwind into heaven, Elias went with Elisha from Galgala. [2] Now Elias had said to Elisha, Tarry here I pray thee, for God hath sent me to Baithel. But Elisha said, As the Lord liveth and thy soul liveth, I will not leave thee. So they went to Baithel. [3] And the sons of the prophets who were at Baithel, came to Elisha and said to him, Dost thou know that the Lord will take thy master to-day from over thy head? And he said, I know it. Hold your peace. [4] Then Elias said to Elisha, Tarry here I pray thee; for

the Lord hath sent me to Jericho. But he said, As the Lord liveth, and thy soul liveth, I will not forsake thee. So they went to Jericho. [5] And the sons of the prophets who were in Jericho, came to Elisha and said to him, Dost thou know that to-day the Lord will take away thy master from over thy head? And he said, I indeed know it; hold your peace.

[6] Then Elias said to him, Tarry here I pray thee, for the Lord hath sent me to the Jordan. But Elisha replied, As the Lord liveth and thy soul liveth, I will not leave thee. So they both proceeded on. [7] And fifty men, sons of the prophets stood over against them at a distance when they two stopped at the Jordan. [8] And Elias took his mantle and having rolled it up, he smote the water, and the water parted this way and that, so that they both crossed on dry ground. [9] And when they had crossed, Elias said to Elisha, Ask what I shall do for thee, before I am taken up from thee. Whereupon Elisha said, Let there be, I pray thee, a double portion of thy spirit on me. [10] And Elias said, Thou hast put me to a stand by this request. If thou seest me taken up from thee, it shall be so to thee; but if not; it cannot be granted.

[11] And as they proceeded on conversing as they went, behold a chariot of fire, with horses of fire, made a separation between them; and Elias was carried up with a whirlwind as it were into heaven. [12] And Elisha saw and cried with a loud voice, My father! my father! The chariot of Israel and the driver thereof! And when he saw him no more, he took hold of his garment and rent it in two pieces. [13] Then he took up the mantle of Elias which fell from on high, and on his return back, he stood on the bank of the Jordan, [14] and took the mantle of Elias which had fallen from him, and smote the water and said, Where is the God of Elias now! And when he had smitten the waters they parted this way and that, so Elisha crossed over.

[15] And when the sons of the prophets who were at Jericho over against him, saw him, they said, The spirit of Elias hath rested on Elisha, so they went to meet him, and made obeisance to him by bowing to the ground. [16] Then they said to him, Behold there are with thy servants fifty valiant men. Let them, we pray thee, go and seek thy master. Perhaps a blast of the Lord hath lifted him up and cast him by the Jordan, either on one of the mountains, or one of the hills. And Elisha said, You shall not send. [17] But when they pressed him till he was ashamed, he said, Send. So they sent fifty men. And when they had

searched three days, but did not find him, [18] they returned to Elisha, who abode at Jericho. And Elisha said to them, Did I not tell you, you should not go?

[19] Then the men of the city said to Elisha, Behold the situation of the city is good as our lord seeth, but the water is bad and the ground barren. [20] Thereupon Elisha said to them, Bring me a new pitcher and put salt therein. And when they had got one and brought it to him, [21] Elisha went to the spring of the waters, and threw the salt in there and said, Thus saith the Lord, I cure the waters. There shall no more be thence death or barren ground. [22] So the waters were healed, and continue so to this day, according to the word which Elisha spoke.

[23] Then he went up thence to Baithel, and as he was going up he met in the way, little boys who had come out of the city, and who mocked him saying, Ascend baldhead! Ascend! [24] And looking back upon them, he beheld them, and denounced a curse against them, in the name of the Lord. And behold there came two bears from the forest, and they tore forty-two of the boys. [25] Thence he went to mount Karmel, and thence returned to Samaria.

✦ CHAPTER III ✦

NOW Joram son of Achab, began his reign in Israel in the eighteenth year of Josaphat king of Juda, and reigned twelve years, [2] and did evil in the sight of the Lord, but not like his father nor his mother. He indeed removed the pillars of Baal which his father had erected; [3] but he adhered to the sin of Jeroboam son of Nabat, who had caused Israel to sin, and did not depart from that. [4] Now Mosa king of Moab, was a Noked [one who paid tribute in sheep] and rebelliously withheld from the king of Israel a hundred thousand lambs, and a hundred thousand rams with the wool. [5] And it happened that after the death of Achab, when the king of Moab broke covenant with Israel, [6] king Joram was at that time gone from Samaria and was reviewing Israel. [7] So he proceeded on and sent to Josaphat king of Juda, saying, The king of Moab hath broken covenant with me, wilt thou go with me to battle against Moab? To which he replied, I will go up. He is the same to me as he is to thee. My people is as thy people; my horses as thy horses. [8] Then he

said, Which way must I go up? To which he answered, By the way to the wilderness of Edom.

[9] So the king of Israel and the king of Juda, and the king of Edom, went out and took a circuit of seven days, and there was no water for the army nor for the cattle which attended them. [10] And when the king of Israel said, Alas! for the Lord hath called the three kings who have come thus far, to deliver them into the hand of Moab; [11] Josaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? Whereupon one of the king of Israel's servants in reply, said, Elisha son of Saphat is here, who poured water on the hands of Elias. [12] And Josaphat said, The word of the Lord is with him. So the king of Israel, with Josaphat king of Juda and the king of Edom, went down to him.

[13] And Elisha said to the king of Israel, What hast thou to do with me? Go to the prophets of thy father and the prophets of thy mother. And the king of Israel said to him, I am fearful that the Lord hath called these three kings to deliver them into the hands of Moab. [14] To which Elisha replied, As the Lord of hosts liveth in whose presence I stand, were it not that I respect the person of Josaphat king of Juda, I would not look on thee nor see thee. [15] But now bring me a musician. And when the musician played, the hand of the Lord came upon him, [16] and he said, Thus saith the Lord, Make this valley full of ditches. [17] For thus saith the Lord: You shall not see wind nor shall you see rain, nevertheless this valley shall be filled with water that you and your beasts and your cattle may drink. [18] And this is but a small matter in the eyes of the Lord; for I will deliver Moab into your hands, [19] and you shall smite every fenced city, and cut down every goodly tree. And all the wells of water you shall stop up, and every good piece of ground you shall mar with stones.

[20] Accordingly in the morning when the sacrifice ascended, behold there came water by the way of Edom, and the land was filled with water.

[21] Now all Moab upon hearing that the three kings were coming to fight against them, had sounded the alarm, *To arms from every place all who wear a girdle*, and having repeated the alarm *Woe*, were drawn up at their border. [22] And when they arose in the morning and the sun shone on the waters, the Moabites saw the waters over against them red like blood, [23] and said, This is the blood of the sword. The kings have fought and

every man hath slain his fellow, now therefore to the spoils, O Moab! [24] But when they came to the camp of Israel, the Israelites arose and smote Moab. And as the Moabites fled before them they entered the country advancing and smiting Moab. [25] The cities they demolished, and on every good piece of ground they threw, every man his stone. And when they had filled it and stopped up every fountain, and cut down every goodly tree, until they left only the stones of the wall of Katheremenus, then the slingers surrounded this and smote it.

[26] And when the king of Moab saw that the battle was too strong for him, he took with him seven hundred men who drew the sword, to cut their way through to the king of Edom. [27] But when he could not, he took his son, his first-born, whom he had made king in his stead, and offered him up as a whole burnt offering on the walls. Upon which great commiseration came upon Israel, and they departed from him, and returned into their own land.

✦ CHAPTER IV ✦

WHEN a woman, a widow, of one of the sons of the prophets cried to Elisha, saying, Thy servant, my husband, is dead, and thou knowest that thy servant was one who feared the Lord, and the creditor is come to take my two sons to be his slaves, [2] Elisha said to her, What can I do for thee? Tell me, what hast thou in thy house? To which she replied, Thy servant hath nothing in the house, but only the oil with which I anoint myself. [3] Thereupon he said to her, Go and borrow of all thy neighbours empty vessels. Spare not in borrowing. [4] Then go in and shut the door on thee and thy sons, and pour out into these vessels, setting aside that which is full. [5] So she went away from him; and having shut the door on herself and her sons, they brought to her and she poured out until the vessels were filled. [6] And when she said to her sons, Bring me another vessel, and they replied, There is not a vessel more, the oil stopped. [7] Then she went and told the man of God, and Elisha said to her, Go and sell the oil and pay thy debts, and live thou and thy children on the oil which is left.

[8] It happened also that one day when Elisha went to Soman, a woman of rank there prevailed on him to eat bread. So as oft as he went thither he called in to eat. [9] Whereupon the woman

said to her husband, Behold I perceive that the man of God—this holy man passeth by us on all occasions, [10] let us I pray thee, prepare for him a small room upstairs, and let us put there for him a bed and a table and a chair and a lamp, so that when he cometh to us he may turn in thither. [11] So one day when he went there he turned aside into the chamber, and having slept there, [12] he said to his servant Giezi, Call me this Somanite. So he called her and she stood before him.

[13] Now he had said to his servant, Say, I pray thee, to her, Behold as thou hast taken all this trouble for us, what must I do for thee? Hast thou any message to send to the king or to the general of the army? And she had said to him, I indeed dwell in the midst of my people. [14] Upon which he said to Giezi, What can be done for her? And his servant Giezi replied, She indeed hath not a son and her husband is old.

[15] So when he had called her and she stood at the door, [16] Elisha said to her, This time twelve month, about this very hour thou alive and well hast embraced a son. To which she replied, Nay, my lord, do not deceive thy handmaid. [17] So the woman conceived and bore a son about that time twelve month, about the very hour, being alive and well as Elisha said to her. [18] But when the child grew up, happening to go out to his father to the reapers, [19] he said to his father, My head! my head! Whereupon he said to the servant, Carry him to his mother. [20] So he carried him to his mother, and he lay on her lap till noon and died. [21] And when she had carried him up and laid him on the bed of the man of God, she shut the door on him and came out and [22] called her husband and said, Send me, I pray thee, one of the servants and one of the asses that I may go speedily to the man of God and return. [23] And he said to her, Why wouldst thou go to him to-day? It is neither new moon nor sabbath. To which she replied, Peace. [24] So when he had saddled the ass, she said to her servant, Come, drive on. Slack not thy gait for me, unless I order thee. Come, press forward and go to the man of God to mount Karmel.

[25] So she proceeded on and came to the man of God to the mount. Now Elisha saw her coming and said to his servant Giezi, Behold yonder is the Somanite, [26] run and meet her and say, Is it well with thee? Is it well with thy husband? Is it well with the child? And she said, It is well. [27] But when she came to Elisha on the mount, she took hold of his feet, whereupon Giezi went near to push her back. But Elisha said, Let her alone:

for her soul is full of sorrow and the Lord hath hid the cause from me and hath not told me. [28] Then she said, Did I ask a son of my lord? Did I not say, Do not deceive me? [29] Thereupon Elisha said to Giezi, Gird up thy loins and take my staff in thy hand and go. If thou meetest a man salute him not. And if any man salute thee, return him no answer. And lay my staff on the face of the child. [30] But the mother of the child said, As the Lord liveth and thy soul liveth I will not leave thee. So Elisha arose and followed her. [31] Now Giezi had gone before her and laid the staff on the child's face; but there was no voice, nor attention.

So when he came back and met him he said to him, The child is not awakened. [32] And when Elisha came to the house, behold the child was dead and laid upon his bed. [33] Then Elisha went into the house and shut the door upon them two; and having prayed to the Lord [34] he went up and lay down upon the child and put his mouth on the child's mouth, and his eyes on its eyes, and his hands on its hands, and bent himself down upon it; and the flesh of the child was warmed. [35] Then he withdrew, and when he had walked backward and forward in the house, he went up and bent himself upon the child seven times, and the child opened its eyes. [36] Whereupon Elisha called Giezi and said, Call the Somanite. So he called her. And when she came to him, Elisha said, Take up thy son. [37] Thereupon she came and fell at his feet, and having made obeisance to him by bowing to the ground she took up her son and went out.

[38] When Elisha returned to Galgala there was a famine in the land, and the sons of the prophets sat before him. And Elisha said to his servant, Put on the large kettle and boil some pottage for the sons of the prophets. [39] And one went out into the fields to gather herbs, and having found a vine in the fields he gathered from it a lapful of wild berries and threw them into the kettle of soup; for they did not know them. [40] Then they poured out for the men to eat: but when they had eaten of the pottage, behold they cried out and said, There is death in the kettle, O man of God: for they could not eat. [41] Whereupon he said, Take some meal and throw it into the kettle. Then Elisha said to his servant Giezi, Pour out for the people and let them eat. And there was no more anything disagreeable in the kettle.

[42] After that there came a man from Baithariso and brought to the man of God, of the first fruits twenty loaves of barley bread and some fig cakes. And he said, Give these to the people and let

them eat. [43] And when his servant said, Why should I set this before a hundred men? he said, Give it to the people and let them eat; for thus saith the Lord, They shall eat and leave. [44] So they ate and left according to the word of the Lord.

* CHAPTER V *

NAIMAN the captain general of the army of Syria, was a man great in the sight of his master and highly honoured; because by him the Lord had given deliverance to Syria. But this man who was mighty in power, was leprous. [2] Now the light-armed bands had gone from Syria and brought away captive out of the land of Israel, a little girl and she waited on Naiman's wife. [3] And she said to her mistress, O that my master were before the prophet of God who is in Samaria: Then would he cure him of his leprosy. [4] And she went in and told her lord and said, Thus and thus hath the little girl spoken, who is from the land of Israel. [5] Upon this the king of Syria said to Naiman, Come, go, and I will send a letter to the king of Israel. So he set out and took with him ten talents of silver and six thousand pieces of gold and ten suits of apparel [6] and carried the letter to the king of Israel, the purport of which was, Now when this letter shall come to thee, behold I have sent to thee my servant Naiman that thou mayst cure him of his leprosy.

[7] And when the king of Israel had read the letter he rent his clothes and said, Am I God to kill or give life, that he sendeth to me to cure a man of his leprosy? For only consider, I pray you, and see how he seeketh a pretence for quarreling with me. [8] But when Elisha heard that the king of Israel had rent his clothes he sent to him saying, Why hast thou rent thy clothes? Let Naiman come to me and know that there is a prophet in Israel. [9] So Naiman went with his horses and chariot and stopped at the doors of Elisha's house. [10] And Elisha sent a messenger to him saying, Go and wash thyself seven times in the Jordan, and thy flesh shall return to thee and thou shalt be cleansed.

[11] Thereupon Naiman was inflamed with indignation and went away saying, Behold I thought he would at least come out and stand and call on the name of his God, or lay his hand on the place, and cure the leprous part. [12] Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? Why may I not go and wash in them, and be cleansed? So he

turned and went away in a rage. [13] But his servants drew near and said to him, Had the prophet enjoined thee some great thing, wouldst thou not do it? And wilt thou not, because he said, Wash and be clean? [14] Then Naiman went down, and when he had dipped himself seven times in the Jordan, according to the word of the prophet, his flesh became again like the flesh of a little child, and he was cleansed.

[15] Upon this he and all his retinue, returned to Elisha, and came and stood before him and said, Behold I now know that there is not a God in all the earth save only in Israel. Now therefore accept this acknowledgment, from thy servant. [16] But Elisha said, As the Lord liveth in whose presence I stand, I will not receive it. And when he urged him to take it and he refused, [17] Naiman said, But if not; pray let there be given to thy servant a couple of mules burden of earth; for thy servant will no more offer a whole burnt offering or a sacrifice to other gods, but only to the Lord. [18] But in this thing may the Lord be gracious to thy servant. When my master goeth into the house of Remman to worship there, should he lean on my hand, and I bow down in the house of Remman, when he boweth down there, may the Lord, I pray, be gracious to thy servant in this respect. [19] And Elisha said to Naiman, Go in peace.

Now when he had gone a little way from him, [20] Giezi the servant of Elisha said, Behold my master hath spared Naiman the Syrian, in not receiving at his hand what he brought. As the Lord liveth, I will run after him, and receive something from him. [21] So Giezi went after Naiman with all speed. And when Naiman saw him running after him, he turned about from his chariot to meet him. [22] And he said, Peace! My master hath sent me saying, Behold there are just come to me from mount Ephraim two young men of the sons of the prophets. Give, I pray thee for them a talent of silver and two suits of apparel. [23] To which he replied, Take two talents of silver. So he took two talents of silver, in two bags, and two suits of raiment and laid them on two of his servants and they carried them before him. [24] And when he came to a dark place, he took them from the hands of his servants, and laid them up in the house.

[25] And when he had dismissed the men, he went in and stood before his master. [26] And Elisha said to him, Whence comest thou, Giezi? To which he replied, Thy servant hath not gone anywhere. And Elisha said to him, My heart indeed did not go with thee, when the man turned about from his chariot to meet thee.

Now thou hast received silver; and thou hast now received the apparel and olive yards and vineyards and flocks and herds and men servants, and maid servants; [27] but the leprosy of Naiman shall cleave to thee, and thy seed forever. So he went out from his presence, leprous like snow.

* CHAPTER VI *

WHEN the sons of the prophets said to Elisha, Behold the place where we dwell before thee it too confined for us; [2] let us we pray thee, go to the Jordan, and take thence every man a piece of timber, and build there for ourselves a dwelling, [3] and he said, Go; one of them intreated him saying, Come along with thy servants; and he said I will go. [4] So he went with them. And when they came to the Jordan and were cutting the timber, [5] behold as one was felling the beam the axe dropped in the water. Upon which he cried out, O my lord! Now it was quite hid. [6] And the man of God said, Where did it fall? And when he had shewed him the place, he cut a chip of wood and threw it there, and the axe swam on the surface. [7] And he said, Take it up. So he stretched forth his hand and took it up.

[8] When the king of Syria was carrying on a war against Israel, and consulted with his servants saying, In such and such a place I will encamp in ambush, [9] Elisha sent to the king of Israel saying, Take care not to pass by such a place, for the Syrians lie concealed there. [10] And when the king of Israel sent to the place which Elisha mentioned, and avoided it more than once or twice, [11] the heart of the king of Syria was moved at this. [12] And he called his servants and said to them, Why will you not tell me, who it is that betrayeth me to the king of Israel? Thereupon one of his servants said, That is not the case, my lord, O king! For it is Elisha the prophet in Israel who telleth the king of Israel all the words which thou speakest in thy bedchamber. [13] Then he said, Go see where he is, and I will send and take him. And when they told him saying, Behold he is at Dothaim, [14] he sent thither horses and chariots, even a strong detachment. And they came by night and surrounded the city.

[15] And when Elisha's servant arose early in the morning and went out, behold an army with horses and chariots surrounded the city, whereupon the servant said to him, O my lord, what shall we do? [16] And Elisha said, Fear not; for there are more with

us than with them. [17] Then Elisha prayed and said, O Lord I beseech Thee, open his eyes that he may see. Accordingly the Lord opened his eyes and he looked and lo! the mountain was full of horses and chariots of fire around Elisha. [18] And as the Syrians were coming down upon him Elisha prayed to the Lord and said, Smite I pray Thee, this people with dimness of sight. And when he had smitten them with dimness of sight, according to the word of Elisha, [19] Elisha said to them, This is not the city; nor this the way. Come, follow me, and I will lead you to the man whom you are seeking.

So he led them away to Samaria; [20] and when they had entered Samaria, Elisha said, Open, O Lord, I beseech Thee, their eyes, and let them see. So he opened their eyes and looked, and behold they were in the midst of Samaria. [21] Now when the king of Israel saw them, he said to Elisha, My father, shall I smite them? [22] To which he replied, Thou must not smite them. Dost thou smite any but those whom thou hast captivated with thy own sword, or thy own bow? Set bread and water before them and let them eat and drink, and go to their lord. [23] So he made a great entertainment for them. And when they had eaten and drunk he dismissed them, and they went to their master, and the predatory bands of Syria came no more into the land of Israel.

[24] After this, Son Ader king of Syria, assembled his whole army and came up and sat down before Samaria, [25] and there was a great famine in Samaria. For behold they besieged it until an ass's head was sold for fifty shekels of silver, and a quarter of a kab of pigeon dung for five shekels of silver. [26] And as the king of Israel was passing by on the wall, a woman cried to him and said, Save me, my lord, O king! [27] And the king said to her, Unless the Lord save thee, whence can I save thee, from the threshing floor or from the press? [28] Then the king said to her, What is the matter with thee? And the woman said, This woman said to me, Give thy son that we may eat him to-day; and we will eat my son to-morrow. [29] So when we had boiled my son and eaten him, I said to her on the next day, Give thy son that we may eat him; but she hath hidden her son.

[30] When the king of Israel heard the words of the woman he rent his clothes, as he was passing along on the wall, so that all the people saw the sackcloth underneath on his flesh. [31] And he said, God do so to me and more also, if the head of Elisha shall stand on him this day. [32] Now Elisha was sitting in his house, and the elders were sitting with him. And when the king des-

patched a man before him; before the messenger came to him he said to the elders, Do you see that this son of a murderer hath sent to take off my head? Look! when the messenger cometh, shut the door and stop him there. Is not the sound of his master's feet behind him? [33] And while he was speaking with them, behold the messenger came down to him. And when the king said, Behold this calamity is from the Lord; why should I wait any longer for the Lord?

✦ CHAPTER VII ✦

ELISHA replied, Hear a word of the Lord, Thus saith the Lord, About this time to-morrow, a measure of fine flour for a shekel, and two measures of barley for a shekel, in the gates of Samaria. [2] Upon this a nobleman on whose hand the king leaned, in reply to Elisha said, Behold should the Lord make flood gates in heaven, can such a thing be? And Elisha replied, Behold thou shalt see it with thy eyes but shalt not eat thereof.

[3] Now there were four lepers before the gate of the city, and one said to another, Why sit we here till we die? [4] If we say, let us go into the city; there is a famine in the city and we must die there. And if we stay here we must die. Now therefore come, let us desert to the camp of Syria; if they take us alive we may live; and if they put us to death, we can but die. [5] So they arose when it was dark to go to the Syrian camp. But when they came to a part of the camp of Syria; behold there was not a man there. [6] For the Lord had caused the sound of chariots and the sound of horses, and the sound of a great army to be heard in the Syrian camp: whereupon they said one to another, Now hath the king of Israel hired against us the kings of the Chettites and the kings of Egypt to come upon us. [7] Therefore they arose and fled while it was dark. They left their tents and their horses and their asses in the camp as it was, and fled for their lives.

[8] So when the lepers came to a part of the camp they went into a tent and ate and drank, and carried thence silver and gold and raiment, and went away. And returning again they went into another tent and took things out of it and hid them. [9] Then one said to another, We should not do so. This is a day of good news. Should we be silent and wait till the morning light, we shall incur guilt. Now therefore, come, let us go and inform the king's household. [10] Accordingly they came and cried with a loud voice at

the gate of the city and told them the news, saying, We have been to the camp of Syria and behold there is not a man there, nor the sound of a man. For there is nothing there but the horses and the asses tied, and the tents as they were. [11] And when the watchmen at the gates cried and told the king's household within, [12] the king arose and said to his servants, Let me tell you what Syria hath done to us. They know that we are famishing, therefore they have left their camp and hid themselves in the fields, saying, They will come out of the city and we shall take them alive and enter the city.

[13] To this one of his servants said in reply, Pray let them take five of the remaining horses which are left here, behold they are nearly all the multitude belonging to Israel which are left: and let us send thither and see. [14] So they took two horsemen, and the king of Israel sent them after the king of Syria, saying, Go and see. [15] And they went on after them as far as the Jordan. And behold all the way was full of clothes and vessels, which the Syrians had thrown away in their panicky fright. And when the messengers returned and told the king, [16] the people went out and plundered the camp of Syria. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

[17] Now the king had stationed at the gate the nobleman on whose hand he had leaned, but the people trod him down so that he died, according to the saying of the man of God, who spoke to him when the messenger came down to him. [18] For when Elisha spoke to the king, saying, Two measures of barley for a shekel and a measure of fine flour for a shekel, and this shall be about this time to-morrow in the gate of Samaria; [19] this nobleman answered and said to Elisha, Behold should the Lord make flood gates in heaven, could this be? Thereupon Elisha said, Behold thou shalt see with thy eyes but shalt not eat thereof. And so it fell out: For the people trampled him down at the gate, so that he died.

* CHAPTER VIII *

ELISHA having spoken to the woman whose son he had restored to life, saying, Arise and go thou and thy family and sojourn where thou canst; for the Lord hath called for a famine

against this land, and it is come upon the land for seven years; [2] the woman arose and did according to the word of Elisha, and both she and her family sojourned in the land of the Philistines seven years. [3] And at the end of the seven years, the woman returned from the land of the Philistines to the city, and went to apply to the king about her house and her fields. [4] Now the king had spoken to Giezi, the servant of Elisha, the man of God, saying, Tell me, I pray thee, all the great things which Elisha hath done.

[5] And it happened that as he was relating how he had brought to life a son that was dead, behold the woman whose son Elisha had restored to life, applied to the king about her house and her fields. And Giezi said, My Lord the king! This is the woman, and this is her son, whom Elisha restored to life. [6] Upon which the king inquired of the woman, and when she told him, the king appointed for her an officer, and said, Restore all that belonged to her, and all the produce of the fields from the day she left the land even to this day.

[7] When Elisha went to Damascus, Son Ader king of Syria was sick. And when they told him, saying, The man of God is arrived here, [8] the king said to Azael, Take in thy hand an offering, and go meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? [9] So Azael went to meet him, and took with him of all the good things of Damascus, forty camels' burden. And coming, he stood before Elisha, and said to him, Thy son, Son Ader king of Syria, hath sent me to thee to inquire, saying, Shall I recover of this disease of mine? [10] And Elisha said, Go say, Thou shalt be in vigour of life as the Lord hath shewn me, when thou by death shalt die. [11] Then he stood with his eyes fixed on the countenance of Azael, and kept them fixed till he blushed. And the man of God wept. [12] Whereupon Azael said, Why doth my lord weep?

To which he replied, Because I know all the evils which thou wilt do to the children of Israel. Their fortresses thou wilt demolish with fire; their chosen men thou wilt slay with the sword. Thou wilt dash to pieces their infants, and rip up their women with child. [13] At this Azael said, Who is thy servant! a dead dog! that I should do such a thing? And Elisha said, To me the Lord hath pointed thee out reigning over Syria. [14] Then he departed from Elisha, and went to his master, who said to him, What did Elisha say to thee? To which he replied, He said thou shalt be in

vigour of life. [15] And on the next day he [the king of Syria] took a napkin, and having dipped it in water, he spread it over his face, and he died. And Azael reigned in his stead.

[16] In the fifth year of Joram, son of Achab, king of Israel, while Josaphat reigned over Juda, Joram son of Josaphat began to reign as king of Juda. [17] He was thirty-two years of age when he began to reign, and he reigned eight years in Jerusalem, [18] and walked in the way of the kings of Israel, as the house of Achab did, for he had for his wife a daughter of Achab. But though he did evil in the sight of the Lord, [19] yet the Lord would not destroy Juda for David his servant's sake; as he had promised to give a lamp to him, and his children forever. [20] In his days Edom revolted from under the hand of Juda, and made a king over themselves. [21] When Joram went up to Sior and all his chariots with him, though upon their rising he smote Edom, who had surrounded him and the captain of the chariots, yet the people fled to their habitations, [22] and Edom revolted from under the hand of Juda even to this day. At the same time Lobna also revolted.

[23] Now the rest of the acts of Joram and all that he did, behold are they not written in the book of the journal of the kings of Juda? [24] And when Joram slept with his fathers and was buried with his fathers in the city of David, Ochozias his son reigned in his stead.

[25] In the twelfth year of Joram, son of Achab, king of Israel Ochozias son of Joram reigned. [26] He was in his twenty-second year when he began to reign, and he reigned one year in Jerusalem, and his mother's name was Gotholia, a granddaughter of Ambri king of Israel. [27] And he walked in the way of Achab and did what was evil in the sight of the Lord, like the house of Achab. [28] Now he went with Joram son of Achab to battle against Azael king of Syria, at Remmath Galaad, and the Syrians smote Joram. [29] And when king Joram returned to Jezrael to be cured of the wounds with which the Syrians had smitten him, when he fought Azael king of Syria; and Ochozias son of Joram went down to see Joram son of Achab at Jezrael, because he was sick.

* CHAPTER IX *

ELISHA the prophet called one of the sons of the prophets, and said to him, Gird up thy loins and take this cruse of oil in thy

hand and go to Remmath Galaad. [2] And when thou art come there, and shalt see Jehu, son of Josaphat, son of Namessi, thou shalt go in and cause him to rise from among his brethren, and having taken him into an inner chamber, [3] thou shalt take the cruse of oil and pour it on his head, and say, Thus saith the Lord, I have anointed thee to be king over Israel. Then thou shalt open the door and flee, and shalt not tarry. [4] So the young man, the prophet went to Remmath Galaad, [5] and when he came, behold the chiefs of the army were seated, and he said, I have a message to thee, O chief. Whereupon Jehu said, To which of us all? And he said, To thee, the chief.

[6] And when he arose and went into the house, the prophet poured the oil on his head, and said to him, Thus saith the Lord, the God of Israel, I have anointed thee to be king over the people of the Lord—over Israel. [7] And thou shalt utterly destroy the house of thy master Achab, from before me, and avenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezabel [8] and at the hand of all the house of Achab. And thou shalt cut off from the house of Achab every male, both him who is attended and him who is neglected in Israel. [9] For I will make the house of Achab like the house of Jeroboam son of Nabat, and like the house of Baasa son of Achia. [10] And the dogs shall devour Jezabel in the portion of Jezrael, and there shall be none to bury her. Then he opened the door and fled.

[11] And when Jehu went out to the servants of his master, they said to him, Is all well? Why came this mad man to thee? And he said to them, You know the man, and his idle discourse. [12] And they said, Thou wrongest us. Pray tell us. Then Jehu said, Thus and thus he spoke to me, saying. And when he said, Thus saith the Lord, I have anointed thee to be king over Israel, [13] they who heard hastened, and everyone taking his garment, they spread them under him on the top of the stairs, and sounding a trumpet, they said, Jehu is king. [14] Thus Jehu son of Josaphat the son of Namessi conspired against Joram.

Now Joram and all Israel kept garrison at Remmath Galaad because of Azael king of Syria, [15] but king Joram had returned to Jezrael to be cured of the wounds which the Syrians had given him when he fought Azael king of Syria. Therefore Jehu said, If your soul is with me let no deserter escape from the city to go and tell the news at Jezrael. [16] Then Jehu drew out the cavalry and set out on the march and went down to Jezrael because

Joram king of Israel was there under cure, on account of the wounds from arrows with which the Aramins shot him at Remmath Galaad in the battle with Azael king of Syria; for he was a valiant man and a warrior. And Ochozias the king of Juda had gone down there to see him. [17] And when a watchman ascended the tower of Jezrael and saw the dust of Jehu as he advanced, he said, I see a dust.

Upon which Joram said, Take a horseman and send to meet them, and let him say, Is all well; [18] So the horseman went to meet them. And when he said, Thus saith the king, Is all well? Jehu replied, What is it to thee? Fall in behind me. Then the watchman proclaimed saying, The messenger went up to them, but returneth not. [19] Thereupon the king despatched a second horseman; and when he came up to him and said, Thus saith the king, Is all well? Jehu replied, What is it to thee? Fall in behind me. [20] And when the watchman proclaimed saying, He went up to them but returneth not. And he who is the leader, leadeth on like Jehu the Namessite, for it is with great speed; [21] Joram said, Prepare a chariot.

And when the chariot was ready Joram king of Israel and Ochozias king of Juda went out each in his own chariot, to meet Jehu, and met him at the field of Nabuthi the Jezraelite. [22] And when Joram saw Jehu he said, Is all well? To which Jehu replied, How can it be well, when the fornications of Jezabel thy mother and her sorceries are still so many? [23] Thereupon Joram turned his hand and fled and said to Ochozias, Treason! Ochozias. [24] Then Jehu grasping the bow shot Joram between the shoulders, and the arrow passed through his heart and he fell on his knees. [25] Then Jehu said to Badekar his principal officer, Throw him into that part of the field of Nabuthi the Jezraelite.

For I remember that when I and thou were riding together after Achab his father, the Lord pronounced this prophecy against him, [26] Have I not seen the blood of Nabuthi and the blood of his sons yesterday? saith the Lord. Therefore I will retribute to him in this very plot of ground, saith the Lord. Now therefore take him up I pray thee and cast him into that plot of ground according to the word of the Lord. [27] And when Ochozias king of Juda saw this he fled by the way of Baithgan and Jehu pursued after him; for he said, And him also; and smote him in his chariot, as he was going down to Gai which is Jeblaam. Eut he fled to Mageddo and died there. [28] And his servants took him up in his chariot and brought him to Jerusalem and they buried him in

his own sepulchre in the city of David, [29] he having begun to reign over Juda in the eleventh year of Joram king of Israel.

[30] Now when Jehu came to Jezrael and Jezabel heard, she painted her eyes and dressed her head and looked out at a window. [31] And as Jehu was entering the city she said, Was it well with Zambri who murdered his master? [32] Whereupon he looked up to the window, and when he saw her he said, Who art thou? Come down to me. Then two chamberlains looked out at him [33] and he said, Throw her down. So they threw her down and some of her blood was sprinkled on the wall and on the horses; for they trampled upon her. [34] And when he had gone in and had eaten and drunk he said, Look, I pray you, for that cursed woman and bury her, for she is a king's daughter. [35] But when they went out to bury her and found nothing of her but only the skull and the feet and the palms of the hands, [36] they returned and told him, whereupon he said, This is the word of the Lord which he spoke by the ministry of Elias the Thesbite: "In the field of Jezrael the dogs shall devour the flesh of Jezabel; [37] and the carcass of Jezabel shall be like dung on the ground in the field of Jezrael, that they may not say, Here lieth Jezabel."

* CHAPTER X *

NOW Achab had seventy sons in Samaria, therefore Jehu wrote a letter and sent it to Samaria to the chiefs of Samaria and to the elders and to them who had the charge of bringing up Achab's sons, saying, [2] *Soon as this letter shall reach you, as you have with you your master's sons and there are with you chariots and horses and strong cities and arms, [3] look out the best and fittest of your master's sons and set him on the throne of his father and fight for the house of your master.* [4] Upon which they were greatly terrified and said, Behold the two kings were not able to stand before him, and how can we? [5] Therefore the officers of the household and the chiefs of the city and the elders and they who had the charge of bringing up the children sent to Jehu saying, We are thy servants and will do whatever thou shalt order us. We will not make any man king. We will do what is good in thy eyes.

[6] Thereupon Jehu wrote them a second letter saying, *If you are for me and will hearken to my voice, take the heads of the men—the sons of your lord and bring them to me about this time*

to-morrow to Jezrael. Now the king's sons were 'seventy men and the nobles of that city brought them up. [7] So when this letter reached them, they took the king's sons and slew them, the seventy men, and put their heads in baskets, and sent them to him at Jezrael. [8] And when a messenger came and told him saying, They have brought the heads of the king's sons; he said, Pile them up in two heaps at the gate of the city till the morning. [9] And in the morning he went out, and standing up, said to all the people, Ye righteous men! behold I conspired against my master and slew him; but who hath slain all these? [10] You see now that there shall not fall to the ground any part of the word of the Lord which he spake against the house of Achab. For the Lord hath executed all that he spoke by the ministry of his servant Elias.

[11] Then Jehu slew all that were left of the house of Achab in Jezrael, and all his nobles and his acquaintance, and his priests, so that there was not a remnant of him left. [12] Then he arose and set out on his march to Samaria; and coming to the shepherd's pit on the way, [13] he met the brothers of Ochozias king of Juda, and said, Who are ye? And when they said, We are the brothers of Ochozias and are come down to salute the children of the king and the children of the queen, [14] he said, Take them alive. So they slew them at that pit. Of forty-two men he did not leave a man of them.

[15] And going thence he met Jonadab son of Rechab, coming to meet him. And when he had saluted him, Jehu said to him, Is thy heart right with my heart, as my heart is with thine? And when Jonadab said, It is: Jehu said to him: Give me thy hand. So he gave him his hand. Then he caused him to come up to him into the chariot, [16] and said, Come with me and see my zeal for the Lord. So he caused him to take a seat in the chariot. [17] And when he arrived at Samaria, he slew all that were left of Achab in Samaria until he had utterly destroyed him, according to the word of the Lord which he spoke to Elias.

[18] Then Jehu assembled all the people and said to them, Achab served Baal a little, Jehu will serve him much. [19] Now therefore all ye, the prophets of Baal, call before me all his servants and his priests. Let not a man be wanting; for I have a great sacrifice for Baal. Whoever is missing shall not live. This Jehu did in subtilty, that he might destroy all the servants of Baal. [20] Then Jehu said, Hallow a solemnity for Baal. And when they had proclaimed it, [21] Jehu sent to all Israel, saying,

Now let all his servants and all his priests and all his prophets attend. Let none be missing. For I am going to make a great sacrifice; whoever is missing shall not live. So all the servants of Baal came, with all his priests and all his prophets. There was not a man left who did not attend. And when they came to the house of Baal the house was filled from door to door. [22] Jehu said to the keeper of the wardrobe, Bring out vestments for all the servants of Baal.

And when the keeper of the wardrobe had brought them out, [23] Jehu went with Jonadab son of Rechab into the house of Baal, and said to the servants of Baal, Search and see whether there be with you any of the servants of the Lord; for there must be none but only the servants of Baal. [24] Then he went in to offer incense and whole burnt offerings. Now Jehu had stationed for himself eighty men without, and said to them, If any of these men escape whom I deliver into your hands, the life of him who letteth him escape shall answer for his life. [25] So when he had finished offering the whole burnt offering, Jehu said to the guards and to the officers, Go in and smite them; let not a man of them get out.

So the guards and the officers smote them with the edge of the sword; and having thrown them out, they went to the city of the house of Baal, [26] and brought out the pillar of Baal and burned it. [27] And having pulled down the pillars of Baal they made it a jakes even to this day. [28] Thus Jehu destroyed Baal out of Israel. [29] But he did not refrain from following the sins of Jeroboam son of Nabat, who had caused Israel to sin. The golden calves continued in Baithel and in Dan. [30] Though the Lord said to Jehu, Because thou hast taken a pleasure in doing what is right in My sight, and hast done to the house of Achab according to all that was in My heart, thy children of the fourth generation shall sit on the throne of Israel, [31] yet Jehu was not careful to walk in the law of the Lord God of Israel with his whole heart. He did not refrain from following the sins of Jeroboam who had caused Israel to sin.

[32] In those days the Lord began to lop off Israel; and Azael smote them all along the border of Israel, [33] from the Jordan towards the rising of the sun—all the land of Galaad belonging to the Gadites and the Reubenites and the Manassites from Aroer, which is on the bank of the brook Arnon, including Galaad and Basan. [34] Now the rest of the acts of Jehu and all that he did and all his power, and the connexions which he formed, are they

not written in the journal of the kings of Israel? [35] When Jehu slept with his fathers, they buried him in Samaria, and Joachas his son reigned in his stead. [36] The time which Jehu reigned over Israel in Samaria was twenty-eight years.

* CHAPTER XI *

NOW when Gotholia the mother of Ochozias saw that her son was dead, she destroyed all the royal seed. [2] But Josabee king Joram's daughter, the sister of Ochozias, took Joas her brother's son—having stolen him from among the king's sons who were slain, both him and his nurse, she hid him in the chamber of beds from Gotholia, so that he was not put to death. [3] And he was with her hidden in the house of the Lord six years, while Gotholia reigned over the land.

[4] But in the seventh year Jodae sent for the centurions of the Chorrites and the Rasimites, and had them brought to him into the house of the Lord, and made a covenant of the Lord with them; and having exacted an oath of them he shewed them the king's son. [5] Then he gave them a charge saying, This is the thing which you shall do. [6] Let one third of you come in on the sabbath and keep guard, over the king's house at the gate; another third at the gate of the highway, and the other third at the gate behind the guards. So you will guard the house. [7] And two companies among you even all who go out on the sabbath shall keep guard in the house of the Lord before the king. [8] And you shall encompass the king round about, every man with his weapon in his hand. And whoever cometh within their ranks, let him be put to death. And they shall be with the king when he goeth out and when he cometh in.

[9] Accordingly the centurions did all that the prudent Jodae commanded them. And they took every man his men, both those who came in on duty on the sabbath and those who were to go off on that day, and went to Jodae the priest. [10] And the priest gave the centurions the spears and the shields of king David, which were in the house of the Lord. [11] And the guards stood every man with his weapon in his hand, from the right corner of the house to the corner of the house which is on the left of the altar, and of the house near the king round about. [12] Then he sent for the king's son and put upon him the crown and the testimony, and announcing him king, anointed him. Upon which they

clapped with the hand, and said, Long live the king. [13] When Gotholia heard the noise of the people's guards, she came to the people into the house of the Lord and looked.

[14] And behold the king was standing on the pillar as the manner was, and the musicians and the trumpeters were before the king, and all the people of the land were rejoicing and the trumpets sounding. Whereupon Gotholia rent her clothes and cried with a loud voice, Treason! Treason! [15] Then Jodae the priest gave orders to the centurions the officers of the army, and said to them, Lead her out from within the ranks and let one go after her and put her to death with the sword. Because the priest said, Let her not be killed in the house of the Lord, [16] therefore they laid hands on her and went out into the street leading from the king's house to the horse gate, and she was slain there.

[17] Then Jodae made a covenant between the Lord and the king and the people, that they would be the Lord's people. And he made a covenant also between the king and the people. [18] Then all the people of the land went into the house of Baal and tore him down and broke all to pieces, his altars and his images, and slew Mathan the priest of Baal before the altar. And when the priest had appointed overseers over the house of the Lord, [19] he took the centurions with the Chorrites and the Rasimites and all the people of the land and they conducted the king out of the house of the Lord into the street leading from the king's house to the gate of the guardhouse, and set him on the throne of the kings. [20] And all the people of the land rejoiced, and the city was at peace after they had slain Gotholia at the king's house.

✦ CHAPTER XII ✦

JOAS was seven years old when he began to reign. He commenced his reign in the seventh year of Jehu and reigned forty years in Jerusalem. His mother's name was Sabia of Bersabee. [2] And Joas did what was right in the sight of the Lord, all the time Jodae the priest, instructed him. [3] But none of the high places were removed. There the people still sacrificed and burned incense on the high places.

[4] Though Joas said to the priests, With regard to all the money arising from things consecrated, the income of the house of the Lord, the money of estimation at which every man is rated, and all the money which it may come into any man's heart to

bring into the house of the Lord, [5] let the priests take for themselves; but they must bear, every one from what he selleth, the expense of the repairs of the house wherever a repair is found necessary; [6] yet in the three and twentieth year of king Joas it was found that the priests had not made the repairs of the house. [7] Wherefore Joas the king sent for Jodae the priest and the other priests, and said to them, Why have you not made the repairs of the house? Now therefore you must not take the money arising from your sales; for you shall give it for repairing the house. [8] So the priests agreed not to receive any money from the people, on condition that they should not bear the expense of the repairs of the house.

[9] Then Jodae the priest took a chest and bored a hole in the lid of it, and placed it before the Ammazeibi in the house of the superintendent of the house of the Lord; and the priests who kept the weights put therein all the money which was found in the house of the Lord. [10] And when they saw that there was much money in the chest, the king's secretary went with the chief priest, and tied up and numbered the money found in the house of the Lord, [11] and delivered the money when ready into the hands of them who did the works, the overseers of the house of the Lord; and they dealt it out to the carpenters [12] and masons who wrought in the house of the Lord; and to them who built the wall, and to stonecutters, to purchase wood and hewn stone sufficient for the repairs of the house; and to defray all the expenses of the house.

[13] But there were not to be made for the house of the Lord silver doors, nails, goblets, nor any vessels of gold or silver out of the money brought into the house of the Lord; [14] for they were to give it to them who did the work; and with it they were to keep in repair the house of the Lord. [15] Now they did not call the men to account, into whose hands they delivered the money to deal it out to the workmen, for they acted faithfully. [16] The money for sin offerings, and the money for trespass offerings which was brought into the house of the Lord, was for the priests.

[17] At that time Azael king of Syria went up and fought against Geth and took it. And when Azael set his face to come up against Jerusalem, [18] Joas king of Juda, took all the dedicated things which Josaphat and Joram and Ochozias, his forefathers the kings of Juda had dedicated, together with his own dedications, and all the gold which was found in the treasures of the house of the Lord, and the king's house, and sent them to Azael king of Syria,

and he went up from Jerusalem. [19] Now all the acts of Joas and all that he did, behold are they not written in the journal of the kings of Juda?

[20] When his servants arose and having formed a conspiracy smote Joas at the house of Mello which is in Sela, [21] (Now Jezirchar son of Jemuath and Jezebuth son of Somer his servants smote him) so that he died, he was buried with his fathers in the city of David, and Amessias his son reigned in his stead.

* CHAPTER XIII *

IN the twenty-third year of Joas son of Ochozias king of Juda, Joachaz son of Jehu reigned in Samaria, and reigned seventeen years. [2] And he did that which was evil in the sight of the Lord, and walked after the sins of Jeroboam son of Nabat who had caused Israel to sin, and did not depart from them. [3] Therefore the Lord was angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hands of Son Ader son of Azael all those days. [4] But Joachaz intreated the favour of the Lord, and the Lord hearkened to him; for he saw the affliction of Israel because the king of Syria oppressed them, [5] And the Lord gave deliverance to Israel, so that they got from under the hand of Syria, and the Israelites dwelt in their habitations as in former times.

[6] Notwithstanding this they departed not from the sins of the house of Jeroboam who had caused Israel to sin; but walked therein. And the grove also at Samaria still remained, [7] though there had not been left to Joachaz any army, but only fifty horsemen, and ten chariots, and ten thousand infantry. For the king of Syria, had destroyed them and made them like dust to be trampled on. [8] Now the rest of the acts of Joachaz, and all that he did and his exploits, are they not written in the journal of the kings of Israel? [9] And Joachaz slept with his fathers, and they buried him in Samaria, and Joas his son reigned in his stead.

[10] In the thirty-seventh year of Joaz, king of Juda, Joas son of Joachaz king of Israel reigned over Israel in Samaria. His reign was sixteen years, [11] and he did that which was evil in the sight of the Lord. He did not depart from all the sins of Jeroboam, son of Nabat, who had caused Israel to sin, but walked therein. [12] Now the rest of the acts of Joas and all that he did and his

exploits with Amessias king of Juda, are they not written in the journal of the kings of Israel? [13] When Joas slept with his fathers, and Jeroboam sat on his throne, he was buried in Samaria with the kings of Israel.

[14] Now when Elisha was sick, with the sickness of which he died; Joas king of Israel went down to him, and wept over him and said, My father! my father! The chariot of Israel and the horseman thereof! [15] And Elisha said to him, Take a bow and arrows. And when he had gotten himself a bow and arrows, [16] Elisha said to the king, Lay thy hand firm on the bow. And when Joas had laid his hand firm on the bow, Elisha put his hand on the king's hand and said, Open that window to the east. [17] And when he had opened it, Elisha said, Shoot. And when he had shot Elisha said, The Lord hath an arrow of deliverance—yes, an arrow of deliverance from Syria, and thou shalt smite Syria at Aphek to destruction. [18] Then Elisha said to him, Take the quiver full of arrows. And when he had taken it, he said to the king of Israel, Smite against the ground. And when the king had smitten thrice, he stopped. [19] At which the man of God was grieved and said, Hadst thou smitten five or six times, then wouldst thou have smitten Syria to utter destruction, but now thou shalt smite Syria only thrice.

[20] Now Elisha died, and they buried him. And the year following the predatory bands of Moab invaded the land. [21] And it happened that while they were burying a man, behold they saw the band; upon which they threw the man into Elisha's tomb, and when he sunk down and touched the bones of Elisha, he revived and stood on his feet.

[22] Now Azael had oppressed Israel all the days of Joachaz, [23] but the Lord pitied them and compassionated them, and looked upon them, because of his covenant with Abraham and Isaak and Jacob: and the Lord would not utterly destroy them nor did he cast them out of his sight. [24] So when Azael king of Syria was dead, and Son Ader his son reigned in his stead, [25] Joas son of Joachaz returned and took out of the hand of Son Ader son of Azael, the cities which he had taken in war out of the hands of Joachaz, his father. Thrice Joas smote him and recovered the cities of Israel.

* CHAPTER XIV *

IN the second year of Joas son of Joachaz king of Israel, Amessias son of Joas king of Juda, began his reign. [2] 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 Joadim of Jerusalem. [3] And he did that which was right in the sight of the Lord, but not like his father David. According to all that his father Joas had done, he did. [4] But he did not remove the high places. Still the people sacrificed and burned incense on the high places. [5] And when the kingdom was confirmed in his hand, he smote his servants who had slain his father. [6] But the children of the murderers he did not put to death. As it is written in the book of the laws of Moses—as the Lord commanded saying, Fathers shall not be put to death for children; nor shall children be put to death for fathers; for everyone shall die for his own sins.

[7] He smote of Edom in Gemeled ten thousand and took Petra by war and called its name Jethoel which it now hath. [8] Then Amessias sent messengers to Joas son of Joachaz son of Jehu king of Israel saying, Come, let us look one another in the face. [9] Whereupon Joas king of Israel, sent to Amessias king of Juda, saying, The thistle which is on Lebanon sent to the cedar on Lebanon saying, Give thy daughter to my son to wife; but the wild beasts of the field in traversing Lebanon trampled down the thistle. [10] Thou hast smitten Idumea, and thy heart is elated. Enjoy thy glory at home. Why seekest thou a quarrel to thy hurt, that thou shouldst fall and Juda with thee?

[11] But Amessias would not hearken. Therefore Joas king of Israel went up. And he and Amessias king of Juda met each other at Baithsamus in Juda. [12] And Juda gave way before Israel and fled every man to his tent. [13] And Joas king of Israel took Amessias son of Joas son of Ochozias at Baithsamus, and came to Jerusalem, and demolished of the wall of Jerusalem from the gate of Ephraim, to the gate of the corner, four hundred cubits. [14] And he took the gold and silver and all the vessels which were found in the house of the Lord, and in the treasuries of the king's house, and hostages for the performance of their agreements, and returned to Samaria. [15] Now the rest of the acts of Joas and all the exploits which he performed in his war with Amessias king of Juda, are they not written in the journal of the

kings of Israel? [16] And Joas slept with his fathers and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

[17] Amessias son of Joas king of Juda, lived after the death of Joas son of Joachaz king of Israel, fifteen years. [18] Now the rest of the acts of Amessias and all that he did, are they not written in the journal of the kings of Juda? [19] A conspiracy being formed against him in Jerusalem he fled to Lachis, but they sent after him to Lachis and there put him to death. [20] But they brought him on horses and he was buried in Jerusalem with his fathers in the city of David. [21] Afterwards all the people of Juda took Azarias when he was sixteen years old and made him king in the room of his father Amessias. [22] He rebuilt Ailoth and recovered it for Juda after the king slept with his fathers.

[23] In the fifteenth year of Amessias son of Joas king of Juda Jeroboam son of Joas reigned over Israel in Samaria. His reign was forty-one years. [24] And he did evil in sight of the Lord. He departed not from the sins of Jeroboam son of Nabat who had caused Israel to sin. [25] He extended the border of Israel from the bay of Aimath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by the ministry of his servant Jonas son of Amathi the prophet of Gethchopher. [26] For the Lord saw that the affliction of Israel was very bitter, that they were few in number, closely confined, reduced to penury and forsaken; and that there was no helper for Israel; [27] And the Lord had said that he would not blot out the seed of Israel from under heaven. Therefore he saved them by the hand of Jeroboam son of Joas.

[28] Now the rest of the acts of Jeroboam and all that he did, and his exploits, how he warred, and how he recovered Damascus and Aimath which belonged to Juda, for Israel; are they not written in the journal of the kings of Israel? [29] And Jeroboam slept with his fathers—with the kings of Israel, and Zacharias his son reigned in his stead.

* CHAPTER XV *

IN the twenty-seventh year of Jeroboam king of Israel, Azarias son of Amessias king of Juda began to reign. [2] He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jechelia of

Jerusalem. [3] He did that which was right in the sight of the Lord, according to all that his father Amessias had done. [4] But the high places he did not remove. Still the people sacrificed and burned incense on the high places. [5] Though the Lord struck the king with a leprosy and he was leprous to the day of his death, yet he reigned in the house, Apphusoth; and Joatham the king's son was over the household and judged the people of the land. [6] Now the rest of the acts of Azarias and all that he did, are they not written in the journal of the kings of Juda? [7] And when Azarias slept with his fathers, they buried him with his fathers in the city of David, and Joatham his son reigned in his stead.

[8] In the thirty-eighth year of Azarias king of Juda, Zacharias son of Jeroboam began to reign over Israel in Samaria. His reign was six months. [9] And he did evil in the sight of the Lord as his father had done. He departed not from all the sins of Jeroboam son of Nabat who caused Israel to sin. [10] And Sellum son of Jabis conspired against him, and when they had smitten him at Keblaam and put him to death, he reigned in his stead. [11] Now the rest of the acts of Zacharias, behold they are written in the journal of the kings of Israel. [12] This was the word of the Lord which he spake to Jehu saying, Thy sons in the fourth generation shall sit on the throne of Israel; and so it came to pass.

[13] Sellum son of Jabis began to reign in the thirty-ninth year of Azarias king of Juda; and when he had reigned one month in Samaria, [14] Manaem son of Gaddi went up from Tharsila and came to Samaria and smote Sellum son of Jabis in Samaria and put him to death. [15] Now the rest of the acts of Sellum and his conspiracy, behold they are written in the journal of the kings of Israel. [16] Then Manaem smote Thersa and all in it, and the suburbs adjoining Thersa. Because they opened not to him, therefore he smote it and ripped up the women with child.

[17] In the thirty-ninth year of Azarias king of Juda, Manaem son of Gaddi began to reign over Israel in Samaria. His reign was ten years. [18] And he did evil in the sight of the Lord. He departed not from all the sins of Jeroboam son of Nabat, who had caused Israel to sin. [19] In his days Phua king of the Assyrians, came up against the land. And Manaem gave Phua a thousand talents of silver that he might aid him. [20] This money Manaem levied on Israel, fifty shekels apiece upon every mighty man, to be given to the king of the Assyrians. So the king of the Assyrians returned and made no establishment in the land. [21] Now the

rest of the acts of Manaem and all that he did, behold are they not written in the journal of the kings of Israel? [22] And when Manaem slept with his fathers his son Phakesias reigned in his stead.

[23] In the fiftieth year of Azarias king of Juda, Phakesias son of Manaem began to reign over Israel in Samaria. His reign was two years. [24] And he did evil in the sight of the Lord. He departed not from the sins of Jeroboam son of Nabat, who caused Israel to sin. [25] And Phakee son of Romelias, his chief captain, conspired against him. And being assisted by Argob and Aria and having with him fifty men of the guard of four hundred, he slew him at Samaria before the palace. And when he had slain him he reigned in his stead. [26] Now the rest of the acts of Phakesias and all that he did, behold they are written in the journal of the kings of Israel.

[27] In the fifty-second year of Azarias king of Juda, Phakee son of Romelias began to reign over Israel in Samaria. His reign was twenty years. [28] And he did evil in the sight of the Lord and did not depart from all the sins of Jeroboam son of Nabat, who had caused Israel to sin. [29] In the days of Phakee king of Israel, Thalgathphellasar king of the Assyrians came up and took Ain and Abel, and Thamacha and Anioch, and Kenez and Asor, and Galen and Galilee—all the land of Nephthaleim, and removed the inhabitants to Assyria. [30] And Osea son of Ela formed a conspiracy against Phakee son of Romelias, and smote him, and having put him to death reigned in his stead in the twentieth year of Joatham son of Azarias. [31] Now the rest of the acts of Phakee and all that he did, behold they are written in the journal of the kings of Israel.

[32] In the second year of Phakee son of Romelias, king of Israel, Joatham son of Azarias, king of Juda, began to reign. [33] He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem, and his mother's name was Jerusa, a daughter of Sadok. [34] And he did what was right in the sight of the Lord, according to all that his father Azarias had done. [35] But the high places he did not remove. Still the people sacrificed and burned incense on the high places. He built the upper gate of the house of the Lord. [36] Now the rest of the acts of Joatham and all that he did, are they not written in the journal of the kings of Juda? [37] In these days the Lord began to send against Juda Raasson king of Syria, and Phakee son of Romelias.

[38] When Joatham slept with his fathers he was buried with his fathers in the city of David his father, and Achaz his son reigned in his stead.

* CHAPTER XVI *

IN the seventeenth year of Phakee, son of Romelias, Achaz son of Joatham king of Juda, began to reign. [2] Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, but he did not do what was right in the sight of the Lord his God with fidelity like David his father. [3] He indeed walked in the ways of the kings of Israel. He even made his son pass through fire according to the abominable acts of the nations which the Lord had removed from before the Israelites. [4] He sacrificed also and burned incense on the high places, and on the mounts and under every shady tree. [5] Then came up Raasson, king of Syria, and Phakee son of Romelias king of Israel, against Jerusalem for war, and besieged Achaz but could not bring him to battle. [6] At that time Raasson, king of Syria, recovered Ailath for Syria; and when he had driven the Jews out of Ailath the Idumeans went to Ailath, and have dwelt there to this day.

[7] Then Achaz sent messengers to Thalgathphellasar, king of the Assyrians, saying, I am thy servant and thy son. Come up: Save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up against me. [8] And Achaz took the silver and the gold which was found in the treasures of the house of the Lord and the king's house, and sent gifts to the king. [9] Whereupon the king of the Assyrians hearkened to him and came up against Damascus and took it, and having removed the inhabitants thereof he put king Raasson to death. [10] Then Achaz went up to Damascus to meet Thalgathphellasar king of the Assyrians, at that place.

And having taken a view of the altar at Damascus, king Achaz sent a model of it with its proportions and workmanship to Ourias the priest. [11] And Ourias the priest built an altar according to all that king Achaz sent from Damascus. [12] And when the king saw the altar he went up to it [13] and offered thereon his whole burnt offering, and his sacrifice and his libation, and sprinkled the blood of his peace offering upon that altar. As for the brazen altar

which was before the Lord [14] he brought it forward towards the front of the house of the Lord, from between this altar and the house of the Lord and put it upon the north side of this altar.

[15] And king Achaz commanded Ourias the priest saying, Offer the morning and evening whole burnt offering with its sacrifice, and the whole burnt offering of the king with his sacrifice, and the whole burnt offering of the whole people with their sacrifice and their libation on this great altar, and pour out on it all the blood of the whole burnt offering and all the blood of the sacrifice. And the brazen altar shall be for me for the morning.

[16] So Ourias the priest did according to all that king Achaz commanded him. [17] And king Achaz cut off the embossments of the cisterns and took away from them the lavers, and took down the brazen sea from the oxen of brass that were under it, and set it on a base of stone. [18] He built also the foundation of the seat in the house of the Lord, and altered the way of the king's coming into the house of the Lord on account of the king of the Assyrians.

[19] Now the rest of the acts of Achaz and all that he did, are they not written in the journal of the kings of Juda? [20] And when Achaz slept with his fathers he was buried in the city of David, and Ezekias his son reigned in his stead.

✦ CHAPTER XVII ✦

IN the twelfth year of Achaz king of Juda, Osea son of Ela, began to reign over Israel in Samaria, and reigned nine years.

[2] And he did evil in the sight of the Lord, but not like the kings of Israel who were before him. [3] Against him Salmanassar king of the Assyrians came up. Now Osea was his vassal and had withheld from him the customary homage gift, [4] and the king of the Assyrians had found infidelity in Osea; for he had sent messengers to Segor king of Egypt, and had not carried to the king of the Assyrians the customary homage gift that year. Therefore the king of the Assyrians besieged him and bound him in prison.

[5] When the king of Assyria had come up through all the land he went to Samaria and besieged it three years. [6] In the ninth year of Osea, the king of Assyria took Samaria and transplanted Israel among the Assyrians, and caused them to dwell on the Alae and the Abor, rivers of Gosan, and on the mountains of the Medes.

[7] Now this came to pass, because the Israelites had sinned against the Lord their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and had feared other gods, [8] and walked in the ordinances of the nations which the Lord had removed from before the Israelites. [9] Indeed with regard to the acts which the kings of Israel did and which the Israelites adopted; were they not in direct opposition to the Lord their God? [10] They built for themselves high places in all their cities, from the watch tower to the fortified city; and erected for themselves pillars and bowers on every high hill, and under every shady tree; [11] and there burned incense in all the high places, as the nations did which the Lord had removed from before them. Nay, they unhallowed and marked themselves to provoke the Lord to wrath; [12] and served the idols, concerning which the Lord said to them, You shall not do such a thing for the Lord.

[13] And though the Lord testified to Israel and to Juda by the ministry of all His prophets—of every seer, saying, Turn from your evil ways and keep My commandments and My statutes and all My law which I enjoined on your fathers, and which I sent them by the ministry of My servants the prophets; [14] yet they hearkened not; but hardened their neck more than their fathers had done— [15] His testimonies which He gave them in charge, they did not keep; but walked after vanities and became vain, and followed the nations around them in the very things which the Lord commanded them not to do. [16] They forsook the commandments of the Lord their God, and made for themselves a molten image—even two calves.

And having made bowers, they worshipped the whole host of heaven, and served Baal. [17] They made their sons and their daughters to pass through fire, and used divination and practised augury. Indeed they sold themselves to do evil in the sight of the Lord to provoke him to wrath. [18] And though the Lord was very angry with Israel, and removed them from His presence, and there was none left but only the tribe of Juda, [19] yet even then Juda did not keep the commandments of the Lord their God; but walked in the ordinances which Israel had made, and rejected the Lord. [20] Therefore the Lord was angry with the whole race of Israel and shook them off, and delivered them into the hands of spoilers who ransacked them until He cast them out of His sight.

[21] Because Israel, besides revolting from the house of David, made Jeroboam son of Nabat king; therefore Jeroboam drove

Israel from following the Lord, and caused them to commit a great sin; [22] and the Israelites proceeded on in the sin of Jeroboam which he had caused them to commit; and departed not from it, [23] until the Lord removed them from His presence, as He spoke by the ministry of all His servants the prophets.

Now when Israel was removed from their own land to Assyria, where they continue to this day; [24] the king of the Assyrians brought people from Babylon and from Chutha and from Aia and from Aimath and Seppharuim, and planted them in the cities of Samaria, instead of the children of Israel. And they took possession of Samaria and dwelt in the cities thereof. [25] But as they did not, at the beginning of their settlement, fear the Lord; therefore the Lord sent lions among them. And when they were making havoc among them, [26] some spoke to the king of Assyria saying, The nations which thou hast removed and placed in the cities of Samaria do not know the ritual of the God of that land; therefore He hath sent lions among them, and behold they are killing them, because they do not know the ritual of the God of that land.

[27] Thereupon the king of Assyria gave orders, saying, Take some who came from that country, and let them go and dwell there, that they may teach them the rites of the God of that land. [28] So they brought one of the priests whom they had transported from Samaria, and he settled at Baithel. And while he was instructing them how they should fear the Lord, they were making, [29] every nation, their own gods, which they set up in the house of the high places which the Samaritans had erected—every nation in the cities where they dwelt. [30] Thus the men of Babylon made Socchoth-benith; and the men of Chuth made Ergal; and the men of Aimath made Asimath; [31] and the Evites made Eblazer and Tharthak; and the Seppharuims made Adramelech and Anemelech, because they of Seppharuim burned their children to these gods.

[32] Though they feared the Lord, yet they set up their own abominations, in the houses of the high places which they had made in Samaria, every nation in the city where they dwelt. [33] Though they feared the Lord, yet they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places. They both feared the Lord and served their own gods, according to the ritual of the nations from which they had been transplanted. [34] Even to this day they have acted according to this ritual of theirs.

They fear; and they do according to their own rites and their

own institutions, and [also] according to the law and the command which the Lord commanded the children of Jacob to whom He gave the name Israel, [35] Though the Lord had made a covenant with them and commanded them, saying, You shall not fear other gods nor worship them nor serve them, nor sacrifice to them, for these acts you must do to [36] the Lord only, Who brought you up out of the land of Egypt with great power and with an outstretched arm—Him you shall fear, and Him you shall worship, and to Him you shall offer sacrifice— [37] These statutes and these judgments and this law and the commandments which He hath written for you to do, you shall keep continually; and you shall not fear other gods— [38] and this covenant which He hath made with you, you must not forget. You shall not fear other gods; [39] but fear the Lord your God only, and He will deliver you from all your enemies; [40] and you shall pay no regard to the rites which they practise. [41] Yet these nations feared the Lord and at the same time served their graven images. And even to this day their children and their children's children do as their fathers did.

* CHAPTER XVIII *

NOW in the third year of Osea son of Ela king of Israel, Ezekias son of Achaz king of Juda acted as king. [2] 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 Abu, a daughter of Zacharias. [3] He did that which was right in the sight of the Lord, according to all that David his father had done. [4] He removed the high places and broke in pieces the pillars and destroyed the bowers and the brazen serpent which Moses made. Because in those days the Israelites were burning incense to it, therefore he called it Neesthan. [5] He trusted in the Lord God of Israel, so that there was not after him one like him among the kings of Juda, nor among those who were before him. [6] For he cleaved to the Lord and departed not from following Him, and kept all His commandments which He had given in charge to Moses. [7] And the Lord was with him and assisted him in all that he did. And he revolted from the king of Assyria and would not serve him. [8] He smote the Philistines even to Gaza and the border thereof, from the watch tower to the fenced city. [9] Now in the fourth year of Ezekias which was the seventh

year of Osea son of Ela king of Israel, Salamanasser king of Assyria came up against Samaria and besieged it, [10] and took it at the end of three years. In the sixth year of Ezekias, which was the ninth of Osea king of Israel, Samaria was taken. [11] And the king of Assyria removed the Samaritans to Assyria, and placed them along the Alae and the Abor, a river of Gozan, and on the mountains of the Medes, [12] because they had not hearkened to the voice of the Lord their God, but transgressed His covenant—and, with regard to all that Moses the servant of the Lord commanded, had neither hearkened to them nor done them. [13] And in the fourteenth of king Ezekias, Sennacherim the king of the Assyrians came up against the fortified cities of Juda, and when he had taken some of them, [14] Ezekias king of Juda sent messengers to the king of Assyria at Lachis, saying, I have done wrong. Depart from me. Whatever thou imposest on me I will bear.

Thereupon the king of Assyria imposed on Ezekias king of Juda, three hundred talents of silver and thirty talents of gold. [15] And Ezekias gave him all the silver which was found in the house of the Lord and in the treasury of the king's house. [16] At that time Ezekias cut up the doors of the temple, and the braces which he, Ezekias king of Juda, had overlaid with gold, and gave them to the king of Assyria. [17] Nevertheless the king of Assyria sent Tharthan and Raphis, and Rapsakes of Lachis, to king Ezekias with a great army against Jerusalem. And when they had marched up and arrived at Jerusalem they halted at the conduit of the upper pool, which is by the high way to the fuller's field, [18] and cried to Ezekias. And there went out to him Eliakim son of Chelkias, the steward, and Somnas the secretary, and Joas son of Saphat, the recorder. [19] And Rapsakes said to them, Say, I pray you, to Ezekias, Thus saith the king, the great king of the Assyrians: Of what avail is that confidence on which thou hast relied? [20] Thou saidst—but they were vain words—I have counsel and strength for war. [21] Now therefore on whom dost thou rely that thou shouldst rebel against me?

Perhaps thou leanest on that staff—that broken reed—on Egypt; on which if anyone lean, it will enter his hand and pierce it. Such is Pharaoh king of Egypt to all who trust in him. [22] As to thy telling me, We have relied on the Lord God; is not this He, Whose high places and whose altars Ezekias hath pulled down, saying to Juda and Jerusalem, You shall worship before this altar

in Jerusalem? [23] Though you were now in close connexion with my master the king of Assyria, and I were to give thee two thousand horses, couldst thou, I pray thee, mount for thyself riders on them? [24] How then canst thou turn back the face of a petty governor—one of the lowest servants of my lord, relying on Egypt for chariots and horsemen? [25] And now are we come up without the Lord against this place to destroy it? The Lord hath said to me, Go up against that land and destroy it.

[26] Then Eliakim son of Chelkias, and Somnas and Joas, said to Rapsakes, Speak, we pray thee, to thy servants in Syriac, for we understand it. Therefore speak not to us in the Jewish* language. Why shouldst thou speak to the ears of the people on the wall? [27] Thereupon Rapsakes said to them, Did my master send me to thy master or to thee, to deliver this message? Was it not to those men who are set on that wall that they may eat their own ordure and drink their own urine? [28] Then Rapsakes stood and cried with a loud voice in the Jewish language and said, Hear the words of the great king of the Assyrians. [29] Thus saith the king, Let not Ezekias deceive you; for he cannot deliver you out of his hand. [30] Neither let Ezekias cause you to trust in the Lord, saying, The Lord will deliver us—this city shall not be delivered into the hands of the king of the Assyrians. Hearken not to Ezekias.

[31] For thus saith the king of the Assyrians, Make peace with me and come out to me. And everyone shall drink of his own vine, and everyone shall eat of his own fig tree, and drink the water of his own cistern; [32] until I come and take you to a land like your own—a land of corn and wine, and bread and vineyards—a land of olive oil and honey, that you may live and not die. Hearken not to Ezekias: for he deceiveth you, saying, The Lord will deliver us. [33] Have the gods of the nations delivered their respective countries out of the hand of the king of the Assyrians? [34] Where is the god of Aimath and Arphad? Where is the god of Seppharum, Ana and Aba? Have they delivered Samaria out of my hand? [35] Who is there among all the gods of these countries who have delivered their countries out of my hand, that the Lord should deliver Jerusalem out of it?

[36] But they held their peace and answered him not a word, For this was the king's command: Make him no answer.

[37] Then came Eliakim son of Chelkias the steward, and

* Greek text: 'Ιουδαϊστί, 'Jewish', i.e., the dialect of Judah.

Somnas the secretary, and Joas the son of Saphat the recorder to Ezekias, with their clothes rent and told him the words of Rapsakes.

✦ CHAPTER XIX ✦

AND when the king Ezekias heard them he rent his clothes and put on sackcloth and went into the house of the Lord. [2] Then he sent Eliakim the steward, and Somnas the secretary, and the elders of the priests clothed with sackcloth to Esaias the prophet the son of Amos, [3] that they should say to him, Thus saith Ezekias, This is a day of affliction and rebuke. This is indeed a day of fierce indignation; for children are come to the birth and there is not strength to bring forth. [4] Perhaps the Lord thy God will attend to all the words of Rapsakes, whom the Assyrian king his master hath sent to reproach the living God and blaspheme, in the words which the Lord thy God hath heard. Therefore put up a prayer for the remnant which is left.

[5] And when the servants of the king Ezekias came to Esaias [6] he said to them, Thus shall you say to your master, Thus saith the Lord: Be not terrified at the words which thou hast heard, with which the servants of the Assyrian king have blasphemed. [7] Behold I will put such a spirit in him and he shall hear such news, that he shall return to his own land. And I will destroy him with the sword in his own land. [8] So Rapsakes returned and found the king warring against Lobna; for he heard that he had removed from Lachis. [9] And he heard it reported of Tharaka king of the Ethiopians, saying, Behold he is come to fight thee, he retreated and sent messengers to Ezekias saying, [10] Let not thy God on whom thou reliest lead thee astray, saying, "Jerusalem shall not be delivered into the hand of the king of the Assyrians." [11] Behold thou hast heard all that the kings of the Assyrians have done to all the countries to destroy them utterly; and shalt thou be delivered? [12] Did the gods of the nations, which my father destroyed, deliver them, namely Gosan and Charran and Raphis and the children of Eden who were at Thaesthin? [13] Where is the king of Aimath and the king of Arphad? And where is the king of Sepharuim, Ana and Aba?

[14] And when Ezekias received the letter from the hand of the messengers and had read it, he went up to the house of the Lord, and spreading it before the Lord [15] said, O Lord the God

of Israel, Who art enthroned on the cherubim, Thou alone art God in all the kingdoms of the earth. Thou hast made the heaven and the earth. [16] Incline, O Lord, Thine ear and hear! Open O Lord, Thine eyes and see and hear the words of Sennacherim, which he hath sent to reproach the living God. [17] Of a truth, O Lord, the kings of Assyria have laid waste these nations and [18] committed to the flames their gods. Because they are not gods, but the works of men's hands, wood and stone; therefore they destroyed them. [19] But now, O Lord our God, save us out of his hand, and all the kingdoms of the earth will know that Thou the Lord alone art God. [20] Thereupon Esaias son of Amos sent to Ezekias saying, Thus saith the Lord the God of Hosts, the God of Israel, I have heard the prayer which Thou hast made to me concerning Sennacherim king of Assyria.

[21] This is the word which the Lord hath spoken against him: The virgin daughter of Zion hath despised thee and laughed thee to scorn. At thee the daughter of Jerusalem hath shaken her head. [22] Whom hast thou reproached? And whom hast thou blasphemed? And against whom hast thou exalted thy voice and lifted up thine eyes? Against the Holy One of Israel! [23] By thy messengers thou hast reproached the Lord and said, *With the multitude of my chariots I will ascend the lofty mountains—the sides of Lebanon. I have cut down its stately cedars, the choicest cypresses thereof, and entered into the midst of the forest of Karmel:* [24] *I have refreshed myself and drunk strange waters, and with the soles of my feet dried up all the streams of the siege.* It was I Who formed it— [25] I Who made it close so that it was effectual against strong cities, to carry into captivity captive warriors. [26] So the inhabitants therein became weak-handed—were dismayed and confounded—became like the grass of the field or the green herb—like grass on the housetop and that trodden under foot. [27] I know indeed thy sitting down and thy going out and thy wrath against Me. [28] Because thy rage is against Me and thy haughtiness hath come up to My ears, therefore I will put My hook in thy nose and My bridle in thy lips, and turn thee back the way thou camest.

[29] Now this shall be the sign to thee, Eat this year what groweth spontaneously, and the next year what springeth up; but in the third year there shall be sowing and reaping and planting of vineyards, and you shall eat the fruit thereof. [30] And the remnant of the house of Juda which are left, shall strike root downwards and bear fruit upwards. [31] For out of Jerusalem shall

go forth a remnant, and out of Mount Sion he who hath escaped. The zeal of the Lord of hosts will do this. [32] Therefore thus saith the Lord respecting the king of Assyria, He shall not come to this city; nor shall he shoot an arrow there. A shield shall not approach it, nor shall he raise a mount against it. [33] By the way he came by the same he shall return; and to this city he shall not come, saith the Lord. [34] For I will shield this city for My own sake and for the sake of My servant David.

[35] Accordingly in the night an angel of the Lord went forth and smote in the camp of the Assyrians a hundred and eighty-five thousand. And when they rose early in the morning, behold all these were dead corpses. [36] Thereupon Sennacherim king of the Assyrians struck his tent and began his march and returned and dwelt in Nineve. [37] And as he was worshipping in the house of Meserach his god, Adramelech and Sarasar his sons slew him with the sword; and as they escaped to the land of Ararath, Asardan his son reigned in his stead.

* CHAPTER XX *

IN those days Ezekias was sick unto death, and Esaias son of Amos the prophet went to him and said to him, Thus saith the Lord, Give a charge to thy household. Thou art at the point of death and shalt not live. [2] Upon this Ezekias turned his face to the wall, and prayed to the Lord saying, [3] O Lord, remember I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done what is good in Thy sight. And Ezekias wept sore.

[4] Now Esaias was in the middle court, and a word of the Lord came to him saying, [5] Return and say to Ezekias the leader of My people, Thus saith the Lord the God of thy father David, I have heard thy prayer. I have seen thy tears. Behold I will heal thee. On the third day thou shalt go up to the house of the Lord. [6] And I will add to thy days, fifteen years, and deliver thee and this city out of the hand of the king of Assyria, and I will defend this city, for My own sake, and for the sake of My servant David.

[7] And when he said, Let them take a fig cake and lay it on the boil, and he will recover, [8] Ezekias said to Esaias, What is the sign that the Lord will heal me, and that I shall go up to the house of the Lord on the third day? [9] To which Esaias replied, This is the sign from the Lord, that the Lord will perform the word

which He hath spoken, The shadow shall advance ten steps, or go back ten steps. [10] And Ezekias said, It is an easy matter for the shadow to decline ten steps. No. Let the shadow return upon the steps, ten steps backwards. [11] Then Esaias the prophet cried to the Lord, and the shadow returned on the steps, ten steps backward.

[12] On that occasion Marodoch Baladan son of Baladan king of Babylon, sent a letter and presents to Ezekias, because he heard that Ezekias had been sick. [13] At this Ezekias was rejoiced, and shewed the messengers all the house of Nechotha; the silver and the gold, the spices and the precious oil, and the house of the vessels, and all that was in his treasuries. There was not a thing in his house, or within his power which he did not shew them. [14] Whereupon Esaias the prophet went to king Ezekias, and said to him, What have these men said, and whence are they come to thee? To which Ezekias replied, They are come to me from a far distant country—from Babylon. [15] Then he said, What have they seen in thy house? And he said, They have seen all that are in my house. There is not a thing in my house, or in my treasuries which I have not shewn them.

[16] Then Esaias said to Ezekias, Hear a word of the Lord. [17] Behold the days are coming, when all that are in thy house, and all that thy fathers have been treasuring up even to this day, shall be carried to Babylon. Not a word shall fail which the Lord hath spoken. [18] And as for thy sons who shall spring from thee, whom thou shalt beget, he will take them and they shall be eunuchs in the house of the king of Babylon. [19] And Ezekias said to Esaias, Good is that word which the Lord spoke—There shall be peace in my days.

[20] Now the rest of the acts of Ezekias and all his power and all that he did, the pool and the aqueduct to bring water into the city, are they not written in the book of the journal of the kings of Juda? [21] And Ezekias slept with his fathers, and Manasses his son reigned in his stead.

* CHAPTER XXI *

MANASSES was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem; and his mother's name was Apsiba. [2] And he did evil in the sight of the Lord, according to all the abominable acts of the nations which the

Lord had removed from before Israel. [3] He restored and rebuilt the high places which his father Ezekias had demolished; and erected an altar to Baal; and made bowers as Achab king of Israel had done; and worshipped the whole host of heaven and served them. [4] He even built an altar in the house of the Lord. Though the Lord had said, In Jerusalem I will put My name; [5] yet he built an altar to the whole host of heaven, in the two courts of the house of the Lord; [6] and made his sons pass through fire, and consulted omens, and auguries, and built temples, and multiplied diviners, to do evil in the sight of the Lord, to provoke Him to anger.

[7] Nay, he placed the graven image of the bower [of Baal] in the very house, concerning which the Lord had said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will place My name forever, [8] and I will no more remove the foot of Israel, from the land which I gave their fathers, provided they will keep all that I have commanded, according to the command which My servant Moses commanded them. [9] Now when they hearkened not, and Manasses led them astray to do evil in the sight of the Lord, more than those nations, which the Lord had destroyed from before the Israelites; [10] then by the ministry of His servants the prophets, the Lord spoke saying:

[11] Because Manasses the king of Juda hath committed all these abominations—these evils surpassing all that the Amorites did before him, and hath caused Juda also to sin by their idols; [12] therefore thus saith the Lord the God of Israel: Behold I will bring evils upon Jerusalem and Juda, so that both the ears of everyone who heareth them shall tingle. [13] And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Achab; and wipe Jerusalem as a vessel of alabaster is wiped and turned on its mouth. [14] And I will cast off the remnant of My inheritance, and deliver them into the hand of their enemies, and they shall be for a spoil, and for a prey to all their enemies, [15] because they have done evil in My sight and gone on provoking Me from the day I brought them out of Egypt, even to this day.

[16] Moreover Manasses shed innocent blood in great abundance till he filled Jerusalem, from one end to the other, in addition to the sins by which he caused Juda to sin, by doing evil in the sight of the Lord. [17] Now the rest of the acts of Manasses and all that he did, and the sins which he committed are they not written in the journal of the kings of Juda? [18] When Manasses

slept with his fathers, he was buried in the garden of his house in the garden of Oza; and Amos his son reigned in his stead.

[19] Amos was twenty-two years old, when he began to reign and he reigned two years in Jerusalem, and his mother's name was Mesollam. She was a daughter of Arus of Jeteba. [20] And he did evil in the sight of the Lord, as Manasses his father had done, [21] and walked in all the way in which his father walked and served the idols, which his father served and worshipped them. [22] He forsook the Lord God of his fathers and did not walk in the way of the Lord, [23] therefore Amos' servants conspired against him, and slew the king in his own house. [24] But the people of the land, smote all those who conspired against king Amos. And the people of the land made his son Josias king in his stead. [25] Now the rest of the acts of Amos and all that he did, behold are they not written in the journal of the kings of Juda? [26] Now when they had buried him in his sepulchre in the garden of Oza, Josias his son reigned in his stead.

* CHAPTER XXII *

JOSIAS was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem, and his mother's name was Jedia. She was a daughter of Edria of Basuroth. [2] He did that which was right in the sight of the Lord, and walked in all the ways of David his forefather, and turned not aside to the right nor to the left. [3] Accordingly in the eighteenth year of king Josias in the eighth month, the king sent Sapphan son of Ezelias, son of Mesollam, the scribe of the house of the Lord, saying, [4] Go up to Chelkias the high priest and seal the money which is brought into the house of the Lord—which they who keep the weights have received from the people, [5] and let it be delivered into the hand of the committee of works in the house of the Lord.

And when he had given this to the committee of works in the house of the Lord to defray the expense of the repairs of the house [6]—for the carpenters and the masons, and them who built the walls, and to purchase wood and hewn stone to repair the breaches of the house— [7] (now they to whom the money was given were not to be called to account, for they acted in good faith); [8] Chelkias the high priest said to Sapphan the scribe, I have found a book of the law in the house of the Lord. So Chelkias gave the book to Sapphan. And when he had read it [9] he went to the

king in the house of the Lord; and [first] having made report to the king, saying, Thy servants have melted the silver found in the house of the Lord, and have given it to the committee of works which hath charge of the house, [10] Sapphan the scribe spake to the king, saying, Chelkias the priest hath given me a book. And Sapphan read it before the king.

[11] And when the king heard the words of the book of the law he rent his clothes. [12] Then the king gave orders to Chelkias the priest and Achikam son of Sapphan and Achobar son of Michaias, and to Sapphan the scribe and Asaias a servant of the king, saying, [13] Go and inquire of the Lord concerning me and concerning all this people and concerning all Juda, and concerning the words of this book which is found. For great must be the wrath of the Lord which is kindled against us; because our fathers have not hearkened to the words of this book to do according to all that is written for us. [14] Accordingly Chelkias the priest went with Achikam and Achobar and Sapphan and Asaias to Olda the prophetess, the mother of Sellem son of Thekuan, son of Aras the keeper of the wardrobe. Now she dwelt at Jerusalem in the Masena.

[15] And when they had spoken to her, she said to them, Thus saith the Lord the God of Israel, Say to the man who hath sent you to me, [16] Thus saith the Lord, Behold I am bringing evils on this place and on the inhabitants thereof, even all the words of the book which the king of Juda hath read. [17] Because they have forsaken Me and burned incense to other gods, that they might provoke Me by the works of their hands, therefore My wrath shall be kindled against this place and shall not be quenched.

[18] But to the king of Juda who hath sent you to inquire of the Lord, thus shall you say to him, Thus saith the Lord the God of Israel: With respect to the words which thou hast heard, [19] because thy heart was softened and thou didst humble thyself on the account of them soon as thou didst hear what I had spoken against this place and the inhabitants thereof—that they should become a desolation and a curse; and didst rend thy clothes and weep before Me; for I heard, saith the Lord; [20] therefore behold I will gather thee to thy fathers and thou shalt be gathered to thy grave in peace, and thy eyes shall not see all the evils which I will bring on this place.

* CHAPTER XXIII *

WHEN they brought back this answer to the king, the king sent and assembled before him all the elders of Juda and Jerusalem. [2] And the king went up to the house of the Lord, accompanied by all the chiefs of Juda and all the inhabitants of Jerusalem, with the priests and the prophets and all the people small and great. And when he had read in their hearing all the words of the book of the covenant, which was found in the house of the Lord, [3] the king stood before the pillar and made a covenant in the presence of the Lord to follow the Lord—to keep His commandments and His testimonies and His statutes, with all his heart and with all his soul—to conform to the terms of the covenant, the things written in the book. And all the people joined in the covenant.

[4] Then the king ordered Chelkias the high priest and the priests of the second order and them who had the charge of the weights, to bring out of the temple of the Lord all the utensils which were made for Baal and for the bower and for all the host of heaven, and he burned them without Jerusalem at Sademoth Kedron, and sent the ashes thereof to Baithel. [5] He burned also the Chomarims, whom the kings of Juda had appointed. These were they who burned incense on the high places and in the cities of Juda and in the places around Jerusalem. He burned them also, who offered incense to Baal and to the sun and the moon and the signs in the zodiac and to all the host of heaven.

[6] And he brought out the bower out of the house of the Lord without Jerusalem to the brook Kedron, and having burned it by the brook Kedron, he ground it to powder, and strewed the powder over the graves of the children of the people. [7] He pulled down also the house of Kadesim in the house of the Lord, where the women wove hangings for the bower. [8] Then he brought up all the priests out of the cities of Juda, and defiled the high places where the priests burned incense from Gaibal to Bersabee. He demolished also the house of the gates which was at the door of the gate of Jesus, the governor of the city, on the left of a man entering at the gate of the city. [9] But the priests of the high places did not go up to the altar of the Lord at Jerusalem; for they only eat unleavened bread among their brethren. [10] He defiled also Tapheth which was set apart in the valley of

the son of Ennom, for a man to cause his son or his daughter to pass through fire to Moloch.

[11] And he burned the houses which the kings of Juda had dedicated to the sun at the entrance of the house of the Lord, at the treasury office of Nathan, the king's chamberlain, at Pharurim. He burned also with fire the chariot of the sun, [12] and the altars which were on the roof of Achaz's chamber, which the kings of Juda had erected, and he pulled down the altars which Manasses had made in the two courts of the house of the Lord, and having dragged them out thence piecemeal, he threw the rubbish of them into the brook Kedron. [13] The king defiled also the house which was in front of Jerusalem—that which was on the right of mount Mosthath, which Solomon king of Israel had built for Astarte, the abomination of the Sidonians, and for Chamos, the abomination of Moab, and for Moloch the abomination of the Ammonites.

[14] And when he had broken in pieces the pillars, and utterly destroyed the bowers, and filled their places with human bones, he then tore down [15] also the altar which was at Baithel, that high altar which was erected by Jeroboam, son of Nabat, who had caused Israel to sin. Even that high altar he tore down and broke the stones thereof to pieces and pounded them to dust, and burned the bower.

[16] Now when Josias turned and saw the graves which were there in the city, he sent and took the bones out of the graves and burned them on the altar, and polluted it according to the word of the Lord, which the man of God spoke when Jeroboam was standing on the altar at the festival. Then turning he cast his eyes on the tomb of the man of God who spoke these words, [17] and he said, What monument is that which I see? And when the men of the city said, It is the man of God who came from Juda to denounce, and who denounced these very things against this altar at Baithel; [18] he said, Let him alone, Let no man move his bones. So his bones escaped with the bones of the prophet, who came from Samaria.

All the houses also of the high places which were in the cities of Samaria—which the kings of Israel had built to provoke the Lord, [19] Josias removed, and did to them all that he had done at Baithel. [20] And when he had sacrificed all the priests of the high places who were there over the altars, and burned the bones of men upon them, he returned to Jerusalem.

[21] Then the king issued orders to all the people, saying, Cele-

brate the passover to the Lord our God, as it is written in the book of this covenant. For from the days of the Judges who judged Israel, there had not been during all the days of the kings of Israel and the kings of Juda, [22] such a passover as this which was kept to the Lord in Jerusalem [23] in the eighteenth year of Josias. [24] For Josias removed all the devotees and the diviners and the theraphins and the idols and all the abominations which were in the land of Juda and in Jerusalem, that he might conform to the words of the law which were written in the book which Chelkias the priest had found in the house of the Lord. [25] Like him there was no king before him who turned to the Lord with all his heart and with all his soul and with all his strength, according to all the law of Moses; nor did there arise after him anyone like him.

[26] Nevertheless the Lord turned not from the fervency of His great wrath with which He was incensed against Juda at the provocations with which Manasses had provoked Him. [27] So the Lord said, I will remove Juda also from My presence as I have removed Israel; and I will cast off this city of Jerusalem which I chose, and this house of which I said, My name shall be there.

[28] Now the rest of the acts of Josias and all that he did, are they not written in the journal of the kings of Juda? [29] In those days when Pharao Nechao king of Egypt was going up against the king of Assyria to the river Euphrates, Josias went out to meet him. And Nechao slew him at Mageddo when he saw him. [30] And his servants took him up mortally wounded at Mageddo and brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Joachaz son of Josias and anointed him, and made him king in his father's stead.

[31] Joachaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem, and his mother's name was Amital. She was a daughter of Jeremias of Lobna.

[32] He did that which was evil in the sight of the Lord according to all that his forefathers had done. [33] So when Pharao Nechao was at Rablaam in the land of Emath, he removed him from reigning in Jerusalem, and imposed as a fine on the land a hundred talents of silver and a hundred talents of gold; and having made Eliakim son of Josias, king of Juda, king over them in the room of his father Josias, [34] Pharao Nechao changed his name to Joakim; and he took Joachaz and carried him to Egypt, and he died there. [35] And Joakim gave the silver and the gold to Pharao: moreover he assessed the land to give the money at the

command of Pharaoh. Every man of rank according to his assessment gave with the people of the land silver and gold to be given to Pharaoh Nechao.

[36] Joakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Jeldath. She was a daughter of Phadail of Ruma. [37] And he did evil in the sight of the Lord, according to all that his forefathers had done.

* CHAPTER XXIV *

IN his days Nabuchodonosar king of Babylon came up, and Joakim became his vassal. Three years. Then he turned and revolted from him, [2] and the Lord sent against him predatory bands of the Chaldeans, and predatory bands of Syria, and predatory bands of Moab, and the predatory bands of the Ammonites. These he let loose to prevail in the land of Juda, [3] according to the word of the Lord which he spoke by the ministry of his prophets. But to add to the wrath of the Lord against Juda, that he might remove them from his presence, for all the sins which Manasses had committed, [4] Joakim shed innocent blood, and filled Jerusalem with it. Therefore the Lord would not be pacified.

[5] Now the rest of the acts of Joakim and all that he did, behold are they not written in the book of the journal of the kings of Juda? [6] And Joakim slept with his fathers, and Joachim his son reigned in his stead. [7] And the king of Egypt never came any more out of his land; for the king of Babylon took all that belonged to the king of Egypt, from the brook of Egypt to the river of Euphrates.

[8] Joachim was eighteen years old when he began to reign, and he reigned three months in Jerusalem, and his mother's name was Nestha. She was a daughter of Ellanastham of Jerusalem. [9] And he did evil in the sight of the Lord, according to all that his father had done. [10] At that time Nabuchodonosar king of Babylon, came up to Jerusalem, and the city was besieged. [11] Now when Nabuchodonosar came to the city, and his servants laid siege to it, [12] Joachim king of Juda, went out to the king of Babylon, he and his servants and his mother and his chiefs and his officers; and the king of Babylon in the eighth year of his reign, took him, [13] and carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and

cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, according to the word of the Lord.

[14] And he carried away captive from Jerusalem all the chiefs and mighty men of valour, ten thousand captives, with all the carpenters and mechanics, so that there were none left but the poor of the land. [15] When he carried away Joachim to Babylon, he carried away also out of Jerusalem in captivity to Babylon, the king's mother and the king's wives, and his officers, and the mighty men of the country, [16] and all the men of the army, amounting to seven thousand, and the carpenters and mechanics amounting to a thousand. All these were valiant men fit for war. These the king of Babylon carried away captives to Babylon. [17] And the king of Babylon made Batthainas king in his [Joachim's] stead, and called his name Sedekias.

[18] Sedekias was twenty-one years old when he began to reign and he reigned eleven years in Jerusalem; and his mother's name was Amital. She was a daughter of Jeremias. [19] And he did evil in the sight of the Lord according to all that Joachim had done. [20] Because the anger of the Lord was against Jerusalem and Juda until He cast them out from his presence; therefore Sedekias rebelled against the king of Babylon.

* CHAPTER XXV *

THEN Nabuchodonosar the king of Babylon came up with his whole army against Jerusalem, in the ninth year of his reign, in the tenth month, and encamped against it and built a circumvallation against it, [2] and the city was besieged until the eleventh year of king Sedekias. [3] On the ninth of that month when the famine prevailed in the city so that there was not bread for the people of the land, [4] a breach was made into the city; and all the men of the army went out by night by the way of the gate between the walls, namely the gate of the king's garden, while the Chaldeans besieged the city round about. And the king took the way to Araba. [5] But the army of the Chaldeans pursued him and overtook him at Araboth of Jericho.

When all his army was dispersed from about him, [6] they took the king and brought him to the king of Babylon at Reblatha, and he pronounced sentence against him. [7] And when he had slain his sons before his eyes, he put out the eyes of Sedekias and

bound him with chains, and carried him to Babylon. [8] And in the fifth month, on the seventh of the month, in the nineteenth year of Nabuchodonosar king of Babylon, Nabuzardan the marshal who attended the king of Babylon, came up to Jerusalem and [9] burned the house of the Lord and the king's house, and all the houses of Jerusalem. And while the marshal was burning all the houses, [10] the army of the Chaldeans broke down the walls of Jerusalem round about. [11] Then Nabuzardan the marshal, carried away the residue of the people who had been left in the city, and the deserters who had deserted to the king of Babylon, and what remained of the army. [12] But he left some of the poor of the land for vine dressers and husbandmen.

[13] The pillars of brass in the house of the Lord and the cisterns, and the brazen sea in the house of the Lord, the Chaldeans broke to pieces and carried the brass thereof to Babylon. [14] And the marshal took the kettles and the goblets, and the dishes and the censers, and all the utensils of brass with which the priests ministered, [15] together with the fire pans and the cups of gold and silver. [16] Now with regard to the two pillars and the sea, and the cisterns which Solomon made for the house of the Lord, there was no weighing the brass of all these utensils. [17] The height of one pillar was eighteen cubits. And there was upon it a chapter of brass, the height of the chapter being three cubits, with a lattice-work and pomegranates on the chapter round about, all of brass. And such was the second pillar with its lattice-work.

[18] And the marshal took Saraias the first priest, and Sophonias the priest of the second order and the three keepers of the weights; [19] and out of the city he took one officer, who was chief commander of the warriors, and five principal men of them who attended in the king's presence, who were found in the city, and the secretary of the general of the army—him who mustered the people of the land; and sixty chief men of the people of the country who were found in the city. [20] These Nabuzardan the marshal took and carried them to the king of Babylon to Reblatha, [21] and the king of Babylon smote them and put them to death at Reblatha in the land of Aimath.

Thus was Juda carried from this land. [22] And as for the people who were left in the land of Juda—whom Nabuchodonosar king of Babylon had left; over them he set Godolias son of Achikam son of Sapphon. [23] And when all the chiefs of the army, they and their men, heard that the king of Babylon had appointed

Godolias, they came to him at Massephath, namely, Ismael son of Nathanias, and Jona son of Kareth, and Saraias son of Thanamath, the Netophathite, and Jezonias son of Machathi, they and their men. [24] And Godolias swore to them and their men, and said to them, Be not afraid of the coming of the Chaldeans. Dwell in the land and serve the king of Babylon, and it will be well with you.

[25] Nevertheless in the seventh month Ismael son of Nathaniel, son of Elisama of the royal family, came accompanied with ten chiefs, and smote Godolias and killed him and the Jews and the Chaldeans who were with him at Massepha. [26] Whereupon all the people, small and great, with the chiefs of the army arose and went to Egypt; for they were afraid of the Chaldeans.

[27] In the thirty-seventh year of the captivity of Joachim king of Juda in the twelfth month and twentieth day of the month, Eviak Marodek king of Babylon, in the first year of his reign raised up the head of Joachim king of Juda. And having taken him out of prison [28] he spoke kindly to him, and set his seat above the seats of the kings who were with him in Babylon. [29] And having changed his prison garments he ate bread continually before him all the days of his life. [30] And his allowance, a continual allowance, was duly sent to him every day all the days of his life.

I. CHRONICLES

[The literal title in the Septuagint text is "Matters (previously) Omitted."]

* CHAPTER I *

ADAM, Seth, Enos [2] and Kainan, Maleleel, Jared, [3] Enoch, Mathusala, Lamech, [4] Noe. The sons of Noe: Sem, Cham, Japheth.

[5] The sons of Japheth: Gamer, Magog, Madaim, Jovan, Elisa, Thobel, Mosoch and Thiras.

[6] And the sons of Gamer: Aschanaz and Riphath and Thorgama. [7] And the sons of Jovan: Elisa and Tharsis, the Kitians and the Rhodians.

[8] And the sons of Cham: Chus and Mesraim, Phud and Chanaan. [9] And the sons of Chus: Saba and Evila and Sabatha and Regma and Sebethacha; and the sons of Regma: Saba and Dadan. [10] Chus also begot Nebrod [*i.e.* Nimrod], who began to be a giant hunter on the earth.

[11] And Mesraim begot the Lodiims, and the Anamiims, and the Labins, and the Nephthalims, [12] and the Patrosioniims, and the Chasloniims, whence went forth the Philistiims, and the Chaphoriims.

[13] And Chanaan begot Sidon, his first-born, and the Chetite, and the Jebusite, [14] and the Amorrhæan, and the Gerge-site, [15] and the Evite, and the Arucaean, and the Asennaean, [16] and the Aradian, and the Samaraean, and the Amathite.

[17] The sons of Sem: Ailam and Assur and Arphaxad, and Lud and Aram. And the sons of Aram: Os and Ul, and Gather, and Mosoch.

[18] And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber. [19] And to Eber were born two sons, the name of the one, Phalec, for in his days the earth was divided; and the name of his brother was Jectan.

[20] And Jectan begot Elmodad and Saleph and Aramoth, [21] and Keduran, and Aexe, and Declam, [22] and Gemian, and Abimeel, and Saban, [23] and Uphir, and Evi, and Oram; all these were the sons of Jectan.

[24] Arphaxad, Sala, [25] Eber, Phaleg, Ragan, [26] Seruch, Nachor, Tharra, [27] Abraham.

[28] And the sons of Abraham: Isaak and Ismael. [29] And these are their genealogies. Ismael the first-born: Nabaioth and Kedar, Nabdeel, Massam, [30] Masma, Iduma, Masse, Chondan, Thaiman, [31] Jettur, Naphes, Kedma. These were the sons of Ismael.

[32] With regard to the children of Chettura the concubine of Abraham; she bore to him Zembram, Jexan, Madiam, Madam, Sobak, Soe. And the children of Jexan were Daidan and Sabai.

[33] And the children of Madiam were Gopher and Opher and Enoch and Abida and Eldada. All these were children of Chettura.

[34] Moreover Abraham begot Isaak. [35] And the sons of Isaak were Jacob and Esau. And the sons of Esau were, Eliphaz and Raguel and Jeul and Jeglom and Kore. [36] And the sons of Eliphaz were Thaiman and Omar, Sophar and Gotham and Kenez and Thamna and Amelek. [37] And the sons of Raguel, were Naches, Zare, Some and Mose. [38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar and Dison. [39] And the sons of Lotan were Chorri and Aiman and the sister of Lotan, Thamna. [40] The sons of Sobal were Alon, Machanath, Taibel, Sophi and Onan. [41] And the sons of Sebegon were Aith and Sonan; the sons of Sonan, Daison; and the sons of Daison, Emeron and Asebon and Jethram and Charran. [42] And the sons of Osar, were Balaam and Zukam and Akan. The sons of Disan were Os and Aran.

[43] Now these were their kings: Balak son of Beor, the name of whose city was Dennaba. [44] And when Balak died Jobab, son of Zara of Bosorra, reigned in his stead. [45] And when Jobab died, Asom of the land of the Thaimanites reigned in his stead. [46] And when Asom died, Adad son of Barad who smote Madiam in the plain of Moab reigned in his stead; and the name of his city was Gethaim. [47] And when Adad died, Sebla of Masekka reigned in his stead, [48] And when Sebla died, Saul of Roboth which is by the river, reigned in his stead. [49] And when Saul died, Balaennor son of Achobar, reigned in his stead. [50] And when Balaennor died, Adad son of Barad reigned in his stead; and the name of his city was Phogor.

[51] The emirs of Edom were, emir Thamna, emir Golada, emir Jether, [52] emir Elibamas, emir Elas, emir Phinon, [53] emir Kenez, emir Thaiman, emir Babsar, emir Magediel, [54] emir Zaphoin. These were the emirs of Edom.

* CHAPTER II *

THESE are the names of the sons Israel: [2] Reuben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthaleim, Gad, Aser.

[3] The sons of Juda: Er, Aunan, Selom. These three he had by a daughter of Sava, the Chananite. Now Er the first-born of Juda was wicked in the sight of the Lord, and he slew him. [4] Then Tamar his daughter-in-law bore to him Phares and Zara. All the sons of Juda were five. [5] The sons of Phares were Esrom and Jemuel. [6] And the sons of Zara were Zambri and Aitham and Amuan and Chalchal and Darad, five in all. [7] And the sons of Charmi, Achar the troubler of Israel, who transgressed so as to be anathematised. [8] And the sons of Aitham, Azarias. [9] And the sons of Esrom who were born to him were Jerameel and Aram and Chaleb.

[10] And Aram begot Aminadab, and Aminadab begot Naasson, the chief of the house of Juda; [11] and Naasson begot Salmon and Salmon begot Boaz; [12] and Boaz begot Obed; and Obed begot Jessai, [13] and Jessai begot Eliab his first-born. Aminadab was his second son; Samaa his third; [14] Nathaniel his fourth; Zebdai his fifth; [15] Asam his sixth; David his seventh. [16] And their sisters were Saruia and Abigaia. And the sons of Saruia were Abisa and Joab and Asael, three. [17] And Abigaia was the mother of Amessai; and the father of Amessai was Jothor, the Ismaelite.

[18] And Chaleb son of Esrom took to wife Gazuba, in addition to Jerioth, and these were her children, Jasar and Subab and Ardon. [19] And when Gazuba died Chaleb took to him Ephrath, who bore to him Or; [20] and Or begot Ouri; and Ouri begot Beseleel. [21] And after that Eson went in to the daughter of Machir the father of Galaad and took her when he was sixty-five years of age; and she bore to him Seruch. [22] And Seruch begot Jair. He had twenty-three cities in the land of Galaad, [23] and he took Gedsour and Aram, the villages of Jair which belonged to them, Kanath and the villages thereof, sixty cities. All these belonged to the children of Machir, the father of Galaad. [24] And after Eson died Chaleb went to Ephratha, and Eson's wife Abia bore to him Escho, the father of Thekoe.

[25] Now these were the sons of Jarameel, the first-born of Eson: Ram his first-born, and Baana and Aram, and Asan his

brother. [26] And Jerameel had another wife whose name was Atara. She was the mother of Ozom. [27] And the sons of Ram, the first-born of Jerameel were Maas and Jamin and Akor. [28] And the sons of Ozom were Samai and Jadae. And the sons of Samai, Nadab and Abisur; [29] and the name of Abisur's wife was Abichaia and she bore to him Achabar and Moel. [30] And the sons of Nadab were Salad and Apphain; and Salad died without issue. [31] And the sons of Apphain were Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai; [32] and the sons of Dadai, Achisamas, Jether, Jonathan; and Jether died without issue. [33] And the sons of Jonathan were Phaleth and Osam. These were the Jerameelites.

[34] Now Sosan had no sons, but daughters only. And Sosan had an Egyptian servant whose name was Jochal. [35] To this Egyptian servant, Sosan gave his daughter for a wife and she bore to him Ethi. [36] And Ethi begot Nathan; and Nathan begot Zabed; [37] and Zabed begot Aphamel; and Aphamel begot Obed; [38] and Obed begot Jehu; and Jehu begot Azarias; [39] and Azarias begot Chelles; and Chelles begot Eleasa; [40] and Eleasa begot Sosomai; and Sosomai begot Salum; [41] and Salum begot Jechemias; and Jechemias begot Elisama; and Elisama begot Ismael.

[42] And the sons of Chaleb the brother of Jeremeel were Marisa his first-born who was the father of Ziph. And the children of father Marisa were Chebron. [43] And the sons of Chebron were Kore and Thapphus and Rekom and Samaa. [44] And Samaa begot Raem the father of Jeklan; and Jeklan begot Samai: [45] And Maon was his son; and Maon was the father of Baithsur. [46] Moreover Gaipha the concubine of Chaleb bore Aram and Mosa and Gesue, [47] from whom descended the sons of Addai, Ragem and Jotham and Sogar and Phalek and Gaipha and Sagae. [48] And Mocha, another concubine of Chaleb, bore Saber and Tharam. [49] She bore also Sagae the father of Madmena, and Saou the father of Machabena and the father of Gaibel. And Chaleb's daughter was Ascha. [50] These were children of Chaleb: the children of Or his first-born by Ephratha, Sobal the father of Kariathiarim, [51] Solomon the father of Baitha, Lammon the father of Baithalaem, and Arim the father of Bethgedor.

[52] And Sobal the father of Kariathiarim had other sons namely Araa and Aisi and Ammanith [53] and Oumasphae, Poleisjair, Aithalim, Miphithim and Hesamathim and Hemasa-

raim, from whom branched out the Sarathaites and the Esthamites. [54] And the children of Solomon were Bethalaim the Netophatite, Ataroth of the house of Joab and the half of the Malathites, the Esarites [55] the families of the scribes who dwelt at Jabis; the Thargathites and Samathites and Sochathites. These comprehended under the name of Kinites were descended from Aimath the father of the house of Rechab.

* CHAPTER III *

NOW these are the sons of David who were born to him at Chebron: Amnon his first-born by Achinaam, the Jezraelitess; Damniel his second son by Abigaia the Karmelitess; [2] Abessalom his third by Macha, a daughter of Tholmai, king of Gedsur; Adonia, his fourth by Aggith; [3] his fifth, Saphatia, the son of Abital; [4] his sixth, Jethraam by his wife Agla. These six sons were born to him in Chebron; for he reigned there seven years and six months. And in Jerusalem he reigned thirty-three years. [5] Now these were the sons born to him in Jerusalem: Samaa, Sobab, Nathan and Solomon (these four were by Bersabee, the daughter of Amiel), [6] and Ebaar and Elisa and Eliphaleth [7] and Nagai and Naphek and Japhie [8] and Elisama and Eliada and Eliphala, nine. [9] All sons of David besides the sons of the concubines and Themar, their sister. [10] The sons of Solomon: Roboam; Abia, his son; Asa his son; Josaphat his son; [11] Joram his son; Ochosias his son; Joas his son; [12] Amasias his son; Azarias his son; Joatham his son; [13] Achaz his son; Ezekias his son; Manasses his son; [14] Amon his son; Josias his son.

[15] And the sons of Josias were Joanan, his first-born; his second, Joakim; his third, Sedekias; his fourth, Salum; [16] and the sons of Joakim were Jechonias his son, Sedekias his son; [17] and the sons of Jechonias were Asir, Salathiel his son, [18] Melchiram and Phadaias and Sanesar and Jekemia and Osamath and Nabadias; [19] and the sons of Phadaias were Zorobabel and Semei. And the sons of Zorobabel were Mesollam and Anania and Salomethi their sister; [20] and Asube and Ool and Barachia and Asadia and Asobed, five. [21] And the sons of Anania were Phalettia and Jesias his son; Raphal his son; Orna his son; Abdia his son; Sechenias his son; [22] and the son of Sechenias was Samaia; and the sons of Samaia: Chattus and Joel and Berri and Noadia and Saphath, six. [23] And the sons of Noadia were

Elithenan and Ezekias and Ezrikam, three. [24] And the sons of Elithenan were Odolia and Eliasebon and Phadaia and Akub and Joanan and Dalaaia and Anan, seven.

* CHAPTER IV *

NOW the sons of Juda were Phares and Esrom, Charmi and Or, Soubal [2] and Rada his son. And Soubal begot Jeth; and Jeth begot Achimas and Laad. These are the families of the Arathites. [3] And these are the sons of Aitam—Jezrael and Jesman and Jebdas, and the name of their sister was Eselebbon; [4] and Phanuel the father of Geddor; and Jaser the father of Osan. These were the sons of Or who was the first-born of Ephratha and the father of Baithalaem. [5] Asur also the father of Thekoe had two wives Aoda and Thoada; [6] and Aoda bore to him Ochaia and Ephal and Thaiman and Aasther. All these were the children of Aoda. [7] And the children of Thoada were Sereth and Saar and Esthanam. [8] And Koe begot Enob and Sabatha. And these are the families of brother Rechab son of Jarin.

[9] Igabes indeed was the most honourable of his brethren. Now his mother had called his name Igabes, saying, I have brought him forth *Os-gabes* [with sorrow]. [10] And Igabes called on the God of Israel, and said, If Thou wilt bless me with blessings and enlarge my borders, let Thy hand be with me, and give me knowledge that I may not debase myself. Accordingly God gave him all that he asked.

[11] And Chaleb the father of Ascha begot Machir. He was the father of Assathon [12] and begot Bethraian and Bessea and Thaiman the father of Poleosnaas the brother of Eselom the Kenezite. These were men of Rechab. [13] And the sons of Kenez were Gothoniel and Saraia. And the sons of Gothoniel, Athath. [14] And Manathi begot Gophera. And Saraia begot Jobab, the father of the Ageaddairites, for they were carpenters. [15] And the sons of Chaleb, son of Jephonne, were Er, Ada and Noom. And the sons of Ada, Kenez, [16] and the sons of Aleel, Zib and Zepha and Thiria and Eserel. [17] And the sons of Esri, Jether, Morad and Apher and Jamon. And Jether begot Maron and Semei and Jesba the father of Esthaimon. [18] And his wife Adia bore Jared the father of Gedor and Aber the father of Sochon and Chetiel the father of Zamon.

And these were the sons of Beththia, a daughter of Pharao whom Morad took, [19] and the sons of his [other] wife Iduia the sister of Nachaim, the father of Keila: Garmi and Esthaimon the Nochathite. [20] And the sons of Semon were Amnon and Ana, son Phana and Inon. And the sons of Sei were Zoan and the Zoabites.

[21] The sons of Selom son of Juda were Er, the father of Lechab, and Laada father of Marisa. And the genealogies of the subordinate families of Ephrathabak, belonged to the house of Esoba, [22] namely Joakim and the men of Chozeba, and Joas and Saraph who dwelt in Moab. Now Abederim Athukiim led them away. [23] These were potters who dwelt at Ataim and Gadira with the king, and having risen to eminence in his reign they settled there.

[24] The sons of Symeon were Namuel and Jamin, Jarib, Zares, Saul; [25] Salem his son; Mabasam his son; Masma his son; [26] Amuel his son; Zakehur his son; Semei his son. [27] Semei had sixteen sons and six daughters; but their brethren had not many children; nor did all their families abound like the children of Juda. [28] Now they dwelt in Bersabee and Molada, and in Esersaul [29] and in Balaa, and in Aisem and in Tholad, [30] and in Bathuel and in Erma, and in Sikelag, [31] and in Baithmarimoth and Hemisuseosin, and the house of Baruseorim. These were their cities till the reign of king David. [32] And the folds for their flocks were Aitan and En, Remnon and Thokka, and Aisar, five cities [33] with all the villages and pastures around these cities even to Baal.

This was their possession and this their distribution into communities: including [34] Mosabab and Jemoloch, and Josia son of Amasia, [35] and Joel and Jehu the son of Asabia, the son of Sarau, the son of Asiel; [36] and Elionai and Jokaba, and Jasuia and Asaia, and Jediel and Ismael, and Banaias [37] and Zuza the son of Saphai, son of Alon, son of Jedia, son of Semri, son of Samaias. [38] These were they who having branched out under the names of chiefs in their families and in their patriarchal houses, were increased to a multitude [39] and spread themselves in search of pastures for their cattle, till they came to Gerara to the east of Gai, where they found pastures, [40] extensive and good, for the land before them was spacious and there was peace and tranquillity.

Because they who dwelt there before them were of the children of Cham, [41] therefore those mentioned above came in the days

of Ezekias king of Juda, and smote their families, even the Minaians whom they found there, and utterly destroyed them even to this day, and dwelt in their stead, because there were pastures there for their cattle. [42] And from among these five hundred of the Symeonites with Phalaettia and Noadia, and Raphaia and Oziel sons of Jessi, their chiefs, went to Mount Seir [43] and smote the remains of Amelek who had been left even to this time.

* CHAPTER V *

AND the sons of Reuben the first-born of Israel—for he was the first-born, but when he went up to his father's bed, his father gave his birthright to his son Joseph as the son of Israel: yet in the genealogy he did not attain the right of primogeniture; [2] for Juda being mighty in power prevailed over his brethren to have the ruler appointed out of him, though the blessing was Joseph's. [3] Now the sons of Reuben, the first-born of Israel, were Enoch and Phallus, Asrom and Charmi. [4] The sons of Joel, Semei and Bania, his son. And the sons of Goug son of Semei, [5] Micha his son; Recha his son; Joel his son; [6] Beel his son, whom Thalgathphallasar, king of Assyria, carried away captive. He was the chief of the Reubenites. [7] And his brethren in his patriarchal family in their classes according to their genealogies, were the chief Joel and Zacharias, [8] and Balek Son Azouz, Son Sama, Son Joel. Now the Reubenites dwelt at Aroer, and at Nabau and Beelmasson, [9] and eastward to the edge of the wilderness which bordereth on the river Euphrates; for they had many cattle in the land of Galaad. [10] And in the days of Saul they made war on their neighbours; and all those who dwelt in tents on the east of Galaad fell by their hands.

[11] The children of Gad dwelt alongside of them in the land of Basan, even to Sela— [12] Joel was the first-born and Sapham the second, and Janin the muster master in Basan. [13] And their brethren according to the houses of their patriarchal families were, Michael, Mosollam and Sebe, and Joree and Joachan, and Zue and Obed, seven. [14] These were the sons of Abichaia son of Ouri, son of Idai, son of Galaad, son of Michael, son of Jesai, son of Jeddai, son of Buz, [15] brother's son of Abdiel, son of Gouni. He was the chief of the patriarchal house. [16] They dwelt in Galaad, in Basan and in their towns, and occupied all

the borders of Saron to the outlet. [17] Of all these an account was taken in the days of Joatham king of Juda, and in the days of Jeroboam king of Israel.

[18] The Reubenites and the Gadites, and the half of the tribe of Manasses who were fit for war, men wielding shields and swords and bending the bow and disciplined for battle, were forty-four thousand seven hundred and sixty who marched out in array. [19] When they were at war with the Agarenes and the Itureans, and the Naphaisians and the Nadabees, [20] they prevailed over them. And the Agarenes with all their tents, were delivered into their hands. For in the battle they cried to God and He hearkened to them, because they trusted in him. [21] So they took all their substance, five thousand camels, two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand prisoners, [22] and many were slain; for the battle was from God. And they dwelt in their stead till the captivity.

[23] Now the half of the tribe of Manasses inhabited, from Basan to Baal, Ermon and Sanir and Mount Aermun. And on Libanus they were very numerous. [24] And these were the leaders of the house of their families, Opher and Sei, and Eliel and Jeremia, and Oduia and Jediel, men mighty in power, men of renown, chiefs of the houses of their families. [25] But when they revolted from the God of their fathers and went a-whoring after the gods of the people of the land, whom God had removed from before them, [26] the God of Israel stirred up the spirit of Phaloch king of Assur, and the spirit of Thaglalassar king of Assur, and he removed Reuben and Gad, and the half of the tribe of Manasses, and carried them to Chaach and Chabor, and to the river of Gozan, where they are to this day.

CHAPTER VI *

THE sons of Levi were Gerson, Kaath and Merari. [2] And the sons of Kaath, Amram and Issaar, Chebron and Oziel. [3] And the children of Amram were Aaron and Moses and Mariam. And the sons of Aaron, Nadab and Abiud, Eleazar and Ithamar. [4] Eleazar begot Phineas; and Phineas begot Abisu; [5] Abisu begot Bokki, and Bokki begot Ozi; [6] Ozi begot Zaraia; and Zaraia begot Mariel; [7] Mariel begot Amaria; and Amaria begot Achitob; [8] Achitob begot Sadok; and Sadok begot Achimaas;

[9] Achimaas begot Azarias; and Azarias begot Joanan; [10] Joanan begot Azarias who officiated as priest in the house which Solomon built in Jerusalem. [11] And Azarias begot Amaria, and Amaria begot Achitob; [12] and Achitob begot Sadok; and Sadok begot Achimaas; and Achimaas begot Azarias; and Azarias begot Amarias; and Amarias begot Sadok; and Sadok begot Salom; [13] and Salom begot Chelkias; and Chelkias begot Azarias; [14] and Azarias begot Saraias; and Saraias begot Josadak; [15] and Josadak went into captivity with Juda and Jerusalem by the hand of Nabuchodonosar.

[16] The sons of Levi were Gerson, Kaath and Merari. [17] Now these are the names of the sons of Gerson, Lobeni and Semei. [18] The sons of Kaath were Ambram and Issaar, Chebron and Oziel. [19] The sons of Merari were Mooli and Musi. And these were the families of the Levites according to their families. To Gerson by Lobeni belonged Jeth his son, Zammath his son, Joab his son, Addi his son, Zara his son, Jethri his son. [22] The sons of Kaath were Aminadab his son, Kore his son, Aser his son, [23] Elkana his son, Abisaph his son, Aser his son, [24] Thaath his son, Ouriel his son, Ozia his son, Saul his son. [25] And the sons of Elkana, Amessi and Achimoth, [26] Elkana his son, Suphi his son, Kainaath his son, [27] Eliab his son, Jeroboam his son, Elkana his son. [28] The sons of Samuel: the first-born Sani, and Abia. [29] The sons of Merari were Mooli, Lobeni his son, Semei his son, Oza his son, [30] Samaa his son, Aggia his son, Asaias his son.

[31] Now these are they whom David set over the bands of singers in the house of the Lord, when the ark was at rest. [32] And they ministered before the tabernacle of the testimony with musical instruments, until Solomon built the house of the Lord in Jerusalem, and they attended their service according to their order, [33] and these are they who attended with their sons: Of the sons of Kaath, Aiman, who sang to the psaltery, the son of Joel, son of Samuel, [34] son of Elkana, son of Jeroboam, son of Eliel, son of Thou, [35] son of Suph, son of Elkana, son of Maath, son of Amathi, [36] son of Elkana, son of Joel, son of Azarias, son of Saphanias, [37] son of Thaath, son of Aser, son of Abiasaph, son of Kore, [38] son of Issaar, son of Kaath, son of Levi, son of Israel; [39] and his [Aiman's] brother Asaph who stood on his right—Asaph was the son of Barachias son of Samaa, [40] son of Michael, son of Baasia, son of Melchia, [41] son of Athani, son of Zaaras, [42] son of Adai, son of Aitham, son of Zam-

mam, son of Semei, [43] son of Jeth, son of Gersom, son of Levi. [44] And the sons of Merari (their brethren who were on their left) were Aitham son of Kisa, son of Abai, son of Maloch, [45] son of Asebi, [46] son of Amessia, son of Bani, son of Semer, [47] son of Mooli, son of Musi, son of Merari, son of Levi.

[48] Now their brethren the Levites, according to the houses of their families, were appointed to all the work of the service of the tabernacle of the house of God. [49] And Aaron and his sons, who were to burn incense on the altar of whole burnt offerings and on the altar of incense offerings, were for all the service of the Holy of Holies, and to make atonement for Israel, according to all that Moses the servant of God commanded. [50] And these were the sons of Aaron, Eleazar his son, Phineas his son, Abisu his son, [51] Bokki his son, Ozi his son, Saraia his son, [52] Mariel his son, Amaria his son, Achitob his son, [53] Sadok his son, Achimaas his son.

[54] Now these were their dwelling places with their towns and their borders. To the sons of Aaron to their family as Kaathites, because the lot fell to them, [55] therefore they gave them Chebron in the land of Juda with its suburbs round about. [56] But the fields belonging to the city and the villages thereof had been given to Chaleb son of Jephonne. [57] To the sons of Aaron they gave these cities: of the refuge cities, Chebron and Lobna with its suburbs, and Salna with its suburbs, and Esthamo with its suburbs, [58] and Jethar, with its suburbs, and Dabir with its suburbs, [59] and Asan with its suburbs, and Baithsamus with its suburbs; [60] and from the tribe of Benjamin, Gabai with its suburbs, and Galemath with its suburbs, and Anathoth with its suburbs. All their cities were thirteen according to their families.

[61] And to the rest of the Kaathites they gave by lot out of the tribe consisting of two communities, namely, out of Ephraim and the half of the tribe of Manasses, ten cities. [62] And to the Gersonites according to their families, they gave out of the tribe of Issachar, out of the tribe of Aser, out of the tribe of Nephthaleim, and out of the tribe of Manasses in Basan, thirteen cities. [63] And to the Merarites according to their families, out of the tribe of Reuben, out of the tribe of Gad, out of the tribe of Zabulon, twelve cities by lot. [64] Now when the Israelites gave the Levites the cities and their suburbs, [65] and had given by lot out of the tribe of Juda and out of the tribe of Symeon and out of the tribe of Benjamin, the cities which are mentioned by name, [66] then the families of the sons of Kaath got these cities also of their borders.

[67] Out of the tribe of Ephraim they gave them of the cities of refuge, Sychem and its suburbs on mount Ephraim, and Gazer with its suburbs, [68] and Jekman with its suburbs, and Baithoron with its suburbs, [69] and Ailon with its suburbs, and Gethremmon with its suburbs; [70] and out of the half tribe of Manasses, Anar with its suburbs, and Jemblaan with its suburbs for the rest of the Kaathites according to their families. [71] And to the Gersonites they gave from the families of the half tribe of Manasses Golan of Basan with its suburbs, and Aseroth with its suburbs; [72] and out of the tribe of Issachar, Kedes with its suburbs, and Deberi with its suburbs, and Dabor with its suburbs, [73] and Ramoth with its suburbs, and Ainan with its suburbs; [74] and out of the tribe of Aser, Maasal with its suburbs, and Abdou with its suburbs, [75] and Akak with its suburbs, and Rohob with its suburbs. [76] And out of the tribe of Nephthaleim, Kedes in Galilee with its suburbs, and Chamoth with its suburbs, and Kariathaim with its suburbs.

[77] And to the Merarites, the remaining Levites, they gave out of the tribe of Zabulon, Remmon with its suburbs, and Thabor with its suburbs, [78] and on the western bank of the Jordan, Jericho; and out of the tribe of Reuben, Bosor in the wilderness with its suburbs, and Jasa with its suburbs, [79] and Kadmoth with its suburbs, and Maephla with its suburbs; [80] and out of the tribe of Gad, Rammoth Galaad with its suburbs, and Manaim with its suburbs, and Esebon with its suburbs, and Jazer with its suburbs.

* CHAPTER VII *

THE sons of Issachar were Thola and Phua and Jasub and Semeron, four. [2] And the sons of Thola were Ozi, Raphaia, and Jeriel and Jamai and Jemason and Samuel, chiefs of the houses of the families of Thola, mighty in power in their respective communities. Their number in the days of David was twenty-two thousand six hundred. [3] And the sons of Ozi, Jezraia; and the sons of Jezraia, Michael, Abdiu and Joel and Jesia, five, all chiefs. [4] And under them in their respective communities according to the houses of their families, the able-bodied men fit for array in battle, were thirty-six thousand; for they had many wives and children. [5] And their brethren comprehending all the families of Issachar, the able-bodied men fit

for battle were eighty-seven thousand. This was the number of them all.

[6] The sons of Benjamin were Bale and Bachir and Jediel, three. [7] And the sons of Bale were Esebon and Ozi and Oziel and Jerimuth and Ouri, five, chiefs of houses of families mighty in power, and their number was twenty-two thousand and thirty-four. [8] And the sons of Bachir were Zemira and Joas and Eliezar and Elithenan and Amaria and Jerimuth and Abiud and Anathoth and Eleemeth, all these were sons of Bachir, [9] and their number according to their several communities, they being chiefs of the houses of their patriarchal families mighty in power, were twenty thousand two hundred. [10] And the sons of Jediel were Balaan, and the sons of Balaan, Jaus and Benjamin and Aoth and Chanana and Zaithan and Tharsi and Achisaar. [11] All these sons of Jediel being chiefs of their families mighty in power, were seventeen thousand two hundred who went out in the army to war, [12] including Sapphin and Apphin and the sons of Or, Asom, and his son Aor.

[13] And the sons of Nephthaleim were Jasiel, Goni and Aser and Sellum his son and Balam his son.

[14] And the sons of Manasses were Esriel whom his concubine Syra bore to him, and also Machir, the father of Galaad. [15] And Machir took to wife a sister of Apphin and a sister of Sapphin. The sister of the one was named Moocha, and the sister of the other, Sapphaad. And to him by Sapphaad daughters only were born; [16] but Moocha, the wife of Machir, bore a son and called his name Phares, and his brother's name was Sourus. His sons were Oulam and Rokon. [17] And the sons of Oulam, Badam. These were of the house of Galaad, son of Machir, son of Manasses. [18] And his sister, Malecheth, bore Isud and Abiezer and Maela. [19] And the sons of Semira were Aim and Sychem and Lakim and Anian.

[20] And the sons of Ephraim were Sothalath and Barad his son and Thaath his son, Elada his son, Saath his son, [21] and Zabad his son, Sothole his son; and Aser and Elead whom the men of Geth who were born in this land slew, because they went down to take their cattle. [22] Whereupon Ephraim their father mourned many days. But when his brethren came to comfort him, [23] he went in unto his wife, and she conceived and bore him a son, and he called his name Beria, Because, said he, he was born during the calamities in my house. [24] And his daughter was Saraa, who formed a family among them who were left,

and it built the upper and lower Baithoron. And the descendants of Ozan were Seera [25] and Raphe his son; Saraph and Thaleas, his sons; Thaen, his son; [26] and of his son Laadon, Amiud, his son Elisamai, [27] his son Nun, his son Jesue were his sons. [28] Now their possession and their dwelling was Baithel and its villages, eastward Nearan, and westward Gazer and its villages, and Sychem with its villages even to Gaza, and the villages thereof, [29] and in the borders of the children of Manasses, Bethsan and its villages, Thanach and its villages, Mageddo and its villages, Dor and its villages. In this dwelt the children of Joseph son of Israel.

[30] The sons of Aser were Jemna and Suia and Isai and Beria with Sore their sister. [31] And the sons of Beria were Chaber and Melchiel who was the father of Berthaith. [32] And Chaber begot Japhlet and Samer and Chothan and Sola their sister. [33] And the sons of Japhlet were Phasek and Bamael and Asith. These were sons of Japhlet. [34] And the sons of Semmer were Achir and Rooga and Jaba and Aram and Baneelam. [35] His brother's sons were Sopha and Imana and Selles and Amal. [36] The sons of Sopha were Sue and Arnaphar and Suda and Barin and Imram [37] and Basan and Oa and Sama and Salisa and Jethra and Beera. [38] And the sons of Jether were Jephina and Phaspha and Ara. [39] And the sons of Ola, Orech, Aniel and Rasia. [40] All these were sons of Aser, all chiefs of families, chosen men mighty in power, chief leaders. The number of them fit for the array of battle was twenty-six thousand men.

* CHAPTER VIII *

NOW Benjamin begot Bale his first-born and Asbel his second son and Ara his third, Noa his fourth [2] and Rapha his fifth. [3] And the sons of Bale were Adir and Gera and Abiud [4] and Abessue and Noama and Achia [5] and Gera and Sephupham and Ouram. [6] These are sons of Aod—these are the heads of the families who dwelt in Gabae, and who removed to Machanathi, [7] namely Nooma and Achia and Gera who is called Jeglaam and begot Aza and Jachicho. [8] And Saarin begot in the plain of Maob (after he had put away Osin and Baada his wife, [9] he had by his wife Ada) Jolab and Sabia and Misa and Melchas [10] and Jebus and Zabia and Marma. These were chiefs of families. [11] Now by Osin he had Abitol and Alphaal. [12] And the sons

of Alphaal were Obed, Misaal, Semmer (who built Onan and Lod and the villages thereof) [13] and Beria and Sama.

These were the chiefs of the families who inhabited Ailam after they had driven out the inhabitants of Geth, [14] namely his brother Sosek and Arimoth [15] and Zabodia and Ored and Eder [16] and Michael and Jespha and Joda sons of Beria; [17] and Zabadia and Mosollam and Azaki and Abar [18] and Isamari and Jezlias and Jobab sons of [20] Elphaal; [19] and Jakim and Zachri and Zabdi [20] and Elionai and Salathi [21] and Eleeli and Adaia and Baraia and Samarath sons of Samath; [22] and Jesphan and Obed and Eleel [23] and Abdon and Zechri and Anan [24] and Anania and Ambri and Ailam and Anathoth [25] and Jathin and Jephadias and Phaniel sons of Sosek. [26] And Samsari and Saarias and Gotholia [27] and Jarasia and Eria, and Zechri son of Iroam. [28] These were chiefs of their respective families. These chiefs dwelt in Jerusalem.

[29] And in Gabaon dwelt father Gabaon, and his wife's name was Maacha, [30] and her first-born son was Abdon, and [then] Sur and Kis and Baal and Nadab and Ner [31] and Gedur and his brother and Zakchur and Makeloth; [32] and Makeloth begot Samaa. These also dwelt over against their brethren in Jerusalem, with their brethren.

[33] And Ner begot Kis; and Kis begot Saul, and Saul begot Jonathan and Melchisue and Aminadab and Asabal. [34] And Meribaal was a son of Jonathan, and Meribaal begot Micha; [35] and the sons of Micha, were Phithon and Melach and Tharach and Achaz. [36] And Achaz begot Jada, and Jada begot Salaimath and Asmoth and Zambri. And Zambri begot Maisa [37] and Maisa begot Baana. Raphaia was his son, Elasa his son, Esel his son. [38] And Esel had six sons, and these are their names, Ezrikam the first-born, and Ismael and Saraia and Abdia and Anan and Asa. All these were sons of Esel. [39] And the sons of Asel his brother were Ailam his first-born, and Jas his second, and Eliphalet, his third. [40] And the sons of Ailam, mighty men for war; bending the bow, and abounding in sons and sons of sons, were a hundred and fifty. All these were of the sons of Benjamin.

* CHAPTER IX *

WITH respect to all Israel, this is a brief account of them. Now these are they who are enrolled in the book of the kings of

Israel and Juda, with them who were carried away to Babylon, for their iniquities, [2] and who had formerly dwelt in their possessions in the cities of Israel, including the priests, the Levites and the persons given them, [3] (for in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin, and some of the children of Ephraim, and Manasses): [4] Gnothi son of Samiud, son of Amri, son of Ambraim, son of Bouni, son of the children of Phares, son of Juda; [5] and of the Selonites, Asaia the first-born and his sons; and of the sons of Zara, Jeel and their brethren, six hundred and ninety. [7] And of the sons of Benjamin, Salom son of Mosollam, son of Oduia, son of Asinu; [8] and Jemnaa, son of Jeroboam, and Elo, who were sons of Osi, son of Machir; and Mosollam, son of Saphatia, son of Raguel, son of Jemnai, [9] with their brethren, according to their respective families, nine hundred and fifty-six. All these were heads of families, according to the houses of their families.

[10] And of the priests, Jodae and Joarim and Jachin [11] and Azaria son of Chelkias, son of Mosollam, son of Sadok, son of Maraioth, son of Achitob, ruler of the house of God; [12] and Adaia, son of Iraam, son of Phaschor, son of Melchia; and Maasia, son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer, [13] and their brethren, chiefs of houses of their families, a thousand seven hundred and sixty, mighty in power for the work of the service of the house of God. [14] And of the Levites, Samaia son of Asob, son of Ezrikam, son of Asabia, of the sons of Merari; [15] and Bakbuchar and Ares and Galaal and Matthanias, son of Micha, son of Zechri, son of Asaph; [16] and Abdia, son of Samia, son of Galaal son of Idithun; and Barachia, son of Ossa, son of Elkana, who dwelt in the villages of Notephati; [17] the keepers of the gates, Salom, Akum, Telmon and Diman and their brethren, Salom being at this time, the chief at the king's gate, [18] namely the eastern gate, of the camp of the Levites; [19] and Sellum son of Kore, son of Abiasaph, son of Kore.

Now his brethren, for the house of his father, namely the Korites, were over the works of the service keeping the watches of the tabernacle, and their fathers were over the camp of the Lord guarding the entrance. [20] And Phineas son of Eleazar was the ruler over them, and these were his assistants— [21] Zacharias son of Mosollomi, keeper of the door of the tabernacle of the testimony, [22] all the chosen keepers of the gates, were two hundred and twelve.

With respect to the distribution of these in their respective

courts, David and Samuel the seer appointed them to their office, [23] and they and their sons had the charge of the gates in the house of the Lord, and in the house of the tabernacle, to keep watch. [24] The gates were according to the four winds, east, west, north, and south. [25] And their brethren in the villages were to relieve them, every seven days from time to time. [26] Because the four chiefs had the charge of the gates, and the Levites who were over the storehouses, and over the treasures of the house of God encamp near— [27] because the watch rested on them, therefore they had the charge of the keys to open every morning, the doors of the sanctuary.

[28] Now some of the Levites were over the implements of the service, for they were to be brought in and carried out by tally. [29] So some were over the implements, and over all the holy vessels, and over the fine flour, the wine and the oil, the frankincense and the spices. [30] And of the sons of the priests, some were confectioners and prepared the spices. [31] And of the Levites, Matthathias, who was the first-born of Salom the Korite, he had the charge of the works of the sacrifice prepared in the pan of the high priest, [32] and Banaias the Kaathite, who was of their brethren, was over the shew-bread, to set it in order every sabbath; [33] and the singers, the chiefs of those families of the Levites, who were distributed into daily classes; [34] because the chiefs of these families of the Levites were employed in this service day and night, therefore they dwelt in Jerusalem.

[35] Now at Gabaon dwelt father Gabaon, Jeel, whose wife's name was Mocha, and his son, [36] the first-born, Abdon; and Sour and Kis and Baal and Ner and Nadab [37] and Gedour and a brother, and Zakchur and Makeloth: [38] and Makeloth begot Samaa. And these among their brethren dwelt at Jerusalem, among their brethren. [39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue and Aminadab and Asabal; [40] and the son of Jonathan, was Meribaal and Meribaal begot Micha, [41] and the sons of Micha, Phithon and Malach and Tharach: [42] and Achaz begot Jada, and Jada begot Galemith and Gazmoth and Zambri, and Zambri begot Massa, [43] and Massa begot Baana, and Raphaia was his son, and Elasa his son, and as for Esel his son, [44] Esel had six sons, and their names were Ezrikam, his first-born, and Ismael and Saraia and Abdia, and Anan and Asa. These were sons of Esel.

* CHAPTER X *

WHEN the Philistines fought against Israel and the Israelites fled before them, and fell down slain on mount Gelbue, [2] the Philistines pursued close after Saul and after his sons; and when they had slain Jonathan and Aminadab and Melchisue, the sons of Saul, the weight of the battle was directed against Saul. [3] And the archers assailed him with bows, and darts, and wounded him with arrows. [4] Whereupon Saul said to his armour-bearer, Draw thy sword and run me through with it, lest the uncircumcised come and insult me. But his armour-bearer would not; for he was greatly terrified. Thereupon Saul took the sword and fell on it. [5] And when his armour-bearer saw that he was dead, he also fell on his sword. [6] Thus Saul died with his three sons that day. And all his house died together. [7] And when the Israelites who dwelt in the plain, saw that Israel had fled and that Saul and his sons were dead they left their cities and fled, and the Philistines came and dwelt therein.

[8] Now on the next day when the Philistines came to strip the dead, they found Saul and his sons fallen, on mount Gelbue. [9] And when they had stripped him, they took his head and his armour, and sent them to the land of the Philistines round about, to proclaim the good news to their idols, and to the people. [10] And having deposited his armour in the house of their god, they fixed up his head, in the house of Dagon. [11] But when all the inhabitants of Galaad heard all that the Philistines had done to Saul and Israel, [12] all the valiant men of Galaad arose and took the body of Saul and the bodies of his sons, and carried them to Jabis and buried their bones under the oak at Jabis, and fasted seven days.

[13] Thus died Saul, for his transgressions, which he had committed against God, according to the word of the Lord. Because he did not keep watch— [14] because Saul sought to consult by a trance-speaker, therefore Samuel the prophet answered him, though he sought not the Lord, and the Lord slew him, and transferred the kingdom to David, son of Jessai.

* CHAPTER XI *

THEN all Israel came to David to Chebron, and said, Behold we are thy bones and thy flesh. [2] Even in time past when Saul

was king, it was thou who didst lead us and bring in Israel, and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be ruler over Israel. [3] So when all the elders were come to the king at Chebron, king David made a covenant with them at Chebron before the Lord, and they anointed him to be king over Israel, according to the word of the Lord by the ministry of Samuel.

[4] When the king and his men went to Jerusalem, which is Jebus, the inhabitants of the land, the Jebusites who were there said to David, [5] Thou shalt not come here, yet he took the fortress Sion which is now the city of David. [6] He indeed said, Whoever first smiteth the Jebusites, he shall be made chief and general of the army. Upon which Joab son of Saruia went up first and was made chief. [7] And David made his abode in the fortress, for which cause he called it the city of David, [8] and built the city around it. [9] And David proceeded on advancing in greatness, for the Lord Almighty was with him.

[10] Now these are the chiefs of the mighty men who were with David, who with him prevailed with all Israel during his reign, that he should be, according to the word of the Lord, king over Israel. [11] And this is the number of David's worthies. Jesebada son of Achaman, the first of thirty. He drew his sword once against three hundred men who were slain at one time. [12] And after him Eleazar son of Dodai the Achochite, who was one of the three worthies. [13] He was with David at Phasodamin when the Philistines were assembled there for battle. And there was a portion of a field full of barley. And when the people fled before the Philistines, [14] he stood in the midst of the piece of ground and maintained it and smote the Philistines, and the Lord gave a great victory.

[15] When three of the thirty chiefs went down to the rock to David, to the cave Odollam, at the time when the Philistines were encamped in the giant's vale, [16] and David was in the fortress and there was a garrison of the Philistines at Bethlehem, [17] David longed and said, O that some one would give me some water to drink out of the well of Bethlehem which is by the gate! [18] Upon this the three broke through the camp of the Philistines, and having drawn some water out of the well of Bethlehem by the gate, they took it and came to David. But David would not drink it, but poured it out as a libation to the Lord, and said, [19] God forbid that I should do such a thing! Shall I drink the blood of these men who have jeopardized their lives? Because they had

brought it at the hazard of their lives he would not drink it. These things were done by these three worthies.

[20] And Abisa brother of Joab, who was chief of three—he drew his sword against three hundred who were slain at one time. [21] He was renowned among the three. Of the three he was higher in rank than two and was their chief, but did not come up to the [former] three. [22] And Banaias son of Jodae, son of a worthy, whose works for Kabasael were many—he smote the two Ariels of Moab. He went down also and smote a lion in the pit in a snowy day. [23] He smote also the Egyptian, a noted man of five cubits high. Though the Egyptian had in his hand a spear like a weaver's beam, Banaias went against him with a staff, and wresting the spear out of the hand of the Egyptian, he slew him with his own spear. [24] These things Banaias son of Jodae did, and had a name among the three worthies. [25] He was higher in rank than the thirty but did not come up to the first three, and David set him over his family.

[26] And the commanders of the armies were Asael a brother of Joab; Eleanan son of Dodoe of Bethlehem; [27] Samaoth the Arorite; Chelles the Phelonite; [28] Or, a son of Ekkis the Thekite; Abiezer the Anathothite; [29] Sobochae the Ousathite; Eli the Achonite; [30] Marai the Netophathite; Chthadod son of Nooza the Netophathite; [31] Airi son of Rebie of Mount Benjamin; Banaias the Phrathonite; [32] Ouri of Nachaligaas; Abiel the Garabaithite; [33] Azbon the Baromite; Eliaba the Salabonite; [34] Son Asam the Gisonite; Jonathan son of Sola the Ararite; [35] Achim son of Achar the Ararite; Elphat son of Thurophar the Mechorathrite; [36] Achia the Phelonite; [37] Esere the Charmadite; Naarai son of Azobai, [38] Joel son of Nathan; Mebaal son of Agari; [39] Sele the Ammonite; Nachor the Berothite the armour-bearer of the son of Saruia; [40] Ira the Jethrite; Gareb the Jethrite; [41] Uria the Chettite; Zabet son of Achaia; [42] Adina son of Saiza the chief of Reuben, yet there were thirty above him; [43] Anan son of Moocha and Josaphat the Matthanite; [44] Ozia the Astarothite; Samatha and Jeil sons of Chotham the Ararite; [45] Jediel son of Semeri, and Josae his brother the Thosite; [46] Eliel the Maoite; Jaribi and Josia his son; Ellaam and Jethama the Moabite; [47] Daliel and Obeth, and Jessiel the Messobiate.

* CHAPTER XII *

NOW these were they who came to David to Sekelag, while he kept himself close because of Saul son of Kis; and these among the worthies assisted in battle, [2] and used the bow, slung stones and hurled darts with both hands. Of the brethren of Saul—of Benjamin, [3] the chief Achiezer and Joas son of Asma the Gabathite, and Joel and Jophalet sons of Asmoth and Berchia and Jeul the Anathothite, [4] and Samaias the Gabaonite, a commander among the thirty and over the thirty; Jeremia and Jeziel and Joanan and Joazabath the Gadarathiite, [5] Azai and Arimuth and Baalia and Samaraia and Saphatias the Charaiphielite, [6] Elkana and Jesuni and Ozriel and Jozara and Sobokam, who were Korites, [7] and Jelia and Zabadia sons of Iroam and who were Gedorites.

[8] And from the Gadites there withdrew to David from the wilderness, valiant men fit to command an army in battle array, wielding shields and spears. Their faces were the face of a lion, and they were swift as roes on the mountains— [9] Asa the chief, Abdia the second, Eliab the third, [10] Masmana the fourth, Jeremias the fifth, [11] Jethi the sixth, Eliab the seventh, [12] Joanan the eighth, Eliazer the ninth, [13] Jeremia the tenth, Melchabania the eleventh. [14] These from among the sons of Gad were officers of the army, the least of them commanded a hundred, and the greatest a thousand. [15] These were they who crossed the Jordan in the first month, when it overflowed all its banks, and put to flight all the inhabitants of the plains, from east to west.

[16] There came also some from Benjamin and Juda to the assistance of David. [17] And David went out to meet them, and said to them, If you are come to me with good intent, let my heart as it is disposed be knit to you: but if to betray me to my enemies, and not with sincerity, may the God of our fathers see and rebuke. [18] Whereupon Amasai, a chief of the thirty, became inspired, and said, Advance, David son of Jessai! for they are thy people—Peace! peace to thee! and peace to them who assist thee, because thy God hath helped thee. So David received them, and made them officers of the armies.

[19] There withdrew also to David some from Manasses, when the Philistines came against Saul to battle. He indeed did not assist them, for in a council of war held by the generals of the

Philistines, they said, With the heads of these men he will return to his master Saul. [20] As David was returning to Sekelag there came to him from Manasses, Edna and Josabath and Rodiel and Michael and Josabaith and Elimuth and Semathi. They were the leaders of the thousands of Manasses, [21] and they assisted David in the battle against the roving horde; for they were all men of valour, and because of their valour, commanders in the army. [22] For there came men daily to David to form a great army like the host of God.

[23] Now these were the rolls of the chiefs of the army who came to David to Chebron, to transfer the kingdom of Saul to him, according to the word of the Lord. [24] The children of Juda armed with shields and spears, six thousand eight hundred, fit for the array of battle; [25] of the Symeonites fit for the array of battle, seven thousand one hundred; [26] of the Levites, four thousand six hundred, [27] and Joadas the leader of the house of Aaron, and with him three thousand seven hundred, [28] with Sadok a young man of valour, and of his patriarchal family twenty-two chiefs; [29] and of the Benjaminites, Saul's brethren, three thousand; but still the greater part of them kept the watch of Saul's house; [30] of the Ephraimites, twenty thousand eight hundred valiant men, the most renowned in the houses of their respective families; [31] and of the half of the tribe of Manasses, eighteen thousand, who were enrolled for the express purpose of making David king; [32] and of the children of Issachar, men who had knowledge suitable for the times, who knew what Israel should do, two hundred chiefs, and all their brethren with them; [33] and from Zabulon there came ready for battle, with all the implements of war with them, fifty thousand, to assist David effectually; [34] and from Nephthaleim, a thousand chiefs, and with them thirty-seven thousand, armed with shields and spears; [35] and from the Danites, twenty-eight thousand eight hundred, marshalled for battle; [36] and from Aser they who go forth for battle, forty thousand; [37] and from beyond the Jordan—from Reuben and Gad, and from the half of the tribe of Manasses, with all the implements of war, a hundred and twenty thousand.

[38] All these warriors were arrayed for battle, with a peaceable intention. They came to Chebron to make David king over all Israel. And all the rest of Israel were of one mind that David should be king. [39] And they were three days eating and drinking. For their brethren made provision for them. [40] And they who were nearest, as far as Zabulon and Issachar and Neph-

thaleim brought provisions for them on camels and asses and mules and oxen, namely, flour, fig cakes, dried grapes, wine and oil, with cattle and sheep in abundance; for there was joy in Israel.

✦ CHAPTER XIII ✦

WHEN David had consulted with the captains of thousands and captains of hundreds, under every leader, [2] he said to the whole congregation of Israel, If it seemeth good and be countenanced by the Lord our God, let us send to the rest of our brethren who are left in all the land of Israel, and with them let the priests, the Levites in the cities of their possession be assembled with us; [3] and let us bring the ark of our God to us. For they had not sought it from the days of Saul. [4] Thereupon the whole congregation gave orders to do so; for the proposal was right in the eyes of all the people. [5] Accordingly, David assembled all Israel from the border of Egypt to the bay of Emath, to bring the ark of God from the city Iarim, [6] and David brought it up.

Now when all Israel came to the city Iarim which belonged to Juda, to bring up thence the ark of God the Lord, enthroned on cherubim whose name was invoked, [7] they put the ark of God on a new cart. And from the house of Aminadab, Oza and his brothers guided the cart, [8] while David and all Israel were playing with all their might before God, on psalteries and harps and lutes and tympani and cymbals and trumpets.

[9] But when they came to the threshing floor, Oza stretched forth his hand to take hold of the ark, because the bullock caused it to lean: [10] whereupon the anger of the Lord was kindled against Oza, and He smote him there, because he stretched forth his hand upon the ark, and he died there before God. [11] And David was disheartened because the Lord had made a breach on Oza, and called that place, *Breach of Oza*, which is still its name. [12] And David was that day afraid of God and said, How can I bring the ark of God home to me? [13] So David did not bring the ark of God home to himself, to the city of David, but caused it to turn aside to the house of Abeddara, the Gethite. [14] And the ark of God abode in the house of Abeddara three months, and God blessed Abeddara and all that belonged to him.

* CHAPTER XIV *

WHEN Chiram king of Tyre sent messengers to David, with cedar timber, and masons and carpenters to build him a house, [2] and David knew that the Lord had prepared him to be king over Israel; for his kingdom was highly exalted for the sake of his people Israel, [3] David took still more wives in Jerusalem, and more sons and daughters were born to him. [4] Now these are the names of those who were born to him in Jerusalem: Samaa, Sobab, Nathan and Solomon, [5] and Baar and Elisa, and Eliphaleth [6] and Nageth, and Naphath and Japhie, [7] and Elisamae and Eliade, and Eliphala.

[8] When the Philistines heard that David was anointed king over all Israel, they all came up to seek David. And when David heard it he went out to meet them. [9] Now the Philistines had come and spread themselves in the giant's vale. [10] And David inquired of God, saying, If I go up against the Philistines, wilt Thou deliver them into my hands? And the Lord said to him, Go up and I will deliver them into thy hands. [11] So he went up to Baal Pharasin. And when he had smitten them there David said, God broke through my enemies by my hand, like the breaking out of water, therefore he called the name of that place, *Breach of Pharasin*. [12] And the Philistines having left their gods there, David ordered them to be burned.

[13] Again the Philistines came up and spread themselves again in the giant's vale. [14] And when David again inquired of God, God said to him, Thou shalt not go up after them. Turn from them and come upon them near the pear trees. [15] And when thou shalt hear a sound of rustling in the tops of the pear trees, then thou shalt come to battle, for God is gone out before thee to smite the camp of the Philistines. [16] Accordingly he did as the Lord commanded him, and he smote the camp of the Philistines from Gabaon to Gazera. [17] And the fame of David spread through all the land, and the Lord brought the dread of him on all the nations.

* CHAPTER XV *

WHEN David had built houses for himself in the city of David, and prepared the place for the ark of God, and made

for it a tabernacle: [2] then David said, None but the Levites ought to carry the ark of God; for the Lord hath chosen them to carry the ark of the Lord and to minister to Him forever.

[3] So when David assembled all Israel at Jerusalem, to bring the ark of the Lord to the place which he had prepared for it, [4] he assembled the sons of Aaron, the Levites, [5] of the Kaathites, Uriel the chief and his brethren, a hundred and twenty; [6] of the Merarites, Asaia the chief and his brethren, two hundred and twenty; [7] of the Gersonites, Joel the chief and his brethren, a hundred and thirty; [8] of the sons of Elisaphat, Semei, the chief and his brethren, two hundred; [9] of the sons of Chebron, Eliel the chief and his brethren, eighty; [10] of the sons of Oziel, Aminadab the chief and his brethren, a hundred and twelve.

[11] And David sent for Sadok, and Abiathar the priests, and for the Levites, Uriel, Asaia and Joel, and Semaia and Eliel, and Aminadab, [12] and said to them, You chiefs of the families of the Levites, purify yourselves, both you and your brethren, that you may carry up the ark of the God of Israel to the place which I have prepared for it; [13] for because you did not do this on the former occasion, our God made a breach among us, because we did not seek him with judgment. [14] So when the priests and the Levites had purified themselves to carry the ark of the God of Israel, [15] the Levites took up the ark of God, as Moses had by the word of the Lord ordered in writing, with the staves on their shoulders.

[16] Now David had said to the chiefs of the Levites, Appoint your brethren, such as play on musical instruments, on lutes and harps, and cymbals, that they may make a loud sound with the voice of joy. [17] And the Levites had appointed Aiman son of Joel and of his brethren, Asaph son of Barachia, and of the sons of Merari his brethren, Aithan the son of Kisias [18] and with them their brethren of the second rank, Zacharias and Oziel, and Semiramoth and Jeiel, and Eliel and Eliab, and Banaia and Maasaia, and Matthathia and Eliphena, and Makellia and Abdedom, and Jeiel and Ozias, the keepers of the gates; [19] and the musicians Aiman, Asaph and Aithan, sung and played on brass cymbals in the highest key, [20] and Zacharias and Oziel, Semiramoth, Jeiel; Oni, Eliab, Maasias, Bantias, on lutes in the mode *alaimoth*; [21] and Mattathias and Eliphalu, and Makenia and Abdedom, and Jeiel and Ozias, on harps in the eighth mode, *amasenith* to give a strong sound. [22] And Chononias, a chief of the Levites, was master of the odes, for he was skilled therein.

[23] And Barachia and Elkana were doorkeepers of the ark. [24] And Somnia and Josaphat, and Nathaniel and Amasai, and Zacharia and Banaia, and Eliezer the priests, sounded the trumpets before the ark of God. And Abdedom and Jeia were doorkeepers of the ark of God.

[25] And David with the elders of Israel and the captains of thousands, marched before when they were bringing up the ark of the covenant from the house of Abdedom with joy. [26] And because God strengthened the Levites who carried the ark of the covenant of the Lord, therefore they sacrificed each seven bulls and seven rams. [27] Now David was girded in a cotton stole, as were all the Levites who carried the ark of the covenant of the Lord, and the musicians and Chonenias the chief of the singers.

And when David in his cotton stole, [28] and all Israel were bringing up the ark of the covenant of the Lord with shouting and the sound of clarions and trumpets, answered by lutes and harps, [29] it happened that when the ark of the covenant of the Lord came to the city of David, Melchol the daughter of Saul looking out at a window saw king David dancing and playing, and she despised him in her heart.

* CHAPTER XVI *

AND when they had brought in the ark of God and set it in the midst of the tabernacle, which David had erected for it, they offered whole burnt offerings and offerings of thanksgiving before God. [2] And when David had finished offering the whole burnt offerings and the offerings of thanksgiving, he blessed the people in the name of the Lord, [3] and distributed to all Israel both men and women, to everyone a loaf of baker's bread, and a cake made with honey. [4] Then he appointed some of the Levites to minister before the ark of the covenant of the Lord, and in responsive strains to thank and praise the Lord the God of Israel. [5] Asaph was the leader, and to him responded Zacharias, Jeiel, Semiramoth and Jeiel, Matthathias, Eliab and Banaias, Abdedom and Jeiel, with musical instruments, lutes and harps; but Asaph used the cymbal; [6] and Banaias and Oziel the priests, with trumpets, were to be continually before the ark of the covenant of God.

[7] On that day David gave orders for beginning the praises of the Lord by the ministry of Asaph and his brethren, with this Ode:—

- [8] O give thanks to the Lord,
Invoke Him by His name;
Among peoples make known His designs.
- [9] Sing to Him. Sing praises to Him.
Proclaim to all the wonders which the Lord hath done.
- [10] Sing praises to His holy name.
Let the heart which seeketh His favour be glad.
- [11] Seek the Lord and persevere;
Seek His face continually.
- [12] Remember the wonders which He hath done—
The miracles and judgments of His mouth.
- [13] The seed of Israel are His servants—
The sons of Jacob, His chosen ones.
- [14] He is the Lord our God—
In all this land are His judgments.
- [15] Let us ever remember His covenant—
His word which He enjoined for a thousand generations.
- [16] The covenant which He made with Abraham—
And the oath which He sware to Isaak,
- [17] This He confirmed for a law to Jacob—
To Israel as an everlasting covenant,
- [18] Saying, To thee I will give the land of Chanaan,
To be the portion of your inheritance.
- [19] When they were very few in number;
Of little account, and sojourned therein;
- [20] When they were passing from nation to nation—
And from one kingdom to another people;
- [21] He suffered no man to oppress them—
He rebuked kings for their sake—
- [22] Touch not these My anointed ones,
And to these My prophets do no harm.
- [23] Sing to the Lord, all ye of this land,
From day to day proclaim His salvation.
- [24] Declare His glory among the nations—
Among all peoples His marvellous works;
- [25] That the Lord is great and greatly to be praised;
Above all the gods He is awful—
- [26] That all the gods of the nations are idols;
But our God hath made the heavens.
- [27] Glory and honour are before Him—
Majesty and gladness in His abode.

- [28] Ascribe to the Lord, ye families of nations,
Ascribe to the Lord glory and majesty—
- [29] Give to the Lord, glory to His name.
Take gifts and bring them before Him,
And worship the Lord in His holy courts.
- [30] Let all the earth be awed at His presence,
Let the earth be renovated and not dismayed.
- [31] Let heaven rejoice, and the earth exult with joy,
Let them say among the nations, The Lord is king.
- [32] Let the sea roar and the fulness thereof—
And the trees of the field and all therein;
- [33] Let the trees of the forest also rejoice at the presence of
the Lord;
Because He is come to judge the earth.
- [34] O praise the Lord; for it is good,
For to everlasting His mercy endureth.
- [35] And say, Save us, O God of our salvation!
Gather us and deliver us from our enemies;
That we may praise Thy holy name,
And in Thy praises make our boast.
- [36] Blessed be the Lord, the God of Israel,
From everlasting to everlasting,
And let all the people say, Amen.

[37] And when they had praised the Lord, they left there, before the ark of the covenant of the Lord, Asaph and his brethren, that they might minister before the ark continually as each day's service required. [38] And with regard to Abdedom and his brethren who were sixty-eight, Abdedom son of Idithun and Osa were to be doorkeepers. [39] And they left Sadok the priest, and his brethren the priests, before the tabernacle of the Lord at the high place at Gabaon, [40] that they might offer whole burnt offerings to the Lord, on the altar of whole burnt offerings continually every morning and evening, according to all that is written in the law of the Lord, which He enjoined on the children of Israel by the ministry of Moses the servant of God; [41] and with him were Aiman and Idithun, and the rest who were chosen by name to praise the Lord, because His mercy endureth forever. [42] And they had with them trumpets and high-sounding cymbals, and musical instruments, for the songs of God. And the sons of Idithun were to be keepers of the gate.

[43] Then all the people returned everyone to his home, and David returned to bless his household.

* CHAPTER XVII *

WHEN David was settled in his house, he said to Nathan the prophet, Behold I dwell in a house of cedar, but the ark of the covenant of the Lord is beneath curtains of skin. [2] Thereupon Nathan said to David, Do whatever is in thy heart; for God is with thee. [3] But that very night there came to Nathan a word of the Lord, [4] Go, and say to David My servant, Thus saith the Lord: Thou shalt not build Me a house to dwell in. [5] Because I have not dwelt in a house from the day I brought up Israel even to this day, but have been in a tent and under a curtain in all the places [6] through which I passed among Israel, did I ever speak to any tribe of Israel, whom I commanded to feed My people, and say, Why have you not built for Me a house of cedar?

[7] But now, Thus shalt thou say to My servant David, Thus saith the Lord Almighty, I took thee from the fold—from following the flocks, to be ruler over My people Israel [8] and have been with thee wherever thou hast gone, and have cut off all thy enemies from before thee, and made thee a name like the name of the great men on the earth; [9] and I will fix a place for My people Israel, and plant them, and they shall dwell by themselves and no more be in trouble, nor shall a son of iniquity any more humble them as at the first, [10] even from the time I appointed judges over My people Israel. I have indeed subdued all thy enemies, and I will increase thee and the Lord will build thee a house. [11] And when thy days are fulfilled and thou shalt go to rest with thy fathers, I will raise up thy seed after thee who shall proceed from thy loins, and I will prepare his kingdom. [12] He shall build a house for Me, and I will establish his throne forever. [13] I will be to him a father and he shall be to Me a son; and I will not withdraw My mercy from him as I withdrew it from them who were before him; [14] but will confirm him in My house and in his kingdom, and his throne shall be established forever.

[15] According to all these words and according to all this vision, so did Nathan speak to David. [16] Whereupon king David went and sat down before the Lord, and said:

Who am I, O Lord my God, and what is my house that Thou shouldst love me forever! [17] Though these were very small before Thee, O my God, yet Thou hast spoken of Thy servant's house for a great while to come, and hast looked upon me as with the eyes of a man, and exalted me. [18] O Lord my God, what

more can David address to Thee to express Thy praise? Thou knowest Thy servant, [19] and according to Thy own heart Thou hast made all this greatness. [20] O Lord! there is none like Thee, nor is there a god besides Thee according to all that we have heard with our ears; [21] nor is there another nation on the earth like Thy people Israel. How hath God led them to redeem a people for Himself, to make Himself a name great and glorious, by driving out nations from before Thy people whom Thou didst redeem out of Egypt!

[22] As Thou hast made Thy people Israel a people for Thyself forever, and Thou the Lord art become their God; [23] now therefore, O Lord, let the word which Thou hast spoken to Thy servant, and touching his house be established forever, and do as Thou hast spoken; [24] and let Thy name be established and magnified forever by men, saying, O Lord, Lord Almighty, Thou art the God of Israel, and the house of Thy servant David is established before thee. [25] Because Thou, O Lord my God, hast revealed to the ear of Thy servant, that Thou wilt build him a house; therefore Thy servant hath found freedom to make supplication before Thee. [26] And now, O Lord, Thou art God. As Thou hast spoken these good things, respecting Thy servant; [27] now therefore begin to bless the house of Thy servant that it may be before Thee forever. Because Thou hast blessed, therefore bless it forever.

* CHAPTER XVIII *

NOW after these things, David smote the Philistines and subdued them, and took out of their hands Geth and the villages thereof. [2] He smote Moab also, and they became vassals to David and brought him gifts. [3] David also smote Adraazar king of Suba Emath. As he was going to establish his dominion over the river Euphrates; [4] David intercepted a thousand of his chariots and seven thousand cavalry, and twenty thousand infantry. And David destroyed all the chariots, reserving only a hundred of them. [5] And when the Syrians of Damascus came to assist Adraazar king of Suba, David smote of the Syrians twenty-two thousand men. [6] And David garrisoned that part of Syria which belonged to Damascus, and the inhabitants became David's vassals, and brought him gifts.

And the Lord preserved David wherever he went. [7] And David took the chains of gold which were on the servants of

Adraazar, and brought them to Jerusalem. [8] And from Matabeth and from the chief cities which belonged to Adraazar, David took brass in great abundance, of which Solomon made the brazen sea and the pillars and the vessels of brass. [9] Now when Thoa king of Emath, heard that David had smitten all the army of Adraazar king of Suba, [10] he sent his son Aduram to king David, to sue for peace with him, and to congratulate him because he had fought Adraazar and defeated him; for Thoa was at war with Adraazar. And all the vessels of gold and silver and brass, which he brought, [11] these king David dedicated to the Lord, together with the silver and the gold which he took from all the nations from Idumea and Moab, and from the Ammonites and the Philistines and from Amelek.

[12] When Abessa son of Saruia had smitten of the Idumeans in the valley of salt, eighteen thousand, [13] he put garrisons in the vale; and the Idumeans became David's vassals, and the Lord preserved David wherever he went. [14] And David reigned over all Israel, and continued to execute judgment and justice among all the people. [15] And Joab son of Saruia was over the army; and Josaphat son of Achilud was recorder; [16] and Sadok son of Achitob and Achimelech son of Abiathar, were the priests; and Sousa was secretary; [17] and Banaias son of Jodae was over the Cherethites and the Phelethites, and David's sons were next in rank to the king.

✦ CHAPTER XIX ✦

NOW after these things, when Naas king of the Ammonites died and his son Anan reigned in his stead, [2] David said, I will shew kindness to Anan son of Naas as his father shewed kindness to me. So David sent messengers to comfort him for his father. But when David's servants came to the country of the Ammonites to Anan to comfort him, [3] the chiefs of the Ammonites said to Anan, Is it to honour thy father in thy presence that David hath sent comforters to thee? Is it not that they may examine the city and spy the country that his servants are come to thee? [4] Thereupon Anan took David's servants and shaved them, and having cut off the half of their military robe even to the under garment, he dismissed them. [5] And when messengers came to inform David respecting his servants, David sent to meet them,

because they had been greatly dishonoured; and the king said to them, Abide at Jericho till your beards grow and then return.

[6] Now when the Ammonites saw that David's people were dishonoured, Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and cavalry from Syrian Mesopotamia, and from Syrian Maacha and from Sobal.

[7] And they hired thirty-two thousand of the chariot army, and the king of Maacha and his people. And when they arrived they encamped over against Medaba, and the Ammonites were drawn together out of their cities, and came to commence war. [8]

When David heard this he sent Joab with all the army of the worthies. [9] And the Ammonites came out and drew up in

array for battle before the gate of the city; but the kings who had come, encamped by themselves in the plain. [10] When Joab

saw that they were arrayed for battle against him both in front and rear, he made a draught out of all the youth of Israel and

drew them up in array against the Syrians. [11] And the rest of the people he put under the command of Abesai his brother, and

they were drawn up in array against the Ammonites.

[12] And Joab said, If the Syrians be too strong for me, thou must come to my assistance; and if the children of Ammon prove

too strong for thee I will support thee. [13] Be of good courage and let us act valiantly for our people and for the cities of our God,

and the Lord will do what is good in His sight. [14] And when Joab and the people with him drew up in array for battle over

against the Syrians they fled from them. [15] And soon as the Ammonites saw that the Syrians fled they also fled before Abesai

and before Joab his brother, and entered the city. Upon which Joab returned to Jerusalem.

[16] When the Syrian saw that Israel had defeated him, he despatched messengers and drew out the Syrians from beyond

the river. And Sophath the general of Adraazar's army was at their head. [17] This being told David, he assembled all Israel

and crossed the Jordan and came upon them, and drew up for battle against them. And while David was marshalling his army

for battle against the Syrians, they attacked him; [18] but the Syrians fled before Israel, and David slew of the Syrians seven

thousand of the chariot army, and forty thousand infantry. He slew also Sophath the general of the army. [19] And when the

servants of Adraazar saw that they were defeated before Israel, they made peace with David and served him. And the Syrians

would not help the Ammonites any more.

* CHAPTER XX *

AND at the return of the year when kings take the field, Joab led out all the strength of the army, and having laid waste all the country of the Ammonites, he went and besieged Rabba while David abode at Jerusalem. And when Joab had smitten Rabba and demolished it, [2] David took the crown of Molchom their king from his head, and the weight of it was found to be a talent of gold, and in it was a precious stone and it was on the head of David. And having brought out the spoils of the city which were very great, [3] he brought out the people who were in it, and put them to saws and iron mattocks and among quarry men. And when David had done in this manner to all the Ammonites, he and all the people returned to Jerusalem.

[4] And after these things there was another battle at Gazer with the Philistines, in which Sobochai-sosathai smote Saphut a descendant of the giants and subdued him. [5] There was also another battle with the Philistines, when Eleanan son of Jair smote Lachmai a brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam. [6] There was also another battle at Geth, and there was a man of great stature there, who had six fingers on each hand and six toes on each foot, in all twenty-four, and he also was a descendant of the giants, [7] and he defied Israel; but Jonathan son of Samaa, a brother of David, smote him. [8] These were the descendants of Rapha at Geth. They were all four giants, and they fell by the hand of David and by the hand of his servants.

* CHAPTER XXI *

NOW when an adversary stood up in Israel and persuaded David to number Israel, [2] and king David said to Joab and the chiefs of the army, Go, number Israel from Dan to Bersabee, and let me know the number of them, [3] Joab replied, The Lord add to His people a hundred times as many as there are, and may the eyes of my lord the king see it. They are all servants to my lord. Why doth my lord seek this? May it not be a cause of trespass to Israel? [4] But the king's determination prevailed against Joab, so he went forth, and having passed through all Israel, and come to Jerusalem, [5] he gave David an account of the review of

the people, and the whole number of the men of Israel who drew a sword, was eleven hundred thousand, and the children of Juda were four hundred and seventy thousand men who drew a sword. [6] But he did not number Levi and Benjamin among them. Because the king's word prevailed over Joab, [7] and the thing was evil in the sight of God, therefore he smote Israel.

[8] When David said to God, I have sinned greatly in doing this, now therefore take away, I beseech Thee, this wickedness of Thy servant, for I have acted very foolishly, [9] the Lord spoke to Gad, the seer, saying, [10] Go, and speak to David, and say, Thus saith the Lord: I offer thee three things, choose for thyself one of them that I may do it to thee. [11] So Gad went to David and said to him, Thus saith the Lord: Choose for thyself [12] either three years of famine; or three months to flee before thy enemies while the sword of thy enemies is destroying thee; or the sword of the Lord and pestilence for three days throughout the land, while an angel of the Lord is making havoc in all the inheritance of Israel. Now therefore consider. What answer shall I make to Him who sent me? [13] Thereupon David said to Gad, Very hard indeed to me are all the three. Let me however fall into the hands of the Lord, for His tender mercies are exceeding great. But let me not fall into the hands of men. [14] So the Lord sent a pestilence through Israel, and there fell of the Israelites seventy thousand men.

[15] And when God sent an angel to Jerusalem to destroy it, and he was making havoc, the Lord looked and relented at the calamity, and said to the destroying angel, Let this suffice thee. Stay thy hand.

Now the angel of the Lord was standing at the threshing floor of Orna, the Jebusite. [16] And when David raised his eyes and saw the angel of the Lord standing between the earth and heaven, with a drawn sword in his hand stretched out over Jerusalem, he and all the elders being clad in sackcloth, fell on their faces, [17] and David said to God, Was it not I who ordered the numbering of the people? I indeed am the sinner. It is I who committed the sin. But as for this flock, what have they done? O Lord my God, Let Thy hand be upon me, and on my father's house, and not on this Thy people, O Lord, to destruction.

[18] Thereupon the angel of the Lord ordered Gad to tell David to go up and erect an altar to the Lord on the threshing floor of Orna the Jebusite. [19] So David went up according to the word which Gad spoke in the name of the Lord. [20] And when Orna

turned and saw the king and his four sons with him, with attendants (now Orna was threshing wheat) [21] upon David's approach to Orna, Orna came out of his threshing floor and made obeisance to David with his face to the ground. [22] And David said to Orna, Grant me the place of this threshing floor of thine, that I may build thereon an altar to the Lord—grant it to me for its worth in money, that the plague may be stayed from the people. [23] And Orna said to David, Take it for thyself; and let my Lord the king do what is good in his sight. Behold I have given these young bulls for a whole burnt offering, and that plough for wood, and this corn for a sacrifice. Of all these things I make a gift. [24] And David said to Orna, By no means: for I must buy them for their worth in money. For I cannot take what are thine for the Lord, to offer a whole burnt offering to the Lord at free cost. [25] So David gave Orna for the place six hundred shekels of gold by weight. [26] And having built there an altar to the Lord, he offered up the offerings of homage and thanksgiving, and cried to the Lord, and the Lord hearkened to him by fire from heaven upon the altar of the whole burnt offering, which consumed the whole burnt offering.

[27] Then the Lord spoke to the angel and he sheathed his sword. [28] And David saw that the Lord hearkened to him at the threshing floor of Orna the Jebusite, and he sacrificed there at that time, [29] though the tabernacle of the Lord which Moses had made in the wilderness, and the altar for whole burnt offerings were at that time at the high place of Gabaon [30] (Now he could not go before it to inquire of God, for that would not have accorded with the haste in which he was, on account of the sword of the angel of the Lord).

* CHAPTER XXII *

AND David said, This is the house of the Lord God, and this is the altar for whole burnt offerings for Israel.

[2] Then David ordered the strangers in the land of Israel to be assembled, and appointed stonemasons to cut hewn stones to build the house for God. [3] He provided also iron in abundance for nails, for the doors and gates, and for hinges; and brass in abundance, without weight, [4] and cedar beams innumerable; for the Sidonians and Tyrians, brought for David cedar timber in abundance. [5] And David said, My son Solomon is young

and tender, and the house to be built for the Lord is for extraordinary grandeur, for renown and glory, through every land, I will make provision for it. So David provided materials in abundance before his death.

[6] And he called Solomon his son, and gave him a charge, to build the house for the Lord God of Israel. [7] And David said to Solomon, My son, it was in my mind to build a house for the name of the Lord God, [8] when there came to me a word from the Lord saying, Thou hast shed much blood, and fought many battles, thou shalt not build a house for My name, because thou hast shed much blood on the earth before Me. [9] Behold a son shall be born to thee. He shall be a man of rest. I will give him rest from all his enemies round about. For his name shall be Solomon; and I will give Israel peace and rest in his days. [10] He shall build a house for My name. And he shall be to Me a son; and I will be to him a father. And I will establish the throne of his kingdom in Israel forever.

[11] Now therefore, my son, the Lord will be with thee, and will prosper thee, and thou shalt build a house for the Lord thy God, as He hath spoken concerning thee. [12] Let but the Lord grant thee wisdom and understanding, and strengthen thee over Israel, that thou mayst keep and perform the law of the Lord thy God; [13] then will He prosper thee, if thou be watchful to execute the statutes, and judgments, which the Lord enjoined on Israel by Moses. Quit thyself like a man, and be strong. Fear not nor be dismayed.

[14] Now behold according to my poor ability I have provided for the house of the Lord a hundred talents of gold, and ten hundred talents of silver, and brass and iron without weight, because of their abundance. I have also provided timber and stones, but thou must add thereto. [15] And thou must add to the number of workmen of whom there are with thee artists and masons and carpenters and men skilled in every kind of work, [16] of gold and silver and brass and iron, an innumerable number. Up therefore; and fall to work. And the Lord be with thee.

[17] David also gave a charge to all the chiefs of Israel to assist his son Solomon, saying, [18] Hath not the Lord been with you, and given you rest all around? For He hath delivered into your hands the inhabitants of this land, and the land is subdued before the Lord, and before His people. [19] Now therefore apply your hearts, and your souls to seek the Lord your God and arise and build a sanctuary for your God, that you may carry the ark of the

covenant of the Lord, and the holy vessels of God, into the house to be built for the name of the Lord.

* CHAPTER XXIII *

WHEN David was old and full of days, and had made Solomon his son king over Israel [2] in his stead, then he assembled all the chiefs of Israel, and the priests and the Levites, [3] and the Levites were numbered, from thirty years old and upwards; and the number of them by their poll, amounted to thirty-eight thousand men. [4] Of these, twenty-four thousand were for the works for the house of the Lord; and six thousand were scribes and judges; [5] and four thousand were guards of the gates, and four thousand were to praise the Lord with musical instruments, which he had made for praising the Lord.

[6] And David distributed them into daily classes, under the heads of Gerson, Kaath and Merari, the sons of Levi. [7] Now to Gerson belonged Edan and Semei; [8] the sons of Edan were chief Jeiel, and Zethan and Joel, three: [9] the sons of Semei were Salomith, Jeiel and Dan, three. Those were the chiefs of the families of the Edanites; [10] but the Semeites had also Jeth and Ziza, and Joas and Beria; these four were sons of Semei, [11] and Jeth was the chief and Ziza the second, and Joas and Beria not having many children were comprehended in one muster, for a house of a family. [12] And the sons of Kaath were Ambram, Issaar, Chebron, Oziel; four.

[13] The sons of Ambram were Aaron and Moses. Now Aaron was set apart for the sanctification of the most holy things, he and his sons, to burn incense before the Lord, to minister in the priest's office, and to bless in His name forever. [14] But as for Moses the man of God, his sons were classed in the tribe of Levi. [15] The sons of Moses were Gersam and Eliezer. [16] Of the Gersamites, Subael was chief, [17] and of the Eliezerites, Rabia was chief. Now Eliezer had no other sons; but the sons of Rabia were increased to a multitude. [18] The sons of Issaar were Salomith the chief. [19] The sons of Chebron were Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth. [20] The sons of Oziel were Micha the chief and Isia the second.

[21] The sons of Merari were Mooli and Mousi. The sons of Mooli were Eleazar and Kis. [22] Now Eleazar died, and left no

sons, but only daughters. So the sons of Kis, their brethren, took them. [23] The sons of Mousi were Mouli and Eder and Jerimoth, three. [24] These are the sons of Levi, according to the houses of their patriarchal families. The chiefs of these families, according to the review of them, according to the number of their names were polled to perform the works of the service of the house of the Lord, from twenty years old and upwards. [25] For David said, The Lord God of Israel hath given His people rest and fixed His abode in Jerusalem forever.

[26] So the Levites, not having to carry the tabernacle and all the utensils thereof for its service, [27] for this cause by these last orders of David, the Levites are numbered from twenty years old and upwards, [28] for he set them under the superintendance of Aaron to serve in the house of the Lord, over the courts and over the storehouses and over the purification of all the holy things, and over the work of the service of the house of God, [29] and for the shewbread, and for the fine flour of the sacrifice and for the unleavened cakes, and for the frying pan, and the mixed sacrifice, and for all kinds of measuring, [30] and to stand every morning to sing praises, and give thanks to the Lord, and the same every evening: [31] and to have charge of all the offerings of homage made to the Lord, on the sabbaths and at the new moons, and at the festivals according to the number, and according to the rule prescribed for them, continually for the Lord. [32] And they are to keep the watch of the tabernacle of the testimony, and to guard the sanctuary, and to guard the sons of Aaron, their brethren, that they may minister as priests, in the house of the Lord.

* CHAPTER XXIV *

NOW with regard to the sons of Aaron in the line of Nadab and of Abiud, and of Eleazar and of Ithamar.— [2] As Nadab and Abiud died in the presence of their father and had no sons; and Eleazar and Ithamar had officiated as priests; [3] David classed Sadok at the head of the sons of Eleazar, and Achimelech at the head of the sons of Ithamar, according to the review of them according to their service, according to the houses of their families. [4] And as the Eleazarites were found to be more numerous for chiefs of mighty men than the sons of Ithamar, therefore he distributed them—for the sons of Eleazar sixteen

chiefs for houses of families, and for the sons of Ithamar chiefs for eight houses of families. [5] These he distributed by lot, one with the other.

Because there were chiefs of the holies, and chiefs of the Lord, among the sons of Eleazar and among the sons of Ithamar, [6] therefore in the presence of the king and the chiefs, Samaias son of Nathaniel, the muster master of the Levites, wrote down Sadok the priest and Achimelech son of Abiathar, and the chiefs of the families of the priests and the Levites, a chief of a house of families alternately, one for Eleazar and one for Ithamar, [7] and the first lot came out for Joarim; the second for Jedia; [8] the third for Charib; the fourth for Seorim; [9] the fifth for Melchias; the sixth for Meiamin; [10] the seventh for Kos; the eighth for Abia; [11] the ninth for Jesus; the tenth for Sechenias; [12] the eleventh for Eliabi; the twelfth for Jakim; [13] the thirteenth for Oppha; the fourteenth for Jesbaal; [14] the fifteenth for Belga; the sixteenth for Emmer; [15] the seventeenth for Chesin; the eighteenth for Aphese; [16] the nineteenth for Phetaia; the twentieth for Ezekel; [17] the twenty-first for Achim; the twenty-second for Gamul; [18] the twenty-third for Adallai; the twenty-fourth for Maasai. [19] This was the review of them according to their service, to go into the house of the Lord according to the rule prescribed for them, under the inspection of Aaron their father, as the Lord God of Israel commanded Moses.

[20] And for the rest of the Levites: for the Amramites, Sobael; for the sons of Sobael, Jedia; [21] for the Rabiates, their chief; [22] for the Isaarites Salomoth, for the sons of Salomoth, Jath; [23] for the sons of Ekdiu, Amadia the second, Jaziel the third, Jekmoam the fourth. [24] For the Ozielites, Micha; for the sons of Micha, Samer; [25] the brother of Micha, Isia; the sons of Isia, Sacharia; [26] the Merarites, Mooli and Mousi; [27] and the sons of Ozia, to whom belonged the title Merarite; his sons Isoam, and Sakchur, and Abai; [28] for Mooli, Eleazar and Ithamar, now Eleazar died and had no sons, [29] for him Kis; the sons of Kis, Jerameel; [30] the sons of Mousi, Mooli and Eder and Jerimoth,—these sons of the Levites according to the house of their families. [31] They also drew lots as their brethren the sons of Aaron did, in the presence of the king and of Sadok and Achimelech, the senior chiefs of the families both of the priests and the Levites submitting to the lot equally with their younger brethren.

* CHAPTER XXV *

THEN David the king with the chiefs of this host, appointed to their services the sons of Asaph and Aiman and Idithun, who chanted with harps and with lutes and with cymbals, and an account was taken by poll of those employed in these services. [2] The sons of Asaph were Zakchur and Joseph, and Nathanas and Erael. The sons of Asaph were near the king. [3] With Idithun were the sons of Idithun, Godolias and Suri, and Iseas and Asabias, and Matthathias, six after their father Idithun, chanting on harps thanksgiving and praise to the Lord. [4] With Aiman were the sons of Aiman, Bukias and Matthanas, and Oziel and Subael, and Jerimoth and Ananias, and Anan and Eliatha, and Godollathi and Rometthiezer, and Jesbasaka and Melithi, and Otheri and Meazoth. [5] All these sons Aiman had with him when he commenced a psalm for the king in the words of God. To exalt the horn God indeed had given Aiman fourteen sons and three daughters. [6] All these with their father sung in the house of God to cymbals and lutes and harps, for the service of the house of God near the king, with Asaph and Idithun and Aiman. [7] And the number of them, including younger brethren, who were instructed to sing to the Lord, even all who were skilled, was two hundred and eighty-eight.

[8] And they cast lots for their daily courses, as well the younger as the senior, both teachers and scholars. [9] And the lot which came out the first of his sons and his brethren for Asaph was that of Joseph, namely Godolias; the second, Henia; his sons and brethren, twelve; [10] the third, Zakchur; his sons and brethren, twelve; [11] the fourth, Jesri; his sons and brethren, twelve; [12] the fifth, Nathan; his sons and brethren, twelve; [13] the sixth, Bukias; his sons and brethren, twelve; [14] the seventh, Iseriel; his sons and brethren, twelve; [15] the eighth, Josia; his sons and brethren, twelve; [16] the ninth, Matthanas; his sons and brethren, twelve; [17] the tenth, Semeia; his sons and brethren, twelve; [18] the eleventh, Asriel; his sons and brethren, twelve; [19] the twelfth, Asabia; his sons and brethren, twelve; [20] the thirteenth, Subael; his sons and brethren twelve; [21] the fourteenth, Matthathias; his sons and brethren, twelve; [22] the fifteenth, Jerimoth; his sons and brethren, twelve; [23] the sixteenth, Anania, his sons and brethren, twelve; [24] the seventeenth, Jesbasaka;

his sons and brethren, twelve; [25] the eighteenth, Ananias; his sons and brethren, twelve; [26] the nineteenth, Mellithi; his sons and brethren, twelve; [27] the twentieth, Eliatha; his sons and brethren, twelve; [28] the twenty-first, Otheri; his sons and brethren, twelve; [29] the twenty-second, Godollathi; his sons and brethren, twelve; [30] the twenty-third, Meazoth; his sons and brethren, twelve; [31] the twenty-fourth, Rometthiezer; his sons and brethren, twelve.

* CHAPTER XXVI *

AND for the guards of the gates were the Korites: Mosellamia, of the sons of Asaph; [2] and for Mosellamia were Zacharias, the first-born; Jadiel the second, Zabadia the third, Jenuel the fourth, [3] Jolam the fifth, Jonathan the sixth, Elionai the seventh, [4] Abdedom the eighth; and the sons of Abdedom were, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathaniel the fifth, [5] Amiel the sixth, Issachar the seventh, Philathi the eighth; because God had blessed him, [6] therefore for Samaias his son there were born sons of his first-born, Rosai, to make his a patriarchal house, [7] because the Samaites had heads of families, namely Othni and Raphael, and Obed and Elizabeth, and Achiud, mighty sons, Eliu and Sabachia, and Isbakom, [8] all descendants of the sons of Abdedom, they and their sons and their brethren, acting as heads of families in the service.

All the sons of Abdedom were sixty-two. [9] And the sons of Mosellamia with their brethren, were eighteen heads of families. [10] Osa, also of the children of Merari, had sons who kept up his chieftancy. Because he was not first-born, therefore his father made him chief of the second branch. [11] Chelkias was the second, Tablai the third, Zacharias the fourth. All the sons and brethren of Osa were thirteen.

[12] Among these the gates were distributed, the heads of families having daily courses like their brethren, to do service in the house of the Lord. [13] And they cast lots, the junior as well as the senior, according to the houses of their families for their respective gates. [14] And the lot for the eastern gate fell to Selemia and Zacharias. The sons of Joaz having cast lots, the north gate fell to Melchia; [15] and to Abdedom the south gate over against the house of Esephim; [16] to Osa that to the west,

behind the gate of the chamber of ascent, guard being over against guard. [17] Eastward there were six a day, northward four a day, southward four a day, and two for Esephim to relieve each other; [18] and for Osa westward behind the gate of the chamber, three, a watch over against the watch of the ascent. On the east six a day, and on the north four, and on the south four, and at Esephim two to relieve each other, and at the west four, and for the causeway two to relieve each other. [19] These distributions of the guards of the gates were among the Korites and the Merarites.

[20] And with regard to the Levites their brethren, who were over the treasures of the house of the Lord and over the treasures of dedicated things, [21] these were Ladanites, the sons of Ladan the Gersonite—the heads of families belonging to Ladan. To Ladan the Gersonite belonged Jeiel, [22] the sons of Jeiel—Zethom and Joel. These brethren were over the treasures of the house of the Lord.

[23] With respect to the Amramites and Isaarites, Chebronites and Ozielites— [24] Subael son of Gersam, son of Moses, was over the treasures. [25] And to his brother Eliezer belonged Rabias a son, and Josias and Joram, and Zechri and Salomoth. [26] This Salomoth and his brethren were over the treasures of the dedicated things, which were dedicated by David the king and by the chiefs of families, the captains of thousands and captains of hundreds, and generals of the army, [27] which they had taken from the cities and from the spoils won in battle, and of which they had dedicated a part, that the building of the house of God might not be delayed. [28] They had the charge also of all the dedications made to God by Samuel the prophet, and by Saul son of Kis, and by Abenner son of Ner, and Joab son of Saruia. All that they dedicated was under the care of Salomoth and his brethren.

[29] Of the Issaarites, Chonenia and sons had the charge of the business abroad over Israel, to act as scribes and judges. [30] And of the Chebronites, Asabias and his brethren, heads of subordinate families, amounting to seventeen hundred, had the oversight of Israel on the western bank of the Jordan, for every service of the Lord and every work of the king. [31] With regard to the Ozielites, Ourias was the chief of the Ozielites, according to their genealogies by families. In the fortieth year of the king's reign they were reviewed, and the head man among them was found at Jazer of Galaaditis. [32] And his brethren, the heads of subordinate families, were two thousand seven hundred. And King

David set them over the Reubenites and the Gadites, and the half of the tribe of Manasses, for every ordinance of the Lord and every affair of the king.

* CHAPTER XXVII *

WITH regard to the sons of Israel according to their number, the chiefs of the families, the captains of thousands and the captains of hundreds, and the muster masters—these attended the king, and were ready at every call of the king in divisions, coming in and going out, month after month, each division consisting of twenty-four thousand. [2] And over the first division for the first month was Isboaz son of Zabdiel—over his division of twenty-four thousand. [3] He being chief of the sons of Phares, was the chief of all the chiefs of the army of the first month. [4] And over the division of the second month was Dodia the Elchochite, and over this division of his was also Makelloth the leader of this division of his, which consisted of twenty-four thousand; they were chiefs of the army. [5] The third for the third month was Banaias son of Jodae, who, though a priest, was the chief over this division of his which consisted of twenty-four thousand. [6] This Banaias was higher in rank than the thirty, and over the thirty. And over this division of his was Zabad his son.

[7] The fourth for the fourth month was Asael the brother of Joab. And Zabadias his son, and his brothers, were over this division of his which consisted of twenty-four thousand. [8] The fifth for the fifth month was the leader Samaoth the Jesraite, he was over his division of twenty-four thousand. [9] The sixth for the sixth month was Oduias of Ekkes the Thekoite, he was over his division of twenty-four thousand. [10] The seventh for the seventh month was Chelles of Phallus, of the sons of Ephraim, he was over his division of twenty-four thousand. [11] The eighth for the eighth month was Sobochai the Ousathite, a house of the Zaraites; he was over his division of twenty-four thousand. [12] The ninth for the ninth month was Abiezer of Anathoth, of the land of Benjamin, he was over his division of twenty-four thousand. [13] The tenth for the tenth month was Meera the Netophathite, a house of the Zaraites; he was over his division of twenty-four thousand. [14] The eleventh for the eleventh month was Banaias the Pharathonite, of the sons of Ephraim; he was over his division of twenty-four thousand. [15] The twelfth for the

twelfth month was Choldia the Netophathite, a house belonging to Gothniel; he was over his division of twenty-four thousand.

[16] And over the tribes of Israel:—Over Reuben, Eliezer the son of Zechri was ruler; over Symeon, Saphatias the son of Maachi; [17] over Levi, Asabias the son of Kamuel; over the Aaronites, Sadok; [18] over Juda, Eliab, David's eldest brother; over Issachar, Ambri the son of Michael; [19] over Zabulon, Samias the son of Abdiu; over Nephthaleim, Jerimoth the son of Oziel; [20] over Ephraim, Ose the son of Oziu; [21] over the half of the tribe of Manasses, Joel the son of Phadaia; over the half of the tribe of Manasses in the land of Galaad, Jadai the son of Zadaiu; over the Benjaminites, Jasiel the son of Abenner; [22] over Dan, Azariel the son of Iroab. These were the rulers of the tribes of Israel. [23] But David did not record the number of them from twenty years old and under, because the Lord said, He would multiply Israel like the stars of heaven. [24] When Joab the son of Saruia, began to number the people, though he did not finish it, there was wrath for it on Israel, so that the number was not set down in the journal of king David.

[25] And over the treasures of the king was Asmoth the son of Odiel. And over his stores in the country, and in the towns, and in the villages, and in the castles, was Jonathan the son of Oziu; [26] and over the husbandmen who tilled the ground was Esdri the son of Chelub; [27] and over the fields, Semei the Raelite; and over the stores of wine in the vineyards Sabdi the son of Sefhni; [28] and over the olive yards and sycamore orchards in the plains, Ballanan the Gedorite: and over the stores of oil, Joas; [29] and over the herds which pastured at Sharon, Satrai the Saronite; and over the cattle in the vales, Sophat the son of Adli; [30] and over the camels, Abias the Ismaelite; and over the asses, Jadias the Merathonite; and over the flocks, Jaziz the Agarite. [31] All these were overseers of David's substance.

[32] And Jonathan David's uncle was a counsellor, a wise man, and Jeel and the son of Achami were with the king's sons. [33] Achitophel was a counsellor of the king. Now Chusi the king's friend was the first, and after him Achitophel, next Jodae the son of Banaias, then Abiathar and Joab the king's captain general.

✦ CHAPTER XXVIII ✦

WHEN David had assembled all the chiefs of Israel, the chiefs of the judges, and all the chiefs of the divisions which

attended the king's person in courses, and the chiefs over the thousands, and the chiefs over the hundreds, and the treasurers, and them who were entrusted with the care of the king's substance, and of all his possessions, and of his children, with the chamberlains and the worthies and the soldiers of the army at Jerusalem, [2] he stood up in the midst of the assembly and said, Hear me, my brethren and my people, I had it on my mind to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and had provided what were suitable for the building; [3] but God said, Thou shalt not build a house for Me, to be called by My name; for thou art a warrior and hast shed much blood.

[4] Now the Lord God of Israel chose me in preference to all my father's house to be king over Israel forever. As He chose the royalty in Juda, and my father's house out of the house of Juda and among the sons of my father, it was His pleasure that I should be king over all Israel; [5] so in preference to all my sons, for the Lord hath given me many sons, He hath made choice of my son Solomon, to set him on the throne of the Lord's kingdom, over Israel. [6] And God hath said to me, Thy son Solomon shall build My house, and My court; for I have chosen him to be My son; and I will be to him a father; [7] and I will establish his kingdom forever, provided he exert his power to keep My commandments and My judgments as at this day. [8] Now therefore, in the presence of all the congregation of the Lord, and in the audience of our God, I adjure you to keep and to seek all the commandments of the Lord our God, that you may possess this good land and leave it for an inheritance for your children after you forever.

[9] And now, Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart and a willing mind; for the Lord searcheth all hearts and knoweth every thought. If thou seek Him, He will be found by thee; but if thou forsake Him, He will at last forsake thee. [10] Observe now, since the Lord hath chosen thee to build a house for Him for a sanctuary, be strong and do it.

[11] Then David gave his son Solomon the model of the temple, and its houses and its treasuries, and of the upper chambers and the inner depositories, and of the house for the propitiation; [12] and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about—those for storehouses for the house of the Lord; [13] and of the depositories

for the holy things, and the lodging rooms; and of the daily courses of the priests and the Levites, for all the work of the service of the house of the Lord; and of the depositories for the vessels used in the service of the house of the Lord; [14] and the exact weight of these vessels, whether made of gold or of silver. [15] He gave him the weight of the candlesticks and of the lamps. [16] He gave him likewise the weight of the tables for the shewbread—of every table made of gold, and likewise of those to be made of silver; [17] and of the flesh forks and the libation cups, and of the cups of gold—the weight both of those to be made of gold and of those to be made of silver; and of the censers, of each its several weight; [18] and pointed out to him the weight of the utensils of the altar of incense, which was to be of pure gold; and the model of the chariot of the cherubims with expanded wings, which overshadow the ark of the covenant of the Lord.

[19] All these David gave to Solomon in a drawing of the hand of the Lord, according to the knowledge given him of the workmanship of the model. [20] Then David said to his son Solomon, Be strong and of good courage and do the work. Fear not nor be dismayed; for the Lord my God is with thee. He will not leave thee nor forsake thee, till thou hast finished all the work for the service of the house of the Lord. [21] And behold this is the model of the temple, and of His house and His treasury, and the upper rooms and the inner depositories, and the house of the propitiation—even the model of the house of the Lord. And these are the courses of the priests and the Levites, for all the service of the house of the Lord. And there will be with thee for the work, every artist skilled in every art, and all the chiefs and all the people to execute all thy commands.

* CHAPTER XXIX *

THEN king David said to all the congregation, My son Solomon whom the Lord hath chosen, is young and tender, and the work is great; for it is not for man but for the Lord God. [2] According to my utmost ability I have provided for the house of my God, gold, silver, brass, iron, wood, stones of Soam, and stones to be set, precious and variegated, every kind of precious stones, and Parian marble in abundance. [3] Moreover, because I have set my affection on the house of my God, the gold and silver which I kept for myself, behold this I have given for the house of my God,

over and above what I provided for the house of the Holies; [4] three thousand talents of the gold of Souphir, and seven thousand talents of pure silver, for overlaying therewith the walls of the sanctuary, [5] the gold for that to be done with gold, and the silver for that to be done with silver, and for every work to be made by the hand of artists. Now let everyone who is so inclined fill his hands this day for the Lord.

[6] Thereupon the chiefs of families, and the chiefs of the sons of Israel, and the captains of thousands, and the captains of hundreds, and the overseers of the king's works and his builders, were liberally disposed, [7] and gave for the works of the house of the Lord five thousand talents and ten thousand pieces of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron. [8] And they who had precious stones gave them for the treasures of the house of the Lord which were under the care of Jeiel the Gersonite. [9] And the people were rejoiced at this readiness, for with a perfect heart they gave liberally to the Lord.

[10] And David the king was exceedingly rejoiced, and blessed the Lord in the presence of the assembly, saying:

Blessed art Thou O Lord God of Israel, our Father, from everlasting to everlasting. [11] To Thee, O Lord, be ascribed greatness, and power, and exultation, and victory, and majesty; for Thou hast dominion over all things in heaven and on earth. At Thy presence every king and nation is struck with awe. From Thee come riches and glory. Thou, O Lord, rulest over all. [12] Thou art the head of all dominion, and in Thy hand is majesty and power. And by Thy hand, O Almighty Sovereign, all things are made great and strong. [13] Now therefore, O Lord, to Thee we render thanks; and we praise Thy glorious name.

[14] But who am I, and what is my people, that we should be enabled to shew such liberality to Thee? For all things are Thine and of Thine own we have given [back to] Thee. [15] For we before Thee are strangers and sojourners as all our fathers were. Our days on earth are like a shadow and there is no fixed abiding. [16] O Lord our God, all this store which I have provided for building a house to Thy holy name is from Thy bounty, and belongeth all to Thee. [17] As I know, O Lord, that Thou triest hearts and lovest righteousness, I have with singleness of heart freely offered all these things, and have now seen with joy all Thy people who are here present freely offering to Thee. [18] O Lord, the God of Abraham and Isaak and Israel our fathers, keep these things for-

ever in the thoughts of the hearts of Thy people and direct their hearts to Thee, [19] and give to my son Solomon a good heart to execute all Thy commandments, and Thy testimonies, and Thy statutes, and that he may finish completely the structure of Thy house.

[20] Then David said to all the congregation, Bless ye the Lord our God. And all the congregation blessed the Lord the God of their fathers, and with bended knees made a reverence to the Lord and to the king. [21] And on the morrow of the first day, when David had offered up whole burnt offerings to God, he sacrificed as thanks offerings to the Lord a thousand young bulls, a thousand rams, a thousand lambs with their libations, and sacrifices in abundance for all Israel. [22] And having eaten and drunk that day with gladness before the Lord, they proclaimed Solomon son of David king a second time, and anointed him to be king for the Lord, and Sadok to be priest. [23] So Solomon sat on the throne of his father David and prospered, and all Israel obeyed him. [24] The chiefs, and the men in authority, and all the sons of king David his father were subject to him, [25] and the Lord magnified Solomon over all Israel, and gave him royal glory, such as no king had before him.

[26] When David son of Jessai had reigned over Israel [27] forty years—seven years at Chebron and thirty-three at Jerusalem, [28] he died at a good old age, full of days, riches and glory. And Solomon his son reigned in his stead.

[29] Now the rest of the acts of David, the first and the last, are written among the words of Samuel the seer, and in the words of Nathan the prophet, and in the words of Gad the seer, [30] touching all his reign, and his mighty power, and the times which happened to him, and to Israel, and to all the kingdoms of the land.

II. CHRONICLES

* CHAPTER I *

WHEN the authority of Solomon son of David was firmly established over his kingdom, and the Lord his God, being with him, had magnified him exceedingly, [2] Solomon spoke to all Israel, to the captains of thousands, and the captains of hundreds and to the judges and to all the chiefs before Israel, namely the heads of the patriarchal families; [3] and he and all the congregation went to the high place at Gabaon, at which place was the tabernacle of the testimony of God, which Moses the servant of the Lord had made in the wilderness. [4] (But David had brought the ark of God from the city Kariathiarim, for he had provided for it—for he had erected for it a tabernacle at Jerusalem.) [5] The brazen altar also, which Beseleel son of Ourias son of Or had made, was there before the tabernacle of the Lord. To this therefore Solomon and the congregation repaired. [6] And he made an offering there on the brazen altar before the Lord, on that at the tabernacle.

[7] And when he had offered upon it a thousand victims God appeared to Solomon that night and said to him, Ask what I shall give thee. [8] Thereupon Solomon said to God, Thou hast shewn great kindness to my father David, and hast made me king in his stead, [9] now therefore, O Lord my God, let Thy name I beseech Thee be established on my father David. Seeing Thou hast made me king over a people numerous as the dust of the earth, [10] grant me now wisdom and understanding that I may go out and come in before this people; for who can judge this Thy people which is so great?

[11] And God said to Solomon, Because this hath been in thy heart; and thou hast not asked wealth nor glory nor the life of thy enemies; nor even asked long life; but hast asked for thyself wisdom and understanding that thou mayst judge My people over whom I have made thee king: [12] Wisdom and understanding I now give thee: And I will give thee riches and wealth and glory, such as none of the kings who were before thee have had; nor shall any after thee have the like.

[13] Then Solomon came to Jerusalem, from the high place at Gabaon, which is before the tabernacle of the testimony; and

reigned over Israel. [14] And Solomon collected chariots, and horsemen, and he had fourteen hundred chariots, and twelve thousand horsemen. Those he left in the chariot cities; but the people were with the king in Jerusalem. [15] And the king made silver and gold as plenteous at Jerusalem as stones; and cedars in Juda, like the sycamore trees in the plain for abundance. [16] Now Solomon's horses came up out of Egypt: and this was the price allowed to the king's merchants for going. [17] They purchased, and came up, and brought out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty. And at that rate they were brought for all the kings of the Chettites, and by their means for the kings of Syria.

* CHAPTER II *

SOLOMON having determined to build a house for the name of the Lord, and a house for his kingdom, [2] collected seventy thousand men to carry burdens, and eighty thousand hewers of stone on the mountains; and the overseers over them, were three thousand six hundred. [3] And Solomon sent to Chiram, king of Tyre, saying, As thou hast dealt with my father David and sent him cedar to build himself a house to dwell in; [4] behold I, his son, am going to build a house for the name of the Lord my God, to be dedicated to Him, that I may burn incense before Him, and set bread continually in His presence, and that I may offer whole burnt offerings continually, morning and evening, and on the sabbaths, and at the new moons and festivals of the Lord our God; this being an ordinance forever to Israel. [5] And as the house which I am going to build is great; for great is the Lord our God above all gods, and who is able to build a house for Him? [6] For the heaven and the heaven of heavens, cannot contain His glory; who then am I, that I should build a house for Him, save only to burn incense before Him?

[7] Now therefore send me a man wise and skilled in working up gold and silver, and brass and iron, and purple and scarlet and blue, and who can engrave skillfully with the skillful men who are with me in Jerusalem, those materials which my father hath provided. [8] Send me also cedar and cypress and pine timber, from Lebanon. [9] As I know how expert thy servants are in cutting timber from Lebanon, let thy servants therefore go with my servants, to provide me timber in plenty: for the house which I

am going to build, is to be great and glorious. [10] Now behold, I have assigned provisions for the workmen who cut the timber, food for thy servants, twenty thousand cor-measures of wheat, and twenty thousand cors of barley, and twenty thousand measures of wine, and twenty thousand measures of oil. [11] To this Chiram king of Tyre replied in writing, and sent to Solomon, saying, Because the Lord loved His people, He hath made thee king over them. [12] Moreover Chiram said, Blessed be the Lord the God of Israel, Who made the heaven and the earth, Who hath given king David, a wise son endued with knowledge and understanding, to build a house for the Lord and a house for His kingdom.

[13] Now therefore I have sent thee a man of wisdom and understanding, named after my father Chiram. [14] His mother was one of the daughters of Dan, but his father was a Tyrian. He is skilled in working up gold and silver, and brass and iron, and stones and wood; and in weaving purple and blue yarn, and cotton, and with scarlet; and engraving and executing every device to which thou shalt put him with thy artists, and the artists of my lord David, thy father. [15] And with regard to the wheat and the barley and the oil and the wine, which my lord hath mentioned, let him send them to his servants, [16] and we will cut timber from Lebanon, as much as thou shalt want, and send it in floats by water to Joppa, that thou mayst convey it to Jerusalem.

[17] When Solomon assembled all the strangers who were in the land of Israel, after the numbering which his father David had made of them, they were found to amount to a hundred and fifty-three thousand six hundred. [18] So of these he appointed seventy thousand to carry burdens, and eighty thousand to hew stones, and three thousand six hundred to be overseers, to keep the people to work.

* CHAPTER III *

AT length Solomon began building the house of the Lord at Jerusalem, on mount Amoria, where the Lord appeared to his father David; in the place which David had prepared at the threshing floor of Orna, the Jebusite. [2] He began building in the second month, in the fourth year of his reign. [3] And these were the mensurations, with which Solomon began to build the house of God. [4] The first measurement was in length sixty cubits, and

in breadth twenty cubits, including a porch in front of the house of the same breadth, as that of the house, twenty cubits, and the height of which was a hundred and twenty cubits. And he overlaid the house on the inside, with pure gold. [5] When he had wainscotted this great house with planks of cedar, he overlaid them with pure gold, and engraved upon it, palm trees and chains, [6] and he adorned the house with precious stones for glory, and gilded it with the choicest gold from Pharum; [7] and having gilded the house, both the walls and the gates, and the vaulted ceilings, and the doors, with gold, he engraved cherubims on the walls.

[8] And he made the house of the Holy of Holies. Its breadth was in front, the same as that of the house, twenty cubits and its length twenty cubits; and he overlaid it for cherubims, with pure gold, to the amount of six hundred talents; [9] and with regard to the weight of the nails, each nail weighed fifty shekels of gold. The upper chamber he overlaid with gold. [10] And in this house, namely in the Holy of Holies, he made two cherubims, a workmanship of wood, and overlaid them with gold. [11] The extent of the wings of the cherubims was twenty cubits, [12] one wing of five cubits touching the wall of the house, and the other wing of five cubits, touching the wing of the other cherubim reciprocally; [13] so that the wings of the cherubims, were expanded twenty cubits, and they stood upon their feet and their faces were towards the house. [14] And he made the veil of blue and purple and scarlet and cotton yarn, and wove cherubims therein.

[15] And he made before the house two pillars thirty-five cubits high, including the chapiters of five cubits. [16] And he made grill-works and put them on the chapiters of the pillars, and he made a hundred pomegranates, and fixed them to the grill-works. [17] And he reared up the pillars in front of the temple, one on the right, and one on the left, and he called the name of that on the right *Rectitude*, and the name of that on the left, *Strength* [i.e. *Jachin* and *Boaz*].

* CHAPTER IV *

AND he made an altar of brass, the length of it was twenty cubits and the breadth twenty cubits and the height ten cubits. [2] And he made the molten sea, ten cubits the diameter, with a border round about, and five cubits the height and thirty cubits

the circumference. [3] And under the border was the similitude of oxen which encompass it round about. Ten to a cubit encompass the laver all around. [4] It stood upon twelve bulls. In casting the bulls they were made of two kinds. Three faced the north and three faced the west and three faced the south and three faced the east. Upon these the sea stood. And their hinder parts were inwards. [5] And the thickness of the sea was a hand breadth, and its brim like the brim of a cup was engraved with flowers of a lily. And it contained three thousand measures. [6] And when he had finished it he made ten lavers and set five on the right and five on the left for washing in them the things pertaining to the whole burnt offerings, and for rinsing in them. But the sea was for the priests to wash in.

[7] He made also the ten candlesticks of gold according to the pattern thereof and put them in the temple, five on the right and five on the left. [8] And he made ten tables and set them in the temple, five on the right and five on the left. And he made a hundred golden cups. [9] He made also the court of the priests, and the great court, and the gates for the court. And their doors were overlaid with brass. [10] And he placed the sea at the corner of the house on the right so as to be over against the east. [11] Then Chiram made the flesh forks, and the censers, and the grate of the altar, and all the utensils thereof.

And when Chiram had finished all the work which he made for king Solomon for the house of God— [12] the two pillars and the ornaments on the chapiters of the pillars, and the two pieces of net-work to cover the ornaments which were on the chapiters of the pillars, [13] and four hundred little bells for the two pieces of grill-work, and the two kinds of pomegranates for each piece of grill-work which was to cover the ornaments upon the pillars, [14] and had made the ten cisterns, and the lavers for the cisterns, [15] and the sea with the twelve bulls under it, [16] and the cauldrons with their pot hooks, and the kettles, and the flesh forks, and all the utensils belonging to them—when Chiram had made them he brought them to king Solomon to the house of the Lord. They were all of pure brass.

[17] The king had them cast on the border of the Jordan, in the clay ground at the house of Socchoth, and between that and Saredetha. [18] And Solomon caused all the utensils to be made in great abundance, for there was no deficiency in the quantity of brass. [19] But all the utensils for the house of the Lord, namely the golden altar and the tables upon which the presence loaves

were to be laid, [20] and the candlesticks and the lamps to give light according to the rule prescribed, namely those in front of the *dabir* [the place of the Holy of Holies], all these Solomon made of pure gold, [21] with the snuffers and lamp dishes. The cups also and the censers and the fire pans were all of pure gold. [22] And with regard to the inner doors of the house into the Holy of Holies—these doors of the house of the temple he covered with gold.

✦ CHAPTER V ✦

AND when all the work was finished which Solomon made for the house of the Lord, he brought in the dedications of his father David, the silver and the gold and the vessels, and deposited them in the treasury of the house of the Lord. [2] Then Solomon assembled at Jerusalem all the elders of Israel and all the chiefs of the tribes, the leaders of the families of the sons of Israel, to bring up the ark of the covenant of the Lord out of the city of David, which is Sion. [3] And when all Israel were assembled before the king at the festival which is in the seventh month, [4] all the elders of Israel went, [5] and all the Levites took up the ark and the tabernacle of the testimony and all the holy utensils which were in the tabernacle, and the priests and the Levites carried it up.

[6] And while king Solomon and all the congregation of Israel, both the devout, and they who were assembled with them before the ark, were sacrificing cattle and sheep which could not be numbered nor reckoned by reason of their multitude, [7] the priests carried the ark of the covenant of the Lord into its place—into the *dabir* of the house—into the Holy of Holies under the wings of the cherubims: [8] for the cherubims had their wings expanded over the place of the ark, and made a covering above, over the ark and over its staves. [9] Now the staves projected, and their heads were seen from the Holies towards the front of the *dabir*, but were not seen from without, and there they have continued to this day. [10] Now there was nothing in the ark, but the two tables which Moses put therein at Choreb, containing the covenant which the Lord made with the Israelites, when they came out of the land of Egypt.

[11] And when the priests were come out of the Holies (for all the priests then present were hallowed and were not distributed by rank), [12] and the Levites, who were singers—all the sons of Asaph, Aiman and Idithun, with their sons and brethren, arrayed

in robes of cotton, had taken their stations with cymbals, and with lutes, and with harps, over against the altar, and with them a hundred and twenty priests, sounding trumpets, [13] so as to join in harmonious concert both with those who led the song and those who made responses to thank and praise the Lord; soon as they raised their voice, with trumpets and cymbals and instruments of music, and said,

O praise the Lord, for it is good,

For to everlasting His mercy endureth;

immediately the house was filled with the cloud of the glory of the Lord, [14] so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord filled the house of God.

* CHAPTER VI *

THEN Solomon said, The Lord said he would dwell in thick darkness. [2] Now I have built a house for Thy name, dedicated to Thee, and furnished for Thy everlasting habitation. [3] Then the king turned his face and blessed all the congregation of Israel, and all the congregation of Israel stood. [4] Then the king said, Blessed be the Lord the God of Israel! With His hand He hath completed what with His mouth He spoke to my father David, saying, [5] From the day I brought My people out of the land of Egypt, I did not make choice of any city among all the tribes of Israel for a house to be built, that My name might be there; nor did I choose a man to be ruler over My people Israel. [6] But now I have chosen Jerusalem that My name may be there, and I have made choice of David to be over My people Israel.

[7] Yet when it came into my father David's heart to build a house to the name of the Lord God of Israel, [8] the Lord said to my father David, Forasmuch as it came into thy heart to build a house for My name, thou hast done well that it was in thy heart. [9] But thou shalt not build the house. For thy son who shall spring from thy loins, even he shall build the house for My name. [10] Now the Lord hath performed this word which He spoke. I have been raised up in the room of my father David, and am seated on the throne of Israel, as the Lord hath spoken; [11] and I have built the house for the name of the Lord God of Israel, and placed therein the ark, in which is the covenant of the Lord which He made with Israel.

[12] Then he took his station on one side over against the altar and facing all the congregation of Israel, and spread forth his hands— [13] For Solomon had made a brazen scaffold and placed it in the midst of the court of the sanctuary. The length of it was five cubits and its breadth five cubits and its height three cubits. So he took his station on that, and kneeling down on his knees before all the congregation of Israel, he stretched forth his hands to heaven and said,

[14] O Lord, the God of Israel, there is no God like Thee in heaven or on earth, keeping covenant and shewing mercy to Thy servants, who walk before Thee with a perfect heart. [15] Thou hast kept with Thy servant David, my father, that which Thou didst speak to him. What with Thy mouth thou didst speak, Thou with Thy hand hast performed as at this day. [16] Now therefore, O Lord God of Israel, keep with Thy servant David, my father, that which Thou hast spoken to him, saying, There shall not fail thee a man before Me sitting on the throne of Israel, provided thy sons take heed to their way to walk in My law as thou hast walked before Me. [17] Now, therefore, O Lord God of Israel, let Thy word, I beseech Thee, which Thou hast spoken to Thy servant David, be confirmed, that it shall be so.

[18] Will God indeed dwell with man on the earth! If the heaven, and the heaven of heaven, will not contain Thee, what then is this house which I have built? [19] Yet Thou wilt look upon the prayer of Thy servant, even this supplication of mine that Thou, O Lord God, mayst hearken to the supplication and the prayer which Thy servant maketh before Thee this day, [20] that Thine eyes may be open on this house day and night—on this place where thou hast ordered Thy name to be invoked, that Thou mayst hearken to the prayer which Thy servant prayeth towards this place.

[21] Thou indeed wilt hearken to the prayer of Thy servant and of Thy people Israel. Whatever they pray towards this place, Thou indeed wilt listen in the place of Thy habitation from heaven, and wilt hear and be merciful.

[22] If any man sin against his neighbour, and take upon him a curse to be cursed, and come and swear before this altar in this house, [23] Thou indeed wilt hearken from heaven, and act and judge Thy servants by retributing to the wicked and requiting his ways upon his head, by justifying the righteous, and recompensing him according to his righteousness.

[24] And if Thy people Israel be discomfited before the enemy,

though they have sinned against Thee, yet when they return and confess to Thy name, and pray and make supplication before Thee in this house; [25] Thou indeed wilt hear from heaven and pardon the sins of Thy people Israel, and bring them back to the land which Thou hast given to them and their fathers.

[26] And when heaven is shut up, and there is no rain because they have sinned against Thee; yet when they pray towards this place and praise Thy name, and turn from their sins because Thou hast humbled them; [27] Thou indeed wilt hear from heaven and pardon the sins of Thy servants and of Thy people Israel; for Thou wilt shew them the good way in which they are to walk, and wilt send rain on this Thy land which Thou hast given to Thy people for an inheritance.

[28] If there be famine in the land, if there be pestilence, blasting or mildew; or if there be locusts of any kind; or if their enemy before their gates afflict them; whatever the stroke, whatever the affliction may be, and in consequence thereof, [29] whatever may be the prayer and whatever the supplication which may be made by any man, or by all Thy people Israel; when a man shall know his own sore, or his own affliction, and shall spread forth his hands towards this house; [30] Thou indeed wilt hear from heaven, from Thy settled abode, and be merciful, and wilt render to everyone according to his ways, as Thou knowest his heart; (for thou alone knowest the hearts of the children of men) [31] that they may revere all Thy ways, all the days which they may live in the land which Thou hast given our fathers.

[32] And with regard to every stranger who is not of Thy people Israel, but who may have come from a distant land, on account of Thy great name, and Thy mighty hand, and Thy out-stretched arm, when they come and pray towards this place; [33] Thou indeed wilt hear from heaven—from Thy settled abode, and wilt do according to all for which the stranger calleth on Thee, that all the tribes of the earth may know Thy name, and that they, like Thy people Israel, may fear Thee, and know that this house which I have built is called by Thy name.

[34] And when Thy people shall go forth to war against their enemies in the way which Thou shalt send them, and shall pray to Thee towards this city which Thou hast chosen, and towards this house which I have built to Thy name; [35] Thou indeed wilt hear from heaven their prayer and their supplication, and maintain their cause.

[36] When they shall sin against Thee (for there is no man who

may not sin) and Thou shalt smite them, and deliver them up before the face of their enemies, and they who captivate them shall carry them away captives to an enemy's country, far off or near home; [37] when they change their heart in the land to which they have been removed, and return and supplicate Thee in the land of their captivity, saying, We have sinned, we have transgressed, we have done wickedly; [38] and turn to Thee with their whole heart, and their soul, in the land of those who have captivated them, whithersoever they may have carried them captives; when they shall pray towards their land which Thou gavest to their fathers, and towards this city which Thou hast chosen, and this house which I have built for Thy name: [39] Thou, from heaven, from Thy settled abode, wilt hear their prayer and their supplication, and maintain their cause, and be reconciled to Thy people who have sinned against Thee.

[40] And now, O Lord, let Thine eyes, I beseech Thee, be open and Thine ears attentive to the prayer made in this place. [41] And, now, arise, O Lord God, into Thy rest, Thou and the ark of Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and Thy children made glad with good things. [42] Turn not away, O Lord God, the face of Thine anointed. Remember the mercies of David Thy servant.

* CHAPTER VII *

AND soon as Solomon finished his prayer the fire from heaven descended and consumed the whole burnt offerings with their sacrifices. Now the glory of the Lord filled the house [2] so that the priests could not enter the house of the Lord at that time, because the glory of the Lord filled the house. [3] And when all the Israelites saw the fire descending and the glory of the Lord on the house, they fell with their face to the ground on the pavement. And when they had worshipped, they sung to the Lord the hymn of praise, *For it is good: for his mercy endureth forever*, [4] while the king and all the people were offering incense before the Lord. [5] Then king Solomon offered as a thanks offering twenty-two thousand cattle and a hundred and twenty thousand sheep.

Now when the king and all the people dedicated the house, [6] while the priests were standing in their watches; and the Levites, with the musical instruments of the Lord, made by king

David to praise the Lord, for his mercy endureth forever, were performing with them in the hymns of David; and the priests were sounding the trumpets before them; and all the people were standing; [7] Solomon consecrated the middle of the court which belonged to the house of the Lord, that he might offer there the whole burnt offerings with the suet of the thanks offerings, because the brazen altar which Solomon had made was not capable of receiving the whole burnt offerings with the sacrifices of the suet.

[8] So Solomon kept the festival at that time seven days, he and all Israel with him, an exceeding great congregation from the bay of Aimath to the torrent of Egypt. [9] And on the eighth day he made a finishing feast, for he had celebrated the dedication of the altar with a festival of seven days. [10] And on the three and twentieth day of the seventh month he sent away the people to their abodes, glad, and with cheerful hearts for all the goodness which the Lord had shewn to David, and to Solomon, and to his people Israel.

[11] Solomon having thus finished the house of the Lord, and the house of the king, and having been prospered in doing all that came into his heart for the house of the Lord, and his own house, [12] the Lord appeared that night to Solomon and said to him, I have heard thy prayer and made choice of this place for Myself to be a house of sacrifice. [13] If I shut up heaven and there be no rain; or if I command the locust to devour the trees; or send a pestilence among My people; [14] when My people who are called by My name humble themselves, and pray to Me and seek My favour, and turn from their evil ways, I will hear from heaven and forgive their sins, and heal their land. [15] And now Mine eyes shall be open and My ears attentive to the prayer made in this place. [16] For I have chosen and hallowed this house, that My name may be there forever; and Mine eyes and My heart shall be there continually.

[17] And if thou wilt walk before Me as thy father David did, and do according to all that I have commanded thee, and keep My statutes and My judgments, [18] I will establish the throne of thy kingdom as I covenanted with thy father David, saying, The ruler over Israel shall not be taken from thee. [19] But if you turn aside and forsake My statutes and My commandments which I have set before you; and go and serve strange gods and worship them, [20] I will assuredly remove you from this land which I have given them. And I will remove out of My sight this house which I

have hallowed to My name, and make it a proverb and a byword among all the nations. [21] Yes, at this house which is so lofty, everyone who passeth by it shall be astonished, and say, Why hath the Lord dealt thus with this land and this house? [22] To which it will be answered, Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and took other gods in His stead, and worshipped them and served them, therefore He brought upon them all this calamity.

* CHAPTER VIII *

NOW after the twenty years in which Solomon built the house of the Lord, and his own house, [2] he rebuilt those cities which Chiram returned to him, and caused the Israelites to dwell there. [3] Then he went to Baisoba and strengthened it. [4] And he built Thoedmor in the wilderness, and all those fortified cities which he built in Emath. [5] He rebuilt also the upper and the lower Baithoron, cities fortified with walls, gates and bars; [6] and Balath and all the strong cities which belonged to Solomon; and all the chariot cities, and the cities for the cavalry, and whatever he had an inclination to build at Jerusalem, or on Lebanon, or in all his kingdom. [7] With regard to all the people who were left of the Chettites and the Amorites and the Pheresites and the Evites and the Jebusites who were not Israelites, [8] but descendants of the children of them who were left in the land, whom the children of Israel had not rooted out, these Solomon laid under tribute as at this day. [9] But of the children of Israel he made no servants for his kingdom. For behold they were warriors, and chiefs, and officers, and the captains of chariots and horsemen. [10] And there were two hundred and fifty of them who superintended king Solomon's overseers who kept the people to work.

[11] Moreover king Solomon brought Pharaoh's daughter from the city of David, to the house which he had built for her; for he said, My wife shall not dwell in the city of David king of Israel; for the place to which the ark of the Lord hath come is holy.

[12] Then Solomon offered whole burnt offerings to the Lord on the altar which he had built to the Lord over against the temple [13] according to the daily rate for every day, which were to be offered according to the commands of Moses, on the sabbaths and at the new moons, and at the festivals which were three in the year—the festival of unleavened bread, the festival of weeks, and

the festival of tabernacles. [14] And according to the regulation of his father David, he appointed the courses of the priests according to their services; and the Levites were set to their charges to sing praises and to minister before the priests, as the duty of every day required; and the keepers of the gates were distributed into their classes for every gate.

For so David, the man of God had commanded. [15] They transgressed not the commands of the king, respecting the priests or the Levites who were appointed to every charge, or over the treasures. [16] Now all this business had been prepared from the day Solomon laid the foundation, but it was deferred until he had finished the house of the Lord.

[17] Then Solomon went to Gesion-Gaber and to Ailath, which is on the seashore in the land of Idumea; [18] and Chiram sent him by the hand of his servants, ships and seamen, and they went with Solomon's servants to SoppHIRA, and brought thence four hundred and fifty talents of gold, and came to Solomon.

* CHAPTER IX *

WHEN the queen of Saba heard of the fame of Solomon, she came to Jerusalem with a great retinue, to try him with hard questions, and brought with her camels carrying spices in abundance, and gold and precious stones. And when she came to Solomon and propounded to him all the questions which were in her mind, [2] Solomon solved all her questions. Not a question escaped Solomon, which he did not solve for her.

[3] And when the queen of Saba saw the wisdom of Solomon, and the house which he had built, [4] and the provisions of his table, and the sitting of his servants, and the order of his attendants and their apparel, and his butlers and their dress, and the whole burnt offerings which he offered in the house of the Lord, she was astonished, [5] and said to the king, It was a true report which I heard in my own country concerning thine acts and concerning thy wisdom; [6] but I did not believe the reports until I came and saw with my own eyes. Now behold I was not told one half of the greatness of thy wisdom. Thou hast surpassed the report which I heard. [7] Happy are these men of thine! happy these thy servants who wait upon thee continually and hear thy wisdom! [8] blessed be the Lord thy God who delighted in thee to set thee on His throne, to be a king for the Lord thy God. Because the Lord

thy God loved Israel, therefore, that He might establish them forever, He made thee king over them to execute judgment and justice. [9] Then she gave the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones. There were no such spices as those which the queen of Saba gave to king Solomon.

[10] The servants of Solomon also, and the servants of Chiram, brought gold to Solomon from Souphir, and alnum timber and precious stones. [11] And of the alnum timber the king made stairs for the house of the Lord, and for the king's house; and kitharas and lutes for the singers; for such had never been seen before in the land of Juda. [12] And when king Solomon had given the queen of Saba all her desire—whatever she asked, exclusive of the return which he made for all that she had brought to the king, she returned to her own country.

[13] Now the quantity of gold which was brought to Solomon in one year, was six hundred and sixty-six talents of gold, [14] besides what was brought by subjects and merchants, by all the kings of Arabia and the lords of the country, who all brought gold and silver to king Solomon. [15] And king Solomon made two hundred bucklers of beaten gold; six hundred shekels of pure gold were on each buckler; [16] and three hundred shields of beaten gold; each shield being plated with three hundred shekels of gold. And the king deposited these in the house of the forest of Lebanon.

[17] The king made also a great throne of ivory and overlaid it with pure gold. [18] There were six steps up to the throne, which was overlaid with gold; and arms on each side of the seat of the throne; and two lions standing at the two arms, [19] and twelve lions standing on the six steps, on the one side and the other. There was not the like in any kingdom. [20] Moreover all the utensils of king Solomon were of gold. And all the utensils of the house of the forest of Lebanon were plated with gold. (Silver was not of estimation in the days of Solomon for any purpose.) [21] For a fleet went for the king to Tharsis with the servants of Chiram. And once every three years, ships came from Tharsis for the king, laden with gold and silver and elephants' teeth and apes. [22] So that Solomon was magnified above all the kings both in riches and wisdom.

[23] And all the kings of the land sought an interview with Solomon, to hear his wisdom which God had put in his heart. [24] And they brought, everyone his gifts, vessels of silver and vessels of gold, with raiment, stacte, perfumes, horses and mules; and

this every year. [25] And Solomon had four thousand breeding mares for his chariots, and twelve thousand horsemen; and these he placed in the chariot cities, and with the king at Jerusalem.

[26] And he was ruler over all the kings, from the river to the land of the Philistines, and to the borders of Egypt. [27] And the king made gold and silver in Jerusalem, plenteous as stones, and cedars as the sycamore trees in the plain for multitude. [28] And Solomon had horses brought for him out of Egypt and from every land.

[29] Now the rest of the acts of Solomon, first and last, behold they are written in the book of Nathan the prophet, and in the book of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam son of Nabat. [30] And when Solomon had reigned over all Israel forty years, [31] he slept and was buried in the city of David his father, and Roboam his son reigned in his stead.

✦ CHAPTER X ✦

[2] NOW Jeroboam son of Nabat had fled from the presence of king Solomon, and taken up his abode in Egypt. But receiving intelligence in Egypt, and being sent for he had returned from Egypt. So when Roboam went to Sychem (for to Sychem all Israel went to make him king), [3] Jeroboam and all the congregation came to Roboam and said, [4] Thy father made our yoke heavy, now therefore abate something of the grievous service of thy father, and of his heavy yoke, which he laid on us, and we will serve thee. [5] Thereupon he said to them, Go away for three days and then come to me. And when the people were gone, [6] king Roboam assembled the elders who had stood before his father Solomon in his lifetime, and said to them, How do you advise me to answer this people?

[7] And they spoke to him saying, If thou indulge the people this day, and soothe them, and speak kindly to them, they will be thy servants forever. [8] But he slighted the counsel which the elders gave him, and consulted the young men, who had been brought up with him, and who waited on him, [9] and said to them, What answer do you advise me to give to this people, who have spoken to me saying, Abate something of the yoke, which thy father laid upon us. [10] And the young men, who had been brought up with him, spoke to him saying, Thus shalt thou speak to this people, who hath spoken to thee saying, Thy father made

our yoke heavy, do thou therefore lighten it for us—thus thou shalt say, My little finger shall be thicker than my father's loins. [11] Now therefore my father chastened you with a heavy yoke, but I will add to your yoke. My father chastised you with whips; but I will chastise you with scorpions.

[12] So when Jeroboam and all the people came to Roboam on the third day, as the king had spoken saying, Come again to me on the third day, [13] the king answered them roughly. King Roboam slighted the counsel of the elders, [14] and spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I will chastise you with scorpions. [15] So the king did not hearken to the people; for the revolution [about to be] was from God. And upon one's saying, The Lord hath established his word which he spoke by the ministry of Achia the Selonite concerning Jeroboam son of Nabat, [16] and all Israel; for the king hath not hearkened,—the people answered the king, and said, What portion have we in David? And what inheritance in the son of Jessai? To your tents O Israel! Now David, look thou to thine own house.

So Israel went away to their habitations; [17] and when some men of Israel and they who dwelt in the cities of Juda, had made Roboam king over them, [18] and Roboam the king sent to them Adoniram, who was over the tribute, the sons of Israel stoned him with stones, till he died. Upon which the king Roboam hastened to mount his chariot to flee to Jerusalem; [19] and Israel revolted from the house of David to this day.

* CHAPTER XI *

NOW when Roboam came to Jerusalem and had assembled of Juda and Benjamin, a hundred and eighty thousand of the young men who were warriors, and was going to war with Israel, to restore the kingdom to Roboam; [2] a word of the Lord came to Samaias, a man of God, saying, [3] Speak to Roboam son of Solomon, and to all Juda and Benjamin, and say, [4] Thus saith the Lord, You shall not go up nor fight with your brethren. Return every man to his house, for this thing is done by Me. So they hearkened to the word of the Lord, and did not go up against Jeroboam. [5] And Roboam dwelt at Jerusalem and built walled cities in Judea. [6] He built Bethlehem and Aitan and Thekoe

[7] and Bathsura and Socchoth and Odollam [8] and Geth and Marisa and Ziph [9] and Adorai and Lachis and Azeka [10] and Saraa and Ailom and Chebron, walled cities of Juda and Benjamin. [11] And when he had strengthened them with walls, he appointed governors in them, with stores of provisions, oil and wine. [12] And in every city he put shields and spears, and made them very strong.

Now there were with him Juda and Benjamin. [13] And the priests and the Levites who were in all Israel, resorted to him, from all their borders. [14] For the Levites left the habitations of their possession and went to Juda to Jerusalem; for Jeroboam and his sons cast them out from ministering to the Lord, [15] and made for himself priests of the high places for the idols, and the vanities and the calves which Jeroboam made. [16] He expelled also from among the tribes of Israel them who set their hearts to seek the Lord God of Israel, and they came to Jerusalem to sacrifice to the Lord God of their fathers, and strengthened the kingdom of Juda.

[17] So he strengthened Roboam son of Solomon three years, because for three years he walked in the ways of David and Solomon. [18] Now Roboam took for himself to wife Moolath a daughter of Jerimouth a son of David, and Abigaia a daughter of Eliab the son of Jessai, [19] who bore him sons, namely Jeus and Samoria and Zaam, [20] and after that he took to wife Maacha a daughter of Abessalom, and she bore him Abia and Jethi and Zoza and Salemoth. [21] And Roboam loved Maacha, daughter of Abessalom, more than all his wives and concubines, (for he had eighteen wives and sixty concubines, and by them he had twenty-eight sons and sixty daughters); [22] so he appointed Abia the son of Maacha to be chief and ruler among his brothers. Because he determined to make him king, [23] therefore he was exalted above all his sons in all the borders of Juda and Benjamin, and in fortified cities. And he supplied these cities with provisions in abundance, and procured for him a multitude of wives.

* CHAPTER XII *

BUT when the kingdom of Roboam was established, and when he was become strong, he forsook the commandments of the Lord, and all Israel with him. [2] And in the fifth year of the

reign of Roboam, Sousakim king of Egypt came up against Jerusalem, because they had sinned in the sight of the Lord, [3] with twelve hundred chariots and sixty thousand horsemen, but of the multitude who came with him out of Egypt, Lybians, Trogydites and Ethiopians there was no numbering them. [4] And when they had taken the fortified cities which were in Juda and were coming to Jerusalem, [5] Samaias the prophet went to Roboam and to the chiefs of Juda who were assembled at Jerusalem for fear of Sousakim, and said to them, Thus saith the Lord, You have left me, therefore I will leave you in the hands of Sousakim.

[6] Whereupon the chiefs of Israel and the king were ashamed and said, The Lord is righteous. [7] And when the Lord saw that they were ashamed, a word of the Lord came to Samaias saying, They are ashamed. I will not destroy them utterly, but will in a little while grant them deliverance; and My wrath shall not be poured out on Jerusalem. [8] Nevertheless they shall be servants, that they may know My service and the service of the kings of the earth. [9] So Sousakim the king of Egypt came up against Jerusalem and took the treasures in the house of the Lord and the treasures in the king's house. All these he took. He took also the golden shields which Solomon made; [10] and king Roboam made shields of brass in their stead. Now Sousakim had set over him the chiefs of the guards, those who guarded the king's gate. [11] So when the king went to the house of the Lord, some of his keepers went in with the guards, and some who were to bring him back went to meet the guards.

[12] But when he became humble the wrath of the Lord was turned from him; for it was not for utter destruction; for still there were good things in Juda.

[13] Now when king Roboam strengthened himself in Jerusalem and began to reign, he was forty-one years old at this commencement of his reign and he reigned seventeen years in Jerusalem, in the city which the Lord had chosen out of all the tribes of Israel, to put his name there: And his mother's name was Noomma the Ammonitess, [14] and he did evil, for he did not direct his heart to seek the Lord.

[15] Now the acts of Roboam, first and last, behold are they not written in the book of Samaias the prophet and of Addo the seer? Also his exploits, for there was a war between him and Jeroboam continually. [16] And when Roboam died he was buried with his fathers in the city of David, and Abia his son reigned in his stead.

* CHAPTER XIII *

IN the eighteenth year of the reign of Jeroboam, Abia began to reign over Juda. [2] He reigned three years in Jerusalem, and his mother's name was Maacha, a daughter of Uriel of Gabaon. Now there was a war between Abia and Jeroboam. [3] And when Abia had drawn up in array his army consisting of forty thousand fighting men, and Jeroboam had drawn up in array for battle against him with eighty thousand fighting men; [4] Abia rose up from mount Somoron which is on mount Ephraim and said:

Hearken Jeroboam and all Israel! [5] Ought you not to know that the Lord God, the God of Israel, gave the office of king over Israel forever to David and his sons by a covenant of salt? [6] Yet Jeroboam the son of Nabat, the servant of Solomon son of David, rose up and fled from his Lord, [7] and there were gathered to him wicked factious men, so that he rose up against Roboam the son of Solomon, when he was young and faint-hearted and unable to withstand him; [8] and now you think of rising up against the kingdom of the Lord administered by the sons of David. You indeed are a great multitude, and you have with you the calves of gold which Jeroboam hath made for you to be your gods. [9] Have you not expelled the priests of the Lord, the children of Aaron, and the Levites, and made for yourselves priests of the people of every land? Whoever came to consecrate himself with a young bull from the herd, and seven rams, was made a priest to a thing which is no God.

[10] But as for us, we have not forsaken the Lord our God. His priests the sons of Aaron, and the Levites minister to the Lord in their courses. [11] They burn to the Lord, every morning and evening, the whole burnt offering with the sacrifice of compound incense. We have the presence loaves set in order on the pure table, and the golden candlestick with the lamps for light, to be lighted every evening; for we keep the watches of the Lord, the God of our fathers, though you have forsaken Him. [12] Now behold with us, at our head, is the Lord and His priests, and the trumpets of alarm to sound a charge against you. O sons of Israel, fight not against the Lord God of your fathers, for it will not prosper with you.

[13] Now Jeroboam had detached an ambuscade to come upon his rear. He was before Juda and the ambuscade was behind them. [14] And when Juda looked back behold the battle was

both in front and in the rear. Thereupon they cried to the Lord, and the priests sounded the trumpets, and the men of Juda shouted. [15] And when the men of Juda shouted, the Lord smote Jeroboam and Israel before Abia and Juda. [16] And the Israelites fled before Juda, and the Lord delivered them into their hands, [17] so that Abia and his people smote them with a great slaughter, and there fell of Israel, slain, fifty thousand warriors.

[18] And the Israelites were humbled that day, and the sons of Juda prevailed because they trusted in the Lord God of their fathers. [19] And Abia continued the pursuit after Jeroboam and took from him the following cities, Baithel with the villages thereof, and Jesuna with the villages thereof, and Ephron with the villages thereof. [20] And Jeroboam did not again recover strength all the days of Abia. And the Lord smote him and he died; [21] but Abia became mighty. Having taken fourteen wives he had twenty-two sons and sixteen daughters.

[22] Now the rest of the acts of Abia, his transactions and affairs, are written in the book of the prophet Addo.

* CHAPTER XIV *

AND when Abia died they buried him with his fathers, in the city of David, and Asa his son reigned in his stead.

In the days of Asa the land of Juda was quiet ten years. [2] And he did that which was good and right in the sight of the Lord his God. [3] He removed the altars of the strange gods, and the high places, and broke in pieces the pillars, and cut down the bowers, [4] and ordered Juda to seek the Lord God of their fathers, and to perform the law and the commandments. [5] And having removed out of all the cities of Juda the altars and the idols, he gave peace to the fortified cities in the land of Juda: [6] because the country enjoyed peace, and he had no war during those years, for the Lord gave him rest; [7] therefore he said to Juda, let us rebuild the cities, and make walls and towers, and gates and bars, and secure dominion over the country before them. For as we have sought the Lord our God, He hath sought us, and given us rest all around, and prospered us.

[8] Now Asa had in the land of Juda an army of three hundred thousand men bearing shields and spears, and in the land of Benjamin shield bearers and bowmen, two hundred and eighty-six thousand. All these were fighting men. [9] And Zare the Ethio-

pean came out against them with an army of a million, with three hundred chariots. And when he had advanced as far as Maresa, [10] Asa went out to meet him, and drew up for battle, in the vale north of Maresa, [11] and Asa cried to the Lord his God, and said, O Lord, it is nothing with Thee to save with many or with few. Strengthen us, O Lord our God; for on Thee is our reliance; and in Thy name we are come against this great multitude. O Lord our God, let not man prevail against Thee.

[12] So the Lord smote the Ethiopians before Juda. And the Ethiopians fled, [13] and Asa and his people pursued them as far as Gedor. And the Ethiopians fell so that they could not recover themselves; for they were trampled down before the Lord, and before His army. And they had taken immense spoils, [14] and smitten the towns about Gedor (for the terror of the Lord was upon them) and had rifled all their cities (for there was much plunder in them) [15] and plundered their tents, and smitten the Alimazonians and taken many sheep and camels, and were returning to Jerusalem.

* CHAPTER XV *

THEN the Spirit of the Lord came upon Azarias son of Oded, [2] and he went out to meet Asa and all Juda and Benjamin, and said, Hear me Asa, and all Juda and Benjamin. The Lord is with you, while you are with Him. And if you seek Him, He will be found by you. But if you forsake Him, He will forsake you. [3] And though for a long time Israel may be without the true God, and without a teaching priest, and without law, [4] yet when they shall turn to the Lord God of Israel, He will be found by them. [5] And though at that time there be no peace to him who goeth out, or to him who cometh in, because the terror of the Lord is on all the inhabitants of these countries— [6] though nation may fight against nation, and city against city, because God hath confounded them with all kinds of affliction; [7] yet strengthen ye yourselves, and let not your hands be weak; for your work shall be rewarded.

[8] Upon hearing these words and this prophecy of the prophet Adad, Asa took courage, and removed the abominations out of all the land of Juda and Benjamin, and from all the cities he held from Jeroboam, on mount Ephraim. And having dedicated anew the altar of the Lord, which is before the temple of the Lord, [9] he assembled Juda and the strangers who worshipped with him

from Ephraim, and from Manasses, and from Symeon, for many of the Israelites had joined him when they saw that the Lord his God was with him. [10] And when they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa, [11] he offered as a sacrifice to the Lord on that day, of the prey which they had brought, seven hundred cattle and seven thousand sheep, [12] and entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul; [13] and that whoever would not seek the Lord God of Israel should be put to death, whether young or old, whether man or woman.

[14] And when they had sworn to the Lord with a loud voice, the trumpets and the cornets sounded, [15] and all Juda rejoiced at the oath; for they swore with their whole heart, and sought Him with their whole desire, and He was found by them. And the Lord gave them rest round about.

[16] Moreover he restrained Maacha his mother from performing religious service to Astarte. And he cut to pieces the idol, and burned it by the brook Kedron. [17] But the high places were not removed. They still remained in Israel. But Asa's heart was perfect all his days. [18] And he brought in the dedications of his father David, the holy things appertaining to the house of God, silver and gold and vessels. [19] Now Asa was engaged in no war, till the thirty-fifth year of his reign.

* CHAPTER XVI *

BUT in the thirty-eighth year of the reign of Asa, the king of Israel came up against Juda, and began building Rama, in order to stop all outlet and inlet to Asa king of Juda; [2] whereupon Asa took silver and gold, out of the treasuries of the house of the Lord, and the king's house, and sent to the son of Ader king of Syria, who dwelt at Damascus, saying, [3] Make a covenant between me and thee, as there was between my father and thy father. Behold I have sent thee gold and silver, come and remove from me Baasa king of Israel and let him depart from me. [4] Accordingly Son Ader hearkened to king Asa and sent generals of his army against the cities of Israel, and smote Aion and Dan and Abelmain, and all the territories adjacent to Nephthaleim. [5] At the news of this Baasa quitted building, and put a stop to the work. [6] Whereupon king Asa took all Juda, and carried away the stones of Rama and the timber thereof, with which Baasa was building,

and with them built Gabae and Maspha. [7] At that time Anani the prophet, came to Asa king of Juda and said to him, Seeing thou hast put thy trust in the king of Syria, and hast not relied on the Lord thy God, therefore the army of the king of Syria hath escaped out of thy hand. [8] Were not the Ethiopians and the Lybians to be dreaded for their huge army? For their prowess, for their horsemen, for their immense multitude? Yet because thou didst rely on the Lord, He delivered them into thy hand. [9] For the eyes of the Lord look throughout the whole earth, to strengthen them whose heart is perfect towards Him. In this matter thou hast acted foolishly. Henceforward thou shalt have war. [10] Upon this Asa was enraged at the prophet, and committed him to prison. Because this gave offence, Asa proceeded to outrage against the people at the same time. [11] Now behold the acts of Asa first and last, are written in the book of the kings of Juda and Israel.

[12] In the thirty-ninth year of his reign, Asa was diseased in his feet, till he became very sick; but in his sickness he did not apply to the Lord, but to physicians. [13] And Asa slept with his fathers. He died in the fortieth year of his reign, [14] and they buried him in the tomb which he had hewn out for himself, in the city of David. And when they had composed him on the bed, they filled it with spices, and all kinds of perfumes prepared by apothecaries, and made a very great funeral procession for him.

* CHAPTER XVII *

AND Josaphat his son reigned in his stead. And Josaphat strengthened himself against Israel, [2] and put garrisons in all the fortified cities of Juda, and appointed governors in all the cities of Juda, and in the cities of Ephraim, which his father Asa had taken, [3] and the Lord was with Josaphat. Because he walked in the first ways of his father and consulted not the idols, [4] but sought the Lord God of his father, and walked in the commands of his father, and not according to the works of Israel, [5] therefore the Lord established the kingdom in his hand, and all Juda gave gifts to Josaphat, so that he had riches and honour in abundance: [6] and his heart being exalted in the way of the Lord, he removed the high places and the bowers out of the land of Juda. [7] And in the third year of his reign, he sent with the heads of families these rulers of his, namely, Abdias and Zacharias and

Nathaniel and Michaias, to teach in the cities of Juda; [8] and with them were these Levites, namely Samaias and Nathanias and Zabdias and Asiel and Semiramoth and Jonathan and Adonias and Tobias and Tobadonias who were Levites; and with them Elisama and Joram who were priests, [9] and they taught in Juda.

Having with them the book of the law of the Lord, they went through the cities of Juda, and taught the people. [10] And there was a dread of the Lord on all the kingdoms of the land around Juda, so that they did not make war on Josaphat. [11] Nay, from the Philistines they brought Josaphat silver for their gifts. And the Arabs brought him for their gifts, seven thousand seven hundred rams. [12] And Josaphat advanced in greatness to a high degree, and built castles and strong cities in Judea, and had many works done for him in Judea.

[13] And with regard to the warriors, the mighty men, who strengthened him in Jerusalem, [14] this was the number of them according to the houses of their patriarchal families. The captains of thousands for Juda were Edna the chief, and with him sons, mighties of the army, three hundred thousand; [15] and after him Joanan the leader and with him two hundred and eighty thousand; [16] and after him Amasias the Zarite, who devoted himself to the Lord, and with him two hundred thousand, mighties of the army; [17] and from Benjamin a mighty of the army, namely Eliada, and with him archers, and those armed with shields, two hundred thousand; [18] and after him Jozabad, and with him eighty thousand, mighties of battle. [19] All these waited on the king, excepting them whom the king placed in the fortified cities throughout all Judea.

✦ CHAPTER XVIII ✦

NOW while Josaphat was still advancing in riches and great glory, he allied himself by marriage with the house of Achab, [2] and after some years, went down to Samaria to Achab. And Achab sacrificed sheep and bullocks in abundance for him, and the people with him, and made court to him that he might go with him to Ramoth of Galaaditis. [3] And when Achab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of Galaaditis, he replied, I am as thou art. As is thy people, so is mine with thee for battle. [4] Then Josaphat said to the king of Israel, Inquire now I pray thee of the Lord.

[5] Thereupon the king of Israel assembled the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, for God will deliver into the king's hands. [6] Then Josaphat said, Is there not here a prophet of the Lord, that we may inquire by him? [7] And the king of Israel said to Josaphat, There is still a man, by whom we may inquire of the Lord, but I hate him, for he never prophesieth good of me, but always evil—one Michaias, son of Jembla. And Josaphat said, Let not the king speak so. [8] Then the king called a chamberlain, and said, Bring here quickly Michaias, son of Jembla. [9] Now the king of Israel and Josaphat king of Juda, were seated each on his throne, arrayed in robes, and they sat in the open space at the entrance of the gate of Samaria, and all the prophets prophesied before them.

[10] And Sedekias, son of Chanaan, made for himself horns of iron, and said, Thus saith the Lord: With these thou shalt push Syria until it be destroyed. [11] And all the prophets prophesied in like manner, saying, Go up to Ramoth Galaad, and thou shalt prosper; for the Lord will deliver into the king's hands. [12] So the messenger who went to call Michaias spoke to him, saying, Behold all the prophets have, with one mouth, spoken good things of the king, let thy words, I pray thee, be as one of them, and speak good things.

[13] To whom Michaias replied, As the Lord liveth, whatever God shall say to me, that I will speak. [14] And when he came to the king, the king said to him, Michaias, shall I go to Ramoth Galaad to battle, or shall I forbear? To which he replied, Go up that thou mayst prosper, and they be delivered into your hands! [15] Then the king said to him, How often must I adjure thee that thou speak nothing to me but truth, in the name of the Lord? [16] Whereupon he said, I saw Israel scattered upon the mountains like sheep, which have no shepherd. And the Lord said, They have no leader, let them return every man to his house in peace.

[17] Then the king of Israel said to Josaphat, Did I not tell thee, that he would not prophesy good of me, but evil? [18] And Michaias said, Is not this the case? Hear a word of the Lord: I saw the Lord seated on His throne, and all the host of heaven stood, some on His right and some on His left. [19] And the Lord said, Who will deceive Achab, king of Israel, that he may go up and fall at Ramoth Galaad. And when one spoke in this manner and another in that, [20] there came forth a spirit and stood before the Lord, and said, I will deceive him. And the Lord said, By what

means? [21] To which he replied, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou wilt deceive and prevail; go and do so. [22] Now therefore behold, the Lord hath put a lying spirit in the mouth of these thy prophets. But the Lord hath spoken evil against thee.

[23] Then Sedekias, son of Chanaan, came near and smote Michaias on the cheek, and said to him, Which way went the spirit of the Lord from me to speak to thee? [24] To which Michaias replied, Behold thou shalt see on that day, when thou shalt go from one inner chamber to another to hide thyself. [25] Then the king of Israel said, Take Michaias and carry him back to Emer the governor of the city, and to Joas the chief, the king's son, [26] and say, Thus saith the king, Put this fellow in prison, and let him be fed with bread of affliction and water of affliction, until I return in peace. [27] And Michaias said, If thou return in peace, the Lord hath not spoken by me. And he said, Hear all people!

[28] Then the king of Israel and Josaphat king of Juda, went up to Ramoth Galaad, [29] and the king of Israel said to Josaphat, Let me disguise myself and I will go into the battle, and put thou on my robes. So the king of Israel disguised himself and went into the battle. [30] Now the king of Syria had given a charge to the commanders of his chariots who were with him, saying, Fight neither with small nor great, but only with the king of Israel. [31] So when the commanders of the chariots saw Josaphat, they said, This is the king of Israel, and wheeled about in order to attack him, whereupon Josaphat cried aloud, and the Lord saved him, and God caused them to turn back from him.

[32] And when the commanders of the chariots saw that it was not the king of Israel and turned from him, [33] a man drew a bow at a venture and smote the king of Israel between the lungs and the breast; whereupon he said to his charioteer, turn thy hand and carry me out of the battle, for I am wounded. [34] But as the battle was that day disastrous, he was kept in his chariot over against the Syrians till the evening, and at the setting of the sun he died.

* CHAPTER XIX *

NOW when Josaphat, king of Juda, was returning to his house to Jerusalem, [2] Jehu the son of Anani the prophet, went out to meet him, and said to him, King Josaphat, dost thou aid a

sinner, or form friendship with one hated by the Lord? On this account there would have been wrath against thee, [3] but for the good works which have been found in thee and for thy having removed the bowers out of the land of Juda, and directed thy heart to seek the Lord. [4] So Josaphat dwelt at Jerusalem, and again went out to the people from Bersabee to Mount Ephraim, and brought them back to the Lord God of their fathers.

[5] And when he appointed the judges in all the fortified cities of Juda, city by city, [6] he said to the judges, Take heed what you do. For you judge not for man, but for the Lord, and with you are the words of the judgment. [7] Now therefore let the fear of the Lord be upon you. Keep watch and do your duty; for with the Lord our God there is no injustice, nor respect of persons, nor taking of bribes. [8] In Jerusalem also Josaphat appointed some of the priests and Levites and patriarchs of Israel, for the judgment of the Lord, and to judge the inhabitants of Jerusalem.

[9] And he gave them a charge, saying, Thus shall you act, in the fear of the Lord, with truth and with an upright heart— [10] You must all conjointly determine every cause of your brethren who dwell in their cities, which shall come before you for decision, between blood and blood, and between ordinance and command. And you shall explain to them the rules of rectitude and judgments, that they may not sin against the Lord, and that no wrath may come upon you, nor upon your brethren. Thus you shall do and not sin. [11] And behold Amarias the priest, is ruler over you for every word of the Lord, and Zabdias son of Ismael, the ruler over the house of Juda, for every matter touching the king; and the scribes and the Levites are to attend you. Be firm and do your duty, and the Lord will be with the good.

* CHAPTER XX *

AFTER these things the Moabites and the Ammonites, and with them some of the Minaians came against Josaphat for battle; [2] and there came some who told Josaphat saying, There is a great multitude coming against thee from beyond the sea, bordering on Syria, and behold they are at Asasan-thamar, which is Engaddi. [3] Thereupon Josaphat was terrified, and set his face to seek the Lord, and proclaimed a fast through all Juda.

[4] And when Juda was assembled to seek the Lord—when they were come out of all the cities of Juda to seek the Lord,

[5] Josaphat stood up in the congregation of Juda, in Jerusalem, in the house of the Lord, in front of the new court, [6] and said, O Lord the God of my fathers, art not Thou God in heaven above? Thou indeed rulest over all the kingdoms of the nations: and in thy hand is the majesty of power; and there is none who can withstand thee. [7] Art not thou the Lord who destroyed the inhabitants of this land from before thy people Israel? Thou indeed didst give it to the seed of Abraham thy beloved, forever: [8] and they have settled therein, and built therein a sanctuary to thy name, saying, [9] If evils come upon us, the sword, judgment, pestilence or famine, we will stand before this house and before Thee; for Thy name is on this house; and cry to Thee, because of the affliction, and Thou wilt hear and save.

[10] And now behold the Ammonites and the Moabites and mount Seir, through whose territories thou didst not permit Israel to pass, when they were coming out of the land of Egypt, for they turned from them and did not destroy them; [11] yet now behold they are attempting to come out against us, to drive us from this inheritance of ours which Thou hast given us. [12] O Lord our God, wilt Thou not judge them? Because we have not power to withstand this great multitude which is coming against us, and do not know what to do with them, we can only have our eyes on thee.

[13] And while all the chiefs of Juda were standing before the Lord, with their wives and children; [14] upon Oziel the son of Zacharias of the Banaites—the sons of Eliel, the son of Mathanias the Levite, one of the sons of Asaph—upon him came the spirit of the Lord in the midst of the congregation, [15] and he said, Hear all ye chiefs of Juda, and ye inhabitants of Jerusalem, and thou king Josaphat! Thus saith the Lord to you, Be not terrified nor dismayed because of this vast multitude, for the battle is not yours, but God's only. [16] Go down against them to-morrow. Behold they are coming up by the ascent of Asseis, and you will find them at the head of the river of the wilderness of Jeriel. [17] You have not to fight. Consider these things, and see the salvation of the Lord with you. O Juda and Jerusalem, be not terrified nor afraid to go out to-morrow to meet them; for the Lord is with you.

[18] Thereupon Josaphat bowed down on his face, and while all the chiefs of Juda and the inhabitants of Jerusalem prostrated themselves before the Lord to worship Him, [19] the Levites of the sons of Kaath, and of the sons of Kore, stood up to praise the Lord God of Israel in the loudest strains. [20] And they arose

early in the morning, and went out to the wilderness of Thekoe. And as they were marching out, Josaphat stood and cried with a loud voice, and said, Hear me, O Juda, and ye inhabitants of Jerusalem. Trust in the Lord our God, and you shall be confirmed in your confidence. Confide in His prophet, and you shall prosper.

[21] Then he consulted with the people, and appointed the musicians, and them who sing praises, to give thanks and to sing the holy songs of praise. So marching at the head of the army, they sung the hymn, *O praise the Lord, for his mercy endureth forever.* [22] And when they began the song of thanksgiving and praise, the Lord set a fighting the Ammonites against Moab and Mount Seir, who were going out against Juda; And when they were repelled, [23] the Ammonites and Moab rose upon the inhabitants of Seir to exterminate and destroy them. And when they had made an end of the inhabitants of Seir, they rose up one against the other till they were utterly destroyed. [24] So when Juda came to the watch tower of the wilderness, and looked and took a view of the multitude, behold they all lay dead on the ground. Not one had escaped.

[25] And when Josaphat and his people went to gather the spoil, they found cattle in abundance, and furniture and spoils and precious utensils. And when they had gathered the spoils (now they were three days collecting them, for they were many) [26] on the fourth day they assembled in the valley of Praise; for there they praised the Lord, and for that reason called the name of that place, *Valley of Praise*, which it retaineth to this day. [27] Then all Juda with Josaphat their leader, set out on their return to Jerusalem, with great joy. Because the Lord had caused them to rejoice over their enemies, [28] therefore they made their entry into Jerusalem, and lutes and harps and trumpets, till they came to the house of the Lord. [29] And there was a dread of the Lord on all the kingdoms of the land, when they heard that the Lord fought against the enemies of Israel. [30] So the kingdom of Josaphat enjoyed peace, and God gave him rest on every side.

[31] Now Josaphat began to reign over Juda when he was thirty-five years of age, and he reigned twenty-five years in Jerusalem; and his mother's name was Azuba. She was a daughter of Sali. [32] And he walked in the ways of his father Asa, and turned not aside from doing what was right in the sight of the Lord. [33] But the high places still remained, and still the people did not direct their heart to the Lord the God of their fathers. [34] Now the rest of the acts of Josaphat, first and last, behold

they are written among the words of Jehu, son of Anani, who wrote the book of the kings of Israel.

[35] After the things above mentioned, Josaphat king of Juda entered into a partnership with Ochozias, king of Israel, and he offended in so doing, [36] and in going to him to build vessels to sail to Tharsis. Therefore when he had built vessels at Gesion-Gaber, [37] Eliezer the son of Dodia, from Marisa, prophesied against Josaphat, saying, Because thou hast contracted a friendship with Ochozias, the Lord hath destroyed thy work, and thy vessels are wrecked so that they could not go to Tharsis.

* CHAPTER XXI *

WHEN Josaphat slept with his fathers, he was buried in the city of David, and his son Joram reigned in his stead. [2] Now he had six brothers sons of Josaphat, namely, Azarias and Jeiel, and Zacharias and Azarias, and Michael and Zaphatias. All these were sons of Josaphat king of Juda. [3] And their father gave them many gifts, silver and gold, and arms and walled cities in Judea, and gave the kingdom to Joram, because he was his first born. [4] And when Joram attained the kingdom, and had strengthened himself, he slew all his brothers with the sword, and some of the chiefs of Israel.

[5] Joram was thirty-two years old when he came to the throne, and he reigned eight years in Jerusalem. [6] And he walked in the way of the kings of Israel, and as the house of Achab did; for his wife was a daughter of Achab. But though he did evil in the sight of the Lord, [7] the Lord would not utterly destroy the house of David, because of the covenant which he had made with David, and because he had promised him to give him and his sons a lamp continually.

[8] In those days Edom revolted from Juda, and set up a king over themselves. [9] And though Jordan went with the chiefs and all the cavalry with him; and though it happened that he arose by night and smote Edom who had surrounded him, and the commanders of the chariots, and the people fled to their tents, [10] yet Edom revolted from Juda, and have continued the revolt to this day. At this time also, Lomna revolted from his authority, because he had forsaken the Lord the God of his fathers. [11] For he erected high places in the cities of Juda, and caused the inhabitants of Jerusalem to go a-whoring, and led Juda astray.

[12] And there came to him in writing, a message from Elias the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa, king of Juda; [13] but hast walked in the ways of the kings of Israel, and caused Juda and the inhabitants of Jerusalem to go a-whoring, as the house of Achab hath done, and hast slain thy brothers the sons of thy father, better men than thyself, [14] behold the Lord will smite thee with a great stroke in thy people, and in thy sons and in thy wives, and in all thy family; [15] and thou thyself shalt be afflicted with a grievous sickness and disorder in thy bowels, until thy bowels shall come out with the disorder, from year to year.

[16] So the Lord stirred up against Joram, the Philistines and the Arabians, and those who bordered on the Ethiopians; [17] and they came up against Juda and subdued them, and carried away all the family which they found in the king's house, with his sons and his daughters, so that he had not a son left except Ochozias the youngest of his sons. [18] And after all this, the Lord smote him with an incurable disorder in his bowels, [19] which continued from year to year. And at the end of two years, his bowels came out with the disorder, and he died of a grievous sickness. And the people made no funeral procession for him, like the procession for his fathers. [20] He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem, and departed unlamented, and was buried in the city of David, but not in the tombs of the kings.

✦ CHAPTER XXII ✦

AND the inhabitants of Jerusalem made Ochozias, his youngest son, king in his stead. Because the plundering band of Arabians and Alimazonians, who had come against them, had slain all the eldest, therefore Ochozias, son of Joram king of Juda, was made king.

[2] Ochozias was twenty years old when he began to reign, and he reigned one year in Jerusalem, and his mother's name was Gotholia. She was a daughter of Ambri. [3] And he walked in the way of the house of Achab. Because his mother was his counsellor to incite him to sin, [4] therefore he did evil in the sight of the Lord, like the house of Achab. For after the death of his

father, they were his counsellors to his destruction, [5] and he walked by their advice, and went with Joram the son of Achab, king of Israel, to war against Azael, king of Syria, at Ramoth Galaad. And when the archers had smitten Joram, [6] and he returned to Jezrael to be cured of the wounds which were given him by the Syrians, at Ramoth, when he fought Azael, king of Syria; Ochozias, son of Joram, king of Juda, went down to see Joram, son of Achab, at Jezrael, because he was sick.

[7] Now by the determination of God, this coming to Joram was the destruction of Ochozias; for when he came, Joram went out with him to Jehu, son of Namessi, who was the anointed of the Lord, to destroy the house of Achab. [8] And it happened, that while Jehu was executing vengeance on the house of Achab, he met with the chiefs of Juda and the brethren of Ochozias who attended Ochozias; and having slain them, [9] he ordered search to be made for Ochozias. And they found him under cure at Samaria and brought him to Jehu and slew him. And they buried him; for they said he is a descendant of Josaphat, who sought the Lord with his whole heart.

Now there was none of the house of Ochozias, capable of asserting his claim to the kingdom; [10] so when Gotholia, the mother of Ochozias, saw that her son was dead, she arose and slew all the royal seed in the house of Juda. [11] But Josabeth the king's daughter, took Joas son of Ochozias—having stolen him from among the children of the king who were slain, she put him and his nurse in a chamber of beds and hid them. Now Josabeth, who was a daughter of king Joram and sister of Ochozias, was the wife of Jodae the priest. So he hid him from the sight of Gotholia that she did not kill him; [12] and he remained with him hid in the house of the Lord six years, and Gotholia reigned over the land.

* CHAPTER XXIII *

BUT in the eighth year Jodae strengthened himself, and took the captains of hundreds, namely, Azarias son of Joram, and Ismael son of Joanan, and Azarias son of Obed, and Maasias son of Adia, and Elisaphan son of Zacharias, with him into the house of the Lord. [2] And when they had made a circuit round Juda, and had assembled the Levites out of all the cities of Juda and the

chiefs of the patriarchal families of Israel; and they were come to Jerusalem, [3] the whole congregation of Juda, made a covenant with the king in the house of God.

Now when he shewed them the king's son he said to them, Behold the king's son! Let him be king as the Lord hath spoken to the house of David. [4] Now this is what you must do, Let the third of you, the priests and Levites, come in on the sabbath, to guard the outer gates; and a third of you be at the king's house, [5] and the other third at the middle gate; and all the people in the courts of the house of the Lord; [6] and let none enter the house of the Lord, but the priests and the Levites. Such of the Levites as are on duty may come in for they are holy. But let all the people keep the watches of the Lord. [7] And let the Levites encompass the king round about, every man with his weapon in his hand; and whoever cometh into the house, let him be put to death. And they shall be with the king, when he cometh in and goeth out.

[8] So the Levites and all the chiefs of Juda did according to all that Jodae the priest commanded them, and they took every man his men, who were to be on duty from the beginning to the end of the week; for Jodae the priest did not break the courses; [9] and Jodae gave them the swords, and shields, and arms which belonged to king David, and were in the house of God. [10] And when he had stationed all the people every one with his arms from the right corner of the house, to the left corner of the altar, and the house all around about the king, [11] he brought out the king's son, and put upon him the ensign of royalty, and the testimonies. And Jodae the priest and his sons, proclaimed him king, and anointed him with oil and said, Live the king!

[12] And when Gotholia heard the noise of the people running, and proclaiming, and praising the king, she went to the king, to the house of the Lord, [13] and looked, and lo! the king was on his platform, and at the entrance were the chiefs, with the trumpets. And the chiefs around the king, and all the people of the land, were full of joy; and the trumpets were sounding, accompanied by musicians with their instruments of music, and the singers singing songs of praise.

Upon which she rent her robe and cried with a loud voice, Treason! Treason! [14] Thereupon Jodae the priest went out, and gave orders to the captains of hundreds, even the chief officers of the army, and said to them, Drive her out of the house, and go after her and put her to death with the sword. Because

the priest said, Let her not be put to death in the house of the Lord, [15] therefore they opened a passage for her, and when she had gone out through the horsemen's gate, of the king's house, they slew her there.

[16] Then Jodae made a covenant between the Lord, and the people and the king, that they would be the Lord's people. [17] And all the people of the land, went to the house of Baal and demolished it, and his altars, and broke to pieces his idols, and slew Matthan the priest of Baal before his altars. [18] And Jodae the priest committed the works of the house of the Lord to the priests and the Levites, and re-established the courses of the priests, and the Levites, into which David had distributed them. And they offered whole burnt offerings to the Lord, as it was written in the law of Moses, with gladness and with hymns, composed by David. [19] And the keepers of the gates attended at the gates of the house of the Lord, that none might enter who was in any respect unclean.

[20] Then he took the patriarchs and the mighties, and the chiefs of the people, and all the people of the land, and they brought up the king to the house of the Lord, thence he passed through the inner gate to the house of the king, and they seated him on the throne of the kingdom; [21] and all the people of the land rejoiced; for the city was quiet, after they had slain Gotholia.

* CHAPTER XXIV *

JOAS was seven years old when he began to reign and he reigned forty years in Jerusalem, and his mother's name was Sabia of Bersabee. [2] And Joas did what was right in the sight of the Lord, all the days of Jodae the priest. [3] And Jodae took for him two wives who bore him sons and daughters. [4] And after this it came into Joas's heart, to repair the house of the Lord. [5] Therefore he assembled the priests and the Levites and said to them, Go out into the cities of Juda and collect money from all Israel to repair the house of the Lord from year to year, and use diligence in speaking. And when the Levites made no speed, [6] king Joas called Jodae the chief, and said to him, Why hast thou not watched over the Levites, to oblige them to bring in from Juda and Jerusalem, what is ordained by Moses the man of God.

And as he had assembled all Israel to the tabernacle of the testimony, [7] because Gotholia that wicked woman and her sons

had plundered the house of God, and had applied the holy things of the house of the Lord to the Baalims; [8] therefore the king said, Let a chest be made, and set at the gate of the house of the Lord on the outside, [9] and let proclamation be made in Juda and Jerusalem, to bring in for the Lord, as Moses the servant of God enjoined on Israel, in the wilderness. [10] Then all the chiefs and the people gave—they brought, and cast into the chest, until it was full, and then the chest was carried by the Levites to the king's overseers.

When they saw that there was much money in it, the king's secretary, and the high priest's overseer, emptied the chest, and set it again in its place. Thus they did from day to day. And when they had collected much money, [12] the king and Jodae the priest, gave it to the workmen, for the service of the house of the Lord: and they hired masons and carpenters, to repair the house of the Lord, and manufacturers of iron and brass, to furnish the house of the Lord with utensils. [13] So the workmen wrought, and the work advanced under their hands, and they re-established the house of the Lord in its former state, and strengthened it. [14] And when they had finished, they brought the remainder of the money, to the king and Jodae. And when they had made utensils for the house of the Lord, implements used in the service of burnt offerings, and censers of gold and silver, they offered whole burnt offerings in the house of the Lord continually, all the days of Jodae.

[15] When Jodae was old, being full of days, he died at the age of a hundred and thirty years, [16] and they buried him in the city of David with the kings, because he had exercised goodness with respect to Israel, and with respect to God and his house. [17] And after the death of Jodae the chiefs of Juda came and paid homage to the king; and the king hearkened to them. [18] And they forsook the house of the Lord God of their fathers, and served the Astartes and the idols, and there was wrath against Juda and against Jerusalem at that time. [19] When he had sent prophets to them to turn them to the Lord, and they would not hearken—when he had testified against them and they would not obey;

[20] Then the Spirit of God came upon Azarias the priest, the son of Jodae, and he stood above the people and said, Thus saith the Lord, Why do you transgress the commandments of the Lord? You cannot prosper. Because you have forsaken the Lord, therefore He will forsake you. [21] Upon this they fell upon him and stoned him by the command of the king, in the court of the house of the Lord. [22] Thus Joas remembered not the kindness which

Jodae his father had done him, but put to death his son, who when he was dying said, May the Lord see and judge.

[23] And it came to pass that at the end of the year, the army of Syria came up against him. They came up against Juda and Jerusalem, and having destroyed all the chiefs of the people, among the people, they sent the spoils of them to the king of Damascus.

[24] Though the army of Syria consisted of but few men, yet God delivered a very great army into their hands, because they had forsaken the Lord the God of their fathers. On Joas also He executed judgment: [25] for after they were gone from him, as he was left in great distress, his servants conspired against him, for the blood of the son of Jodae the priest, and put him to death on his bed. And when he was dead, they buried him in the city of David, but not in the tomb of the kings. [26] Now they who conspired against him were Zabeb the son of Samaath the Ammonite, and Jozabed the son of Samareth the Moabite, and all his sons, for the five were with him.

[27] Now as for the rest of his acts, behold they are written in the book of the kings. And Amasias his son reigned in his stead.

* CHAPTER XXV *

AMASIAS was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and his mother's name was Joadoen of Jerusalem; [2] and he did what was right in the sight of the Lord, but not with a perfect heart. [3] Now when the kingdom was established in his hand, he put to death his servants who had slain the king his father. [4] But, according to the covenant of the law of the Lord, he did not put to death their children, as it is written—as the Lord commanded saying, Fathers shall not be put to death for children; nor shall children be put to death for fathers; but they shall die every one for his own crime.

[5] Then Amasias assembled the house of Juda and appointed them according to the houses of their patriarchal families, to be captains of thousands and captains of hundreds throughout all Juda and Jerusalem. And having numbered them from twenty years old and upwards, he found them to be three hundred thousand, able to go forth to war armed with spears and shields. [6] Then he hired from Israel a hundred thousand men mighty in power, for a hundred talents of silver.

[7] But there came to him a man of God and said, O king, the army of Israel must not go with thee, for the Lord is not with Israel. For if thou thinkest to strengthen thyself with any of these Ephraimites, [8] the Lord will rout thee before the enemy; for it is in the power of the Lord to strengthen or to rout.

[9] And Amasias said to the man of God, But what must I do in respect to the hundred talents which I have given to the army of Israel? To which the man of God replied, It is in the power of the Lord to give thee more than that. [10] Then Amasias separated from the army which had come to him from Ephraim, that they might go to their place. Thereupon they were greatly incensed against Juda, and returned to their place in a rage.

[11] And Amasias strengthened himself, and took his own people and went to the valley of salt, and there smote of the sons of Seir ten thousand. [12] And the children of Juda took ten thousand alive and carried them to the top of a precipice, and threw them down from the top of the precipice, so that they were all dashed to pieces. [13] Now the soldiers of the army which Amasias had sent back, that they should not go with him to battle, had fallen on the cities of Juda from Samaria to Baithoron and had smitten of them three thousand, and carried off much spoil.

[14] And it happened that after Amasias came from smiting Idumea, a person brought him the gods of the children of Seir, and he set them up to be his gods, and bowed down before them and sacrificed to them: [15] therefore the wrath of the Lord was against Amasias, and He sent a prophet to him and said to him: Why hast thou sought the gods of this people, which could not deliver their own people out of thy hand? [16] But while the prophet was speaking to him he said to him, Have I made thee a counsellor of the king? Forbear, lest thou be scourged. Thereupon the prophet held his peace, For I know, said he, that He hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

[17] Then Amasias king of Juda took counsel and sent to Joas, son of Joachaz, son of Jehu, king of Israel, saying, Come and let us look each other in the face. [18] Upon which Joas king of Israel sent to Amasias king of Juda saying, The thistle on Lebanon sent to the cedar on Lebanon saying, Give thy daughter to my son for a wife. But lo! the wild beasts on Lebanon will come—nay the wild beasts on Lebanon did come and trample down the thistle. [19] Thou hast said, Behold I have smitten Idumea, therefore thy stupid heart lifteth thee up. Abide now at home: why dost thou

take counsel to thy hurt, that thou mayst fall and Juda with thee? [20] But Amasias would not hearken, for the Lord had determined to deliver him up, because he sought the gods of the Idumeans.

[21] So Joas king of Israel went up; and he and Amasias king of Juda looked each other in the face at Baithsamys, which belongeth to Juda. [23] And Juda was routed before Israel, and fled every man to his habitation. And Joas king of Israel took Amasias king of Juda, son of Joas, son of Joachaz, at Baithsamys and brought him to Jerusalem, and broke down of the wall of Jerusalem from the gate of Ephraim to the gate of the corner, four hundred cubits, [24] and he took all the gold and silver, and all the vessels found in the house of the Lord, and in the custody of Abdedom; and the treasures of the king's house, and hostages, and returned to Samaria. [25] And Amasias the son of Joas, king of Juda, lived after the death of Joas, the son of Joachaz, king of Israel, fifteen years.

[26] Now the rest of the acts of Amasias, first and last, behold, are they not written in the book of the kings of Juda and Israel?

[27] And when Amasias departed wholly from the Lord, they formed a conspiracy against him; whereupon he fled from Jerusalem to Lachis; but they sent after him to Lachis, and there put him to death, [28] and they brought him up on horses and buried him with his fathers in the city of David.

✦ CHAPTER XXVI ✦

AND all the people of the country took Ozias when he was sixteen years old, and made him king in the room of his father Amasias. [2] He had rebuilt Ailath and restored it to Juda, after the king slept with his fathers. [3] Ozias was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jechelia, of Jerusalem. [4] And he did that which was right in the sight of the Lord, according to all that his father Amasias had done; [5] and he continued to seek the Lord all the days of Zacharias, who instructed him in the fear of the Lord. In his days indeed he sought the Lord, and the Lord prospered him.

[6] And he went out and warred against the Philistines, and demolished the walls of Geth, and the walls of Jabner, and the walls of Azotus, and rebuilt the cities of Azotus, and among the Philistines. [7] And the Lord strengthened him against the Phi-

listines, and against the Arabs, who dwelt in Petra, and against the Minaians. [8] So that the Minaians gave gifts to Ozias; for his fame reached even to the entrance of Egypt; for he was very powerful. [9] And Ozias built towers in Jerusalem—that over the gate of the corner, and that over the gate of the valley, and those on the corners. And when he had fortified it, [10] he built towers in the wilderness, and dug many wells, for he had much cattle at Sephale, and in the plains, and vine dressers in the hilly country, and on Karmel, for he was fond of husbandry.

[11] Moreover Ozias had an army of fighting men, which went out in array for battle, and came in, in array, to be numbered. And they were numbered by Jeiel the scribe and Maasias the judge, under the direction of Ananias the king's lieutenant.

[12] The whole number of the chiefs, the officers of the army, was two thousand six hundred; [13] and the army of fighting men with them was three hundred and seven thousand five hundred. These were trained for battle to assist the king against enemies. [14] And Ozias provided for them—for all this army, shields and spears, and helmets, and breast plates, and bows, and slings to cast stones. [15] And he made in Jerusalem machines, contrived with great art, to be placed in the towers and at the corners, for shooting darts and throwing huge stones. And the fame of his preparations was spread far and wide, for he was wonderfully assisted until he became exceeding strong.

[16] But when he became strong his heart was elated to his destruction; for he trespassed against the Lord his God and went into the temple of the Lord to burn incense on the altar of incense. [17] And Azarias the priest went in after him and with him eighty priests of the Lord, valiant men. [18] And they withstood king Ozias and said to him, it doth not belong to thee, Ozias, to burn incense to the Lord; but only to the priests the sons of Aaron who are consecrated to burn incense. Go out of the sanctuary, for thou hast revolted from the Lord, and this will not be for honour to thee from the Lord God. [19] At this Ozias was inflamed with wrath, and had in his hand the censer to burn incense in the temple.

But when his anger kindled against the priests, the leprosy broke out on his forehead, before the priests, in the house of the Lord, at the altar of incense. [20] And when Azarias the chief priest, with the other priests, turned towards him, behold he was leprous on the forehead, so they hurried him out thence. He indeed himself hastened to go out, because the Lord had convicted him.

[21] So Ozias the king was a leper to the day of his death, and

as a leper, dwelt in the house of Apphusoth; for he was cut off from the house of the Lord, and Joatham, his son, was over the kingdom, administering justice to the people of the land. [22] Now the rest of the acts of Ozias, the first and the last, are written by Jessias the prophet. [23] And when Ozias slept with his fathers, they buried him in the field of the burying place of the kings; for they said, He is a leper. And Joatham his son, reigned in his stead.

* CHAPTER XXVII *

JOATHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem; and his mother's name was Jerusa. She was a daughter of Sadok. [2] And he did that which was right in the sight of the Lord, according to all that his father Ozias had done; but he did not go into the temple of the Lord. Though the people were still corrupt, [3] he built the high gate of the house of the Lord; and on the wall Opel he built much. [4] On Mount Juda and in the forest, he also built castles and towers. [5] He fought the king of the Ammonites and prevailed against him; so that the Ammonites gave him yearly, a hundred talents of silver and ten thousand cores of wheat, and ten thousand of barley. These the king of the Ammonites brought him yearly, during the first, second and third year. [6] Joatham prevailed because he prepared his ways before the Lord his God.

[7] Now the rest of the acts of Joatham, and his wars and his doings, behold they are written in the book of the kings of Juda and Israel. [8] And he reigned twenty-five years, and for sixteen years he reigned in Jerusalem. [9] And Joatham slept with his fathers, and was buried in the city of David, and Achaz his son reigned in his stead.

* CHAPTER XXVIII *

ACHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, and did not do what was right in the sight of the Lord, like his father David, [2] but walked in the ways of the kings of Israel, and made graven images; [3] and for their idols in the land of Benennom he actually caused his children to pass through fire, according to the abominable acts of those nations which the Lord had rooted out from before the Israelites.

[4] He burned incense also on the high places, and on the tops of houses and under every shady tree. [5] So the Lord his God delivered him into the hands of the king of Syria, who smote him, and took many of them captives, and carried them to Damascus. He delivered him also into the hands of the king of Israel, who smote him with a great slaughter. [6] Indeed Phakee, the son of Romelias, king of Israel, slew of Juda in one day, a hundred and twenty thousand men mighty in power, because they had forsaken the Lord, the God of their fathers. [7] Zechri also, the chieftain of Ephraim, slew Maasias the king's son, and Ezrikan, the leader of his house, and Elkana, the lieutenant of the king. [8] And the Israelites carried away captive, of their brethren, three hundred thousand, including married women, sons and daughters. And they took from them much spoil. [9] But as they were carrying the spoils to Samaria, there was there a prophet of the Lord, whose name was Oded, who went out to meet the army coming to Samaria, and said to them, Behold the anger of the Lord God of your fathers is against Juda, and he hath delivered them into your hands, and you have slain them with a rage which hath reached up to heaven. [10] And now you purpose to keep the children of Juda and Jerusalem, for men slaves and women slaves! Behold am not I with you to testify to the Lord your God? [11] Now therefore hearken to me, and send back those captives whom you have taken of your brethren; for the anger of the Lord is on you. [12] Upon this there arose certain chiefs of the Ephraimites, namely, Oudeias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against them who came from the war, [13] and said to them, You shall not bring these captives here to us, for that would be to bring your guilt on us. Because you have sinned against the Lord, do you mean to lay it on us, to add to our sins and to heighten our folly, because our sins are many, and the fervent anger of the Lord is hanging over Israel?

[14] Thereupon the warriors left the captives and the spoils before the chiefs and the whole congregation. [15] And the chiefs above mentioned arose and took the captives, and out of the spoils clothed all who were naked. And when they had clothed them and shod them, and had given them something to eat and to anoint themselves, they took up on asses all who were weak, and carried them to Jericho, the city of palm trees, to their brethren, and then returned to Samaria.

[16] At that time king Achaz sent to the king of Assur for as-

sistance, [17] because the Idumeans had invaded and smitten Juda and carried off captives. [18] The Philistines also had fallen upon the cities of the plain and in the southern border of Juda, and had taken Baithsamus. But after he had given the king the treasures in the house of the Lord, and the treasures in the house of the king, and the chiefs, they took Ailon and Galero, and Socho, and the villages thereof, and Thamna and the villages thereof, and Gamzo and the villages thereof, and settled there.

[19] Because the Lord humbled Juda on the account of Achaz, king of Juda, because he had greatly apostatised from the Lord, [20] therefore Thalgathphallasar came upon him and afflicted him. [21] Though Achaz took the treasures in the house of the Lord, and the treasures in the house of the king, and the chiefs, and gave them to the king of Assur, yet he was of no service to him, [22] but only added to his distress, and contributed to his apostacy from the Lord. For king Achaz said, [23] I will seek the gods of Damascus who smite me. Because said he, the gods of the king of Syria strengthen them, therefore I will sacrifice to them and they will help me. But they were the ruin of him and of all Israel. [24] Now when Achaz had taken away the vessels of the house of the Lord, and chopped them to pieces, he shut up the doors of the house of the Lord, and made himself altars in every corner of Jerusalem, [25] and erected high places in every city of Juda, to burn incense to strange gods. So they provoked to wrath the Lord the God of their fathers.

[26] Now the rest of his acts and his doings, first and last, behold they are written in the book of the kings of Juda and Israel. [27] And when Achaz slept with his fathers, he was buried in the city of David, but they did not carry him to the tombs of the kings of Israel. And Ezekias his son, reigned in his stead.

* CHAPTER XXIX *

EZEKIAS was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abia. She was a daughter of Zacharias. [2] He did that which was right in the sight of the Lord, according to all that his father David had done. Accordingly when he was settled in his kingdom, in the first month he opened the doors of the house of the Lord and repaired them.

[4] Then he brought in the priests and the Levites, and having placed them on the east side, [5] he said to them:

Hearken, ye Levites, sanctify now yourselves, and hallow the house of the Lord God of your fathers, and remove the uncleanness out of the Holies. [6] Because our fathers apostatised, and did evil in the sight of the Lord our God, and forsook him, and turned away their face from the tabernacle of the Lord, and hardened their neck, [7] and shut the doors of the temple and extinguished the lamps, and did not burn incense, nor offer whole burnt offerings in this holy place, to the God of Israel, [8] therefore the Lord hath been provoked to wrath against Juda and Jerusalem, and hath made them an astonishment and a desolation, and an object of pity, as you see with your eyes. [9] For behold your fathers have been smitten with the sword, and your sons and your daughters and your wives, are in captivity, in a strange land, as is now the case. [10] In this situation of affairs, I have it now at heart to enter into a covenant with the Lord God of Israel, that he may turn away his fierce anger from us. [11] Now therefore be not backward, seeing the Lord hath made choice of you to stand before him, to minister, and to be continually employed in his service, and in offering incense.

[12] Thereupon these Levites arose, namely, Maath, the son of Amasi, and Joel, the son of Azarias of the Kaathites; and of the Merarites, Kis, the son of Abdi, and Azarias, the son of Ilaelex; and of the Gersonites, Jodad, the son of Zemmath, and Joadam, who were descendants of Joacha; [13] and of the Elisaphanites, Zambri and Jeiel; and of the Asaphites, Zacharias and Matthe-nias; [14] and of the Aimonites, Jeiel and Semei; and of the Idithunites, Samaias and Oziel; [15] and having assembled their brethren, they purified themselves according to the king's command, in the manner prescribed by the Lord, that they might purify the house of the Lord. [16] And the priests went into the inner part of the house of the Lord to purify it, and threw out all the filth, found in the house of the Lord, into the court of the Lord's house; and the Levites took it up and threw it out into the brook Kedron. [17] On the first day of the first month, at the new moon, they began to purify. And on the eighth day of the month, they came to the temple of the Lord.

And having purified the house of the Lord in eight days, and completely finished on the thirteenth of the first month, [18] they went to king Ezekias, and said, We have purified all that are in the house of the Lord, the altar of whole burnt offerings, with the

utensils thereof, and the table for the presence loaves, with its utensils, [19] and have prepared and hallowed all the utensils which king Achaz polluted in his reign, during his apostasy. Behold they are before the altar of the Lord.

[20] Thereupon king Ezekias arose early in the morning, and having assembled the chiefs of the city, he went up to the house of the Lord, [21] and offered up seven young bulls, seven rams, seven lambs, seven kids of the goats, for a sin offering for the kingdom and for the Holies, and for Israel. And he ordered the priests, the sons of Aaron, to offer them upon the altar of the Lord.

[22] So when they slew the young bulls, the priests received the blood and poured it against the altar; and when they slew the rams, they poured the blood against the altar; and when they slew the lambs they poured the blood around the altar. [23] Then they brought forward the goats, for a sin offering, before the king and the congregation; and they laid their hands on them; [24] and the priests slew them. And when they made atonement with their blood against the altar, they made it for all Israel, because the king said, The whole burnt offerings, and the sin offerings are for all Israel.

[25] Now he had stationed the Levites in the house of the Lord with cymbals and with lutes and harps, according to the command of David the king, and of Gad the king's seer, and of Nathan the prophet. For the institution was ordained at the command of the Lord, by the ministry of prophets. [26] So the Levites stood with the musical instruments of David, and the priests with the trumpets. [27] And when Ezekias gave orders to carry up the whole burnt offering on the altar, and they began to carry it up, the musicians began the song of praise to the Lord, and the trumpets sounded in concert with the musical instruments of David king of Israel, [28] and all the congregation worshipped. And the musicians continued singing, and the trumpets sounding until the whole burnt offering was finished. [29] And when they who carried it up, had completely finished, the king, and all present, bowed down.

And when they had worshipped, [30] Ezekias the king, and the chiefs, ordered the Levites to praise the Lord, in the words of David, and of Asaph the prophet. And when they had sung praises with gladness, they fell on their faces and worshipped. [31] Then Ezekias addressing the people, said, As you have now filled your hands for the Lord, present and bring the sacrifices of thanksgiving for the household of the Lord.

Thereupon the congregation brought up sacrifices and thanks

offerings for the household of the Lord, and every one liberally disposed brought whole burnt offerings. [32] And the number for the whole burnt offerings, which the congregation offered, was seventy young bulls, a hundred rams, two hundred lambs. All these were for a whole burnt offering to the Lord. [33] And there were hallowed six hundred young bulls and three thousand sheep. [34] And as the priests were but few, and could not flay the whole burnt offerings, the Levites their brethren helped them, until the work was finished, and until the priests had purified themselves. For the Levites had purified themselves with more promptitude than the priests. [35] So the whole burnt offering was abundant with the suet of the thanks offerings and the libations of the burnt offerings. Thus was the service re-established in the house of the Lord; [36] and Ezekias and all the people rejoiced, because God had made provision for the people. For the thing was done suddenly.

✦ CHAPTER XXX ✦

THEN Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasses, to come to the house of the Lord at Jerusalem, to celebrate the passover to the Lord God of Israel. [2] Now the king, and the chiefs, and all the congregation at Jerusalem, had come to a determination to keep the passover in the second month; [3] for they could not keep it at that time, because a sufficient number of priests was not purified, nor were the people assembled at Jerusalem. [4] And as this was agreed on by the king and the whole congregation, [5] therefore they determined to make proclamation, throughout all Israel, from Bersabee to Dan, that they might come and keep the passover, to the Lord God of Israel, at Jerusalem, because a multitude had not done it according to the scripture.

[6] So the couriers went with letters from the king, and the chiefs, to all Israel and Juda, according to the decree of the king, saying, Children of Israel, return to the Lord God of Abraham and Isaak and Israel, and bring back the remnant who have escaped from the hand of the king of Assur. [7] And be not like your fathers and your brethren, who apostatised from the Lord God of their fathers, and whom He delivered up to desolation, as you yourselves see. [8] Now therefore be not stubborn as your fathers were. Give glory to the Lord God, and come to His sanctuary,

which He hath hallowed forever, and serve the Lord your God, and He will turn away His fierce indignation from you. [9] For by your turning to the Lord, your brethren and your children will find compassion in the sight of all those who have captivated them; and He will bring them back to this land. For the Lord our God is gracious and merciful, and will not turn away His face from us, if we return to Him.

[10] But while the couriers were passing from city to city, through mount Ephraim, and Manasses, till they came to Zabulon, they were treated as deriders and mockers. [11] But the men of Aser, and some of Manasses and Zabulon were humbled, and came to Jerusalem, [12] and to Juda. Now to these the hand of the Lord had given one heart to come and do what the king and the chiefs had commanded by a word of the Lord. [13] So there assembled at Jerusalem much people to keep the festival of unleavened bread in the second month—a very great congregation. [14] And after they had arisen, and demolished the altars which were in Jerusalem, and torn to pieces all on which they had burned incense to vanities, and thrown them into the brook Kedron, [15] they killed the paschal lamb on the fourteenth of the second month.

And as the priests and the Levites were humbled, and had purified themselves, they offered whole burnt offerings in the house of the Lord, [16] and stood in their station according to the disposition made of them by the command of Moses, the man of God; and the priests received the blood from the hands of the Levites. [17] Because there were many of the congregation who were not purified, therefore the Levites had it in charge to kill the paschal lamb, for everyone who had not been able to purify himself to the Lord. [18] And because most of the people from Ephraim, and Manasses, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture, therefore Ezekias prayed for them on this account and said, The good Lord make atonement for every heart [19] which hath directed its course to seek the Lord the God of their fathers, although not according to the purification of the sanctuary. [20] And the Lord hearkened to Ezekias, and healed the people.

[21] So the Israelites who were at Jerusalem, kept the festival of unleavened bread seven days, with great joy, joining in the hymns of praise to the Lord, which the priests and the Levites performed day by day to the Lord, on musical instruments.

[22] And when Ezekias had spoken comfortably to the Levites,

and them whose understanding was well disposed to the Lord, and they had finished the festival of unleavened bread, which lasted seven days, offering sacrifices of thanksgiving, and singing praises to the Lord God of their fathers; [23] the congregation took counsel together to keep other seven days, and kept other seven days with gladness. [24] For Ezekias, in behalf of Juda, set apart for the congregation, a thousand cattle and seven thousand sheep; and the chiefs, in behalf of the people, set apart a thousand cattle and ten thousand sheep; and the dedications of the priests were abundant. [25] So the whole congregation, the priests and the Levites, and all the congregation of Juda, and all who were in Jerusalem, and the proselytes who came from Israel, and the inhabitants of Judea were filled with joy. [26] And the joy in Jerusalem was great. From the days of Solomon son of David, king of Israel, there had not been such a festival in Jerusalem.

[27] Then the priests, the Levites arose and blessed the people, and their voice was heard, and their prayer reached His holy habitation, even Heaven.

* CHAPTER XXXI *

AND when all this was finished, all Israel who were present went out through the cities of Juda, and broke in pieces the pillars, and cut down the arbours, and demolished the high places, and the mounts, throughout all Judea and Benjamin, and out of all Ephraim, and Manasses, till they were utterly destroyed. Then all Israel returned, every one to his possession and to their cities.

[2] And Ezekias re-established the courses of the priests, and of the Levites, and the courses of each individual among the priests and the Levites, according to his particular service for the burnt offerings, and for the sacrifices of thanksgiving, and to praise and give thanks, and to attend at the gates in the courts of the house of the Lord. [3] And the king assigned a part of his substance for the morning and evening whole burnt offerings, and for the whole burnt offerings on the sabbaths, and at the new moons, and at the festivals prescribed in the law of the Lord. [4] And the people who dwelt in Jerusalem were ordered to give the portion which belonged to the priests and the Levites, that they might be enabled to attend to the service of the house of the Lord.

[5] And soon as he published the order, Israel brought, in abundance, dedications of corn and wine, and oil and honey. Both the

children of Israel and of Juda, brought abundantly the productions of the field, and all the tithes. [6] And they who dwelt in the cities of Juda brought the tithe of cattle and sheep, and the tithe of goats, and dedicated them to the Lord their God. And what they brought was stored up in heaps. [7] The heaping was begun in the third month and finished in the seventh. [8] And when Ezekias came with the chiefs, and saw the heaps, they blessed the Lord and His people Israel. [9] Then Ezekias questioned the priests and the Levites, touching the heaps; [10] and Azarias the priest, the head of the house of Sadok, answered him and said, From the time the dedications began to be brought to the house of the Lord, we have eaten and drunk, and left in great abundance. Because the Lord hath blessed his people, therefore we have this great superabundance left.

[11] Thereupon Ezekias ordered them to prepare storehouses for the house of the Lord. And when they had prepared them, [12] they stored up therein the dedications and the tithes for a common stock. And over them Chonenias the Levite, was overseer, and his brother Semei was his deputy. [13] And Jeiel and Ozias, and Naeth and Asuel, and Jerimoth and Jozabad, and Eliel and Samachia, and Maath and Banaias, with his sons, were appointed storekeepers, by Chonenias and his brother Semei, as Ezekias the king and Azarias the ruler of the house of the Lord commanded. [14] And Kore, the son of Jemna the Levite, the keeper of the eastern gate, was over the free-will offerings, to distribute by the agency of Edom, the oblations to the Lord, and the most holy things.

[15] And Benjamin and Jesus, and Semei and Amarias, and Sechonias were, by the agency of trusty priests, to distribute to their brethren, according to their courses, both to great and small [16] excepting infants, to every male from three years old and upwards—to everyone who went into the house of the Lord, a stated portion every day for the service in the courses of their appointment; [17] this being the enrollment of the priests according to their genealogy. But to the Levites, who in their courses were enrolled from twenty years old and upwards, [18] distribution was to be made to the whole multitude, including infants, both male and female, because they had faithfully purified the sanctuary. [19] And of the Aaronites, who officiated as priests, there were some men of their cities, expressly nominated in every city, to distribute a portion to every male among the priests, and to every one numbered among the Levites.

[20] Thus did Ezekias through all Juda, and he did what was right in the sight of the Lord his God. [21] And in every work which he undertook in the service of the house of the Lord, and in the law and in the statutes, he sought his God with his whole heart, and did it and prospered.

✦ CHAPTER XXXII ✦

NOW after these acts and this faithfulness Sennacherim, king of the Assyrians, came. He came against Juda and encamped against the walled cities and ordered them to be taken first. [2] And when Ezekias saw that Sennacherim was come and that it was his purpose to attack Jerusalem [3] he consulted with his elders, and the mighty men, about stopping up the waters of the wells, which were without the city. And as they encouraged him [4] he assembled much people, and stopped up the waters of the wells, and the brook which ran through the city with an intent that the king of Assyria, might not come and find much water, and be strengthened. [5] Ezekias also took courage and rebuilt all the wall which had been demolished, and the towers, and another outwork, and strengthened the fortifications, of the city of David, and provided many arms, [6] and appointed military officers over the people.

And having assembled them before him in the street of the valley gate, he spoke affectionately to them, and said, [7] Take courage and behave like men, and be not terrified nor dismayed, because of the king of Assur, and because of all the multitude with him; for there are more with us than with him. [8] With him are arms of flesh; but with us is the Lord our God to save, and to fight our battle. So the people were encouraged by the words of Ezekias king of Juda.

[9] After this Sennacherim, king of the Assyrians, sent his servants against Jerusalem. While he himself with his main army lay before Lachis, he sent to Ezekias king of Juda and to all the Jews in Jerusalem saying, [10] Thus saith Sennacherim king of the Assyrians, On what do you rely, that you stand a siege in Jerusalem? [11] Doth not Ezekias deceive you, that he may deliver you up to death, and to famine, and to thirst by saying, The Lord our God will save us out of the hand of the king of Assur? [12] Hath not this same Ezekias demolished his altars, and his high places, and given orders to Juda, and to the inhabitants of

Jerusalem, saying, You shall worship before this altar, and upon it you shall burn incense?

[13] Will you not consider what I and my fathers have done to all the tribes of these regions? Have the gods of the nations of all this land, been able to save their people out of my hand? [14] Who is this of yours among all the gods of these nations which my father destroyed, who were not able to save their people out of my hand, that he should be able to save you out of my hand? [15] Now therefore let not Ezekias deceive you, nor cause you to trust in this manner. Do not believe him. For as there is no god of any nation or kingdom who is able to save his people out of my hand, or hath been able to save out of the hand of my fathers, therefore your God cannot save you out of my hand.

[16] And besides what his servants spoke against the Lord God, and against his servant Ezekias, [17] he wrote a letter to reproach the Lord God of Israel, and spoke of Him saying, As the gods of the nations of the earth have not delivered their peoples out of my hand, so neither can the God of Ezekias deliver his people out of my hand. [18] Moreover he cried with a loud voice, in the Jewish language to the people of Jerusalem, who were on the walls that he would assist them, in order to induce them to seize the city. [19] And he spoke against the God of Jerusalem, as against the gods of the peoples of the earth, which are the works of men's hands.

[20] But when Ezekias the king, and Esaias, son of Amos the prophet, addressed a prayer concerning these things, and cried to heaven, [21] the Lord sent an angel who destroyed every mighty man, and warrior, including chief and general, in the camp of the king of Assur. So he returned with shame to his own land, and went to the house of his god, and some of them who sprang from his loins slew him with the sword. [22] And when the Lord had saved Ezekias, and the inhabitants of Jerusalem, out of the hands of Sennacherim, king of Assur, and out of the hand of all men, and had given them rest all around, [23] many brought gifts for the Lord to Jerusalem, and presents to Ezekias king of Juda. And he was thenceforth magnified in the eyes of all the nations.

[24] In those days Ezekias was sick unto death, and he prayed to the Lord, Who hearkened to him and gave him a sign. [25] But Ezekias did not make a suitable return for the favour conferred on him, but his heart was lifted up, so there was wrath against him, and against Juda and Jerusalem. [26] Thereupon Ezekias humbled himself for the pride of his heart, both he and the in-

habitants of Jerusalem, so the wrath of the Lord did not come upon them during the days of Ezekias.

[27] Now Ezekias had riches and exceeding great glory, and he amassed for himself treasures of silver and gold and precious stones; and he had storehouses for spices, and places for depositing arms and costly utensils; [28] and cities for storing corn, wine, and oil; and towns and stalls for all sorts of cattle; and cots for his flocks; [29] and cities which he built for himself; and a vast multitude of flocks and herds; for the Lord gave him substance in great abundance. [30] It was Ezekias who stopped up the upper course of the waters of Geion, and directed them underground to the south west of the city of David. And he prospered in all his works. [31] But in his transactions with the ambassadors from the chiefs of Babylon, who were sent to him to make inquiry touching the miracle which had been done in the land, the Lord left him to himself in order to try him, to know all that were in his heart.

[32] Now the rest of the acts of Ezekias and his goodness, behold they are written in the prophesy of the prophet Esaias son of Amos, and in the book of the kings of Juda and Israel. [33] When Ezekias slept with his fathers they buried him in the uppermost of the tombs of the sons of David, and all Juda and the inhabitants of Jerusalem paid him distinguished honours at his death; and Manasses his son reigned in his stead.

* CHAPTER XXXIII *

MANASSES was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem, [2] and did evil in the sight of the Lord, according to all the abominable acts of the nations which the Lord had rooted out from before the children of Israel. [3] He restored and rebuilt the high places which his father Ezekias had demolished, and erected pillars to the Baalims, and made arbours, and worshipped the whole host of heaven and served them. [4] Nay, he built altars in the house of the Lord, respecting which the Lord had said, In Jerusalem My name shall be forever— [5] he built altars for the whole host of heaven, in the two courts of the house of the Lord. [6] And he made his children pass through fire in the land of Benennom. And he consulted omens and auguries, and used enchantments and encouraged trance-speakers and sorcerers, and multiplied the ways of doing evil in the sight of the Lord, to provoke him to wrath.

[7] He actually set up the graven and molten image which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever, [8] and I will no more remove the foot of Israel from the land which I have given to their fathers, provided they be watchful to perform all that I have commanded them, according to all the law and the statutes and the judgments, by the hand of Moses.

[9] Now when Manasses had caused Juda and the inhabitants of Jerusalem to go astray, and to do evil beyond all the nations which the Lord had destroyed from before the children of Israel; [10] and the Lord had spoken against Manasses and against his people, but they hearkened not, [11] the Lord brought against them the chiefs of the army of the king of Asur, and they took Manasses, and having bound him with chains and fetters they carried him to Babylon. [12] And when he was afflicted he sought the favour of the Lord his God, and humbled himself exceedingly before the God of his fathers, [13] and prayed to Him, and He hearkened to him and heard his cry, and brought him back to Jerusalem to his kingdom. So Manasses knew that the Lord Himself is God.

[14] Now after these things he built a wall without the city of David, from the south west, fronting the south in the valley and along the street leading from the fish gate round to Opel, and raised it very high, and appointed military officers in all the walled cities of Juda. [15] And he removed the strange gods and the graven image out of the house of the Lord, and all the altars which he had built on the mount of the house of the Lord, and in Jerusalem, and without the city. [16] And having repaired the altar of the Lord he offered thereon a sacrifice of thanksgiving and praise, and ordered Juda to serve the Lord God of Israel. [17] But still the people sacrificed on the high places, but it was to the Lord their God.

[18] Now the rest of the acts of Manasses, and his prayer to God, and the words of the seers who spoke to him in the name of the God of Israel; [19] and how God hearkened to him at the words of his prayer; and all his sins and his apostasies; and the places on which he built mounds and erected bowers, and graven images before his conversion—behold they are written among the words of the seers. [20] And when Manasses slept with his fathers they buried him in the garden of his house, and Amon his son reigned in his stead.

[21] Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem, [22] and did evil in the sight of the Lord as his father Manasses had done. For to all the idols which his father Manasses had made Amon burned incense, and served them, [23] and did not humble himself before the Lord as Manasses his father had humbled himself. Because his son Amon multiplied transgression, [24] therefore his servants rose upon him, and smote him in his house. [25] And when the people of the country had slain those who conspired against king Amon, the people of the country made Josias his son king in his stead.

✦ CHAPTER XXXIV ✦

JOSIAS was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem, [2] and did what was right in the sight of the Lord, and walked in the ways of David his father, without turning to the right or to the left. [3] In the eighth year of his reign, while he was still a youth, he began to seek the Lord the God of his father David. And in the twelfth year of his reign, he began to cleanse Juda and Jerusalem, from the high places and the bowers, and from their processions around altars, and from the molten images. [4] And having caused to be torn down in his presence, the altars of the Baalims, and the high things which were on them, he cut down the bowers, and broke in pieces the graven and the molten images.

And having beaten them to dust, he strewed it over the graves of them who had sacrificed to them, [5] and burned the bones of the priests on the altars. And when he had cleansed Juda and Jerusalem, [6] he proceeded on through the cities of Manasses, and Ephraim, and Symeon, and Nephthaleim, and the places around them, [7] and tore down the altars, and the bowers, and chopped to pieces the idols. And having demolished all the high places in all the land of Israel, he returned to Jerusalem.

[8] And in the eighteenth year of his reign, on purpose to cleanse the land and the house, he sent Saphan son of Eselia, and Maasa, the ruler of the city, and Juach son of Joachaz his recorder to repair the house of the Lord his God. [9] So they went to Chelkias the high priest, and gave the money which had been brought into the house of God, which the Levites, the keepers of the gates had collected from Manasses and Ephraim, and the chiefs, and from all the remnant of Israel, and from the children

of Juda and Benjamin and the inhabitants of Jerusalem— [10] they gave this to the board of works, who superintended the house of the Lord; and these gave it to the workmen who did the work in the house of the Lord, to furnish, and to strengthen the house, [11] and they gave to the carpenters and the masons, to purchase square stones, and timber for planks to cover the houses, which the king of Juda had destroyed.

[12] Though these men were intrusted with the works, yet over them were overseers, namely Jehu and Abdias the Levites of the house of Merari, and Zacharias, and Mosollam, of the house of Kaath. And with regard to all the chiefs of Levi, every one skilled in instrumental music [13] was over the bearers of burdens, and over all the men who executed the works, one to every piece of work, and some of the Levites were scribes and judges and keepers of the gates.

[14] Now when they were carrying out the money, which had been brought into the house of the Lord, Chelkias the priest found a book of the law of the Lord, by the hand of Moses. [15] Whereupon Chelkias addressing Saphan the scribe said, I have found a book of the law in the house of the Lord. So Chelkias gave the book to Saphan, [16] and Saphan carried it to the king. Now he had given him also for the king, an account entitled, *All the money delivered to thy servants the workmen*. [17] For when they had melted the silver found in the house of the Lord, they gave it into the hand of the overseers and into the hand of them who executed the work.

[18] So when Saphan the scribe had explained the account to the king, he said, Chelkias the priest hath given me a book. And Saphan read it before the king. [19] And when the king heard the words of the law, he rent his clothes. [20] Then the king gave orders to Chelkias, and to Achikam, son of Saphan, and to Abdom son of Michaias, and to Saphan the scribe, and Asaias the king's servant, saying, [21] Go and inquire of the Lord for me, and for all the remnant of Israel and Juda, touching the words of this book which is found; for great must be the wrath of the Lord, which is kindled against us, because our fathers have not hearkened to these words of the Lord, to do according to all that are written in this book.

[22] Thereupon Chelkias, with those whom the king ordered, went to Olda the prophetess, the wife of Sellem son of Thekoe son of Aras. She kept the commandments and dwelt at Jerusalem in the Masanai. And when they spoke to her to that effect [23] she

said to them, Thus saith the Lord the God of Israel, Say to the man who sent you to me, [24] Thus saith the Lord, Behold I am going to bring upon this place evils—all the things which are written in the book read before the king of Juda. [25] Because they have forsaken me, and burned incense to strange gods, to provoke me to wrath with all the works of their hands, therefore my anger is kindled against this place and cannot be quenched.

[26] But to the king of Juda, who hath sent you to inquire of the Lord, thus shall you say, Thus saith the Lord the God of Israel, With regard to the words which thou hast heard, [27] as thy heart was affected, and thou didst humble thyself before me when thou heardest these words of mine against this place, and against the inhabitants thereof—As thou hast humbled thyself before me, and hast rent thy garments and wept before me—I have heard, saith the Lord. [28] Behold I will gather thee to thy fathers, and thou shalt be carried to thy grave in peace, and thine eyes shall not see all the evils which I am going to bring upon this place, and upon them who dwell therein.

And when they brought back word to the king, [29] the king sent and assembled the elders of Juda and Jerusalem; [30] and went up to the house of the Lord, with all the chiefs of Juda and the inhabitants of Jerusalem, and with the priests and the Levites, and all the people small and great, and read in their hearing all the words of the book of the covenant found in the house of the Lord.

[31] Then the king stood on the pillar, and made a covenant before the Lord to walk before the Lord and to keep His commandments, and His testimonies, and His statutes, with his whole heart and his whole soul, so as to perform all the terms of the covenant written in that book; [32] and he caused all who were in Jerusalem and Benjamin to stand to it. And when the inhabitants of Jerusalem, had made a covenant in the house of the Lord God of their fathers, [33] Josias removed all the abominations out of all the land, which belonged to the children of Israel, and caused all who were in Jerusalem, and in Israel, to serve the Lord their God. During all his days he turned not aside from following the Lord God of his fathers.

* CHAPTER XXXV *

WHEN Josias celebrated the passover to the Lord his God, he caused the paschal lamb to be slain, on the fourteenth day of

the first month. [2] For having set the priests in their watches and encouraged them to the works of the house of the Lord, [3] he ordered all the Levites who were heads of families throughout all Israel to hallow themselves to the Lord. And as they had placed the holy ark in the house which Solomon son of David king of Israel had built, the king said, You have nothing to carry on your shoulders; now therefore attend to the service of the Lord your God, and of His people Israel; [4] and be ready according to the houses of your families, and according to your courses, as prescribed by David, king of Israel, and by his son Solomon; [5] and attend in the house, according to the divisions of the houses of your families, on your brethren the people; and a portion of a patriarchal house, on the Levites; [6] and kill ye the paschal lambs and prepare them for your brethren, that they may do according to the word of the Lord by the ministry of Moses.

[7] Moreover Josias dedicated for the people sheep and lambs and kids, all for the passover, even for all who were in Jerusalem, to the amount of thirty thousand. He dedicated also three thousand cattle; these were of the king's own substance. [8] His chiefs also made dedications for the people, and for the priests, and for the Levites. And Chelkias and Zacharias, and Jeiel, the chiefs, gave for the priests of the house of God—they gave for the passover two thousand six hundred sheep, lambs and kids, and three hundred cattle. [9] And Chonenias and Banaias, and Samaias and Nathaniel, his brother, and Asabias, and Jeiel and Jozabad, chiefs of the Levites, dedicated for the Levites five thousand sheep and five hundred cattle for the passover.

[10] So the service commenced, and the priests stood in their station, and the Levites in their divisions, according to the command of the king. [11] And when these killed the paschal lambs, the priests received the blood at their hands and poured it out, and the Levites flayed them, [12] and prepared the whole burnt offering, to be delivered according to the division by houses of families to the heads of the people, that they might offer it to the Lord as it is written in the book of Moses, and so till the morning.

[13] Then they roasted the paschal lambs with fire, according to the ordinance, and boiled the holy meats in the brazen cauldrons and kettles. And when all was ready, they ran with them to all the heads of the people. [14] And after this preparation for them, they prepared also for the priests. Because the priests were employed in offering up the whole burnt offerings and the suet,

continually till night, therefore the Levites prepared for themselves and for their brethren, the sons of Aaron.

[15] And with regard to the musicians, the sons of Asaph, who were in their station, according to the commands of David, both Asaph and Aiman and Idithun the king's prophets; and the chiefs and the keepers of the gates, they were not at liberty to move from their holy services, for their brethren the Levites prepared for them. [16] So all the service of the Lord being arranged and set in order on that day, to keep the passover, and to offer up the whole burnt offerings on the altar of the Lord according to the command of king Josias; [17] all the Israelites who were present kept the passover, at that time, and the festival of unleavened bread, seven days. [18] There had not been such a passover as this in Israel from the days of Samuel the prophet. They had not, under any king of Israel, kept such a passover as that kept by Josias and the priests, and the Levites, and all Juda and Israel who were present, and by all the inhabitants of Jerusalem, to the Lord. [19] This passover was kept in the eighteenth year of the reign of Josias.

After all these things which Josias did in the house, king Josias burned with fire the trance-speakers and the diviners, and the theraphins and the idols, and the sodomites, which were in the land of Juda and in Jerusalem, in order that he might establish the words of the law, which were written in the book which Chelkias the priest had found in the house of the Lord. Before him there was none like him, who turned to the Lord with his whole heart, and with his whole soul, and with all his strength, according to all the law of Moses; nor after him did there arise his like. Nevertheless the Lord turned not away from His great wrath, with which He was incensed against Juda, for all the provocations with which Manasses had provoked Him, and the Lord said, I will remove Juda from My presence, as I have removed Israel—I have cast off Jerusalem, the city which I chose, and the house of which I said, My name shall be there.

[20] Now when Pharaoh Nechao was going up against the king of the Assyrians to the river Euphrates, king Josias went out to meet him. [21] Whereupon he sent messengers to him, saying, What hast thou, O king of Juda, to do with me? I am not now coming to war against thee; and God hath commanded me to make haste. Forbear meddling with God, Who is with me, lest He destroy thee. [22] But Josias would not turn his face from him, but strengthened himself to fight him. He hearkened not to the words of Nechao from the mouth of God, but came to an engagement in

the plain of Mageddo. [23] And the archers having discharged a volley at king Josias, the king said to his servants, Carry me away, for I am badly wounded.

[24] So his servants took him out of his chariot and put him into his second chariot, which attended him, and brought him to Jerusalem, and he died and was buried with his fathers. And all Juda and Jerusalem mourned for Josias. [25] And Jeremias composed a song of lamentation for Josias, which all the heads of families, both men and women, sung over him, and which they continue to sing to this day; for they established it for an ordinance to Israel. And behold it is written among the funereal odes.

[26] Now the rest of the acts of Josias, and his faith in respect to what was written in the law of the Lord, [27] and his acts, first and last, behold they are written in the book of the kings of Israel and Juda.

* CHAPTER XXXVI *

THEN the people of the land took Joachaz son of Josias and anointed him, and made him king over Jerusalem in the room of his father. [2] Joachaz was twenty years old when he began to reign, and he reigned three months in Jerusalem, and his mother's name was Amital. She was a daughter of Jeremias of Lobna. And he did what was evil in the sight of the Lord, according to all that his fathers had done. And Pharao Nechao bound him at Deblatha in the land of Aimath, that he should not reign in Jerusalem. [3] And the king carried him with him to Egypt, and imposed on the country a tribute of a hundred talents of silver and a talent of gold. [4] And Pharao Nechao, made Eliakim son of Josias, king over Juda, in the room of his father, and changed his name to Joakim. And as Pharao Nechao took his brother Joachaz, who was carried to Egypt and died there, he paid the silver and the gold to Pharao. Then the land began to be taxed to give the money at the command of Pharao. And every one according to his rank, demanded silver and gold from the people of the land, to pay Pharao Nechao.

[5] Joakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem, and his mother's name was Zechora. She was a daughter of Nerias of Rama. And he did what was evil in the sight of the Lord, according to all that his fathers had done. In his days Nabuchodonosar, the king of Babylon, came into the land, and he was his servant three years, and

then revolted. Now after that, when they revolted, the Lord sent against them the Chaldeans, and predatory bands of Syrians, and predatory bands of Moabites and Ammonites, and of Samaria according to the word of the Lord by the ministry of his servants, the prophets. Moreover the anger of the Lord was against Juda, to remove him from His presence, because of the sins of Manasses—for all that he had committed and for the innocent blood which Joakim had shed. He had indeed filled Jerusalem with innocent blood, yet the Lord was not willing to destroy them utterly.

[6] So Nabuchodonosar, king of Babylon, came up against him, and bound him with fetters of brass, and sent him away to Babylon; and carried away to Babylon [7] a part of the utensils belonging to the house of the Lord, and put them in his own temple at Babylon.

[8] Now the rest of the acts of Joakim, and all that he did, behold they are written in the book of the journals of the kings of Juda. When Joakim slept with his fathers, he was buried at Ganozae, with his fathers, and Jechonias his son reigned in his stead.

[9] Jechonias was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did evil in the sight of the Lord, [10] and at the return of the year, Nabuchodonosar sent and brought him to Babylon, together with the most precious utensils of the house of the Lord, and made Sedekias, his father's brother, king over Juda and Jerusalem.

[11] Sedekias was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem, [12] and did what was evil in the sight of the Lord his God, and was not brought to a sense of shame by Jeremias, the prophet, speaking from the mouth of the Lord, [13] when he violated his engagements with Nabuchodonosar, to the performance of which he had caused him to swear by God; but hardened his neck, and strengthened his heart, not to return to the Lord God of Israel.

[14] Now all the nobles of Juda, and the priests, and the people of the land abounded in the commission of the wicked abominations of the Gentiles, and had polluted the house of the Lord in Jerusalem. [15] And the Lord the God of their fathers had sent to them by the ministry of his prophets, rising early, and sending his messengers, because he compassionated his people and his sanctuary. [16] But they continued to deride his messengers, and to despise his words, and insult his prophets, until the wrath of the Lord ascended against his people—until there was no remedy.

[17] Therefore he brought against them the king of the Chal-

deans, who slew their young men with the sword in the house of his sanctuary, and had no compassion on Sedekias, nor pity for their virgins. And they carried away their elders. He delivered all into their hands— [18] all the utensils of the house of God, great and small, and all the treasures of the house of the Lord and all the treasures of the king and of the nobles. All these he carried to Babylon.

[19] And he burned the house of the Lord, and demolished the wall of Jerusalem, and burned with fire the palaces thereof, and utterly destroyed everything that was beautiful, [20] and removed to Babylon the few who were left; and they continued to be servants to him and his sons, until the reign of the Medes; [21] that the word of the Lord by the mouth of Jeremias might be fulfilled, That until the land received its sabbaths which it ought to have rested, it should keep a sabbath all the days of its desolation, to the completion of seventy years.

[22] In the first year of Cyrus king of the Persians, after the word of the Lord by the mouth of Jeremias was fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians; and he caused proclamation to be made throughout all his kingdom, in writing, saying, [23] Thus saith Cyrus, king of the Persians, to all the kingdoms of the earth, The Lord God of heaven hath given me; and He hath commanded me to build a house for Him in Jerusalem, in Judea. Is there any among you of all his people? His God be with him, and let him go up.

EZRA, OR ESDRAS

* CHAPTER I *

IN the first year of Cyrus, king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, and he caused proclamation to be made by word of mouth, and in writing, throughout all his kingdom, saying, [2] Thus saith Cyrus king of the Persians, The Lord God of heaven hath given me all the kingdoms of the earth, and hath watched over me, that I should build a house for Him in Jerusalem, which is in Judea. [3] Whoever is among you of all His people, his God be with him; and let him go up to Jerusalem which is in Judea, and build the house of the God of Israel. He who is at Jerusalem is very God. [4] Therefore in regard to every one in every place who is left, let the men of the place where he dwelleth assist him with silver and gold, and furniture and cattle, together with a free will offering for the house of God, which is at Jerusalem.

[5] Thereupon the heads of the patriarchal families of Juda and Benjamin arose with the priests and the Levites, even all whose spirit God stirred up, to go and rebuild the house of the Lord in Jerusalem. [6] And all who were around them strengthened their hands with vessels of silver, with gold, with furniture and with cattle, and with presents, exclusive of free-will offerings. [7] Moreover Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosar had taken from Jerusalem, and deposited in the house of his God. [8] These which were under the care of Mithridates the treasurer, Cyrus, king of the Persians, caused to be brought out and counted to Sasabasar, the chief of Juda.

[9] And this was the number of them: thirty goblets of gold, and a thousand goblets of silver, vessels of an unusual form twenty-nine, [10] golden cups, thirty; and silver plated cups, four hundred and ten, and other vessels, a thousand. [11] All the vessels of gold and silver, all that came up with Sasabasar from the captivity from Babylon to Jerusalem, were five thousand four hundred.

* CHAPTER II *

NOW these were the children of the province who came up from the captivity—from the distant abode to which Nabuchodonosar king of Babylon had sent them away to Babylon, and who returned to Jerusalem and Juda, every chief to his city:

[2] The number of the people of Israel who came with Zorobabel, Jesus, Nehemias, Saraias, Reelias, Mordecai, Balasan, Masphar, Baguai, Reum, [and] Baana,—the head men:

[3] The children of Phares, two thousand one hundred and seventy-two.

[4] The children of Saphatia, three hundred and seventy-two.

[5] The children of Ares, seven hundred and seventy-five.

[6] The children of Phaath Moab, descendants of Jesus and Joab, two thousand eight hundred and twelve.

[7] The children of Ailam, one thousand two hundred and fifty-four.

[8] The children of Zatthua, nine hundred and forty-five.

[9] The children of Zakchu, seven hundred and sixty.

[10] The children of Banni, six hundred and forty-two.

[11] The children of Babai, six hundred and twenty-three.

[12] The children of Asgad, a thousand two hundred and twenty-two.

[13] The children of Adonikam, six hundred and sixty-six.

[14] The children of Bague, two thousand and fifty-six.

[15] The children of Addin, four hundred and fifty-four.

[16] The children of Ater, descendants of Ezekias, ninety-eight.

[17] The children of Bassou, three hundred and twenty-three.

[18] The children of Jora, a hundred and twelve.

[19] The children of Asum, two hundred and twenty-three.

[20] The children of Gaber, ninety-five.

[21] The children of Bethlaem, a hundred and twenty-three.

[22] The children of Netopha, fifty-six.

[23] The children of Anathoth, a hundred and twenty-eight.

[24] The children of Azmoth, forty-three.

[25] The children of Kariathiarim, Chaphira and Beroth, seven hundred and forty-three.

[26] The children of Rama and Gabaa, six hundred and twenty-one.

[27] The men of Machmas, a hundred and twenty-two.

[28] The men of Baithel and Aia, four hundred and twenty-three.

[29] The children of Nabu, fifty-two.

[30] The children of Magebes, a hundred and fifty-six.

[31] The children of Elamar, a thousand two hundred and fifty-four.

[32] The children of Elam, three hundred and twenty.

[33] The children of Lodadi and Ono, seven hundred and twenty-five.

[34] The children of Jericho, three hundred and forty-five.

[35] The children of Senaa, three thousand six hundred and thirty.

[36] And of the Priests:

The children of Jedua of the house of Jesus, nine hundred and seventy-three;

[37] The children of Emmer, a thousand and fifty-two;

[38] The children of Phassur, a thousand two hundred and forty-seven;

[39] The children of Erem, a thousand and seven.

[40] And of the Levites: The children of Jesu and Kadmiel, descendants of Oduia, seventy-four.

[41] The musicians: The children of Asaph, a hundred and twenty-eight.

[42] The keepers of the gates: The Sellumites, the Aterites, the Telmonites, the Akubites, the Atitaites, the Sobaites, all these were a hundred and thirty-nine.

[43] The Nathinims; namely, the Southias, the Asuphas, the Tabaoths, [44] the Kades, the Siaas, the Phadons, [45] the Labanos, the Agabas, the Akubs, [46] the Agabs, the Selamis, the Anans, [47] the Geddels, the Gaars, the Raias, [48] the Rasons, the Nekodas, the Gasems, [49] the Asos, the Phases, the Basis, [50] the Asenas, the Moounims, the Nephusims, [51] the Bakbuks, the Akuphas, the Arurs, [52] the Basaloths, the Maoudas, the Arsas, [53] the Barkos, the Sisaras, the Themias, [54] the Nasthics, the Ataphas, [55] the children of Solomon's servants—the Sotais, the Sepheras, the Phaduras, [56] the Jehelas, the Darkons, the Gedels, [57] the Saphatias, the Atils, the Phacheraths, the Aseboeims, the Hemeis. [58] All the Nathinims including the Abdeselmas, were three hundred and ninety-two.

[59] And these were they who came up from Thelmelech: Thelaresa, Cherub, Edan, Emmer, but could not shew the house of their family, nor their seed, whether they were of Israel—

[60] the children of Dalaia, the children of Bua, the children of Tobiu, the children of Nekoda, six hundred and fifty-two.

[61] And of the children of the priests: the children of Labeia, the children of Akkus, the children of Berzellai, who took to wife one of the daughters of Berzellai the Galaadite, and was called by their name— [62] These sought their register among the Methoesim, but were not found. Though they were related to the priesthood, [63] yet Athersastha [the governor] ordered them not to eat of the most holy meats until there should arise a priest with the *Manifestation* and the *Truth*,* [who could discern the truth as to them].

[64] The whole congregation, together, amounted to forty-two thousand three hundred and sixty, [65] exclusive of their men servants and maid servants, amounting to seven thousand three hundred and thirty-seven. And among them were two hundred choristers of both sexes. [66] Their horses were seven hundred and thirty-six; their mules two hundred and forty-five; [67] their camels four hundred and thirty-five; their asses six thousand seven hundred and twenty.

[68] Now some of the chiefs of families when they came to the house of the Lord at Jerusalem, offered free-will offerings for the house of God, to raise it on its foundations. [69] According to their ability they contributed to the treasure for the work, sixty-one thousand pounds of pure gold, and five thousand pounds of silver, and a hundred garments for the priests. [70] Though the priests and the Levites, and some of the people, and the musicians, and the keepers of the gates, and the Nathinims, settled in their cities, and all the chiefs of Israel in their cities.

* CHAPTER III *

YET when the seventh month was come, the Israelites who were in their cities, even the whole people, like one man, assembled at Jerusalem. [2] And Jesus the son of Josedek with his brethren the priests, and Zorobabel the son of Salathiel with his brethren, arose and rebuilt the altar of the God of Israel, that they might offer thereon whole burnt offerings according to what is written in the law of Moses the man of God. [3] And when they

* An interesting rendition in the Septuagint text of the rather mysterious Hebrew *Urim* (lit. Lights) and *Thummim* (Completions) of oracular power. Light manifests, and truth completes.

had erected the altar on its basis (it was done with a dread upon them, on account of the neighbouring people), the whole burnt offering for the morning, and also for the evening, was offered up thereon to the Lord. [4] But when they had celebrated the festival of tabernacles, according to what was written, and offered the whole burnt offering day by day in number as prescribed, the set number for every day— [5] after this they offered the continual burnt offerings in due course, and those for the new moons, and for all the festivals dedicated to the Lord, and for everyone who offered a free-will offering to the Lord.

[6] On the first day of the seventh month they began to offer whole burnt offerings to the Lord, though the foundation of the house of the Lord was not laid: [7] but they had given money to the stone-cutters and carpenters, and meat and drink and oil to the Sidonians and Tyrians, to bring cedar timber from Lebanon to the sea of Joppa, according to the permission granted them by Cyrus king of the Persians. [8] And in the second year of their coming to the house of God at Jerusalem, in the second month, Zorobabel the son of Salathiel, and Jesus the son of Josedek with the rest of their brethren, the priests, and the Levites, and all who came from the captivity to Jerusalem, made a beginning.

Now they had appointed the Levites, from twenty years old and upwards, over them who did the works in the house of the Lord; so there were over the workmen employed at the house of the Lord, [9] Jesus with his sons and brethren, Kadmiel with his sons, the sons of Juda, the sons of Enadad, their sons and their brethren, the Levites. [10] And while they were laying the foundations of the house of the Lord, the priests attended in their robes, with trumpets, and the Levites, the Asaphites, with cymbals, to praise the Lord in the manner prescribed by David king of Israel, [11] and they raised their responsive strains, in the song of praise and thanksgiving to the Lord, [entitled] *For it is good: for to everlasting His mercy endureth for Israel*. And all the people shouted with a great shout, to praise the Lord, at laying the foundation of the house of the Lord.

[12] But many of the priests and Levites, and the old chiefs of families, who with their eyes had seen the former house on its foundations, and now saw this, wept aloud, while the people were shouting for joy to swell the song; [13] so that the people could not distinguish the shouts of joy from the sound of the people's wailing.

* CHAPTER IV *

BECAUSE the people shouted with a loud shout, therefore the noise was heard at a great distance; and when they who afflicted Juda and Benjamin heard that the children of the captivity were building a house for the Lord God of Israel, [2] they came to Zorobabel and to the chiefs of the families, and said, Let us build with you, for we, like you, seek our God, and we sacrifice to Him, from the days of Asaradan, king of Assur, who brought us here. [3] But Zorobabel and Jesus, and the other chiefs of the families of Israel, said to them, It is not allowable for us, and you, to build a house to our God, for we ourselves assembling together are to build for the Lord our God, as Cyrus the king of the Persians hath commanded us.

[4] Upon this the people of the land began to weaken the hands of the people of Juda, and they impeded their building, [5] and counsellors were hired to frustrate their design, all the days of Cyrus king of the Persians, and even to the reign of Darius king of Persia.

[6] In the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem. [7] And in the days of Arthasastha, Tabeel in concert with Mithridates, and the rest of his fellow-servants, wrote to Arthasastha king of the Persians—the collector of the tribute drew up a writing in Syriac; [8] and Reum Baltam and Sampsa the secretary, wrote a translation of it, as their joint letter against Jerusalem, to Arthasastha the king saying, [9] This hath been agreed on by Reum Baltam, and Sampsa the secretary, and the rest of our fellow-servants, the Deinaians, Apharsathachaians, Tarpalalians, Apharsaians, Archuaians, Babylonians, Susanachaians, Davaians, [10] and the rest of the nations, whom the great and the honourable Assenaphar transplanted, and settled in the cities of Somoron, and the rest of the country on this side the river. [11] This was the purport of the letter which they sent to him:

To Arthasastha the king, [from] thy servants, the men beyond the river:*

[12] *Be it known to the king, that the Jews who came up from thee to us, have come to Jerusalem, that rebellious and wicked city, and are rebuilding it. The walls of it are repaired, and they have reared up the foundations of it. [13] Now therefore be it*

* This phrase is the original meaning of the word "Hebrews."

known to the king, that if this city be rebuilt, and the walls therefor completed, no tribute will be paid to thee, nor will they do homage. Now as this is injurious to kings, [14] and it is not meet for us to see the king's dishonour, we have therefore sent to inform the king, [15] that he may examine the book of the records of thy fathers, by which thou wilt find, and know that this is a rebellious city, and hurtful to kings and countries, and that there are asylums for slaves in the midst of it, from time immemorial, for which cause this city was laid waste. [16] We therefore certify to the king, that if this city be rebuilt, and the wall thereof reared up, there will be no peace for thee.

[17] To which he replied:

The king to Reum Baltam, and Sampsa, the secretary, and to the rest of their fellow-servants, who dwell in Samaria and the rest beyond the river, greeting, and saith:

[18] *The collector of the tribute, whom you sent to us, hath been called before me, [19] and I gave orders and we have examined and found, that this city from time immemorial hath set itself up against kings and that there are seditions in it, and asylums for slaves; [20] and that there have been mighty kings in Jerusalem, who have exercised dominion over the whole country beyond the river; and that great tribute, and tolls have been paid to them. [21] Now therefore give orders to stop those men; for that city must not be built any more. [22] See that you merit praise in executing this, lest peradventure the desolation be fitted up to the prejudice of kings.*

[23] *When king Arthasastha's collector of tribute had read this in the presence of Reum Baltam and Sampsa, the secretary, and his fellow-servants, they marched in haste to Jerusalem, and through Juda, and with horsemen and an army caused them to stop. [24] So a stop was put to the work of the house of God in Jerusalem, and it continued stopped till the second year of the reign of Darius, king of the Persians.*

* CHAPTER V *

WHEN Aggaius the prophet and Zacharias the son of Addo prophesied against the Jews who were in Juda and Jerusalem—in the name of the God of Israel against them; [2] then arose Zorobabel the son of Salathiel, and Jesus son of Josedek, and began to build the house of God which is at Jerusalem; and with

them were the prophets of God helping them. [3] At that time Thanthani the chief governor on this side the river, and Satharbouzani, and their fellow-servants, came to them and spoke to them in terms to this effect, Who hath ordered you to build this house, and renew this theatrical entertainment? [4] And they said to them, What are the names of the men who are building this city? [5] Now the eyes of God were on the captivity of Juda, so that they did not cause them to stop until the matter was laid before Darius.

So there was sent to the collector of the tribute, touching this affair, the substance of a letter, [6] which Thanthani the chief governor on this bank of the river, and Satharbouzani, and their fellow servants the Apharsachaians who were on this bank of the river, should send to king Darius. [7] They sent to him a verbal message, and by him the following letter was written:

To Darius the king, all peace. [8] Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with choice stones. Timbers are actually laid in the walls, and the work is going on fast and prospereth in their hands; [9] We then questioned the elders and said to them, Who hath given you orders to build this house, and renew this theatrical entertainment? [10] We then asked their names that we might acquaint thee, that we might transmit to thee in writing the names of their principal men. [11] Thereupon they answered us to this effect saying, We are the servants of the God of the heaven and the earth, and we are rebuilding His house which was built many years ago. A great king of Israel actually built it and fitted it up for them; [12] but when our fathers provoked to wrath the God of heaven, he delivered them into the hands of Nabuchodonosar king of Babylon the Chaldean, who destroyed this house and removed the people to Babylon. [13] But in the first year of Cyrus the king, Cyrus the king made a decree that this house of God should be rebuilt: [14] and the vessels of gold and silver belonging to this house of God which Nabuchodonosar had taken from this house in Jerusalem and put in the king's temple, these Cyrus the king caused to be brought out of the king's temple and gave them to Sabanasar the treasurer who was over the treasure, [15] and said to him, Take all these vessels and go and deposit them in the house at Jerusalem, in their places. [16] At that time Sabanasar himself came and laid the foundation of this house of God at Jerusalem; and from that time till now it hath been a building, and is not yet finished. [17] Now therefore if it

seemeth good to the king, let search be made in the treasury of the king of Babylon, that thou mayst know whether a decree hath been made by Cyrus the king, to rebuild this house of God at Jerusalem: and let the king, when informed touching this matter, send to us.

* CHAPTER VI *

THEREUPON Darius the king passed a decree:

He hath caused search to be made in the libraries where the royal treasure is kept at Babylon, [2] and there hath been found in the city, in the royal palace, a roll, in which is written this memorandum, [3] In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God at Jerusalem, Let the house be built, and the place where they offer sacrifices. Moreover he hath fixed the dimensions, the length sixty cubits and the breadth sixty cubits. [4] And there are to be three strong stories of stone and one of wood; and the expense is to be defrayed out of the king's house. [5] And let the vessels of the house of God, both of silver and gold, which Nabuchodonosar took out of the house in Jerusalem, and brought to Babylon, be given, and go back to the temple at Jerusalem, to the place where they were deposited in the house of God.

[6] Now therefore you governors beyond the river, Satharbou-zani, and you their fellow servants the Apharsachaians, who are beyond the river, keep at a distance from that place. [7] Let the work of the house of God alone. Let the rulers of the Jews, and the elders of the Jews build the house of God in its place.

[8] Furthermore, by me a decree is made in regard to what you may do for the elders of the Jews, that the house of God may be built. Out of the king's substance, the tributes beyond the river, let the expense be carefully paid to those men, that they may not be forced to stop; [9] and whatever they may stand in need of, such as young bulls and rams and lambs for whole burnt offerings to the God of heaven, wheat, salt, wine and oil, according to the order of the priests at Jerusalem—let whatever they ask be given them day by day, [10] that they may offer continually to the God of heaven sweet smelling sacrifices, and pray for the life of the king and his sons.

[11] Moreover by me a decree is made, that if any man counter-act this mandate, a beam be taken from his house, and that he

being suspended, be executed thereon, and his house confiscated.
 [12] *And may the God whose name dwelleth there, destroy every king and people who shall stretch forth their hands to alter or destroy the house of God which is at Jerusalem.*

I Darius have passed the decree. Let it be strictly observed.

[13] Upon this Thanthani the chief governor on this side the river, and Satharbouzani and his fellow servants conformed strictly to what Darius the king sent. [14] And the elders of the Jews and the Levites went on with the building by the prophesying of Aggaius the prophet, and Zacharias the son of Addo, and they rebuilt and fitted it up again by the decree of the God of Israel, and by the decree of Cyrus and Darius, and Arthasastha, kings of Persia; [15] and having finished the house on the third day of the month Adar, in the sixth year of the reign of king Darius, [16] the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy, [17] and offered for the dedication of the house of God, a hundred young bulls, two hundred rams, four hundred lambs, and twelve he-goats, for a sin offering, for all Israel, according to the number of the tribes of Israel. [18] And they set the priests in their courses, and the Levites in their divisions over the service of God at Jerusalem, according to the writing of the book of Moses.

[19] And on the fourteenth day of the first month, the children of the captivity kept the passover. [20] For the priests and the Levites had purified themselves till all were pure. And the Levites killed the paschal lambs for all the children of the captivity, and for their brethren, the priests, and for themselves. [21] So the children of Israel who were of the captivity, and everyone who had separated himself from the impurity of the nations of the land and had come to them to seek the Lord God of Israel, ate the passover, [22] and kept the festival of unleavened bread seven days, with joy; for the Lord had made them joyful, and had turned the heart of the king of Assur to them, to strengthen their hands in the works of the house of the God of Israel.

* CHAPTER VII *

NOW after these things in the reign of Arthasastha, king of the Persians, came up Esdras, son of Saraias, son of Azaraias, son of Chelkias, [2] son of Selum, son of Sadduk, son of Achitob, [3] son of Samaria, son of Esria, son of Mareoth, [4] son of Zaraia,

son of Ozias, son of Bokki, [5] son of Abisue, son of Phineas, son of Eleazar, son of Aaron, the first priest. [6] This Esdras who came up from Babylon, was a ready scribe in the law of Moses, which the Lord the God of Israel had given to Israel. And when the king gave him leave, because the hand of the Lord his God was upon him in all that he sought, [7] there came up to Jerusalem some of the children of Israel, and some of the priests, and some of the Levites, namely, the musicians and the keepers of the gates and the Nathinims in the seventh year of Arthasastha, the king.

[8] And they arrived at Jerusalem in the fifth month of the said seventh year of the king. [9] For on the first day of the first month he settled his journey up from Babylon, and on the first day of the fifth month they arrived at Jerusalem. For the good hand of his God was upon him, [10] because Esdras had set his heart to seek the law, and to do and to teach in Israel the statutes and the judgments.

[11] Now this is the copy of the decree which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his statutes to Israel:

[12] *Arthasatha king of kings, to Esdras, scribe of the law of the Lord, the God of heaven.*

Let thy requests be granted. [13] This is my answer: By me a decree is made, THAT everyone of the people of Israel in my kingdom, and of the priests, and Levites, who is of his own free will minded to go to Jerusalem, [14] is sent on behalf of the king, and the seven counsellors, to go with thee to guard to Judea, even to Jerusalem, by the law of their God, which is in thy hand, [15] for the house of the Lord, the silver and the gold, which the king and the counsellors have freely offered to the God of Israel, who dwelleth in Jerusalem, [16] and all the silver and the gold which thou canst procure in all the country of Babylon, with the free-will offerings of the people and the priests who make free-will offerings to the house of God which is at Jerusalem; [17] enroll thou therefore in this book everyone who freely cometh to thee.

The bulls, rams and lambs, with their sacrifices and their libations—these thou shalt offer on the altar of the house of your God in Jerusalem. [18] And if it seemeth good to thee and thy brethren, to do anything with the rest of the silver and the gold, do it as it shall please your God; [19] but the vessels which are given thee for the service of the house of God, deliver up in the presence of God in Jerusalem. [20] And whatsoever more may be wanted for the house of thy God, which thou mayst think ought

to be given, give that out of the king's treasure houses and on my behalf.

[21] *I, Arthasatha the king, have given an order on all the treasuries which are beyond the river, that whatever Esdras the priest and scribe of the God of heaven shall require of you, be done with all readiness [22] to the amount of a hundred talents of silver, and to the amount of a hundred cors of wheat, and to the amount of a hundred baths of wine, and a hundred baths of oil, and salt without limit. [23] Whatever is commanded by the God of heaven, let it be done. Take heed that no one offer any insult to the house of the God of heaven, lest there be wrath against the realm of the king and his sons. [24] Moreover, in respect to all the priests and the Levites, the musicians, the keepers of the gates, the Nathinims, and those employed in the service of the house of God, this hath been notified to you, Take no toll of them. Thou shalt have no authority to exercise dominion over them.*

[25] *And thou Esdras! as the wisdom of God is in thy hand, appoint scribes and judges, that they may administer justice to all the people beyond the river, to all such as know the law of thy God, and to such as know it not you shall make it known.*

[26] *And whoever will not readily perform the law of God, and the law of the king, upon him let judgment be passed, whether it be to death or to correction, or to confiscation of goods, or to imprisonment.*

[27] *Blessed be the Lord the God of our fathers who thus put it in the king's heart to glorify the house of the Lord which is at Jerusalem, [28] and who gave me favour in the eyes of the king and his counsellors, and of all the officers of the king who were high in office. As for me, I strenghtened myself, as the good hand of God was upon me, and assembled from among Israel chiefs to go up with me.*

* CHAPTER VIII *

NOW these are the heads of families, the leaders who came up with me in the reign of Arthasatha king of Babylon. [2] Of the children of Phineas, Gerson; of the children of Ithamar, Daniel; of the children of David, Attus; [3] of the children of Sachania, even of the children of Phoros, Zacharias, and with him a band of a hundred and fifty; [4] and of the children of Phaath-moab, Eliana, son of Saraia, and with him two hundred males; [5] and

of the children of Zathoes, Sechenias, son of Aziel, and with him three hundred males; [6] and of the children of Adin, Obeth, son of Jonathan, and with him fifty males; [7] and of the children of Elam, Isais, son of Athelia, and with him seventy males; [8] and of the children of Saphatia, Zabadias, son of Michael, and with him eighty males; [9] and of the children of Joab, Abadia, son of Jeiel, and with him two hundred and eighteen males; [10] and of the children of Baani, Selimuth, son of Josephia, and with him a hundred and sixty males; [11] and of the children of Babi, Zacharias son of Babi, and with him twenty-eight males; [12] and of the children of Asgad, Joanan son of Akkatan, and with him a hundred and ten males; [13] and of the children of Adonikam, the under chiefs, and these were their names, Eliphalat, Jeel and Samaia, and with them sixty males; [14] and of the sons of Bagui, Outhai and Zabud, and with them seventy males.

[15] And when I had assembled them at the river which runneth to Evi, we encamped there three days. And I inquired among the people and among the priests, and not finding any of the sons of Levi there, [16] I sent for Eleazar, Ariel, Semeia and Alonam and Jarib and Elnatham, and Nathan and Zacharias and Messollam and Joarim and Elnathan, and despatched these men of understanding [17] to the chiefs [assembled] at *Money of the place*, and put words in their mouth to speak to the brethren of the Athinims at *Money of the place*, that they might bring us choristers for the house of our God.

[18] So they came to us, as the good hand of our God was over us, chief Sachon of the children of Mooli son of Levi, son of Israel. Indeed his sons and brethren, being eighteen, came instantly, [19] and brought Asebias and Isaia of the sons of Merari: his brethren and his sons were twenty; [20] and of the Nathanims, whom David and the chiefs gave for the service of the Levites, two hundred and twenty Nathanims were all assembled by names.

[21] Then I proclaimed a fast there at the river Avue, that we might humble ourselves in the presence of our God, and inquire of Him the straight road for us, and our children, and all our substance; [22] for I was ashamed to ask of the king a band of soldiers and horsemen, to protect us from enemies on the way; for we had spoken to the king, saying, The hand of our God is over all them for good, who seek Him; and His power and His wrath is against all them who forsake Him. [23] So we fasted and besought our God for this, and He hearkened to us.

[24] Then I set apart twelve of the chiefs of the priests, Saraia

and Asabaia, and with them ten of their brethren, [25] and I weighed out to them the silver and the gold, and the vessels which were dedicated to the house of our God, which the king and his counsellors, and his chiefs, and all the Israelites there, had dedicated.

[26] I weighed into their hands six hundred and fifty talents of silver, and a hundred vessels of silver and a hundred talents of gold, [27] and twenty gilt cups, worth about a thousand drachms, and vessels of fine burnished brass, precious as gold, [28] and said to them, You are holy to the Lord, and these vessels are holy, and the silver and the gold are free-will offerings to the Lord God of our fathers. [29] Watch and keep them, until you weigh them before the chiefs of the priests and the Levites, and the chiefs of the families in Jerusalem, into the tabernacles of the house of the Lord.

[30] And when the priests and the Levites had taken the weight of the silver and the gold, and the vessels to carry them to Jerusalem, to the house of our God, [31] we removed from the river Avue, on the twelfth of the first month, to come to Jerusalem. And the hand of our God was with us, and delivered us from the hand of enemies, and of such as lay in wait on the way. [32] And when we came to Jerusalem, and had rested three days, [33] we, on the fourth day, delivered the silver and gold and vessels, in the house of our God, into the hand of Merimoth, son of Ouria the priest, when there was with him, Eleazar son of Phineas, and with them Jozabad, son of Jesus, and Noadia, son of Banaia, the Levites, [34] all by number and by weight, and the whole weight was taken down in writing.

At that time, [35] they who came from the captivity, the children of them who had been carried away, offered as whole burnt offerings to the God of Israel, twelve young bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve goats, for a sin offering. All these were whole burnt offerings to the Lord. [36] Then they gave the king's decree to the king's lieutenants and governors beyond the river, and they paid due respect to the people and to the house of God.

✦ CHAPTER IX ✦

WHEN these things were done, the chiefs came to me and said, The people of Israel, and the priests and the Levites, have

not separated themselves from the neighbouring tribes. In their abominations, the Ethites, the Pherezites, the Jebusites, the Ammonites, the Moabites, and the Moserites, and the Amorites, are the same with the Chananites. [2] For they have taken some of their daughters for themselves, and their sons; and the holy seed is mingled with the tribes of the neighbouring regions. And the hand of the chiefs is principally concerned in this transgression.

[3] And when I heard this I rent my garments, and started up and tore the hair of my head and my beard. Then I sat down mourning. [4] And there assembled unto me everyone who, in the defection of the captivity, continued to follow the word of the God of Israel: but as for me, I continued sitting disconsolate, till the evening sacrifice. [5] And at the evening sacrifice I arose from my humiliation. Having rent my garments, I rose up, and fell upon my knees, and spreading forth my hands to the Lord God, [6] I said:

O Lord, I blush, and am ashamed to lift up, O my God, my face to Thee; because our iniquities are multiplied over our head, and our transgressions are heaped up to heaven. [7] From the days of our fathers we are in great transgression, even to this day. And for our iniquities, we and our kings and our children, have been delivered into the hand of the kings of the nations, to the sword and to captivity, and to spoiling, and to confusion of face, as at this day. [8] Now, though our God hath had compassion on us, so as to suffer a remnant of us to escape, and to give us a fixture in the place of His sanctuary, that He may enlighten our eyes, and give us a little reviving in our bondage;—

[9] Though we are slaves, the Lord our God hath not quite forsaken us, but hath extended mercy to us in the sight of the kings of Persia, to give us a reviving by their raising up the house of our God, and repairing the desolations thereof, and giving us an enclosure in Juda and Jerusalem. [10] What must we say, O our God? After this we forsook the commandments which Thou gavest us by the ministry of Thy servants, the prophets, saying, [11] The land which you are going to possess, is a land subject to change by the removal of the people of the nations for their abominations, with the filth of which they have filled it from one end to the other; [12] now therefore, give not your daughters to their sons, nor take any of their daughters for your sons; nor shall you seek their peace or their welfare forever, that you may be strong, and eat the good things of the land, and leave it for an inheritance to your children forever. [13] Now after all that is come upon us for our evil deeds,

and for this our great transgression; though there is no God like our God; though Thou hast blotted out our iniquities and given us deliverance, [14] yet we have returned to break Thy commandments, and to intermarry with the people of these regions. Be not provoked against us to our utter destruction, so that not a remnant may escape.

[15] O Lord God of Israel, Thou art gracious; for a remnant of us have escaped, as at this day. Behold we are before Thee in our transgressions, though there is no standing before Thee for this.

* CHAPTER X *

NOW when Esdras had prayed and made public confession, weeping and praying before the house of God, there assembled to him a very great congregation, men, women and youths. Because the people wept and made loud lamentation, [2] therefore Sechenias, son of Jeel, of the children of Elam, addressing Esdras, said, We have broken covenant with our God and have taken strange wives of the people of the land; but still there is hope in Israel concerning this. [3] Now therefore let us make a covenant with our God, to put away all these wives and those born of them as thou shalt advise. Arise, and cause them to tremble at the commandments of our God, and let what the law requireth be done. [4] Arise, for the matter resteth with thee, and we are with thee. Take courage and proceed to action. [5] Upon this, Esdras arose and exacted an oath of the chiefs, the priests and Levites, and all Israel, that they would conform to this determination.

And when they had taken the oath, [6] Esdras went from the house of God to the treasury office of Joanan, son of Elisab. Though he went there, he neither ate bread nor drank water, for he mourned for the transgression of the captivity. [7] And they issued a proclamation through Juda and Jerusalem, to all the children of the captivity to assemble at Jerusalem, [8] and that whoever did not come within three days, according to the order of the chiefs and the elders, all his substance should be anathematised, and he himself should be excommunicated from the congregation of the captivity. [9] Accordingly all the men of Juda and Benjamin, assembled at Jerusalem within the three days. It was now the ninth month. On the twentieth of this month all the people sat in the street of the house of God, because of their consternation at the decree, and because of the weather.

[10] And Esdras the priest arose, and said to them, You have broken covenant and taken strange wives to add to the transgression of Israel; [11] now therefore, give praise to the Lord God of our fathers, and do what is well-pleasing in His sight, and separate yourselves from the people of the land, and from your strange wives. [12] In reply to which, all the congregation said, We take upon us the performance of this great thing which thou hast spoken; [13] but the people are numerous and the weather stormy, so that we cannot stand out of doors, and this is not a work of one or two days; for we have multiplied transgression in this respect. [14] Let our chiefs, we pray thee, attend; and let all those in our cities who have taken strange wives come at appointed times, and with them the elders of each respective city, and the judges, that they may turn away from us the fierce anger of our God for this matter.

[15] Besides Jonathan son of Asael, and Josias son of Thekoe, there were with me in this business, Mesollam and Sabbathai the Levite who assisted them. [16] And this was the manner in which the children of the captivity acted. There were set apart Esdras the priest, and head men of families for every house, and all who were named were to return on the first day of the tenth month, to make strict inquiry into this matter. [17] And when they had finished with all the men who had taken strange wives, having continued the examination to the first day of the first month, [18] there were found of the sons of the priests, who had taken strange wives:—of the sons of Jesus son of Josedek these brethren of his, Maasia and Eliezer and Jarib and Gadalia, [19] and they gave their hand to put away their wives, and offered a trespass ram of the flock, for their transgression; [20] and of the sons of Emmer, Anani and Zabdia; [21] and of the sons of Eram, Masael and Elia and Samaia and Jeel and Ozia; [22] and of the sons of Phasur, Elionai, Maasia and Ismael and Nathaniel and Josabad and Elasa.

[23] And of the Levites, Jozabad and Samu and Kolia, the same is Kolitas, and Phetheia and Juda and Eliezer; [24] and of the musicians, Elisab: and of the keepers of the gates, Solmen and Telmen and Oduth. [25] And of Israel—of the sons of Phoros, Ramia and Azia, and Melchia and Meamin, Eleazar and Asabia and Banaia; [26] and of the sons of Elam, Matthanai, and Zacharia and Jaiel and Abdia and Jarimoth and Elia; [27] and of the sons of Zathua, Elionai, Elisub, Matthanai and Armoth and Zabab and Oziza; [28] and of the sons of Babei, Joanan, Anania and Zabu

and Thali; [29] and of the sons of Banui, Mosollam, Mulluch, Adaias, Jasub and Saluia and Remoth; [30] and of the sons of Phaath Moab, Edne and Chalel and Bania and Maasia, Matthania, Beseleel and Banui and Manasse; [31] and of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, [32] Benjamin, Baluch, Samaria; [33] and of the sons of Asem, Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei; [34] and of the sons of Bani, Moodia, Amram, Ouel, [35] Banaia, Badaia, Chelkia, [36] Ovuania, Marimoth, Eliasiph, [37] Matthania, Matthanai; [38] and the sons of Banui, and the sons of Semei had done so, namely, [39] Selemia and Nathan and Adia, [40] Machadnabu, Sesei, Sariu, [41] Ezriel and Selemia and Samaria [42] and Sellum, Amaria, Joseph; [43] and of the sons of Nabu, Jael, Matthanias, Zabad, Zebennes, Jadaï and Joel and Banaia.

[44] All these had taken strange wives and had children by them.

NEHEMIAS

* CHAPTER I *

THE words of Nehemias, son of Chelkia.

[2] In the month Cheseleu of the twentieth year, when I was at Susanabira, Anani, one of my brethren, came with certain men of Juda, and I inquired of them concerning the remnant who were left of the captivity, and concerning Jerusalem; [3] and they informed me that the remnant of the captivity who were left, were in that country in great affliction and reproach, and that the walls of Jerusalem continued demolished, and that the gates thereof were burned with fire. [4] Upon hearing this report, I sat down and wept and mourned some days, fasting and praying before the God of heaven, [5] and I said, I beseech Thee, O Lord, God of heaven, the Mighty, the Great and the Awful, who keepest Thy covenant and Thy mercy with them who love Thee and keep Thy commandments, [6] let Thine ear, I beseech Thee, be attentive, and Thine eyes open, that Thou mayst hear the prayer of Thy servant which I now make before Thee day and night, for the children of Israel Thy servants, and plead for their sins which we have committed against Thee. Both I and my father's house have sinned against Thee. [7] We have broken covenant with Thee, and have not kept the commandments, and the statutes, and the judgments, which Thou gavest in charge to Thy servant Moses.

[8] Remember, I beseech Thee, the word which Thou didst give in charge to Moses Thy servant, saying, When you break covenant with Me, and I scatter you among the nations; [9] if you then return to Me and keep My commandments and do them, though your dispersion may be to the farthest part of heaven, thence I will gather them and bring them to the place which I have chosen for My name to dwell there.

[10] Now they are Thy servants and Thy people, whom Thou hast redeemed with Thy great power, and with Thy strong hand. [11] Turn not away, I beseech Thee, O Lord. But let Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy children, who desire to fear Thy name: and prosper, I beseech Thee, Thy servant this day, and grant him favour in the sight of this man.

* CHAPTER II *

NOW I was the king's butler, and in the month Nisan of the twentieth year of king Arthasastha, the wine being before me, I took the wine, and when I had given it to the king (now there was none besides me in waiting) [2] the king said to me, Why is thy countenance sad, and thou not at thine ease? this is nothing but grief of heart. At this I was greatly terrified [3] and said to the king, Let the king live forever! Why should not my countenance be sad, seeing the city, the house of my father's sepulchre, is in a state of desolation, and the gates thereof burned with fire? [4] Thereupon the king said to me, For what dost thou make request? And when I had prayed to the God of heaven, [5] I said to the king, If it seemeth good to the king, and if thy servant shall find favour in thy sight, that thou wouldst send me to Juda to the city of the sepulchres of my fathers, and let me rebuild it.

[6] Upon this the king said to me (now his concubine was sitting by him), For how long shall thy journey be, and when wilt thou return? So the king being pleased to send me, I set him a time [7] and said to the king, If it seemeth good to the king, let him give me letters to the governors beyond the river, that they may conduct me on in my journey till I come to Juda; [8] and a letter to Asaph, the keeper of the king's forest, that he may supply me with timber to cover the gates and for the wall of the city, and for a house to which I may go. So the king gave me, as the hand of God was favourable, [9] and I came to the governors beyond the river, and delivered them the king's letters.

Now the king sent with me captains of the army and horsemen. [10] But when Sanaballat the Aronite and Tobia the servant, the Ammonite, heard this, it grieved them that a man was come to promote the welfare of the children of Israel.

[11] Now when I came to Jerusalem and had been there three days, [12] I arose by night, I and a few men with me, but I did not tell a man what God had put into my heart to do for Jerusalem; and there was not a beast with me but that on which I rode; [13] and I went out at the gate Golela on to the mouth of the well of fig trees, and on to the dung-gate, tracing the wall of Jerusalem which had been demolished, and the gates of which were burned with fire. [14] Then I passed on to the gate of Ain and to the king's pool. But there being no place for the beast under me to pass, [15] I continued going up by night along the wall of the

valley. And having hastily traced the wall, and come to the valley gate, I returned. [16] Now the watchmen did not know why I went nor what I was doing; for I had not yet told the Jews, nor the priests, nor the nobles, nor the officers of the army, nor the rest who were to do the work.

[17] Then I said to them, You see the distress in which we are! How Jerusalem is a waste, and the gates thereof have been given to the flames. Come, let us build up the wall of Jerusalem that we may no longer be a reproach. [18] And when I told them of the good hand of God which was upon me, and the words which the king spoke to me, and said, Let us arise and build; their hands were strengthened for this good work. [19] But when Sanaballat the Aronite, and Tobia the servant the Ammonite and Gesem the Arab heard, they laughed at us, and came to us and said, What is this which you are doing? Are you going to rebel against the king? [20] In reply to which I said, The God of heaven will prosper us, as we His servants are pure and will go on with the building; but you have no portion, nor right, nor memorial in Jerusalem.

* CHAPTER III *

SO Eliasub the high priest arose with his brethren the priests, and having built the sheep-gate, they consecrated it and set up the gates thereof. They consecrated as far as the tower of the hundred, and to the tower of Anameel, [2] even to the work performed by the chiefs of the children of Jericho and to the work performed by the children of Zakchur son of Amari. [3] And the fish-gate was built by the sons of Asana. Having covered it, they covered also the doors thereof and the locks and bars thereof. [4] And next to them the chief of the children of Ramoth son of Ouria, son of Akkos, continued on the work. And next to them Mosollam son of Barachias, son of Mazebel continued it on. [5] And next to them it was continued on by Sadok son of Baana. And next to them the Thekoites continued it, but their nobles did not put their neck to their work.

[6] And Joida son of Phasek and Mesulam son of Basodia repaired the gate Jasanai, [the old gate]. They covered it and set up the doors thereof, and the locks and the bars thereof. [7] And next to them Maltias the Gabaonite and Evaron the Meronothite, the chiefs of Gabaon and Maspha continued the repairs to the throne of the governor on this side the river. [8] And next to him

Oziel son of Arachias with the goldsmiths continued the repairs, and next to them Ananias, a chief of the apothecaries, fortified; and they left Jerusalem behind them, to the broad wall. [9] And next to them the fortifications were carried on by Raphaia son of Sur, the chief of one half of the environs of Jerusalem. [10] And next to them, Jedaia son of Eromaph fortified over against his house. And Attuth son of Asabania fortified next to him. [11] And the next who fortified was Melchias son of Eram, then Asub son of Phaath-moab; and they continued on to the tower of Thanurim. [12] And next to him the fortifications were continued by Sallum son of Alloes, the chief of the half of the environs of Jerusalem—by him and his daughters.

[13] The gate of the valley was secured by Anun and the inhabitants of Zano. They built it and set up the doors thereof, and the locks and the bars thereof, and built a thousand cubits of the wall even to the dung-gate. [14] And the dung-gate was secured by Melchia son of Rechab, chief of the Bethakcharim ward—by him and his sons. They covered it and set up the doors thereof, and the gates and the bars thereof.

[15] And the gate of the fountain was secured by Solomon son of Choleze, a chief of a part of Maspha. He rebuilt and covered it, and set up the doors and the bars thereof, and built the wall of the pool of poppies by the king's garden, continuing it on to the stairs coming down from the city of David, [16] And after him Nehemias son of Azabuch, chief of the half of Bethsur ward, continued the fortifications to the garden of David's sepulchre and to the artificial pool and to Bethaggarim. [17] And after him the fortifications were continued by the Levites, by Raum son of Bani, and next to him by Asabia chief of the half of Keila ward, in his ward; [18] and after him by their brethren, Benei son of Enadad, chief of the half of Keila ward; [19] and next to him Azur son of Jesus, the chief of Masphai repaired one part of the tower of Ascent which meets [the wall] at the corner; [20] and after him Barach son of Zabub, repaired the other part from the corner to the door of Betheliasub which belonged to the chief priest; [21] and after him Meramoth son of Ouria son of Akkos, another piece from the door of Betheliasub to the termination of that house.

[22] And after him the priests, the men of Ekkechar continued the repairs; [23] After him Benjamin repaired, and Asub over against their house; And after him Azarias son of Maasias son of Anania, repaired adjoining to his house. [24] After him Bani son of Adad, repaired the next portion from Bethazaria to the corner;

[25] but as far as the curve over against the corner, including the tower projecting from the king's house above the court of the guard-house, was the work of Phalach son Euzai; and after him was Phadaia son of Phoros, [26] and the Nathanim who dwelt at Ophal, even to the garden of the water-gate eastward, and they had also the tower which projecteth outwards; [27] and after him the Thekoites had the part over against the great projecting tower and onward to the wall of Ophla.

[28] Above the horse-gate the priests repaired every man over against his house; [29] and after them Sadduk son of Emmer repaired over against his house; and after him repaired Samaia, son of Sechenia, the keeper of the eastern gate; [30] and after him Anania, son of Selemia, and Anom the sixth son of Seleph had the next part; and after him Mesulam, son of Barachia had over against his treasury office; [31] and after him Melchia son of Sarephi had as far as Bethan-nathanim; and the haberdashers were over against the Maphekad and as far as the ascent of the curve; [32] and the goldsmiths and the haberdashers had [the section] between that and the sheep-gate.

* CHAPTER IV *

NOW when Sanaballat heard that we were building the wall it appeared evil to him and he was much incensed, and railed against the Jews, [2] and said before his brethren, Is the army of Somoron reduced to this, that these Jews are building their city? They are indeed offering sacrifice; but can they prevail? Can they heal the stones after being burned to a heap of dust? [3] Thereupon Tobias the Ammonite came near him and said to them, Can they either sacrifice or eat in that place of theirs? Cannot a fox go up and demolish their stone walls? [4] Hear, O our God, how we are made a laughing stock, and turn their reproach back on their own head, and make them an object of derision in a land of captivity, [5] and cover not their iniquity.

[7] But when Sanaballat and Tobias, and the Arabs and the Ammonites, heard that the walls of Jerusalem advanced in height, and that the breaches began to be stopped, it appeared to them very vexatious, [8] and they all assembled together to come and attack Jerusalem, and lay it waste. [9] Upon this we prayed to our God, and posted our guards against them day and night for fear of them, [10] though Juda said, Were the power of these

enemies broken, there is so much rubbish that we cannot rebuild the wall; [11] and they who afflicted us said, They shall not know nor see till we are in the midst of them, and slay them, and cause the work to cease.

[12] And when the Jews who dwelt near them came and told us, They are coming against us from all quarters, [13] I then posted, for the lowest parts of the place in the fortified posts behind the wall, the spear-men and bow-men; and stationed the people with their swords by communities; [14] and having taken a view, I arose and said to the nobles, and to the officers, and to the rest of the people, Be not afraid of them. Remember our God Who is great and terrible; and fight for your brethren, your sons, your daughters, your wives and your houses. [15] And when our enemies heard that we had got intelligence; and God had frustrated their designs, we all returned to the wall, every man to his work.

[16] And from that day one half of them who had been drawn off carried on the work, and the other half was kept ready with spears and shields, and bows and breastplates; and the chiefs were behind all the house of Juda [17] who were building the wall. And they who were employed in carrying burdens were armed. With one hand they did their work, and with the other grasped a javelin. [18] And the builders had every man his sword girded on his loins while they were building. And near every chief was a trumpeter with a horn. [19] And I said to the nobles and to the chiefs, and to the rest of the people, The work is extensive and large, and we are scattered on the wall, one chief far from another. [20] In what place soever you hear the sound of the trumpet, thither you must assemble to us, and our God will fight for us.

[21] So while we were carrying on the work, one half of them held their spears from break of day till the stars appeared. [22] And at that time I said to the people, let every man with his youths, lodge in Jerusalem, and let the night be devoted to watching and the day to work. [23] Now I myself mounted guard, and the men on duty attended me, and not a man of us put off our clothes.

* CHAPTER V *

NOW there was a great cry of the people and their wives, against their brethren the Jews. [2] There were some who said, We with our sons and our daughters are many, therefore we will take corn that we may eat and live. [3] There were others who

said, As for our fields and our vineyards and our houses, let us mortgage them that we may get corn and eat. [4] There were others who said, We have borrowed money to pay the king's tribute, and pledged our fields and our vineyards and our houses, [5] and now our flesh is the same as that of our brethren, our sons the same as theirs, yet behold we are subjecting our sons and our daughters to be slaves, nay, some of our daughters are already subjected to bondage, and we have no means to redeem them, for our nobles have got our fields and our vineyards.

[6] Upon hearing their cry and these speeches, I was exceedingly grieved. [7] And having consulted in my own mind, I chided the nobles and the chiefs, and said to them, Would any man exact of his brother what you exact? Then having assembled a great meeting against them, [8] I said to them, We with our free-will offerings have purchased our brethren, the Jews who were sold to the nations; and are you going to sell your brethren that they may be sold to us?

And when they held their peace and found no answer, [9] I said, This thing which you do is not good. It is not in this manner that you are in the fear of our God to avoid the reproach of the nations, our enemies. [10] My brethren and my acquaintances, and I myself, have lent them money and provisions. Let us I pray you relinquish our demands for this. [11] Restore to them, I beseech you, this very day their fields, and their vineyards, and their olive yards, and their houses; and abate the price at which you have sold to each other corn and wine and oil.

[12] Thereupon they said, We will restore, and require nothing of them. We will do as thou sayest. Then I called the priests and having caused them to swear that they would do according to this decree, [13] I shook my robe and said, So may God shake every man who will not perform this promise, out of his house and from his labour, and let them be shaken out and emptied. And all the congregation said, Amen, and praised the Lord, and the people executed the decree.

[14] From the day I was appointed to be their governor in the land of Juda—from the twentieth to the thirty-second year of Arthasatha—for twelve years, I and my brethren did not eat the daily allowance which was their due— [15] those daily allowances with which they who were before me had loaded them, and which they had exacted from them in bread and wine, to the amount at least of forty didrachms of silver. They indeed who had been dis-

placed, tyrannised over the people; but as for me I did not do so; because I feared God.

[16] Even in the work of the wall, I did not domineer over them; nor did I purchase a field: and all who were employed with me there in the work, [17] even a hundred and fifty chief men of the Jews, besides those who came to us, from the nations around us, were at my table. [18] And the daily provisions for my table, was one ox, six choice sheep, and a kid for myself; and every ten days wine in plenty for all. Yet for all this I did not demand the daily allowance of bread, because the bondage was heavy upon the people. [19] Remember me, O my God, for good, for all I have done for this people.

* CHAPTER VI *

NOW when Sanaballat and Tobias and Gesam the Arab, and the rest of our enemies heard that I had built the wall, and that there was no opening left therein; (at that time I had not fixed up the doors in the gates), [2] Sanaballat and Gesam sent to me saying, Come let us have a meeting at the villages in the plain of Ono, intending to do me some mischief. [3] Upon which I sent messengers to them saying, I am engaged in a great work, and cannot go down, lest the work should stop. Soon as I have completed it, I will go down to you. [4] Again they sent to me to the same effect, and I returned them the same answer.

[5] Then Sanaballat sent his servant to me with an open letter in his hand, [6] in which was written,

It is reported among the nations that thou and the Jews intend to rebel; that for this purpose thou art rebuilding the wall; and that thou art to be their king: [7] and besides this that thou hast set up prophets for thyself that thou mayst make thyself king in Jerusalem over Juda. Now these reports will be told to the king, now therefore come and let us consult together.

[8] In reply to which I sent to him saying, *There is no foundation for the reports as thou mentionest them, for thou thyself feignest them out of thine own heart.*

[9] Because all were trying to terrify us saying, Their hands must be weakened from this work, so that it may not be accomplished, therefore on this occasion I strengthened my hands. [10] So when I went to the house of Semei, son of Dalaia, son of Meta-baal, he became panicky and said, Let us repair to the house of

God, into the midst thereof, and shut the doors thereof—for they are coming by night to kill us. [11] But I said, What sort of a man must he be who would go into the house of God to save his life! [12] And upon inquiry I found that God had not sent him, and that his prophecy was a contrivance against me; [13] and that Tobias and Sanaballat had hired a multitude against me, that I might be frightened, and act in this manner, and take a wrong step, and fall into disrepute, that they might reproach me. [14] Remember, O God, Tobias and Sanaballat, according to these doings of theirs; and Noadiah the prophet, and the rest of the prophets, who tried to terrify me.

[15] Now the wall was finished on the five and twentieth day of the month Elul, in fifty-two days. [16] And when all our enemies heard, all the nations around us were terrified, and great fear fell upon them; for they saw plainly that the perfecting of this work was of our God. [17] In those days many of the nobles of Juda sent letters to Tobias, and received letters from him; [18] (for many in Juda were sworn unto him, for he was the son-in-law of Sechenias, son of Erae, and his son Jonan had married a daughter of Mesulam, son of Barachias) [19] and they kept on, telling me what he said and conveying to him what I said. And Tobias sent letters to frighten me.

* CHAPTER VII *

NOW when the wall was built, and I had set up the doors, and the keepers were reviewed and the musicians and the Levites, [2] I gave a charge to my brother Ananias, and to Ananias chief of Bira in Jerusalem; for he was a man of truth, and feared God above many; [3] and I said to them, The gates of Jerusalem must not be opened till sunrise. And when the watch is set, let the doors be shut and well bolted, and appoint guards of the inhabitants of Jerusalem, every man in his ward, and every man over against his house. [4] As the city was of large extent, and the people therein few, and the houses were not rebuilt, [5] God put it into my heart, and I had collected the nobles and the chiefs, and the people into classes, having found a book of the enrollment of those who first came up, in which I found written:

[6] Now these are the children of the province who came up from the captivity—from the distant abode to which Nabuchodo-

nosar the king of Babylon had sent them, and who returned, every man to his city, [7] with Zorobabel and Jesus, and Nehemias, Azarias and Reelma, Naemani, Mordecai, Balsan, Maspharath, Esdra, Baguia, Inaum, Baana, Masphar, head men of the people of Israel:

[8] The children of Pharos, two thousand a hundred and seventy-two;

[9] The children of Saphatia, three hundred and seventy-two;

[10] The children of Era, six hundred and fifty-two;

[11] The children of Phaath-moab, descendants of Jesu and Joab, two thousand six hundred and eighteen;

[12] The children of Ailam, a thousand two hundred and fifty-four;

[13] The children of Zathuia, eight hundred and forty-five;

[14] The children of Zakchu, seven hundred and sixty;

[15] The children of Banui, six hundred and forty-eight;

[16] The children of Bebi, six hundred and twenty-eight;

[17] The children of Esgad, two thousand three hundred and twenty-two;

[18] The children of Adonikam, six hundred and sixty-seven;

[19] The children of Bagoi, two thousand and sixty-seven;

[20] The children of Edin, six hundred and fifty-five;

[21] The children of Ater, descendants of Ezekias, ninety-eight;

[22] The children of Esam, three hundred and twenty-eight;

[23] The children of Besei, three hundred and twenty-four;

[24] The children of Ariph, a hundred and twelve;

The children of Asen, two hundred and twenty-three;

[25] The children of Gabaon, ninety-five;

[26] The children of Baithalem, a hundred and twenty-three;

The children of Atopha, fifty-six;

[27] The children of Anathoth, a hundred and twenty-eight;

[28] The men of Bethasmoth, forty-two;

[29] The men of Kariathiarim, Kaphira and Beroth, seven hundred and forty-three;

[30] The men of Arama and Gabaa, six hundred and twenty;

[31] The men of Machemas, a hundred and twenty-two;

[32] The men of Baithel and Ai, a hundred and twenty-three;

[33] The men of Nabia, a hundred and fifty-two.

[34] The men of Elamaar, a thousand two hundred and fifty-two;

[35] The children of Eram, three hundred and twenty;

- [36] The children of Jericho, three hundred and forty-five;
[37] The children of Lodadid and Ono, seven hundred and twenty-one;
[38] The children of Sanana, three thousand nine hundred and thirty;
[39] The Priests. The children of Jodae, for the house of Jesu, nine hundred and seventy-three;
[40] The children of Emmer, a thousand and fifty-two;
[41] The children of Phaseur, a thousand two hundred and forty-seven;
[42] The children of Eram, a thousand and seventeen;
[43] The Levites. The children of Jesu and Kadmiel, descendants of Ouduia, seventy-four;
[44] The musicians, the children of Asaph, a hundred and eighty-eight;
[45] The keepers of the gates, the Salumites, the Aterites, the Telmonites, the Akubites, the Atites, the Sabites, a hundred and thirty-eight;
[46] The Nathinims, The Seas, the Asphas, the Tabaoths, [47] the Kiras, the Asuias, the Phadons, [48] the Labanas, the Agabas, the Selmeis, [49] the Anans, the Gadels, the Gaars, [50] the Raaias, the Rassons, the Nekodas, [51] the Gersams, the Ozis, the Pheses, [52] the Basis, the Meinons, the Nephosasis, [53] the Bakbuks, the Achiphas, the Aroers, [54] the Basaloths, the Midas, the Adasons, [55] the Barkoues, the Sisaraths, the Themias, [56] the Nisias, the Atiphas; [57] the children of Solomon's servants, the Suteis, the Sapharats, the Pheridas, [58] the Jelels, the Dorkons, the Gadaels, [59] the Saphatias, the Ettels, the Phakaraths, the Sabaims, the Emins. [60] All these Nathinims and the children of Solomon's servants, three hundred and ninety-two.
[61] These also came up from Thelmeleth, Thelaresa, Charub, Eron, Jemer, but could not shew the houses of their families, nor their seed, whether they were of Israel; namely, [62] the children of Dalaia, the children of Tobia, the children of Nekoda, six hundred and forty-two. [63] And of the priests: the children of Ebia, the children of Akos, the children of Berzelli, (for they had married some of the daughters of Berzelli, the Galaadite, and were called by their names)— [64] these sought the register of their genealogy, but it could not be found. Though they were related to the priesthood, [65] yet the Athersastha ordered, that they should not eat of the most holy meats, until a priest should arise with the Manifestation. [66] The whole congregation was about forty-two thou-

sand three hundred and sixty, [67] exclusive of their men servants and maid servants, the number of whom was seven thousand three hundred and thirty-seven, [68] and the choristers of both sexes, two hundred and forty-five. [69] Their asses were two thousand seven hundred.

[70] As some of the heads of the families had given for the work to Nehemias,— for the treasury, a thousand pieces of gold, fifty cups, and thirty vestures for the priests; [71] the other heads of the families gave for the treasures of the work, twenty thousand pieces of gold, and two thousand three hundred pieces of silver; [72] and the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pieces of silver, and sixty-seven vestures for the priests. [73] Now the priests and the Levites, and the keepers of the gates and the musicians, and some of the people, and the Nathinims, and all Israel, had taken up their abode in their cities.

* CHAPTER VIII *

BUT when the seventh month was come, the sons of Israel who were in their cities, and all the people, assembled like one man, in the street which is before the water-gate, and spoke to Esdras the scribe to bring out the book of the law of Moses, which the Lord had enjoined on Israel. [2] So Esdras the priest, brought out the law before the congregation, consisting of men and women, even all who had understanding, to hear it, on the first day of the seventh month, [3] and read therein from sun rising to mid-day, before the men and the women, even all who were capable of understanding. And the ears of all the people were attentive to the Book of the Law.

[4] Now Esdras the scribe stood on a wooden scaffold, and there stood near him Matthathias and Samaias and Ananias and Ourias and Chelkia and Maasia on his right; and on his left, Phadaias and Misael and Melchias and Asom and Asabadma, and Zacharias and Mesollom. [5] And Esdras opened the book in the presence of all the people, for he was above them. And when he opened it all the prophets stood up. [6] Then Esdras blessed the Lord the great God. And all the people answered and said, Amen, with uplifted hands. Then they bowed down and worshipped the Lord with their faces to the ground. [7] And Jesu and Banaias and Sarabias proceeded to instruct the people in the

law, and the people kept their station. [8] And when they had read in the Book of the Law of God, Esdras taught and enforced it with a knowledge of the Lord, so that the people gained understanding by the reading.

[9] Then spake Nehemias—when Esdras, the priest and scribe, and the Levites and they who instructed the people had said to all the people, This day is holy to the Lord our God, mourn not nor weep (for all the people wept when they heard the words of the law). [10] Then he said to them, Go, eat dainty meats, and drink sweet wine and send portions to them who have none, for this day is holy to the Lord; and do not despond, for the Lord is our strength. [11] And the Levites stilled all the people, saying, Hold your peace for this is a holy day and do not despond. [12] So all the people went away to eat and drink, and send portions and make great joy, because they had gained knowledge by the words which were explained to them.

[13] And on the second day when the heads of the families, with all the people and the priests and the Levites, were assembled before Esdras the scribe to attend to all the words of the law, [14] they found it written in the law which the Lord had given in charge to Moses, That the Israelites should dwell in booths at the festival in the seventh month, [15] and that they should sound trumpets in all their cities and in Jerusalem. Whereupon Esdras said, Go out to the mountains and bring in olive branches, and branches of cypress trees and myrtle branches and palm branches, and the branches of every bushy tree to make booths according to what is written. [16] Accordingly the people went out and brought them, and made for themselves booths, every man on his housetop, and in their courtyards, and in the courts of the house of God, and in the streets of the city, even to the gate of Ephraim. [17] And when all the congregation—all who had returned from captivity [in Assyria and Babylonia], had made themselves booths and sat therein (because the Israelites had not done so from the days of Joshua son of Naue even to that day) the joy was great. [18] So he read in the Book of the Law of God, day by day, from the first day to the last. And when they had kept the festival for seven days, on the eighth day they kept the procession according to custom.

* CHAPTER IX *

AND on the twenty-fourth day of the same month, the children of Israel were assembled, fasting and in sackcloth, and with

earth on their heads; [2] and having separated themselves from every stranger, they stood and confessed their sins and the iniquities of their fathers. [3] When they had stood in their place and had the Book of the Law of the Lord their God read to them, and had made confession to the Lord and worshipped the Lord their God; [4] then Jesu stood on the step of the Levites with the sons of Kadmiel, Sechenia son of Sarabia, the sons of Choneni; and when they had cried with a loud voice to the Lord their God, [5] and the Levites, Jesu and Kadmiel said, Arise, bless ye the Lord our God; from everlasting to everlasting let them bless Thy glorious name, and exalt it with all blessing and praise, then Esdras said:

[6] Thou art Thyself the only Lord. Thou hast made the heaven and the heaven of heaven with all their host, the earth and all the things therein, the seas and all which are in them; and Thou quickenest them all; and the armies of heaven worship Thee. [7] Thou art the Lord God. Having made choice of Abram, Thou didst lead him out from the country of the Chaldees and give him the name of Abraham. [8] And finding his heart faithful before Thee, Thou madest a covenant with him, to give him the land of the Chananites and the Chettites and the Amorites and the Pherezites and the Jebusites and the Gergasites, even to his seed, and hast performed Thy words, for Thou art righteous.

[9] Thou didst see the affliction of our fathers in Egypt and didst hear their cry at the Red Sea: [10] and having shewn signs and wonders in Egypt on Pharao and on all his servants and on all his people, because Thou knewest that they had behaved proudly against them [our forefathers], and made Thyself a name as at this day, [11] Thou didst cleave the sea before them, and they passed through the midst of the sea on dry ground; but those who were pursuing, Thou didst cast into the deep like a stone in boisterous water. [12] With a pillar of cloud Thou didst guide them by day; and by night with a pillar of fire, to illumine the way for them in which they should go. [13] Thou camest down also on mount Sina and didst speak to them from heaven, and give them right judgments and laws of truth and statutes and good commandments. [14] Thou madest known to them Thy holy sabbaths and didst prescribe for them commandments and statutes and a law by the ministry of Thy servant Moses.

[15] Thou gavest them also bread from heaven for their food, and didst bring water for them out of a rock for their thirst, ordering them to go in and take possession of the land which Thou hadst

stretched forth Thy hand to give them. [16] But they, even our fathers, behaved proudly and hardened their neck, and hearkened not to Thy commandments.

[17] Though they refused to go in, and were unmindful of Thy wonders which Thou hadst done among them—though they hardened their neck and set up a chief, to return to their bondage in Egypt, yet Thou Who art a God merciful and gracious, long-suffering and of great kindness, didst not forsake them utterly. [18] Even before this, though they made themselves a molten calf and said, These are the gods which brought us up out of Egypt,—and committed great provocations; [19] yet Thou through Thy manifold mercies didst not leave them in the wilderness. Thou didst not withdraw from them by day the pillar of a cloud which was to guide them in the way, nor the pillar of fire at night, which was to illumine the way for them in which they should go; [20] but gavest Thy good Spirit to instruct them; and not withholding Thy manna from their mouth, Thou gavest them water when they were athirst. [21] Thus didst Thou sustain them forty years in the wilderness, not suffering them to want anything. Their clothes did not wear out, nor were their feet bruised.

[22] Then Thou gavest them kingdoms, and didst divide peoples among them; so they took possession of the land of Seon king of Esebon, and of the land of Og king of Basan. [23] And having multiplied their children as the stars of heaven, Thou broughtest them into the land which Thou hadst promised their fathers; and they took possession of it. [24] But when Thou hadst subdued before them the inhabitants of the land of the Chananites, and delivered them into their hands—both the kings and the people of the land, to do with them as they thought fit; [25] and they had taken lofty cities, and got possession of houses filled with all good things, of cisterns ready-hewn out of stone, of vineyards and olive yards, and all sorts of fruit trees in abundance, and had eaten and were filled, and became fat, they rioted on Thy great bounty, [26] and turned and apostatised from Thee, and cast Thy law behind their backs: Nay, they slew Thy prophets who testified against them to turn them to Thee; and committed great provocations.

[27] Therefore Thou didst deliver them into the hand of their enemies, who afflicted them. But when, in the time of their distress they cried to Thee, Thou from heaven didst hear, and in Thy tender mercies which are great, Thou didst send them deliverers, and save them out of the hand of them who were afflicting them. [28] Yet soon as they had rest, they returned to do evil in Thy

sight, therefore Thou didst leave them in the hand of their enemies, who exercised dominion over them. But again when they cried to Thee, Thou from heaven didst hearken, and in the multitude of Thy tender mercies didst deliver them, [29] and admonish them to return to Thy law.

When they hearkened not, but transgressed Thy commandments and Thy judgments, (which if a man practise he shall live thereby) and turned back rebelliously, and hardened their neck, and would not hear, [30] and Thou hadst borne with them many years, and testified against them by Thy Spirit—by the ministry of Thy prophets; and they did not give ear, though Thou didst deliver them into the hands of the people of the land, [31] yet in the multitude of Thy tender mercies Thou didst not give them up to utter destruction, nor quite forsake them.

Seeing Thou art mighty and merciful, and tenderly compassionate; [32] now therefore, O our God, the Mighty, the Great, the Powerful and the Awful, Who keepest Thy covenant and Thy mercy, let not all the trouble be accounted light in Thy sight, which hath come upon us, and our kings, and our chiefs, and our priests, and our prophets, and our fathers, and on all Thy people from the days of the kings of Assur even to this day. [33] Thou indeed art righteous in all that have come upon us. For Thou hast acted with truth; but we have sinned greatly. [34] Our kings, and our chiefs, and our priests, and our fathers, have not kept Thy law, nor hearkened to Thy commandments and Thy testimonies which Thou hast testified against them. [35] Even in Thine own kingdom, and during that abundant bounty of Thine which Thou didst bestow on them, and in this extensive and rich country which Thou gavest before them, they have not served Thee, nor turned away from their wicked devices.

[36] Behold we are now slaves, and as for this land which Thou gavest to our fathers to eat the fruits thereof, and the good things thereof, behold we are slaves in it; [37] and its abundant fruits belong to those kings whom for our sins Thou hast set over us, and who have dominion over our bodies, and who can do with our cattle what they please, so that we are in great affliction. [38] With a due sense, therefore, of all these things, we pledge our faith, we by writing, and our chiefs, our Levites, and our priests by sealing.

* CHAPTER X *

NOW they who sealed were Nehemias the Artasastha, son of Achelia, and Sedekias son of Araia, [2] and Azaria and Jeremia, [3] Phasur, Amaria, Melchia, [4] Attus, Sebani, Maluch, [5] Iram, Meramoth, Abdia, [6] Daniel, Gannathon, Baruch, [7] Mosulam, Abia, Miamin, [8] Maasia, Belgai, Samaia: [9] And these priests and Levites, Jesus son of Azania, Banaiu, of the sons of Enadad, Kadmiel [10] and his brethren, Sabania, Oduia, Kalitan, Phelia, Anan, [11] Micha, Rohob, Asebias, [12] Zakchur, Sarabia, Sebania, [13] Odum, sons of Banuai; [14] the chiefs of the people, Phoros, Phaath-moab, Elam, Zattuia, sons of Bani, [15] Asgad, Bebai, [16] Adania, Bagoi, Edin, Ater, [17] Ezekia, Azur, [18] Oduia, Esam, Besi, [19] Ariph, Anathoth, Nobai, [20] Megaphes, Mesullam, Ezir, [21] Mesozebel, Saduk, Jeddua, [22] Phaltia, Anan, Anaia, [23] Osee, Anania, Asub, [24] Aloes, Phalai, Sobek, [25] Reum, Essabana, Maasia [26] and Aia, Ainan, Eram, [27] Maluch, Eram, Baana; [28] and the rest of the people, the priests, the Levites, the keepers of the gates, the musicians, the Nathinims, and everyone who came from among the people of the land to the law of God, their wives, their sons, their daughters, everyone who had knowledge and understanding, [29] were urgent with their brethren, and bound themselves with an oath, entering into a curse and an oath:

That we will walk in the law of God, which was given by the ministry of Moses the servant of God, to keep and to do all the commandments of the Lord and His judgments and His statutes; [30] and that we will not give our daughters to the people of the land; nor will we take their daughters for our sons, [31] and that with regard to the people of the country who bring wares or anything to sell on the sabbath day, we will not buy of them on the sabbath, or on a holy day; and that every seventh year we will remit every demand of what kind soever; [32] and that we will confirm the commands upon us to give every year a third of a didrachm for the service of the house of our God, [33] for the presence-loaves and the sacrifice of the daily oblation and for the whole burnt offering of every day, of the sabbaths, of the new moons, for the festivals and for the holy things, namely, the sin offerings to make atonement for Israel, and for the works of the house of our God; [34] and that we, the priests and the Levites, and the people who have cast lots touching the bringing of wood,

will bring it for the house of our God, for the house of our families, at the set times and seasons yearly, to be burned on the altar of the Lord our God, as it is written in the law.

[35] And that we will bring the first fruits of our land, and the first fruits of every fruit tree yearly to the house of the Lord, and do, [36] with regard to the first-born of our sons and our cattle, as it is written in the law; that we will bring the firstlings of our herds and our flocks to the house of our God for the priests, who minister in the house of our God: [37] and that we will bring the dedications of our corn including the fruit of trees, and of wine and oil to the stores of the house of God for the priests; and the tithe of our land for the Levites. But the Levites themselves shall receive the tithes in all the cities of our bondage; [38] and the priest, the son of Aaron, shall share with the Levite in the Levite's tithe; and the Levites shall carry the tithe of their tithe to the house of our God—to the storehouses for the house of our God— [39] because the children of Israel including the children of Levi are to carry the dedications of their corn, their wine and their oil to these treasuries, and the holy vessels and the priests and the ministering servants and the keepers of the gates and the musicians are to be there, therefore we will not forsake the house of our God.

✦ CHAPTER XI ✦

NOW the chiefs of the people dwelt at Jerusalem, and the rest of the people cast lots to bring one of every ten to dwell in Jerusalem, the holy city, and nine parts in their cities. [2] And the people blessed all those men who were of their own accord willing to dwell in Jerusalem. [3] Now these are chiefs of the country who dwelt in Jerusalem and the cities of Juda. There dwelt every man in his possession in their cities, Israel, the priest and the Levites and the Nathinims and the children of Solomon's servants; [4] and there dwelt in Jerusalem some of the sons of Juda and some of the sons of Benjamin—of the sons of Juda: Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel; and of the sons of Phares [5] also, Maasia, the son of Baruch, the son of Chalaza, the son of Ozia, the son of Adaia, the son of Joarib, the son of Zacharias, the son of the Selonite— [6] all these sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of array.

[7] And these were the sons of Benjamin: Selo, the son of Mesulom, the son of Joad, the son of Phadaia, the son of Choleia, the son of Maasias, the son of Ethiel, the son of Jesia, [8] and after him, Gebe, Sele, nine hundred and twenty-eight; [9] and Joel son of Zechri was overseer over them, and Juda son of Asana for the city was second. [10] Of the priests, Jadia son of Joarid, Jachin, [11] Saraia son of Alchia, the son of Mesulam, the son of Sadduk, the son of Marioth, the son of Aitoth were in charge of the house of God, [12] and their brethren who did the work of the house were eight hundred and twenty-two; and Adaaia a son of Jeroam who was the son of Phalatia, son of Amasi, son of Zacharias, son of Phasur, son of Melchia, [13] and his brethren, heads of families, two hundred and forty-two; and Amasia son of Esdriel who was the son of Mesarimith, son of Emmer, [14] and his brethren fit to be mustered, a hundred and twenty-eight; and their overseer was Badiel, one of the nobles.

[15] And of the Levites, Samaia son of Esrikam, [17] Matthanias son of Micha, and Jobed son of Samue, [18] two hundred and eighty-four. [19] And the keeper of the gates, Akub, Telamin and their brethren, a hundred and seventy-two. [22] And the overseer of the Levites: the son of Bani, son of Ozi, son of Asabia, son of Micha; of the sons of Asaph the musicians attended over the work of the house of God, [23] for it was the king's command to them.

[24] And Phathaia son of Baseza was the king's minister for all matters with the people. [25] And for their villages in the fields some of the sons of Juda dwelt at Kariatharbok and at Jesou and at Bersabee. [30] And their villages were Lachis and its fields, and they encamped at Bersabee. [31] And the sons of Benjamin were from Gabaa to Machmas, and of the Levites, [36] some were with Juda and some with Benjamin.

* CHAPTER XII *

NOW these are the priests and the Levites who came up with Zorobabel son of Salathiel, and Jesu: Saraia, Jeremia, Esdra, [2] Amaria, Maluch, [3] Sechenia, [7] these were the chiefs of the priests and their brethren in the days of Jesu; [8] and the Levites were Jesu, Banui, Kadmiel, Sarabaia, Jodae, Matthania: he was superintendent, and their brethren were for the courses.

[10] And Jesu begot Joakim and Joakim begot Eliasib and Eliasib begot Jodae, [11] and Jodae begot Jonathan, and Jonathan begot Jadu. [12] And in the days of Joakim his brethren the priests, the chiefs of the families were for Saraia, Amaria; for Jeremia, Anania; [13] for Esdra, Mesulam; for Amaria, Joanan; [14] for Amaluch, Jonathan; for Sechenia, Joseph; [15] for Are, Mannas; for Marioth, Elkai; [16] for Adadai, Zacharia; for Ganathoth, Mesolam; [17] for Abia, Zechri; for Miamin, Maadai; for Pheleti; [18] for Balgas, Samue; for Semia, Jonathan; [19] for Joarib, Matthanai; for Edio, Ozi; [20] for Salai, Kallai; for Amek, Abed; for Elkia, Asabias; for Jedu, Nathaniel. [22] And in the days of Eliasib, these Levites: Joda and Joa, and Joanan and Idua, were enrolled chiefs of the families, and they were the priests in the reign of Darius the Persian.

[23] Now the Levites [who were] enrolled as heads of the families in the book of Chronicles continued till the days of Joanan son of Elisue. [24] And these were the chiefs of the Levites: Asabia and Sarabia and Jesu, and the sons of Kadmiel and their brethren, who were [chiefs] over them in hymns, to sing praises according to the command of David the man of God, course for course.

[25] When I had collected the keepers of the gates [26] in the days of Joakim, son of Jesu, son of Josedek, even in the days of Nehemias, when Esdras was the priest and scribe [27] at the dedication of the wall of Jerusalem, they sought the Levites in all their places, to bring them to Jerusalem to make the dedication with joyful thanksgivings and with songs, accompanied with cymbals and psalteries and harps; [28] and the sons of the musicians were assembled at Jerusalem from the neighbourhood around, [29] both from the villages and the fields. For the musicians at Jerusalem had built villages for themselves. [30] And the priests and the Levites having purified themselves, purified also the people, and the keepers of the gates and the wall.

[31] Then they brought up the chiefs of Juda upon the wall, and having appointed two great companies for the songs of praise, they proceeded on from the right upon the wall of the dung-gate; [32] and after them went Osaia and half of the chiefs of Juda, [33] namely, Azarias and Esdras, and Mesolam [34] and Juda, and Benjamin and Samaias, and Jeremia [35] and some of the sons of the priests with trumpets: Zacharias, son of Jonathan, son of Samaia, son of Matthania, son of Michaia, son of Zakchur, son

of Asaph; [36] and his brethren, Samaia and Oziel, Geloi, Jama, Aia, Nathaniel and Juda, Anani, to sing praises in the songs of David, the man of God.

[37] And Esdras the scribe was before those at the gate, to sing praises with these. And they went up the stairs of the city of David, by the ascent of the wall above the house of David, and on to the water-gate [39] of Ephraim, and over past the fish-gate, and by the tower of Anameel, and on to the sheep-gate. [42] And the musicians were heard though they were hid from view. [43] And on that day they offered great sacrifices, and rejoiced. Because God had given them great joy, therefore their wives and their children rejoiced, and the joy of Jerusalem was heard at a great distance.

[44] And on that day they appointed chief men over the storehouses for the treasures, the dedications, and the tithes, and what were collected therein for the chiefs of the cities, and assigned portions for the priests and the Levites. For Juda rejoiced at the attendance of the priests and the Levites, [45] as they kept the watches of their God and the watches of purification; and at the attendance of the musicians and the keepers of the gates, as they were instituted by the command of David and his son Solomon. [46] Because in the days of David at the institution, Asaph was the first of them who sung hymns and praises to God, therefore in the days of Zorobabel and in the days of Nehemias, [47] all Israel continued the giving daily portions to the musicians and to the keepers of the gates, dedicating them to the Levites, and the Levites dedicating them to the sons of Aaron.

* CHAPTER XIII *

ON reading that day in the book of Moses in the audience of the people, it was found written therein, that the Ammonites and the Moabites should not enter into the congregation of God forever; [2] because they did not meet the Israelites with bread and water; but hired Balaam against them to curse them; but our God turned the curse into a blessing. [3] And when they heard the law, they separated from Israel all the mixed multitude. [4] Now before this, Eliasib the priest, made his dwelling in a storehouse of the house of our God. Having an affinity with Tobias, [5] he had fitted up for himself a large storehouse in which they formerly stored up the sacrifice and the frankincense, and the ves-

sels, and the tithe of the corn, and the wine and the oil, the allotment of the Levites and the musicians, and the keepers of the gates, and the oblations which belonged to the priest.

[6] But during all that time I was not at Jerusalem. For in the thirty-second year of Arthasastha, [Persian] king of Babylon, I went to the king. And at the end of the year, having obtained the king's leave, [7] I came to Jerusalem. When I was informed of the wickedness which Eliasib had committed for the sake of Tobias, in fitting up for him a treasure-house in the court of the house of God, [8] it grieved me exceedingly; therefore I threw all the furniture of Tobias out of the treasure-house. [9] And when by my orders they had purified the rooms, I caused to be brought there again the utensils of the house of God, and the sacrifice and the incense. [10] And when I understood that the portions of the Levites had not been given them; and that the Levites and the musicians who were employed in the service had fled, every man to his field,

[11] I quarrelled with the officers and said, Why is the house of God forsaken? [12] Then I brought them together and set them in their station; and all Juda brought in the tithe of the corn, and the wine, and the oil into the treasuries, [13] under the charge of Selemia the priest, and Sadok the scribe, and Phadaia, one of the Levites (who had for assistants Anan, son of Zakchur, son of Mathanias) because they were accounted faithful. And it was their business to make distribution among their brethren. [14] Remember me, O God, for this; and let not the observance I have paid to the house of the Lord God be blotted out.

[15] In those days I saw in Juda some treading wine-presses on the sabbath day, and some carrying sheaves, and loading their asses with wine and grapes and figs, and all kinds of burdens, and bringing them to Jerusalem on the sabbath day. Whereupon I testified against them, touching the day of their selling. [16] Some also dwelt there who brought fish, and sold all sorts of wares on the sabbath, to the children of Juda, even in Jerusalem. [17] Upon this I chided the freemen of Juda, and said to them, What evil is this which you do in profaning the sabbath? [18] Did not your fathers do so, and did not our God bring upon them and upon us, and upon this city, all these evils? And are you bringing more wrath upon Israel by profaning the sabbath?

[19] And when the gates of Jerusalem were set up, I ordered them to be shut before the sabbath, and gave a charge that they should not be opened till after the sabbath; and I stationed some

of my servants at the gates that no burdens might be brought in on the sabbath day. [20] Upon this they all lodged and carried on their traffic without Jerusalem once or twice. [21] Then I testified against them and said to them, Why do you lodge before the walls? If you do so any more I will lay hands on you. From that time they did not come on the sabbath. [22] Then I ordered the Levites who were sanctified and come to guard the gates, to keep holy the sabbath day. For these things remember me, O my God, and have compassion on me according to thy abundant mercy.

[23] In those days also I saw the Jews who had married wives of Azotus, of Ammon, and of Moab; [24] and their children spoke half in the dialect of Azotus, and did not know how to speak the Jewish language; [25] and I quarrelled with them, and reproached them, and smote some men among them, and caused some of them to be shaved, and adjured them by God, saying, You shall not give your daughters to their sons, nor take any of their daughters for your sons. [26] Did not Solomon king of Israel sin by doing so? Though among many nations there was not a king like him? Though he was beloved by God, and God had made him king over all Israel, yet strange women led him astray. [27] Let us not therefore hear of your committing all this iniquity, breaking covenant with our God, and marrying strange women. [28] And one of the sons of Joada, the son of Elisub the high priest, being the son-in-law of Sanaballat the Ouranite, I drove him from me.

[29] Put them in mind, O God, of their near relation to the priesthood, and of the covenant of the priesthood. [30] As for the Levites I purified them from all connexion with strangers, and appointed the courses of the priests and the Levites, every man according to his business, and the offering of the wood-carriers at stated periods, and at the festivals.

Remember me, O God, for good.

ESTHER

✦ CHAPTER I ✦

IN the second year of the great king Artaxerxes, on the first day of the month Nisan, Mordecai,* the son of Jairus, son of Semei, son of Kisai, of the tribe of Benjamin, a Jew who dwelt in the city of Susa, and a great man (being an attendant in the king's court), beheld a vision.

Now he was one of the captives whom Nabuchodonosar, king of Babylon, carried off from Jerusalem with Jechonias, the king of Judea. And this was his dream:

Behold! a din and uproar, thunder with earthquake, and confusion abroad on the earth. And behold, two great dragons came forth, both ready for conflict, and their voice was great. And at their cry all nations made ready for battle, to war against the righteous nation. And lo! a day of black darkness, tribulation and anguish, affliction and great disorder upon earth. And the whole righteous nation was troubled, fearing their own miseries, and prepared to perish. Then they cried unto God, and at their entreaty there appeared a great stream from a small fountain, even much water. The light and the sun arose, and the lowly were exalted, and devoured the mighty.

And when Mordecai, who had seen this dream, and what God had purposed to do, had arisen from sleep, he bore this dream in mind, and, until nightfall, tried all means in his desire to know what it meant. And Mordecai went to rest in the palace with Gabatha and Tharra, the two eunuchs of the king, and palace guards, and he heard their plotting and searched out their conspiracy, and learned that they were about to lay violent hands on king Artaxerxes; and so he told the king about them. Then the king examined the two eunuchs, and they confessed and they were condemned. And the king made a written memorial of these matters, and Mordecai also recorded them. So the king commanded Mordecai to attend at court and rewarded him for this [loyalty].

However, Haman,† the son of Amadathes the Bougian, who was in honor with the king, sought to do harm to Mordecai and

**Mardochaios* is the exact transliteration from the Septuagint text; however, we have used the better known spelling in this instance.

† *Aman* in the Greek spelling.

his people because of [how Mordecai had discovered] the two eunuchs of the king.

After these things, in the days of Artaxerxes the same who reigned from India, over a hundred and twenty-seven provinces, [2] when Artaxerxes was settled on his throne in the city Susoi, [3] in the third year of his reign, he made an entertainment for his friends, both for other nations, and for the nobles of the Persians and Medes, and for the governors. [4] And having after this displayed to them the riches of his kingdom, and the transporting glory of his riches, for a hundred and eighty days, [5] when the days of his marriage were fulfilled, the king made an entertainment for all the nations who were in the city, for six days, in the court of the royal palace, [6] which was adorned with painted hangings of cotton, extended with cords of cotton, and purple yarn, to capitals of gold and silver, on pillars of Parian marble and alabaster.

The couches were of gold and silver, on a pavement of smaragdine, pinine, and parian stone; and their covers were of gauze, painted with a variety of flowers; and roses were scattered all around. [7] The goblets of gold and silver, with a small carbuncle-bejeweled cup to each, amounted in value to thirty thousand talents. There was wine in abundance and of a sweet quality, such as the king himself drank. [8] Now this entertainment was not according to an established custom; but the king would have it so, and he commanded the stewards to comply with his pleasure, and that of the guests. [9] Astin the queen also made an entertainment for the women in the royal palace, where king Artaxerxes was.

[10] And on the seventh day, the king, in high good humour, ordered Aman and Basan and Tharra and Barazi and Zatholtha and Abataza and Tharaba, the seven chamberlains who waited on king Artaxerxes, [11] to bring the queen to him to proclaim her queen, and crown her with a diadem, and shew her to the chiefs, and her beauty to the nations; for she was beautiful. [12] But queen Astin hearkened not to him to come with the chamberlain, at which the king was greatly offended and inflamed with anger [13] and he said to his friends, Astin hath spoken so and so; do you therefore execute law and judgment, touching this matter. [14] Thereupon there came before him, Arkesaius and Sarsathaius and Malisear the chiefs of the Persians and Medes, who were near the king, and had the first seats next him; [15] and told him according to the laws what ought to be done to queen Astin, because she had not done what the king had commanded by the

chamberlains. [16] And Muchaius said to the king and to the chiefs, Queen Astin hath wronged, not the king only, but also all the king's chiefs and leaders; [17] for he hath told them the queen's conduct and how she hath contradicted the king. Therefore as she hath contradicted the king Artaxerxes, so will the rest of the ladies now, [18] the wives of the Persian and Medean princes, upon hearing what she hath said to the king, presume in like manner to dishonour their husbands. [19] If therefore it seemeth good to the king, let him pass a royal decree and let it be written according to the laws of the Medes and Persians, and let him not alter it nor suffer the queen any more to approach him; but let the king give her royalty to another woman, better than her. [20] And let this edict of the king be proclaimed, which if he cause to be done throughout his kingdom, then will all the women both rich and poor, pay respect to their husbands. [21] And the speech pleased the king and the princes; and the king did as Muchaius had spoken, [22] and sent the decree throughout the whole kingdom, into every province in the language and writing thereof, that men might be feared by their own families.

* CHAPTER II *

AFTER this when the king's wrath was appeased and he no more remembered Astin, nor made any mention of what she had spoken, and how he had condemned her; [2] the king's servants said, Let there be sought for the king a virgin of unblemished chastity, and beautiful; [3] and let the king appoint officers in all the provinces of his kingdom, and let them select and send to the city of Susa, to the house of the women, virgins remarkable for beauty; and let them be delivered to the king's eunuch, the keeper of the women; and let the things necessary for purification be given them. [4] And let the woman who shall please the king be made queen in place of Astin. And the proposal pleased the king, and he did so.

[5] Now there was at the city of Susa, a man, a Jew, whose name was Mordecai. He was the son of Jairus, the son of Semeias, the son of Kisaius, of the tribe of Benjamin. [6] He had been carried away captive from Jerusalem among them whom Nabuchodonosar, king of Babylon, had captivated. [7] And this man had a foster child, a daughter of Aminadab, his father's brother; and her name was Esther.

On the decease of her parents he educated her to be a wife for himself. But as the girl was beautiful, [8] when the decree of the king was published, and many young women were brought to the city Susa and put under the care of Gai, Esther also was brought to Gai the keeper of the women. [9] And the young woman pleased him and found favour in his sight, so that he hastened to give her the things for purification and the allotted portion; and seven waiting maids were assigned to her out of the king's house: and he treated her and her maids courteously in the house of the women. [10] Now Esther did not disclose her family, nor her country; [11] for Mordecai had charged her not to tell. But Mordecai walked every day before the court of the women's house to see what would happen to Esther.

[12] Now the time for every young woman to go to the king was when she had completed twelve months; for thus were the days of their purification fulfilled. Six months they were anointed with oil of myrrh, and six months with aromatics and lotions used by women. [13] Then she goeth in to the king. The keeper is to deliver her to whomsoever the king ordereth to go with her from the women's apartment to the king's house. [14] In the evening she goeth in, and in the morning goeth with all speed to the second house of the women, which is under the care of Gai the king's chamberlain, the keeper of the women, and no more cometh to the king unless called for by name.

[15] So when the time was fulfilled for Esther the daughter of Aminadab, Mordecai's uncle, to go to the king, she neglected nothing which the chamberlain, the keeper of the women, ordered her; for Esther found favour with all who saw her. [16] And Esther went in to Artaxerxes the king in the twelfth month, which is the month Adar, in the seventh year of his reign. [17] And the king was enamoured of Esther, and she found favour above all the virgins, so that he set the queen's crown on her head [18] and made an entertainment for all his friends and potentates for seven days, and to celebrate the marriage of Esther he made a release to those under his government.

[19] Now Mordecai performed service in the court, [20] and Esther had not yet declared her family, for Mordecai having charged her in this manner to fear God and execute his commands as when she was with him, Esther did not alter her conduct. [21] And two of the king's chamberlains, who were captains of his life-guard, being displeased because Mordecai was promoted, sought to kill king Artaxerxes. [22] But the matter being made known to

Mordecai, he informed Esther and she disclosed the conspiracy to the king; [23] whereupon the king having examined the chamberlains, caused them to be hanged, and ordered a record to be made in the royal library with an encomium on Mordecai's fidelity.

* CHAPTER III *

AFTER these things king Artaxerxes honoured Haman of Amadathes, the Bougaian, and promoted him, and seated him first of all his friends, [2] so that all the court bowed down to him for so the king had commanded to be done. But Mordecai did not bow down to him; [3] whereupon they who were in the king's court said to him, Mordecai, Why transgressest thou the king's commands. [4] And when they spoke to him daily and he hearkened not to them, they told Haman, that Mordecai disobeyed the king's commands. Now Mordecai had told them that he was a Jew. [5] So when Haman understood that Mordecai did not bow down to him, [6] he was greatly inflamed with wrath, and determined to destroy all the Jews throughout the whole kingdom of Artaxerxes. [7] And having drawn up a decree in the twelfth year of the reign of Artaxerxes, he cast lots for one day after another and for one month after another so as to destroy the whole race of Mordecai in one day.

And the lot having fallen on the fourteenth day of the month Adar, [8] he spoke to king Artaxerxes, saying, There is a nation scattered among the nations throughout thy whole kingdom, whose laws differ from all the nations. And as they disobey the king's laws and it is not expedient for the king to let them alone; [9] if it seemeth good to the king, let him pass a decree to destroy them and I will subscribe ten thousand talents of silver to the king's treasury. [10] Thereupon the king taking off his ring gave it to Haman to seal the writings against the Jews. [11] And the king said to Haman, Keep the money, and do with the nation what thou pleasest.

[12] So the king's secretaries were convened on the thirteenth day of the first month, and they wrote as Haman directed to the generals and the governors in every province, from India to Ethiopia a hundred and twenty-seven provinces, and to the chiefs of the nations according to their dialect in the name of king Artaxerxes, [13] and the decree was despatched by posts through-

out the whole kingdom of Artaxerxes, to destroy the race of the Jews on a certain day of the twelfth month which is Adar, and to make spoil of their goods.

And the copy of the letter follows:

The great king Artaxerxes writeth these things to the princes and governors under his rule from India unto Ethiopia, in a hundred and twenty-seven satrapies.

After I had become lord over many nations, and had dominion over the whole world, not inflated with overconfidence of power, but conducting myself ever with justness and mercy, I planned to settle on my subjects a continually peaceful life, and, maintaining the kingdom in order, and passable to its utmost boundaries, to renew the peace desired by all men.

Yet when I asked my counsellors how this might be brought about, Haman,—who excels in wisdom among us, and who has been manifestly of constant good will and unswerving fidelity, and has risen to second in rank in the kingdom,—informed us that among all nations throughout the world there was dispersed a certain invidious people that had laws contrary to all [other] nations, and who continually ignored the commands of kings, so that the uniting of our kingdoms, in unexceptionable good faith planned by us, cannot proceed.

Realizing, hence, that this people alone is continually opposing all men, innovating an alien code of laws, and attempting to work all the mischief they can against us and the firm establishment of the kingdom:—

Therefore we have decreed that all those who are signified in writing to you by Haman, who is in charge over the affairs [of the kingdom] next to us, shall all—wives and children alike—without mercy be utterly destroyed by the sword of their enemies, sparing none, on the fourteenth day of the twelfth month Adar of this present year; in order that these people, hitherto and also now hostile, may on one day be violently slain, thus ever henceforth obtaining for us a well-ordered and untroubled state.

[14] And copies of the decree were to be sent through every province and all the nations were ordered to be ready against that day.

[15] And when the business was despatched at Susa, the king and Haman sat down to revel, but the city was struck with consternation.

* CHAPTER IV *

NOW when Mordecai knew what was done, he rent his clothes and put on sackcloth and strewed himself with ashes, and running through the street of the city, he cried with a loud voice, A nation is to be cut off, which hath committed no fault. [2] But when he came to the king's gate, he stopped; for it was not lawful for him to enter the court in sackcloth and ashes. [3] And in every country where the writings were published there was a cry with lamentation and great grief among the Jews, and they put on sackcloth and ashes. [4] When the queen's maids and chamberlains came in and told her, she was troubled at the news, and sent to clothe Mordecai and to take away his sackcloth from him; but he would not be persuaded.

[5] Then Esther called Achrathaius, her chamberlain who attended her, and sent him to learn from Mordecai an exact state of the matter. [7] Whereupon Mordecai told him what was done and the promise which Haman had made to the king of ten thousand talents to the royal treasury, that he might destroy the Jews; [8] and he gave him a copy of the decree for their destruction, which was published among the Susians to shew it to Esther, and told him that he charged her to go in and supplicate the king and to entreat him for the people, calling to mind the days of thy humiliation when thou wast brought up by my bounty. Seeing Haman who is second to the king, hath spoken against us to destroy us, call thou upon the Lord and speak to the king for us, to deliver us from death.

[9] Accordingly Achrathaius went in and told her all these words. [10] Thereupon Esther said to him, Go to Mordecai and tell him, [11] that all the nations of the kingdom know, that no man or woman who shall go to the king into the inner court without being sent for, hath any security for life: he only can be saved to whom the king shall stretch forth the golden sceptre. Now I have not been called to go to the king these thirty days. [12] When Achrathaius delivered this message of Esther to Mordecai, [13] Mordecai said to him, Go say to her: Esther, do not flatter thyself that thou alone of all the Jews in the kingdom shall escape. [14] Be assured, that if thou neglectest the present opportunity, help and protection will come to the Jews from some other quarter; but thou and thy father's house shall be destroyed. Who knoweth but that for this very occasion thou hast been made queen.

[15] Then Esther sent back the messenger to Mordecai, saying, [16] Go and assemble the Jews who are at Susa and fast for me. You must neither eat nor drink for three days, night nor day; and as for me, I and my maids will fast likewise, and then I will go to the king contrary to law, though perhaps I must die.

[17] So Mordecai went and did as Esther commanded him.

Then he was mindful of all the works of the Lord, and prayed, saying: O Lord God Almighty, for all lies in Thy power; and if Thou hast determined to save Israel, there is no man that can say Thee nay: for Thou hast made heaven and earth, and all the wonders under heaven. Thou art Lord of all things, and there is no man that can resist Thee, the Lord.

Thou knowest all things, and [hence] Thou knowest, Lord, that it was neither out of contempt nor pride, nor out of vainglory, that I did not humble myself before the haughty Haman; for I had been content to kiss the soles of his feet for the salvation of Israel. But I did this, that I might not hold the glory of man to be above the glory of God. Neither will I worship any save Thee, my Lord; nor will I do thus in pride.

And now, O Lord God King, O God of Abraham, spare Thy people: for they eye us to destroy us; yea, they have desired to destroy the inheritance that was Thine from the beginning. Ignore not Thy portion, which Thou hast delivered out of the land of Egypt for Thyself. Hearken to my prayer, and compassionate Thine inheritance. Turn our sadness into joy, that we may live, O Lord, and sing praises to Thy name. Destroy not the mouth of them that praise Thee, O Lord.

All Israel cried out most earnestly [in similar consternation]; for their death stood before their eyes.

Queen Esther also, being in dire fear of death, sought refuge in the Lord; and having removed her rich apparel, she put on garments of anguish and mourning. And instead of precious perfumes, she covered her head with ashes and dung. And she humbled her body greatly; and in every place of her [former appearance in] finery, she strewed with locks of her hair. And she turned to the Lord God of Israel, saying:

O my Lord, only Thou art our King! Rescue me who am alone, and have no helper save Thee; for my danger is at hand. From my birth have I heard in the tribe of my family that Thou, O Lord, chorest Israel from among all peoples, and our fathers from all their kind, for a perpetual inheritance, and hast brought to pass whatsoever Thou hast promised them.

And now we have sinned before Thee. Hence Thou hast brought us into the hands of our enemies, because we worshipped their gods. Thou art just, O Lord! Howbeit, our bitter captivity hath not contented them; but they have pledged their hands to their idols to abolish the command of Thy mouth, and to annihilate Thine inheritance and stop the mouth of them that praise Thee, and extinguish the glory of Thy house and Thine altar, and to open the mouth of the Gentiles to proclaim the virtues of vanities, that a mortal king should be honored for ever. O Lord, pass not Thy sceptre on to them that are nothing, and let them not laugh at our fall. Rather turn their plot upon themselves, and make an example of him who hath instigated against us. Remember, O Lord! make Thyself known in the time of our tribulation, and give me courage, O King of gods, and Ruler of all power.

Grant me fluent speech in my mouth before the lion [the king of Persia, Artaxerxes], and turn his heart to hate him who fighteth against us, to the utter destruction of him and his followers. But deliver us by Thy hand, and help me, that am alone and have no other save Thee, O Lord. Thou knowest all things, and knowest that I hate the opinions of transgressors and abhor the bed of the uncircumcised and of every alien. Thou knowest my necessity; for I abhor the symbol of my high station, which is upon my head on days of public appearance, and I abhor it as a menstruous cloth, and wear it not on days when I am by myself.

Thy handmaid hath not eaten at the table of Haman, and I have not esteemed the king's banquet, nor drunk the wine of the libations. Neither had Thy handmaid any joy since the day of my preferment until now, save in Thee, Lord God of Abraham. O God Almighty, hear the voice of the despairing, and deliver us out of the hand of them that seek wickedness, and bring me out of my fear.

* CHAPTER V *

AND on the third day, when she had ceased her prayer, she laid aside her lowly garb, and put on her most glorious apparel. And being splendidly clad, having called upon God, the Beholder and Protector of all things, she took along her two maids, and upon one she leaned daintily, and the other followed, lifting up her train. And she bloomed in the perfection of her beauty, with a cheerful and friendly expression, but with a heart strained by fear.

And having passed through all the doors, she stood before the king, who was seated upon his royal throne robed in all his majesty, with gold and precious stones. And having raised his countenance, glowing in majesty he looked fiercely upon her; and the queen swooned and paled with faintness, and bowed herself upon the head of the maid that went before her.

Then God changed the spirit of the king to gentleness, and with deep feeling he sprang from his throne and held her in his arms till she revived, and [then] comforted her with soothing words, and said unto her, What is amiss, Esther? I am thy brother, be of good cheer. Thou shalt not die, even though our decree be declared. Draw near.

[2] And having raised his golden sceptre, he laid it upon her neck and embraced her and said, Speak to me. And she replied to him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy splendour. For thou art to be wondered at, lord, and thy countenance is full of grace. And while she was speaking she fell fainting. Then the king was perturbed, and all his servants comforted her. [3] And the king said, What would queen Esther? And what is thy petition? To the half of my kingdom it shall be granted thee.

[4] Thereupon Esther said, To-day is my set day, if therefore it seemeth good to the king, let him come with Haman to the banquet which I will this day prepare. [5] And the king said, Call Haman quickly that we may do as Esther hath said. So they both went to the banquet which Esther had ordered. [6] And at the banquet the king said to Esther, What would queen Esther? Whatever thou askest shall be granted. [7] To which she replied, [8] If I have found favour in the sight of the king, Let the king come again with Haman to-morrow to the banquet which I will prepare for them, and to-morrow I will make my request and my petition.

[9] Then Haman went out from the king overjoyed and gladdened, but upon seeing Mordecai the Jew in the court, he was inflamed with great indignation. [10] So going home, he called his friends and his wife Zosara, [11] and having displayed to them his riches and the honour which the king had conferred on him; how he had promoted him to the highest rank and made him ruler of the kingdom, [12] The queen, said he, invited none to the banquet with the king, but only me: and to-morrow I am invited: [13] but these things give me no pleasure, when I see Mordecai the Jew in the court.

[14] Thereupon Zosara his wife and his friends said to him,

Let a gallows fifty cubits high be made for thee, and early in the morning speak to the king and let Mordecai be hanged thereon, then go to the banquet with the king and take thy fill of joy. And the thing pleased Haman. So the gallows was got ready.

* CHAPTER VI *

NOW on that night the Lord removed sleep from the king, therefore he ordered his attendant to bring the book of daily records, and read to him; [2] and finding what was written concerning Mordecai, how he had informed the king of the king's two chamberlains, when they commanded the guard, and sought to lay hands on Artaxerxes, [3] the king said, What honour or favour did we confer on Mordecai? To which the king's servants replied, Thou hast conferred none. [4] And while the king was making inquiry concerning Mordecai's fidelity, behold Haman was in the court. And the king said, Who is in the court?

Now Haman had come to speak to the king, that he might order Mordecai to be hanged on the gallows which he had prepared. [5] So the king's servants said, Behold Haman is standing in the court, and the king said, Call him in. [6] And the king said to Haman, What shall I do to the man whom I wish to honour? Upon this Haman said to himself, Whom doth the king wish to honour but me? [7] So he said to the king, With regard to the man whom the king wisheth to honour, [8] Let the king's servants bring out the royal robes with which the king is arrayed, and the horse on which the king rideth, and give them to one of the most honourable of the king's friends, [9] and let him array the man whom the king loveth, and mount him on the horse, and make proclamation through the street of the city saying, Thus shall it be done to every man whom the king honoureth.

[10] Then the king said to Haman, Thou hast spoken well, Do thou so to Mordecai the Jew, who is an attendant in the court. Let nothing be omitted of what thou hast spoken. [11] So Haman took the robe and the horse, and having arrayed Mordecai he mounted him on the horse, and went through the street of the city and made proclamation saying, Thus shall it be done to every man whom the king wisheth to honour. [12] Then Mordecai returned to the court, and Haman went home in grief with his head covered. [13] And when Haman told his wife and his friends all that had happened to him; his friends and his wife said, If Mor-

decai be of the race of the Jews thy humiliation before him is begun. Thou shalt continue falling and shalt not be able to have thy revenge of him; for with him is the living God. [14] And while they were speaking the chamberlains came to hasten Haman to the banquet which Esther had prepared.

* CHAPTER VII *

AND when the king came with Haman to banquet with the queen, [2] the king said to Esther the second day at the banquet, What is it, queen Esther? What is thy request, and what thy petition? To the half of my kingdom it shall be granted thee. [3] Thereupon she in reply said, If I have found favour in the sight of the king, let my life be granted at my request, and my people at my petition; [4] for I and my people are sold to be destroyed. Had it been to be plundered and reduced to slavery—that we and our children should be bondmen and bondwomen, I would have dissembled hearing it, for the accuser is not worthy of the king's court. [5] And the king said, Who is he who hath dared to do such a thing? [6] To which Esther replied, The adversary is Haman, this bad man. At this Haman was struck with consternation for fear of the king and the queen.

[7] Then the king rising from the banquet went into the garden, and Haman supplicated the queen, for he saw himself in a desperate situation. And on the king's returning out of the garden as Haman had prostrated himself on the sofa to supplicate the queen, [8] the king said, What! would he offer violence to my wife in my house? Upon hearing this Haman was confounded. [9] Then Bugathan, one of the chamberlains, said to the king, Behold Haman hath prepared a gallows for Mordecai who spoke for the king. There is at Haman's house a gallows actually erected fifty cubits high. Thereupon the king said, Let him be hanged thereon. [10] So Haman was hanged on the gallows which he had prepared for Mordecai, and the king's anger was appeased.

* CHAPTER VIII *

AND on that same day the king made a present to Esther of all that belonged to Haman the accuser. And the king sent for Mordecai; (for Esther told him that he was her kinsman;) [2] and

the king took the ring which he had taken back from Haman and gave it to Mordecai, and Esther set him over all that belonged to Haman. [3] Then she spoke to the king again and fell at his feet and besought him to avert the mischief of Haman, and what he had devised against the Jews.

[4] And when the king stretched forth the golden sceptre to Esther, she arose and stood near the king [5] and said, If it seemeth good to thee, and I have found favour, let despatches be sent to reverse the letters sent by Haman, which were written to destroy the Jews who are in thy kingdom. [6] For how can I see the calamity of my people? or how can I survive the destruction of my kindred? [7] Thereupon the king said to Esther, If I have given thee all the substance of Haman; and to gratify thee have caused him to be hanged on a gallows, because he laid his hands on the Jews, what more dost thou desire? [8] Write ye yourselves what you please in my name, and seal it with my ring. For what is written by the king's order, and sealed with my ring cannot be reversed.

[9] So the secretaries were convened in the first month which is Nisan, on the three and twentieth day thereof in the same year. And a letter was written to the Jews reciting all that had been given in charge to the lieutenants and to the chief governors of the provinces from India to Ethiopia, a hundred and twenty-seven provinces, to every province as they could read it, [10] then it was written by the king's command and sealed with his ring, (and these letters were sent by posts). [11] He ordered them to use their own laws in every city, and to assist each other, and to deal with their adversaries and them who assaulted them, as they pleased, [12] on a certain day, the thirteenth of the twelfth month Adar, [13] throughout the whole kingdom of Artaxerxes—that these present writings were to counterbalance the former letter; and that these counterbalancing writings should be exposed to public view throughout the whole kingdom, that the Jews might be ready against that day to combat their adversaries. And the copy of the letter of the orders follows:

The great king Artaxerxes unto the governors of a hundred and twenty-seven satrapies from India unto Ethiopia, even unto those faithful to us, greeting.

Many, the more they are honoured with the most generous benefactions of their princes, the more have they devised proud schemes, and endeavor to harm not only our subjects,—but, not being able to withstand success, they seek also to conspire against

their benefactors. And they not only would nullify the grace of gratitude from among men, but also—puffed up by the vaunting of worthless men—they assume [they will] escape the judgment of the all-seeing God, Who hateth all evil. Oftentimes, too, the exhorting of those trusted to manage their friends' affairs hath caused many in positions of authority to be accomplices to the shedding of guiltless blood, and hath embroiled them in irredressible calamities, while deceiving the unsuspecting generosity of princes.

Now this is possible to see, not so much from more ancient histories as by what is more immediately in your scope: by reviewing what hath lately been perpetrated by the unholy wickedness of those unworthily possessing power. And it is meet that we take care for time to come that the kingdom be maintained in unmolested peace for all men, discerning fairly things coming to our notice, and changing our mind as befits them.

For Haman, a Macedonian, the son of Adamathes, actually alien to the Persian blood and far removed from our practice of beneficence, hospitably received of us, had obtained so large a share of the generous favour we extend toward all peoples as to be called our father, and received continual reverence from all as the person next to the royal throne. [But he,] not having borne [properly] the dignity of his great station, tried to deprive us of our kingdom and our life; having by varied and guileful devices sought the destruction, both of Mordecai, our rescuer and benefactor throughout, and of blameless Esther, sharer of our kingdom, together with all their nation. For by these tactics he planned, having us in a helpless state, to transfer the dominion of Persia to the Macedonians.

We find, however, that the Jews, condemned to annihilation by this most guilty man, are no malefactors, but live according to most just laws and are sons of the greatest and most high Living God, who has maintained the kingdom in most excellent order, both unto us and our ancestors. Ye shall therefore do well not to execute the letters sent out by Haman the son of Adamathes; for he that has done these deeds has been hanged at the gates of Susa together with all his family,—Almighty God having swiftly disposed his just penalty.

Therefore, ye shall conspicuously post a copy of this letter in all places, granting to the Jews the practice of their own customs; and to assist them, on that same day, even the thirteenth of the twelfth month Adar, they may avenge themselves upon those

who attacked them in a time of oppression. For thus has Almighty God, instead of the destruction of the chosen race, granted them this happiness.

Hence also, among your feasts ye shall celebrate it as a high day with all festivity, that both now and henceforth it may be a day of deliverance to us and to those well inclined toward the Persians; but to those who scheme against us, a memorial of destruction.

Every city and district whatsoever, that shall not act accordingly, shall be consumed in vehemence by spear and fire, and shall be rendered not only impassible to men, but also most hateful [even] to birds and wild beasts, for ever.

[14] So the horsemen set out in all haste to execute the king's orders. And when the decree was published at Susa, [15] Mordecai went forth, arrayed in a royal robe, wearing a crown of gold and a turban of purple cotton. And upon seeing him the inhabitants of Susa rejoiced. [16] And among the Jews, there was light and joy in every city and province where the decree was published. [17] Wherever proclamation was made, there was joy and gladness among the Jews, feasting and mirth; so that many of the nations were circumcised and became Jews, for fear of the Jews.

* CHAPTER IX *

FOR in the twelfth month, on the thirteenth of the month Adar, the letters of the king having arrived, [2] they who assaulted the Jews on that day were destroyed. For none withstood them and the terror of them continued; [3] for the great lords and petty princes, and the king's secretaries, honoured the Jews; for the dread of Mordecai fell upon them, [4] for the decree of the king had caused his name to be known throughout the whole kingdom.

[6] Now in the city Susa, the Jews slew five hundred men, [7] including Pharsanes and Delphon, and Phasga [8] and Phara-datha, and Barea and Sarbaka, [9] and Marmasima and Ruphais, and Arsaius and Zabuthaias, [10] the ten sons of Haman of Amadathu the Bugaian, the enemy of the Jews, and rifled them. [11] On that very day, when a return was made to the king of the number slain at Susa, [12] the king said to Esther, The Jews have slain in the city Susa five hundred men, how then, thinkest thou, have they behaved in the rest of the kingdom! What therefore dost thou request farther, and it shall be granted thee?

[13] Thereupon Esther said to the king, Let the Jews be allowed to use to-morrow in like manner, that they may hang up the ten sons of Haman. [14] Accordingly he granted them leave to do so, and ordered the bodies of the ten sons of Haman, to be thrown out to the Jews to be hanged up. [15] So the Jews at Susa assembled on the fourteenth day of the month Adar, and slew three hundred men, but took no spoil.

[16] Now the rest of the Jews who were in the kingdom, assembled and assisted each other, and had rest from their enemies, for they slew fifteen thousand of them on the thirteenth of the month Adar, but took no spoil. [17] And having rested on the fourteenth of the month, they kept it as a day of rest with joy and gladness. [18] But the Jews of Susa having assembled on the fourteenth and then rested, kept the fifteenth with joy and gladness. [19] Therefore because the Jews, who were scattered through all the distant provinces, keep the fourteenth of the month Adar, as a holy day, with joy, sending portions to one another,

[20] Mordecai wrote an account of these matters in a book, and sent it to all the Jews who were in the kingdom of Artaxerxes far and near, [21] to set apart as holy days and to keep both the fourteenth and the fifteenth of the month Adar, [22] for in those days the Jews had rest from their enemies: And with regard to the month Adar, in which they had a change from grief to joy and from sorrow to gladness, to keep the whole month as good days of weddings and joy, sending portions to their friends and to the poor. [23] And the Jews took this upon them. As Mordecai wrote to them [24] how Haman of Amadathu, the Macedonian, warred against them—how he made calculations and cast lots to destroy them, [25] and how he went to the king with an intention to hang Mordecai, but all the evils he endeavoured to bring on the Jews, fell upon himself, and he and his sons were hanged; [26] therefore these days were called Phourai, because of the lots, which in their language are called Phourai [in Hebrew, *Purim*].

On the account of the things contained in that letter and of all that they suffered in consequence thereof, and all that happened to them, as he instituted, [27] so the Jews took upon themselves and their posterity, and upon all that joined them, never to use those days in any other manner. [28] Therefore let these days be a lasting memorial from generation to generation, in every city, country and province; and let these days of Phourai be kept forever; and let the memorial of them never perish from among their generations.

[29, 30] Then queen Esther, the daughter of Aminadab, and

Mordecai the Jew, wrote all that they did, and a confirmation of the letter respecting the Phrourai. [31] And Mordecai and Esther the queen privately enjoined [a fast], on themselves, having at that time established that counsel against their health. [32] Thus did Esther perpetually establish it by command, and it was written to be kept in remembrance.

* CHAPTER X *

THEN the king laid a tribute upon the dominion both of the land and the sea. [2] But with regard to his power and his valour and the riches and the glory of his kingdom, behold they are written in the book of the kings of the Persians and the Medes to be kept in remembrance. [3] Now Mordecai became viceroy to king Artaxerxes, and was great in the kingdom, and being honoured by the Jews, and beloved of all his nation, he watched over their guidance.

And Mordecai said, These things have been done by God; for I remember the dream I had concerning these matters, and not one particular has failed [to occur]. A little fountain became a river, and there was light, and the sun, and much water. This river is Esther, whom the king married, and made queen; and the two dragons are myself and Haman. And the nations were those that gathered to destroy the name of the Jews; and my nation is Israel, they that cried unto God and were delivered.

For the Lord hath delivered His people, and the Lord hath saved us from all these evils. And God hath wrought signs and great wonders that have not been performed among the gentiles. Therefore hath he ordained two lots; one for the people of God and another for all the gentiles. And these two lots came in an hour and time and day of judgment before the face of God, and for all nations.

And God remembered His people, and vindicated His inheritance. And they shall observe those days in the month Adar—the fourteenth and fifteenth day of the month—with an assembly, and joy, and gladness before God, among His people Israel throughout the generations forever.

In the fourth year of the reign of Ptolemy and Cleopatra, Dositheos, who said he was a priest and a Levite, and his son, Ptolemy, brought this published epistle of Phrurai, which they said was the same [as the original by Mordecai], and which Lysimachos, the son of Ptolemy [Dositheos' son], had interpreted.

JOB

✦ CHAPTER I ✦

THERE was a man in the country of Ausitis whose name was Job. He was a man of truth and integrity, just, pious, and who abstained from everything that was evil. [2] He had seven sons and three daughters; and his cattle were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred breeding asses. [3] His attendants were numerous, and his works great in the country. He was also a man of illustrious birth, among the people of the east.

[4] Now his sons had a custom of meeting at each other's houses, and making an entertainment, each on his day, taking along with him their three sisters to eat and drink with them. [5] And soon as the days of the entertainment were over, Job sent for, and purified them early the next morning, and offered sacrifices for them according to their numbers; a young bull for a sin offering for each of them; for Job said, Perhaps my children have in their mind conceived evil before God. In this manner therefore Job acted after every of those days.

[6] And it came to pass that on the same day, when lo! the angels of God came to present themselves before the Lord, Satan also came with them; [7] and the Lord said to Satan, Whence comest thou? And Satan in reply said to the Lord, Having gone round the earth, and roved the whole of it under heaven, I am come here. [8] And the Lord said to him, Hast thou harboured in thy mind anything against My servant Job? For there is not like him on the earth, a man unblamable, true, pious, abstaining from everything evil. [9] And Satan in reply said before the Lord, Doth Job worship the Lord for nothing? [10] Hast Thou not made a hedge about all that he hath, abroad and at home, and about all that belong to him round about, and blessed the works of his hands, and multiplied his cattle on the earth? [11] But put forth Thine hand and touch all that he hath, he will indeed openly renounce Thee. [12] Then the Lord said to Satan, Behold all that he hath I deliver into thine hand; but himself thou must not touch.

So Satan went out from the Lord, and after that, [13] on the same day, when the sons and daughters of Job were drinking

wine at their elder brother's house, [14] lo! a messenger came to Job, and said to him, The oxen were ploughing and the asses feeding near them, [15] and the plunderers came and carried them off. Thy servants also they slew with the sword, and I alone having escaped, am come to tell thee. [16] While he was yet speaking, another messenger came, and said to Job: Fire hath fallen from heaven and burned up the sheep, and devoured the shepherds likewise; and I, alone having escaped, am come to tell thee.

[17] While this one was still speaking, another messenger came and said to Job, The horsemen, having formed three bands against us, surrounded the camels and have carried them off, and slain thy servants with the sword; and I, alone having escaped, am come to tell thee. [18] While he was still speaking, another messenger came, and said to Job, While thy sons and thy daughters were eating and drinking at their eldest brother's, [19] a great blast of wind came up suddenly from the wilderness, and took the four corners of the house, so that the house fell upon thy children, and they are dead, and I, alone having escaped, am come to tell thee.

[20] Upon this Job rising up rent his clothes, and shaved his head, and falling on the ground he worshipped [21] and said, Naked I came from my mother's womb, and naked I shall depart hence. The Lord gave and the Lord hath taken away. As it pleased the Lord, so hath it come to pass. Blessed be the name of the Lord. [22] In all these things which befell him, Job transgressed not against the Lord, nor imputed indiscretion to his God.

* CHAPTER II *

AGAIN on the day when the angels of God came to present themselves before the Lord, Satan also came among them to present himself before the Lord. [2] And the Lord said to Satan, Whence comest thou? And Satan said before the Lord, Having traversed that which is under heaven, and roved through the whole of it, I am come here.

[3] And the Lord said to Satan, Thou hast therefore taken notice of my servant Job, that there is not of those on the earth a man like him,—guiltless, true, unblamable, abstaining from all evil. Still he retaineth his innocence; so that thou hast ordered the destruction of his property, without accomplishing thy purpose.

[4] In reply to which Satan said to the Lord, Skin for skin. All that a man hath he will give for his life. [5] Only put forth Thy

hand, and touch his bones and his flesh, he will indeed openly renounce Thee.

[6] Then the Lord said to Satan, Behold I deliver him up to thee, only preserve his life. [7] Thereupon Satan withdrew from the presence of the Lord, and smote Job with foul ulcers from head to foot, [8] so that he took a shell to scrape away the ichor, and sat down in an unclean place without the city.

[9] And much time having elapsed, his wife said to him, How long wilt thou persist saying, Behold I will wait yet a little longer, in hope and expectation of my deliverance? For behold the memorial of thee—those sons and daughters, whom I brought forth with pangs and sorrow, and for whom I toiled in vain, are vanished from the earth; and thou thyself sittest among the putrefaction of worms, all night long in the open air, while I am wandering about, or working for wages, from place to place and from house to house, wishing for the setting of the sun, that I may rest from the labours and sorrows I endure. Do but say something for the Lord and die.

[10] Whereupon he looking steadfastly at her said, Like one of the women without understanding hast thou spoken? If we have received good things at the hand of the Lord, shall we not bear up under afflictions? In all these things which befell him, Job transgressed not with his lips against God.

[11] Now when his three friends heard of all the calamities which were come upon him, they came to him each from his own country, namely, Eliphaz the king of the Thaimanites, Baldad the sovereign of the Sauchians, and Sophar the king of the Minaians. Having made an appointment they came to him to comfort and take care of him, but seeing him at a distance they did not know him. [12] Then raising their voices they wept aloud, and having rent each his robe and sprinkled themselves with dust, [13] they sat down by him seven days and seven nights. And none of them spoke. For they saw that the stroke was grievous and very great.

* CHAPTER III *

AFTER this Job opened his mouth and cursed his day, [2] saying:

[3] Perish the day in which I was born—and the night in which they said, It is a male! [4] Let that night be darkness: let not the Lord from above regard it, nor splendour come upon it: [5] but let darkness and the shadow of death cover it: upon it let there

come a thick darkness. May the day be execrated! [6] And as for that night, may a pitchy darkness sweep it away! May that never come into the days of the year; nor be numbered among the days of months. [7] But as for that night, may it be sorrow, and may there never come upon it gladness or mirth! [8] But let Him curse it who curseth the day—Him Who is to attack the great sea-monster. [9] May the stars of that night be obscured in darkness: may it long for light but never reach it; nor see the rising of the morning star: [10] because it shut not up the door of my mother's womb: for that would have removed sorrow from mine eyes: [11] for why did I not end my days in the womb?

Or when I came forth from the belly why did I not instantly perish? [12] Why was I dandled upon the knees? And why have I sucked the breasts? [13] I might now have lain still and been quiet; I might have gone to sleep and been at rest; [14] with despots of the earth who gloried in their swords: [15] or with chiefs who abounded in gold—who filled their houses with silver; [16] or like an untimely birth sent forth from its mother's womb: or like infants which never saw the light. [17] There the wicked have ceased to be a terror: there the weary have got rest for their body: [18] and they of old who are assembled there together; have never heard the exactor's voice. [19] Small and great are there on a level—the servant, with his dreaded lord. [20] For why is light given to them in misery; or life to souls distressed with sorrow, [21] who long for death but find it not; though they dig for it as for treasures; [22] and would rejoice exceedingly if they should chance to find it.

[23] For God hath shut up death from a man to whom it would have been a repose. [24] For my groaning cometh before my meat; and I pour forth tears, begirt with sorrow. [25] For the terror, which I dreaded, is come upon me; and that of which I was afraid hath befallen me. [26] Did I not cultivate peace? was I not quiet? was I not at rest? Yet wrath is come upon me.

* CHAPTER IV *

HERE Eliphaz the Thaimanite, interrupting him, said:

[2] Should frequent replies be made to thee in distress? But who can bear the vehemence of thy words? [3] For if thou hast instructed many; and strengthened hands which were weak; and raised up with words them who were fainting; [4] and given cour-

age to knees which were strengthless; [5] but now, when trouble hath come upon thee and touched thee, thou art impatient: [6] is not either thy fear grounded on folly—or thy hope? And this calamity the effect of thy conduct? [7] Recollect therefore. Who ever perished, being innocent? Or when were the righteous utterly destroyed? [8] As I have seen men ploughing improper grounds: they who sow such places shall reap sorrows. [9] By the decree of the Lord they shall perish; and by the blast of His ire be utterly consumed. [10] The strength of a lion and the roaring of a lioness and the boastful pride of dragons have been extinguished. [11] The old lions have perished for want of food: and young lions have forsaken each other. [12] But had there been any truth in thy words none of these evils would have happened to thee.

[13] Should not my ear receive unusual things coming from him? At a dreadful sound by night, when terror appalleth men, [14] I was seized with a horror and trembling, which gave a violent shaking to my bones. [15] A wind indeed blew full in my face, and my hair stood erect and my flesh quivered. [16] I started up, but could perceive nothing: I looked, but there was no form before my eyes. I only heard a sound and a voice, saying: [17] What! can a mortal be pure before the Lord, or a man by his works be blameless? [18] If in His servants He placeth not confidence, and in His angels perceiveth some blemish: [19] how should He treat them who dwell in houses of clay (of which clay we indeed are), but as worms? [20] But from morning till noon——and they are no more. [21] Because they could not help themselves they were destroyed. For He blowed on them and they withered: they perished because they had not wisdom.

* CHAPTER V *

APPEAL now, will anyone answer. Or shalt thou see any of the holy angels? [2] Passion indeed transporteth the foolish, and envy killeth the wanderer. [3] Now I have seen the foolish taking root, but their sustenance was quickly consumed. [4] Let their children be but far from safety, and insulted at the gates of minors, there will then be none to deliver them. [5] For what they have collected the righteous shall eat. Nor will they themselves be exempt from wrongs, should their power be exhausted. [6] For trouble cannot come forth out of the earth; nor will affliction spring up from mountains.

[7] But man is born for trouble, as the young of the vulture soar aloft; [8] but notwithstanding this, let me supplicate the Lord; and call upon the Lord, the master of all, [9] Who doth great and unsearchable things—things glorious and wonderful, not to be numbered. [10] Who giveth rain on the earth and sendeth water on all under heaven. [11] Who setteth on high them who are low, and raiseth up them who have been ruined. [12] Who changeth the counsels of the crafty, so that their hands can perform no enterprise. [13] Who entangleth the wise in their wisdom, and defeateth the counsel of the artful. [14] In the daytime, darkness shall meet them, that they may grope at noonday as at night, [15] and that they may perish in battle, and the weak escape from the hand of the mighty. [16] And that the feeble may have hope, and the mouth of the wicked be stopped.

[17] But happy the man whom the Lord correcteth. Therefore despise not thou the correction of the Almighty. [18] For He causeth pain and again removeth it: and him whom He smote, His hands have healed. [19] From six distresses He will deliver thee, and in the seventh evil shall not touch thee. [20] In famine He will deliver thee from death, and in battle save thee from the edge of the sword. [21] He will hide thee from the scourge of the tongue: and thou need'st not be afraid of impending ills. [22] At the wicked and unrighteous thou shalt laugh: [23] and of savage beasts need'st not be afraid; for the beasts of the field shall be at peace with thee. [24] Thou shalt know that thy family is at peace, and that the provision for thy household shall not fail. [25] Thou shalt know also that thy seed shall be great: thy children shall be like the grass of the field. [26] And thou shalt come to the grave like ripe grain cut in due season; or like a heap from a threshing floor, carried home in time.

[27] Behold these are the things which, by investigation, we have found to be so. These are things which we have heard: apply them to thyself, if thou hast done anything.

* CHAPTER VI *

TO this, Job in reply said:

[2] O that some person would weigh my passion, and poise in a balance against it my calamities. [3] But these would outweigh the sand of the sea, though you seem to think my words too vehement; [4] for the arrows of the Lord are in my body, the fury of

which drinketh up my blood. When I attempt to speak they pierce me.

[5] What! will a wild ass bray without cause? Will it do so, except when in search of food? Or will an ox low, having fodder in his stall? [6] Can bread be eaten without salt, or is there any relish in vain words? [7] For my temper cannot be calm, while my meat is horrible as the smell of a lion. [8] O that He would grant!—that my request might be complied with!—that the Lord would grant me what I long for!

[9] Let the Lord, having begun, wound me, but not utterly destroy me. [10] Let but the grave be my city, having got on its walls I will not be slack to enter, for I have not disputed the holy commands of my God. [11] For what is my strength that I should bear up! what my time, that my life is prolonged? [12] Is my strength the strength of stones, or is this flesh of mine made of brass? [13] Or have I not confided in Him? But help is far from me. [14] Mercy hath bidden me adieu. When the superintending care of the Lord overlooked me, [15] my nearest friends did not regard me: like a failing brook, or like a wave of the sea, they passed me by. [16] They who had assiduously paid me court, now made me a slight visit, like snow or hoar frost, [17] which melting at the approach of heat, the place where it was is not known. [18] Thus was I forsaken by all, and being undone, I became an outcast.

[19] Take a view of the ways of the Thaimanites, ye who mark out the Sabeian tracks! [20] and they who trust in cities and wealth must blush. But now when you have come to me, it is without compassion— [21] just to see my wound and be terrified. But why? [22] Have I asked anything of you, or do I crave any help from you?— [23] to save me from mine enemies—or deliver me out of the hand of the mighty?

[24] Teach me and I will hold my tongue. If I have erred, tell me plainly. [25] But my words, it seems, are devoid of truth, because I do not beg assistance from you.

[26] Your reproof can neither stop my speaking, nor can I bear the tone of your oration: [27] because, you not only fall upon the orphan, but also insult your friend.

[28] But now, having looked you in the face, I will not lie. [29] Sit down I pray you, and let there be no more reproaches. Indeed, you again meet a righteous man. [30] For there are no reproaches on my tongue, and as for my palate, doth it not relish wisdom?

* CHAPTER VII *

IS not the life of man on the earth a state of trial, and his days like the days of a hireling? [2] Is he not like a servant, who in a shade is afraid of his lord? Or like a hireling waiting for his hire?

[3] Just so have I waited months in vain, and wearisome nights have been doled out to me. [4] When I lay me down to rest, I say, When will it be day? And soon as I rise; I again say, When will it be evening? I am full of pains from evening till morning; [5] and my body swarms with the putrefaction of worms: and I moisten the clods of earth with the ichor of ulcers. [6] Though my life is swifter than a word; yet it is destroyed with vain hope.

[7] Remember therefore that my life is but a breath; and that mine eyes shall never return again to see good. [8] The eye of him who seeth me now shall not see me again. Thine eyes are upon me and I am gone. [9] I am like a cloud swept clean away from the sky. For when a man goeth down to the mansion of the dead [10] he can never reascend again—he can never return again to his own house; nor shall his place know him anymore.

[11] For this cause then I will not refrain my mouth: I will speak though I am in anguish: though distressed, I will unfold the bitterness of my soul. [12] Am I a sea or a dragon, that Thou hast set a guard over me? [13] Did I say my bed will comfort me—I will converse with myself privately on my bed? [14] Thou terrifiest me with dreams and affrightest me with visions. [15] Wilt Thou drive away my life from my spirit; and yet keep my bones from death? [16] For I am not to live forever, that I should bear patiently. Withdraw from me; for my life is vanity.

[17] For what is man, that Thou hast magnified him; or that Thou payest attention to him? [18] Wilt Thou keep a watch upon him till the morning. And judge him to the time of going to rest? [19] How long wilt Thou not let me alone: nor let me go, that I may swallow my spittle? [20] If I have sinned what can I do? O Thou who knowest the hearts of men; why hast Thou set me up as Thy mark to shoot at? Am I indeed a burden to Thee? [21] Why hast Thou not made an oblivion of my transgression; or a purification for my sin? Now therefore let me depart into the earth: and when Thou risest in the morning, I am no more.

* CHAPTER VIII *

HERE Baldad the Sauchean interposing said, [2] How long wilt thou speak such things? The breath of thy mouth is profuse in words. [3] Will the Lord in judging pass an unrighteous judgment? Or will He who made all things pervert justice? [4] If thy children have sinned in His sight, He hath dismissed them for their transgression: [5] But rise thou betimes and supplicate the Lord Almighty. [6] If thou art pure and upright, He will hear thy prayer; and render to thee the reward of righteousness. [7] Let thy beginning therefore be ever so small, thy end will be unspeakably great. [8] For inquire of the former generation; and search diligently among the race of fathers; [9] for we are but of yesterday and know nothing—for our life on the earth is but a shadow. [10] Will not they teach thee, and declare; and from the heart utter these maxims:— [11] Can the papyrus grow without water? [12] Or can grass grow rank without drink? While grass is low it should not be mown. Before drinking doth not every herb wither?

[13] Such therefore shall be the end of all who forget the Lord: for the hope of the ungodly shall perish. [14] For his house shall be uninhabited: and his tent shall fly away like a spider's web. [15] Though he prop up his house, it cannot stand: Though he take hold of it, it will not abide, [16] for is he somewhat green underneath the sun? Though a tender branch may start up from his rottenness; his bed is on a heap of stones: [17] and can he live among flint stones? [18] Should he wish to drink, the place will disappoint him.

Hast thou not seen such things—that such is the catastrophe of the wicked? [19] But out of the ground He will cause another to spring up: [20] for the Lord will not cast off the innocent, nor from the ungodly accept a gift: [21] but He will fill the mouth of the upright with laughter, and their lips with sons of thanksgiving: [22] and their enemies shall be clothed with shame; and the dwellings of the wicked shall come to naught.

* CHAPTER IX *

TO this Job replied, [2] Of a truth I know that it is so. For how can a mortal be righteous with the Lord? [3] For were it his

pleasure to come to trial with Him, he could not join issue to answer one charge of His in a thousand. [4] For He is wise in heart and strong and great. Who is hardy enough to stand up against [5] Him Who maketh mountains old insensibly—Who overturneth them in His anger— [6] Who shaketh the earth to its foundations, so that the pillars thereof totter— [7] Who commandeth the sun and it riseth not; and Who sealet up against the stars— [8] Who alone hath outspread the heaven; and Who walketh on the sea as on a pavement— [9] Who is the maker of the Pleiads and Hesperus, [10] and of Arcturus and the chambers of the south—Who doth things great and unsearchable; things glorious and wonderful not to be numbered?

[11] When He passed over me I did not see Him. When He passed by me, I did not know how. [12] If He dismiss who shall bring back? Or who shall say to Him, What hast Thou done? [13] For He himself slighted anger—by Him the monsters under heaven were bowed down. [14] But if He will come to a trial with me, or will take cognisance of my affairs, [15] (for if I be righteous will He not hearken to me—shall I not supplicate His decision? [16] And if I call and He will not answer, I do not believe that He hath hearkened to my voice?) [17] let Him not break me with a tempest.

But He hath multiplied my wounds without cause. [18] For He suffereth me not to take breath, and hath filled me with bitterness. [19] For because He is strong, He prevaieth. Who then can withstand His decrees? [20] For if I am righteous shall my mouth be wicked? [21] And if I am blameless, shall I go away crouching? For if I have acted wickedly, I am not conscious of it myself: Nevertheless my life is taken away.

[22] Say, then, wrath destroyeth the great and powerful; [23] that the wicked fall by an untimely death. But [say too that] the righteous are laughed to scorn: [24] for they have been delivered into the hands of the wicked. He covereth the faces of the judges of that wrath. If it is not He, who is it?

[25] Now my days are swifter than a courier. They are gone without being perceived. [26] Is there any track left by ships in their passage? Or of an eagle flying in pursuit of its prey? [27] Now if I say, Let me forget speaking, let me bow down my face and groan: [28] I shudder in all my limbs; for I know that Thou wilt not let me alone, though innocent. [29] Now since I am wicked, why have I not died? [30] For though I have washed myself with snow, and purified myself with clean hands, [31] Thou

hast so thoroughly plunged me in filth that my very robes abhor me. [32] For Thou art not a man as I am, with whom I can contend; that we may come together to a trial. [33] O that there were a mediator betwixt us—one to determine between and hear us both. [34] Let Him remove His rod from me; and let not the dread of Him terrify me— [35] Let me not be terrified, but speak, (for otherwise I am not master of myself).

✦ CHAPTER X ✦

WEARY of my life I would pour forth with groans my words before Him: oppressed as I am I would speak in the bitterness of my soul, [2] and say to the Lord, Teach me not to be impious. Now, for what cause hast Thou thus condemned me? [3] Is it agreeable to Thee that I should commit iniquity; seeing Thou hast rejected the works of Thy hands and favoured the counsel of the wicked? [4] As a mortal looketh dost Thou look down? Or as a man looketh wilt Thou behold? [5] Are Thy days as the days of a mortal; or Thy years, the years of a man; [6] that Thou hast sought out mine iniquity, and diligently traced my sins?

[7] For Thou knowest that I am not impious: but who can deliver out of Thy hands? [8] Thy hands have fashioned me and made me. After that Thou hast changed Thy mind and smitten me. [9] Remember that Thou hast made me of clay, and art turning me again into mould. [10] Hast Thou not churned me as milk, and curdled me as cheese; [11] and clothed me with skin and flesh; and fenced me with bones and sinews, [12] and granted me life and favour, and by Thy visitation preserved my spirit? [13] As Thou hast these things in thyself; I know that Thou canst do all things, and that with Thee nothing is impossible.

[14] If I indeed have sinned inadvertently, Thou hast me in custody, and hast not acquitted me of transgression. [15] If I indeed am impious, woe is me. [16] And if I be righteous, I cannot hold up my head, for I am full of ignominy. For I am hunted as a lion for slaughter. For turning again furiously Thou destroyest me. [17] Renewing the examination against me, Thou hast exercised against me great wrath; and hast brought against me tortures. [18] Why then didst Thou bring me forth from the womb? And why did I not die without an eye seeing me; [19] and become as if I never had existed? Why was I not carried from the womb to the grave? [20] Is not the term of my life of short duration?

permit me to enjoy a little repose: [21] before I go, whence I shall not return; [22] to a land dark and gloomy—to a land of everlasting darkness; where there is no light—no seeing the life of mortals.

* CHAPTER XI *

HERE Sophar and Minaian answering said:

[2] He who speaketh much should be answered: else the fine speaker thinketh himself just; and the short-lived offspring of woman is blessed. [3] Be not profuse of words, because there is none to answer thee: [4] nor say I am pure in works and irreprehensible before him. [5] But how would the Lord speak to thee; were He to open his lips against thee? [6] Indeed were He to unfold to thee the power of wisdom; because it must needs be double to what are with thee: then thou wouldst know that what have come upon thee from the Lord are answerable to the sins which thou hast committed.

[7] Canst thou trace the footsteps of the Lord? Or hast thou reached the extent of what the Almighty hath done? [8] The heaven is high, what then canst thou do? And there are things deeper than the mansion of the dead; what dost thou know? [9] Of greater extent than the measure of the earth or the breadth of the sea? [10] Now were he to overturn all these, who could say to Him, What hast Thou done? [11] For He knoweth the works of the wicked, and on seeing wickedness will not overlook it.

[12] But man vainly floateth about in words—but a mortal born of woman is like a wild ass. [13] For if thou hast made thy heart pure, and lift thy hands to Him: [14] if there be any iniquity in thy hand, put it far from thee; and let not injustice lodge in thy dwelling. [15] For thus will thy countenance brighten like pure water: thou wilt disrobe thyself of filth, and no more be terrified: [16] thou shalt forget thy trouble like a wave that is past and not be afraid; and thy wish will spring up like the morning star; [17] and life will arise for thee from noon day: [18] and thou shalt be in a state of security because thou hast hope. And out of sorrow and care, peace will shine upon thee. [19] For thou shalt rest at ease, and none shall be at war with thee: and many, changing their conduct, will intreat thy favour. [20] But safety shall forsake them: for their hope shall be their destruction; and the eyes of the wicked shall melt away.

* CHAPTER XII *

TO this Job replied :

[2] You, forsooth, are men, and wisdom will die with you. [3] But I indeed have understanding as well as you. [4] For a just man and one irreprehensible hath been made a mocking stock. [5] For it hath been ordered that for a time he shall fall beneath others: and that his houses shall be wasted by transgressors. [6] Nevertheless let no wicked man indulge a confidence that he shall escape condemnation. Whoever provoke the Lord to anger, shall not they also undergo a trial?

[7] But ask, I pray thee, the beasts of the field, if they could speak to thee—and the birds of the air, if they could tell thee— [8] speak to the earth, if it could converse with thee—even the fishes of the sea can tell thee. [9] Who then among all these doth not know that the hand of the Lord hath done these things? [10] Is not the life of all living beings in His hand—and the breath of every man?

[11] The ear indeed discerneth words, and the palate tasteth meats. [12] By length of time wisdom is acquired; and by long life, experience.

[13] [But] with Him is wisdom and power—with Him counsel and understanding. [14] If He demolish, who can rebuild? If He shut against men, who can open? [15] If He withhold water, He drieth the earth. And when He let it loose, he overthrew and destroyed it. [16] With Him is strength and power—with Him knowledge and understanding. [17] He hath led counsellors away captive, and confounded the judges of the earth. [18] It is He Who setteth kings on thrones and girded their loins with a girdle — [19] Who sendeth priests into captivity and overthrew the sovereigns of the earth— [20] Who changeth the lips of liege men and knoweth the wisdom of elders— [21] Who poureth contempt on princes and hath healed them who were low— [22] Who revealeth deep things from darkness; and hath brought to light the shades of death— [23] Who leadeth nations into error and destroyeth them— Who prostrateth nations and conducteth them— [24] Who changeth the hearts of the rulers of a land and hath caused them to wander in a way which they knew not; [25] that they might grope in darkness without light; and that they might stagger like a drunken man.

* CHAPTER XIII *

BEHOLD these things mine eye hath seen and mine ear heard: [2] for I know all that you know and am not inferior to you in knowledge. [3] Nevertheless I would speak to the Lord; and argue before Him, were it His pleasure. [4] Now you are all bad physicians and curers of maladies. [5] Could you hold your peace, it would be your wisdom.

[6] Hear now the argument of my mouth and the pleading of my lips. [7] Are you not speaking in the presence of the Lord? [8] And do you in His presence utter deceit in a solemn manner? Or will you keep back anything? Judge for yourselves. [9] For will it be well for you, if He mark your steps? For though feigning all these things you apply them for Him: [10] He will, notwithstanding this, reprove you. And if you secretly respect persons, [11] will not His awful majesty confound you; and the terror of Him fall upon you? [12] And your boasting be dissipated like ashes; and your bodies be reduced to clay.

[13] Keep silence that I may speak, and have some respite from wrath. [14] Taking my flesh in my teeth I will put my life in my hand. [15] Though the Almighty, as He hath begun, may subdue me: yet I will speak and plead before Him. [16] And this will contribute to my deliverance: for no deceit shall come before Him.

[17] Hear, hear my words: for I will proclaim them in your hearing. [18] Behold I am near my trial. I know that I shall appear just. [19] For who is there who will plead for me? For now I will be silent and expire.

[20] Now two things Thou art to grant me: then I will not hide myself from Thy presence— [21] withdraw Thy hand from me: and let not the dread of Thee overwhelm me with terror. [22] Then call and I will answer Thee: or speak and I will make Thee a reply. [23] How many are my sins and mine iniquities? Teach me what they are. [24] Why dost Thou hide Thyself from me and hast accounted me Thine adversary? [25] Canst Thou be afraid of one who is like a leaf moved with a breath of wind? Or as against dried grass carried away with a blast, dost Thou set thyself against me? [26] For thou hast written evil things against me; and laid to my charge the inadvertencies of youth; [27] and put my feet in a clog and watched all my doings; and hast tracked the soles of my feet.

* CHAPTER XIV *

HE who is born of a woman waxeth old like a leathern bag: or like a garment which is moth-eaten; for he is mortal, short-lived and full of disquiet: [2] or like a flower which fell when in bloom. He glideth away indeed like a shadow and can make no stay. [3] And is it not such a one Thou hast called to account; and caused such a one to come to trial before Thee? [4] For who can be free from stain? Surely none. [5] Whether the course of his life on earth be one day; or months be numbered out for him, he cometh to the term thou hast set, but cannot pass it. [6] Turn away from him, that he may take rest, and comfort his life like a hireling. [7] For there is hope for a tree; for if lopped, it may sprout again, and the tender branch may not fail. [8] And if its root become old in the earth, or die on a rock: [9] its stem by the scent of water may blossom; and produce a crop like a tree lately planted. [10] But when a man dieth he is gone: when a mortal falleth, he is no more. [11] For in a course of time a sea is spent; and a river when unsupplied is dried up: [12] and man when composed in the grave cannot rise again—until the heaven be folded up they shall not be awakened from their sleep.

[13] O! that Thou hadst kept me in the mansion of the dead; and hid me till thine indignation should cease: and that Thou wouldst set me a time when Thou wouldst remember me [14] (for though a man die he may be revived, after finishing the days of this life of his); I would wait patiently, until I come again into existence. [15] Then call and I will answer. But reject not the works of Thy hands. [16] Now Thou hast numbered up my devices, and not one of my inadvertencies could escape Thee. [17] Thou hast sealed up mine iniquities in a bag; and set a mark on every transgression, which I inadvertently committed. [18] But not to mention that a falling mountain will continue its fall; even a rock may by force be removed from its place. [19] Waters have worn stones smooth; and waters have washed away mounds of earth; and Thou hast destroyed the patience of man. [20] Thou hast brought him to an end, and he is gone: Thou hast set Thy face against him and dismissed him. [21] And though his children be multiplied, he knoweth it not: and if they become few in number, he doth nor perceive it. [22] His flesh hath been for nothing but to suffer pain; and his soul only to suffer grief.

* CHAPTER XV *

HERE Eliphaz the Thaimanite taking up the argument said: [2] Will a wise man give the wind of knowledge for an answer; though he hath therewith filled his labouring belly? [3] Or in pleading use arguments which he ought not; and words in which there is no profit? [4] Hast thou not cast off fear, and used such arguments before the Lord? [5] By the arguments of thine own mouth thou art guilty; and hast not discerned the arguments of the mighty. [6] Let thine own mouth and not me convict thee: thine own lips indeed will testify against thee.

[7] What! wast thou born before men? Or wast thou brought into being before the hills? [8] Or hast thou heard the established system of the Lord? Or hath God used thee as His counsellor? Or hath wisdom made application to thee? [9] For what knowest thou, which we do not know? Or what dost thou understand which we do not? [10] Among us indeed are elders and aged men, more venerable for years than thy father. [11] Thou hast been chastised less than thy sins deserve. [12] Thou hast spoken with excessive haughtiness. To what a pitch of boldness is thy heart raised; or at what have thine eyes taken aim; [13] that thou shouldst vent wrath before the Lord, and utter such words from thy mouth? [14] For who being mortal can be irreprehensible? Or can the offspring of woman be righteous? [15] If in His holy ones he placeth not confidence; and the heaven is not pure in His sight; [16] how abominable and filthy must man be; who drinketh iniquity in, like water!

[17] But let me tell thee—hear what I have seen— [18] let me tell thee what the wise say, and their fathers have not concealed— [19] they, to whom alone the earth was given; and no stranger came among them:

[20] The whole life of the wicked is spent in anxiety. Though a certain number of years is given to the oppressor, [21] yet the sound of terror is in his ears. When he seemeth to be at peace his destruction shall come. [22] Let him not hope to return out of darkness; for he is already doomed to the edge of the sword, [23] and destined to be food for vultures. He knoweth within himself that he waiteth for a fall; and a dark day will torture him. [24] Distress and anguish will overwhelm him; like a general at the head of troops falling upon him.

[25] Because he lifted up his hands against the Lord, and hardened his neck against the Lord Almighty: [26] therefore He ran upon him contemptuously with the thick boss of His buckler. [27] Because he covered his face with fatness; and made collops of fat upon his thighs; [28] let him therefore lodge in deserted cities, and go into uninhabited houses; and what they had got ready, let others carry off. [29] Let him neither be enriched, nor what he hath continue. [30] Let him never cast a shadow on the ground, nor escape out of darkness. [31] Let the wind blast his bud, and his blossom fall prematurely. Let him not hope to continue, for vanity shall be his portion. [32] Let his branch lopped unseasonably, die; and let not his young shoot flourish. [33] Let him be gathered like unripe grapes before his time, and fall like the olive blossom.

[34] For death is the testimonial of a wicked man: and a fire shall consume the tents of bribery. He shall conceive sorrows and bring forth vanity, and his belly shall produce an illusion.

* CHAPTER XVI *

TO this Job replied, [2] I have heard many such things, ye miserable comforters all! [3] what! have words of wind a regular succession? Or can they give thee offence, considering thine answer? [4] I indeed could speak as you do. But were your soul in my soul's stead, would I insult you with words and shake my head at you? [5] And should there be strength in my mouth; would I not spare moving my lips? [6] For if I speak shall I not bemoan the wound? And if I hold my peace, shall I be any the less wounded? [7] But now when He hath made me a poor rotten fool; [8] thou indeed hast fallen upon me. My lie is become a witness, and hath risen up against me—it hath answered me to my face.

[9] When in His wrath He threw me down and gnashed His teeth at me; the darts of his executioners fell upon me. [10] When with the darts of His eyes He had transfixed me—with His spear had brought me on my knees: they with one consent rushed upon me. [11] The Lord hath indeed delivered me up to the unrighteous; and turned me over to the ungodly. [12] When I was at peace He broke me up—taking me by the hair He shook me—He

set me up as a mark. [13] They surrounded me with javelins, darting them into my reins—without mercy they poured my gall on the ground. [14] They shot me, one deadly wound on another—they ran against me with all their might. [15] They sewed sackcloth on my skin: and my strength was extinguished in the dust. [16] My belly was burned up with wailing; and on mine eyelids were the shades of death: [17] yet there was no iniquity in my hands. And my prayer was pure.

[18] O earth, cover not the blood of my flesh, nor let there be a place for this cry of mine. [19] Even now, behold my witness is in heaven; and He who hath a perfect knowledge of me is on high. [20] O that my suit could come before the Lord, and that before Him mine eye could drop a tear! [21] That a man could plead before the Lord, as a son of man may with his neighbour! [22] But my numbered days are come, and I must go the way, by which I cannot return.

* CHAPTER XVII *

I AM dying with a tortured spirit, and wishing for a burial, but do not obtain it. [2] I am supplicating in distress, yet what have I done? Strangers have stolen my substance—who is the man? [3] Let him be brought to trial with me. [4] Because Thou hast hid their heart from understanding, Thou shouldst not for this cause exalt them. [5] Shall he reckon misfortunes for his portion—and were his eyes melted for his children? [6] But Thou hast made me a byword among nations, and I am become a subject of laughter for them. [7] For mine eyes are dim with sorrow, and I am closely besieged by all. [8] At this the upright are astonished.

[9] Now 'the righteous should prevail over the wicked': and 'he who is faithful should hold on his way': and 'he who hath clean hands should take courage.' [10] On these maxims you all rely. But come now; for I do not find truth among you: [11] my days have passed in groans, and my very heart-strings are broken. [12] I have put night for day. Is light near on account of darkness? [13] For though I have waited patiently, the mansion of the dead is to be my house, and my bed is made in darkness. [14] I have called on death to be my father—and on corruption to be my sister and mother. [15] Where then have I any ground of hope? Or

shall I see those good things of mine? [16] Shall they go down with me to the mansion of the dead? Or shall we go together beneath the mound?

✦ CHAPTER XVIII ✦

HERE Baldad the Sauchean interrupting him said:

[2] How long will it be ere thou wilt stop? Forbear, that we may speak. [3] Why should we like beasts be silent before thee? [4] Passion hath taken possession of thee. What! If thou die, shall the earth be uninhabited? or the mountains overturned from their foundations?

[5] The light of the wicked shall indeed be extinguished; and from them a spark shall not ascend. [6] The light in his dwelling shall be darkness, and the lamp for him shall be extinguished.

[As it is said:] [7] 'Let the weakest plunder his substance, and his own counsel subvert him.' [8] His foot is caught in a trap; [9] in a net let him be entangled, and let snares come upon him. He will strengthen the thirsty against him. [10] A gin is hid for him in the ground, and the trap for him by the wayside. [11] May surrounding sorrows destroy him, and many come round his foot in sore famine.

[12] For him indeed a direful destruction is prepared. [13] May the toes of his feet be eaten up, and death devour his comeliness. [14] May health be expelled from his dwelling, and distress lay hold on him with the authority of a king. [15] It will make its abode in his tent; in his night all his finery will be strewed with sulphur. [16] Underneath his roots will be dried up; and above, his product will fall.

[17] May the memorial of him be destroyed from the earth. [18] When his name shall be published abroad, may they drive him from light to darkness. [19] He will not be acknowledged among his people, nor will his household be safe under the cope of heaven. But in his possessions others shall live secure. [20] They who came after groaned for him, but horror seized them who were before.

[21] Such are the houses of the unrighteous, and such the place of them who know not the Lord.

* CHAPTER XIX *

TO this Job replied:

[2] How long will you make my soul sorrowful? You are indeed destroying me with words. Know at least—because the Lord hath dealt thus with me, [3] you speak against me—without shame you fall upon me. [4] Take it for granted that I have erred (though my error remaineth with myself) in speaking words which I ought not: and that my words are erroneous and unseasonable: but granted also, [5] that you magnify yourselves against me, and insult me with reproach. [6] Know then, That it is the Lord Who hath terrified me, and raised His bulwark against me. [7] Behold I laugh at reproach—I will not speak—I will cry aloud, There is no judgment. [8] I am fenced about and cannot get out. Before me He hath placed darkness. [9] He hath stripped me of my glory, and hath taken the crown from my head. [10] He broke me on every side and I fled: and He hath cut down my hope like a tree. [11] When He exercised great wrath against me, and counted me as an enemy: [12] With one consent His troops fell upon me; they who were in ambush beset my ways. [13] My brethren stood aloof from me, they acknowledged strangers rather than me; and my friends were not compassionate. [14] My nearest relations paid me no attention: and they who knew my name forgot me. [15] As for my domestics and maid servants, in their view I was a stranger. [16] When I called my servant, he did not answer me. [17] When with my mouth I entreated and supplicated my wife, and called affectionately the children of my concubines: [18] they renounced me forever. When I insist, they speak against me. [19] They who saw me, abhorred me; and they whom I loved rose up against me. [20] The flesh next my skin became rotten, and my bones begin to be corroded. [21] Pity me, pity me, O my friends, for the hand of the Lord hath touched me. [22] Why do you persecute me as the Lord doth, and are not satisfied with my flesh?

[23] O that my words were written and recorded in a book forever! [24] That they were engraven with a graver of iron on lead, or on rocks! [25] For I know that He is eternal, [26] Who is about to dissolve me on earth, to raise anew this body of mine which suffereth these things. [27] For from the Lord those things have been done to me, of which I alone am conscious—which mine eyes have seen, and no other; and which have all been done to me

in my bosom. [28] Now if you will say, What shall we say against him? And what ground of accusation shall we find in him? [29] Stand in awe, I beseech you, of the developing scene; for wrath will come upon the unrighteous, and it shall then be known, where their filthiness is.

* CHAPTER XX *

THEN answered Sophar the Minaian and said:

[2] I did not suppose that thou wouldst return such an answer, nor do you understand more than I. [3] I hear this disgraceful rebuke and my spirit of understanding answers me. [4] Thou hast never known such things heretofore, from the time man was placed on the earth!

[5] 'But the mirth of the wicked is sudden ruin, and the joy of transgressors, destruction, [6] though his gifts mount up to heaven, and his sacrifice reach the clouds. [7] For when he thinketh that he is now firmly established, then shall he be utterly destroyed; and they who have seen him will say, Where is he? [8] Like a dream which is gone, he cannot be found. He is vanished, like a spectre in the night. [9] The eye which saw him, shall see him no more; and his place shall no more observe. [10] Let minors destroy his children, and his own hands light up the signals of distress. [11] His bones were full of his youth, but with him it shall go to rest beneath the mound. [12] If wickedness be sweet in his mouth, he will hide it under his tongue. [13] He will not be sparing of it, nor forsake it, but will gather it together in his mouth; therefore let him not be able to help himself.

[14] The poison of an asp is in his belly. [15] Riches collected unrighteously shall be vomited up. Out of his house let an angel drag him. [16] May he suck the venom of dragons! and may the tongue of the viper slay him! [17] may he never see the milking of his kine, nor the distribution of his honey and butter! [18] He hath wearied himself for emptiness and vanity—for riches, of which he shall not have a taste, which are like a bur, neither to be chewed nor drunk. [19] Because he broke up the families of princes; and plundered dwellings and suffered them not to stand. [20] There is no security for his possessions; nor shall he be saved by what he valueth highly. [21] Not a scrap of his provisions is left. His good things shall not, on this account, be renewed. [22] In the fullness of his sufficiency

he shall be afflicted, and all manner of distress shall come upon him. [23] If by any means he be permitted to fill his belly; may He send against him fiery indignation, and pour upon him sorrows!

[24] Let him not escape from the edge of the sword! [25] May the brazen bow wound him, and the dart pass through his body, and stars light on his dwellings! [26] May terrors stalk around him and total darkness await him! An unkindled fire devoureth him. May his guest also afflict his family! [27] may the heaven disclose his iniquities, and the earth rise up against him! [28] May destruction bring his house to an end! Upon him may there come a day of wrath!

[29] This is the portion of a wicked man from the Lord, and this his possession from the superintending Being.

* CHAPTER XXI *

TO this Job replied:

[2] Hear, hear my words. Can I not have this consolation from you? [3] Bear with me, and when I speak do not deride me. [4] What! is my pleading with man? Or, why shall I not be inflamed with indignation? [5] Look on me and be amazed, having laid your hand on your cheek. [6] For at the bare recollection I shudder: and tortures rack my flesh. [7] Why do the wicked live and grow old, abounding in wealth? [8] Their crops are to their wish, and their children before their eyes. [9] Their houses flourish and they have no dread; and a scourge from the Lord is not upon them. [10] Their kine bring not forth untimely births, but go their time safely, and cast not their calves. [11] They abide continually like a flock, and their little ones frolic about them. [12] They take up the psaltery and kithara, and are charmed with the sound of the song; [13] and having spent their life in festivity, they are composed to rest in the peaceful grave. [14] Yet he saith to the Lord: Depart from me, I desire not to know Thy ways; [15] what is the Almighty, that we should serve Him: and what the advantage, that we should wait on him? [16] For their prosperity was by their own hands.

[17] Now doth not He observe the works of the wicked? and should not the lamp, at least of wicked men, be extinguished, and destruction come upon them? And [should not] pangs seize them, on account of [His] anger: [18] and they be like chaff driven by the wind, or like dust swept away by a whirlwind?

[19] His substance should fail from among his children; He should retribute [his deserts] to him. And he should know it. [20] His eyes should see his own destruction, and he should not escape from the Lord. [21] Because his desire is in his family with him; therefore the number of their months should be cut short.

[22] Is it not the Lord Who teacheth wisdom and understanding, and doth He discriminate murderers? [23] One is to die in his full strength, all his life being successful and prosperous; [24] his entrails are clothed with fat, and his bones abound with marrow. [25] Another dieth with bitterness of soul, having never tasted anything good. [26] But they are both composed alike underground, and putrefaction hath covered them.

[27] I know you charge me with presumption, [28] that you will say, Where is the house of the chief, and where is the covering of the tents of the wicked?

[29] Ask them who travel the high ways, or their monuments, you cannot miss them. [30] Because the wicked is reserved for a day of destruction: let them be carried to prison for the day of His indignation. [31] Who shall tell him his way to his face, and who shall retribute to him what he hath done? [32] Even when he should be carried to the burying place, he had caused a watch to be kept over his tomb. [33] The flints of the torrent have been sweetened for him, and every man shall go after him, as innumerable have gone before him. [34] How then do ye comfort me with vanity? There is nothing from you to give me consolation.

* CHAPTER XXII *

UPON this, Eliphaz the Thaimanite answered, and said:

[2] Is it not the Lord Who teacheth wisdom and understanding? [3] What! Is it any advantage to the Lord, if thou, in works, art irreprehensible? or any profit, that thou shouldst keep a straight course? [4] Or will He, instituting a suit against thee, argue and come to a trial with thee? [5] Is not thy wickedness great, and thy sins innumerable? [6] Thou hast taken pledges of thy brethren for nought, and hast stripped the naked of their clothing. [7] Thou hast not given drink to the thirsty: but hast robbed the hungry of their morsel. [8] Thou hast respected the persons of some and settled them in the land; [9] but hast sent widows away empty, and done injustice to orphans. [10] Therefore snares have beset thee, and an unexpected war hath made thee shudder. [11] The

light hath become darkness to thee, and water hath overwhelmed thee when asleep. [12] Doth not He who dwelleth on high, observe; hath He not humbled the haughty? [13] Yes, thou hast said, How can the Almighty know? Can He judge in darkness?

[14] A cloud is His covering, so that He cannot be seen, though He traverse the circuit of heaven. [15] Thou wilt not keep the ancient way, which righteous men trod, [16] who were borne aloft, and whose foundations were the surging stream. As for them [17] who said, What can the Lord do to us, or what can the Almighty bring upon us? [18] (He, who had indeed filled their houses with good things, though the counsel of the wicked is far from Him), [19] when the righteous saw them, they smiled; and he who was blameless laughed them to scorn. [20] Had not the whole of them disappeared, a fire would have consumed the residue.

[21] Become firm now, if thou so remain thou shalt be rewarded with good things. [22] Receive, I pray thee, from His mouth, the terms of deliverance, and lay up His words in thy heart. [23] If thou wilt return and humble thyself before the Lord, having removed iniquity far from thy dwelling, [24] thou shalt be placed on a mount, founded on a rock, and be like the rock of the torrent Sophir. [25] Then will the Almighty be thy defence from enemies; and He will make thee pure as silver tried by fire. [26] Then indeed thou shalt have confidence before the Lord; and mayst look up to heaven with cheerfulness. [27] And when thou prayest to Him, He will hearken to thee, and will enable thee to pay thy vows; [28] and He will assign thee an habitation of righteousness, and light shall shine upon thy ways.

[29] Because thou hast humbled thyself, thou wilt say, Such a one was insolent—but He will save him whose eyes are lowly. [30] He indeed will save the innocent. Save thyself, therefore, with clean hands.

✦ CHAPTER XXIII ✦

IN reply to this, Job said:

[2] I know very well, this trial is not in my disposal. And that His hand is made heavy by my groaning. [3] But O that some person would let me know, that I might find Him, and come to an issue; [4] that I might order the trial of myself, and that He would stop my mouth with arguments. [5] That I might know what remedies He will prescribe for me, and understand what He will

announce to me! [6] Though He may come against me with great majesty, He will not employ it in threatening me. [7] For truth and argument proceed from Him; and He would bring my cause to an issue. [8] For if I am to go first and am no more, how do I know what will be at the last? [9] When He wrought on my left, I comprehended not; He may encompass my right and I not see. [10] For He already knoweth my way and hath tried me like gold.

[11] And I will come out at His commands; for I have kept His ways, and will not turn aside from His commands, [12] nor transgress in my bosom: indeed I have hid His words. [13] But if He hath judged thus, who can gainsay him? For He hath done what was His pleasure. [14] For this cause my shuddering is at Him; and on being chastened, I thought of Him. [15] For this cause I am to be awed at his presence—I am to meditate on and be in dread of Him. [16] It is the Lord indeed who hath softened my heart. It is the Almighty Who hath made me shudder. [17] For I did not know that darkness was to come upon me; and thick darkness covered my view before me.

* CHAPTER XXIV *

BUT why have certain times escaped the notice of the Lord, [2] when the wicked transgressed all bounds and ravaged both the flock and the shepherd? [3] They have driven away the ass of the fatherless; and taken the widow's cow for a pledge. [4] They have turned the weak out of the right way; and with one accord the meek of the earth have hid, [5] and are gone away like asses in a field. They are departed beyond me in their own band. His bread is sweet to his little ones.

[6] They have reaped before dawn a field not their own; exhausted of strength, have worked the vineyards of the wicked without wages and without food.

[7] They [the wicked] have caused many to sleep naked without covering—they have stripped them of clothing necessary for life. [8] These are wet with the dew of the mountains: and having no shelter, they cling to a rock.

[9] They have torn the orphan from the breast: and him who had fallen they have pressed down.

[10] They have by injustice caused some to be naked; and robbed the hungry of their morsel.

[11] They have entrapped some unjustly in straits, and the path of justice they did not know.

[12] Some are expelled from the city and their own houses: and the soul of babes heave heavy groans.

[13] Now why hath He not called these to account while on earth? Though they did not acknowledge—though they did not know the way of justice; did they not still go on in their courses?

[14] And hath He who knew their works delivered them up to darkness? And will He be as a thief in the night?

[15] When the eye of the adulterer watched for darkness; saying, No eye shall discover me—when he having put a mask on his face [16] digged through houses in the dark: (during the day they had shut themselves up—they had no acquaintance with light) [17] because the morning is to all these as the shadow of death—because the terror of the shadow of death should acknowledge them; [18] it is swift on the face of the water.

The portion of these on the earth should be cursed [19] and their plants exposed dry on the ground: for they plundered the sheaf of orphans. [20] Now was such a one's sin brought to remembrance?

Though he was dark as the darkness of night; retribution should be made for what he hath done: and every wicked man should be broken, like a tree which cannot be healed.

[21] Because he did not treat the barren with tenderness, and had no compassion for a poor weak woman. [22] But overthrew the helpless with wrath: therefore when he riseth he should have no security for his own life: [23] when sick, he should have no hopes of recovery: but should perish by his disorder.

[24] As his exaltation afflicted many: he should wither like mallows by heat: or like an ear of corn which fell of itself from the stalk.

[25] Now if this is not the case, who can say I have spoken falsehoods: and set my words at naught?

✦ CHAPTER XXV ✦

HEREUPON Baldad the Sauchean answered and said:

[2] What! Is there any apology, or fear with Him Who made the universe and is supreme? [3] For let none suppose, because robbers have a respite, that snares shall not come from Him on

any. [4] For how can a mortal be just before the Lord or any offspring of woman make himself clean? [5] If he setteth the moon beside Him, it shineth not: and the stars are not pure in His sight. [6] Grant then that man is rottenness and that the son of man is a worm.

* CHAPTER XXVI *

TO this Job replied:

[2] Whom dost thou assist, or whom art thou going to help? Is it not Him, Who hath mighty power and Whose arm is strong?

[3] For whom hast thou been acting as counsellor? Is it not for Him Who hath all wisdom? Whom art thou about to follow? Is it not Him, Whose army is beyond compare? [4] For whom hast thou announced dictates? And whose breath is it which proceeded from thee? [5] Are giants going to rise up from beneath the water and the places in its neighbourhood? [6] The mansion of the dead is naked before Him: and destruction hath no covering.

[7] He it is, Who stretcheth out Boreas [the North Wind] over empty space—Who suspendeth the earth upon nothing— [8] Who bindeth up water in His clouds, and the cloud under it is not rent— [9] Who taketh possession of the front of His throne and over it spreadeth His cloud. [10] His decree had drawn a circle on the face of the water, at the confines of light and darkness. [11] The pillars of heaven flutter and are struck with consternation at His rebuke. [12] By Power He calmed the sea; and by Wisdom the sea-monster was overthrown. [13] The bars of heaven were terrified at Him; and by a decree He doomed to death the apostate dragon.

[14] Behold these are [mere] parts of His ways. And we will hearken to the least breath of His word. As for the strength of His thunder; who knoweth when He will employ it?

* CHAPTER XXVII *

FURTHERMORE Job proceeded and by way of preface said:

[2] As God liveth, Who hath thus condemned me,—even the Almighty Who hath made my life bitter: [3] while I have the power of breathing and the breath of God is in my nostrils, [4] my lips shall not speak wickedness, nor shall my soul contrive mischief.

[5] Far be it from me to acknowledge you to be right; for till I die, I will not give up mine innocence. [6] And for asserting my righteousness I make no apology; for I am not conscious to myself of having done amiss.

[7] Should not mine enemies then be as the overthrow of the wicked? And they who rise up against me as the destruction of transgressors?

[8] Now whatever hope a wicked man hath, that he persisteth; shall he who hath trusted in the Lord be indeed safe? [9] Or will God hear his prayer? Or when trouble cometh upon him, [10] hath he any assurance before Him? Or upon his calling, will He hearken to him?

[11] But now let me tell you what is by the hand of the Lord. What are from the Almighty I will not falsify. [12] Behold you all know that you heap vanity on vanities, saying:

[13] "This is the portion of a wicked man from the Lord: and the possession of oppressors, which shall come to them from the Almighty. [14] If their children be many they shall be for slaughter; and if they grow up to men, they shall be beggars. [15] Those who are about him shall die by pestilence: and their widows none shall compassionate. [16] Though he heap up silver as dust; and store up gold as clay: [17] the righteous shall take charge of all these; and men of truth shall enjoy his wealth. [18] His house is gone like moths or like a cobweb. [19] He shall lie down rich but shall not continue so. He hath opened his eyes, and all is gone. [20] Sorrows flowed in upon him like water. In a night a tempest swept him away. [21] A burning wind shall take him up and go he must. It shall blow him away out of his place. [22] He will dash upon him and will not spare. Should he by flight flee from His hand, [23] He will cause them to clap their hands at him and will hiss him out of his place."

* CHAPTER XXVIII *

THERE is indeed a place, from which silver is got; and a place from which gold is strained. [2] Iron indeed is made out of the earth, and brass is hewn from a quarry, like stones. [3] He hath assigned a station for darkness: but every boundary he assigned is diligently explored—stones, darkness and the shadow of death; [4] the channels of brooks choked up with sand: where to such as know not the right way, strength is unavailing and they

are removed from among men. [5] As for the earth out of which bread cometh; from underneath it something like fire hath been turned up. [6] The stones thereof is the place of the sapphire. And the dust thereof supplieth man with gold. [7] A path is explored which no bird knew; and which the vulture's eye hath not seen— [8] which the race of boasters have not travelled; and over which the lion hath not stalked.

[9] He hath stretched forth His hand with a pick and hath overturned mountains from the roots, [10] and hath broken through the whirlpools of rivers: and His eye hath seen every precious thing. [11] He hath laid bare the bottoms of rivers and given manifest proofs of His power. [12] But where is wisdom to be found? And where is the place of understanding? [13] A mortal knoweth not the way thereof; nor hath it indeed been found out by men. [14] The abyss said, It is not in me: and the sea said, It is not in me. [15] Would not one give for it all he hath got? [16] But silver cannot be weighed as its price; nor can it be purchased with the gold of Sophir—with the precious onyx or the sapphire. [17] Gold and crystal cannot equal it in value; nor can jewels of gold be a barter for it. [18] Things above need not be mentioned: but prize thou wisdom above all things below. [19] The topaz of Ethiopia cannot equal it in value: nor is it to be rated by pure gold.

[20] But where can wisdom be found? And where is the place of understanding? [21] It hath escaped the knowledge of every man; and is hid from the birds of the air. [22] Destruction and death said, We have heard the fame of it. [23] God is perfectly acquainted with its way and knoweth its place. [24] For He surveyeth the whole world; and knoweth all on the earth— [25] all that He hath made—the weight of winds and the measures of water.

[26] When He had made and seen and numbered them; and also a way for the pealing thunder: [27] then did He see it and declare it: and having prepared and traced it, [28] He said to man: Behold, the worshipping of God is wisdom: and to abstain from evil is understanding.

✱ CHAPTER XXIX ✱

JOB still further continued his speech, with this exordium:

[2] O! that I were reinstated as in times past! As in the days of the months when God preserved me [3] when His lamp shined

over my head, when by His light I walked through darkness, [4] when I was making my way steadfastly—when God watched over my family [5] when I was thick-set with branches, and my servants were around me— [6] when my ways abounded in butter, and my mountains flowed with milk— [7] when I walked early through the city, and a seat was set for me in the streets!

[8] The young when they saw me hid themselves; and all the aged stood up. [9] The nobles forbore talking and put their finger on their mouth. [10] And while they who heard me were blessing me, their tongue cleaved to the roof of their mouth. [11] When the ear heard me it blessed me; and the eye when it saw me, turned aside: [12] for I saved the poor from the hand of the mighty; and assisted the orphan who had no helper. [13] The blessing of him who was perishing came upon me: and the mouth of the widow blessed me. [14] I put on righteousness and clothed myself with justice as with a mantle. [15] I was eyes to the blind and feet to the lame. [16] I was a father to those in distress; and the cause which I knew not I searched out. [17] And I broke the jaws of the unrighteous; and plucked the prey from betwixt their teeth.

[18] Therefore I said, My youth shall advance to old age. Like the stock of a palm, I shall live long. [19] My root is spread out by the water; and the dew will abide on my produce. [20] This vain glory of mine shall attend me: my bow is directed by His hand. [21] They who heard me paid close attention; [22] and at my counsel they were silent. To my decree they added nothing, But were overjoyed when I spoke to them. [23] As the thirsty earth receiveth rain, so did they my speech. [24] If I smiled on them they could scarce believe it. And the light of my countenance was not lost. [25] I chose their way and sat as chief, and dwelt as a king among warriors—as one who comforteth the afflicted.

✦ CHAPTER XXX ✦

BUT now the meanest have me in derision: now, those undertake to admonish me; whose fathers I held in contempt: whom I did not think worthy the dogs of my flocks. [2] What indeed was the strength of their hands to me? Destruction would have been lost upon them. [3] By reason of want and famine it was useless. Already they were fleeing ineffectually from distress and

misery— [4] they were crowding round the samphire on the sounding shore; and feeding on sea-weeds as their food; despicable and contemned and in want of everything good, they through extreme want were chewing even the roots of trees.

[5] Against me thieves have risen up, [6] whose habitations were the clefts of rocks. [7] Amidst this tuneful choir, are to be heard the brawls of them who lived under hedges. [8] A race of fools and despicable wretches, whose name and honour are extinguished from the earth.

[9] But now I am become their song: and they have me for their byword: [10] and have abhorred me and stood at a distance: and have not spared to spit in my face.

[11] Because He opened His quiver and afflicted me: therefore they have cast off the restraint, which they were under at my presence. [12] At the right of their brood they have taken their stand: they have stretched out their foot; and vindicated against me their destructive ways. [13] My ways are destroyed; for I am stripped of my robe.

With His darts He hath pierced me— [14] He hath used me at His pleasure. I am become loathsome by sorrows. [15] My sorrows roll back upon me. My hope is gone like a breath, and like a cloud, my safety. [16] And now my soul is melting within me.

Days of sorrow take hold of me; and at night my bones are melted and my sinews are quite dissolved. [18] With great force He took hold of my garment; and girded me about like the collar of my vest.

[19] Thou hast accounted me as dirt: and my portion is in dust and ashes. [20] Though I have cried to Thee, Thou hearest me not: but they stood up and observed me; [21] and came upon me without mercy.

Thou hast chastised me with a heavy hand; [22] and placed me among sorrows; and cast me away far from safety. [23] For I know that death will destroy me: for earth is the house for every mortal. [24] For O! how I wish that I might lay violent hands on myself; or beseech another to do this for me.

[25] As for me I indeed wept for everyone in trouble; and sighed, when I saw a man in distress. [26] But when I expected prosperity: behold days of affliction came upon me. [27] My bowels have boiled and could not rest: days of misery have prevented me. [28] I have gone mourning without restraint; and have stood in the congregation and cried. [29] I have been made a brother

to jackals, and a companion to ostriches. [30] My skin is become very black; and my bones are burning with heat. [31] My kithara is turned into mourning, and my song to wailing for myself.

* CHAPTER XXXI *

I MADE a covenant with mine eyes, that I would not gaze on a virgin: [2] yet what portion hath God dealt out from above? [3] And what, alas, the lasting portion from on high? 'Destruction is for the wicked and banishment for transgressors.' [4] Why will He not behold my way and number all my steps? [5] Have I walked with scoffers or hath my foot hastened to deceit? [6] For I have been weighed in a just balance; and the Lord knoweth mine integrity. [7] If my foot hath deviated from the way or my heart gone astray after mine eyes; or if with my hands I have touched bribes: [8] may I sow and others eat; and let me have no root in the land.

[9] If my heart hath gone after another man's wife, or if I have lain in wait at her gates; [10] let my wife gratify another, and mine infant children be dishonoured. [11] For the defiling of another man's wife exciteth a fury of wrath not to be restrained. [12] For it is a fire burning in all the limbs; which will not go out, till it hath utterly consumed.

[13] If I have slighted the cause of my man servant or maid servant when they had a controversy with me, [14] what shall I do when the Lord maketh inquest? And when He visiteth, what answer shall I make? [15] Was not I formed in the womb as they were? And were we not alike fashioned in the belly? [16] Far from depriving the poor of what they had, or causing the heart of a widow to fail; [17] if I have eaten my morsel alone, and have not shared it with the orphan; [18] (for from my youth I as a father nourished them, and was their guide from my mother's womb) [19] If I have seen the naked perishing and have not clothed them; [20] and if the poor have not blessed me, and their shoulders been warmed with the fleece of my lambs; [21] If I have raised a hand against the fatherless, because I had around me greater support: [22] may my shoulder bone be dislocated, and my arm broken at the elbow. [23] For the fear of the Lord restrained me, and the burden of that I could not endure.

[24] If I have made gold my measure, or placed my confidence in precious stones: [25] or if I have exulted because my wealth was

great, or laid my hand on what was not counted out to me: [26] (do we not see the refulgent sun sometimes eclipsed, and the moon continually changing? for it is not in them [to be steadfast]: [27] or if then my heart hath been secretly enticed, and I have laid my hand on my mouth and kissed it; [28] let this be reckoned to me as the greatest transgression, that I have lied in the presence of the Lord, the Most High.

[29] If I have rejoiced at the downfall of mine enemies, and my heart hath said, Aha! [30] Let mine ear hear myself cursed, and let me be a by-word among the people, when I am afflicted.

[31] If my maid servants have often said, O that we had some of his flesh-meat to eat! while I was living luxuriously: [32] (indeed the stranger lodged not in the street, and my door was open to every comer:) [33] If when I sinned inadvertently, I concealed my sin; [34] for I was not so awed by the multitude as not to mention it before them—(now if I had suffered a poor man to go from my door with an empty pocket, [35] who could have heard me with patience?). And if I had not feared the hand of the Lord [36] I would have put on my shoulders the writing which I had against anyone, and have acknowledged it as a crown: [37] But if I did not tear it in pieces and give it up, without taking any thing from the debtor: [38] if ever my ground hath cried out against me, and the furrows thereof joined in the complaint: [39] if I have eaten alone the strength thereof without money, and by rapine caused the heart of the owner of the soil to grieve: [40] let nettles spring up for me instead of wheat, and bramble bushes instead of barley.

✦ CHAPTER XXXII ✦

HERE Job closed his speech, and his three friends ceased from making further reply to him; for he was righteous in their sight. [2] Then was kindled the wrath of Elius the son of Barachiel the Buzite, of the family of Ram, of the country of Ausitis. His wrath was kindled against Job to a high degree, because he had declared himself just before the Lord. [3] And with the three friends he was very angry, because they were not able to answer Job's defence, though they had charged him with being wicked.

[4] Now Elius had waited to answer Job, because the others were older than he. [5] But when he saw that there was no answer in the mouth of the three men, he was fired with indignation;

[6] therefore Elius the son of Barachiel the Buzite taking up the argument, said [to Job]:

I indeed am young and you are old; therefore I kept silence and was afraid to give my opinion. [7] For I said, Is it not age which speaketh? And by many years they have gained wisdom.

[8] But there is a spirit in mortals; and it is the inspiration of the Almighty which teacheth. [9] They who live longest are not the wisest, nor is the knowledge of judgment confined to the aged.

[10] Wherefore I said, Hear me, and I will tell you what I know.

[11] Listen attentive to my words, for I will speak in your hearing that you may examine them. [12] Even now I could wish to attend to you: but behold there is none who convicteth Job—none of you who refuteth his arguments: [13] that you might not say, We the Lord's advocates have found wisdom. [14] And you have left a man at liberty to use hereafter the same arguments.

[15] They were daunted. They answered not again. They have antiquated their own speeches. [16] I waited patiently: for I had not spoken. Because they stopped and made no reply, therefore Elius interposing, saith, I will speak again, [18] for I am full of words—for I am pained with a spirit within me— [19] for I am like a vessel full of new wine, in fermentation, without vent; or like the labouring bellows of a smith. [20] I will speak that I may have ease, by opening my lips. [21] For I should not be awed by man: nor put to the blush because of a mortal. [22] For I am not apt to admire persons. Will not worms devour them as well as me.

✦ CHAPTER XXXIII ✦

NOW therefore, Job, hear thou my words, and listen attentively to my speech; [2] for lo! I have opened my mouth, and my tongue hath begun to speak. [3] My words shall proceed from a pure heart; and the sentiments of my lips shall be pure. [4] It is the divine spirit, which made me, even the inspiration of the Almighty which teacheth me. [5] If thou art able, give me an answer; come to trial, and let us stand face to face. [6] Thou art formed out of clay, and so am I: we are both made of the same material. [7] By the dread of me thou wilt not be terrified; nor will this hand of mine be heavy on thee. [8] Now thou hast said in my hearing—I heard the sound of thy words: for thou saidst, [9] ‘I am pure, I have not sinned; I am irreprehensible, for I have

not transgressed. [10] But He hath invented an accusation against me, and hath accounted me as an enemy. [11] He hath put my foot in a clog, and watched all my ways." [12] Now how dost thou say: "I am righteous, yet He hath not hearkened to me"? For He, Who is over mortals, is eternal.

[13] And dost thou say, Why in my trial, hath He not hearkened to me on every matter? [14] For the Lord may have spoken once, and again.— [15] In a dream, for instance, or in a nightly vision: As when a dread horror falleth on men, during their slumbers on a bed; [16] then doth He open the understanding of men. [17] With such appearances of terror He frightened them, to turn man away from iniquity. Again, He hath saved one's body from a fall, [18] and hath rescued his soul from death; and hath not suffered him to fall in battle.

[19] Again, He hath rebuked him with sickness on a bed, and benumbed all his bones; [20] so that he cannot take any nourishment, (though his soul longeth for food) [21] until his flesh become rotten, and he can show his bones bare. [22] When his soul hath come near to death, and his life near to the mansion of the dead, [23] though there may be a thousand messengers of death, not one of them can mortally wound him, [24] if he determine in his heart to turn to the Lord. When He shall have shewn man His charge against him, and pointed out to him his folly, He will support him, that he may not fall to death, [25] and will renew his body like the plastering on a wall, and fill his bones with marrow; and make his flesh soft like that of an infant, and restore him to full strength among men. [26] And when he hath prayed to the Lord, and shall enjoy acceptable things, he will come with a cheerful countenance and with thanks: and render justice to men.

[27] Then will such a man blame himself, and say, What I have done! He hath not chastened me, as my sins deserve! [28] Save my soul, that it may not go to destruction, and let my life see light.

[29] Behold in these three ways the Almighty doth all these things with man. [30] He hath indeed delivered my soul from death; that in light my life may praise Him.

[31] Listen attentively, Job, and hear me: keep silence that I may speak. [32] If thou hast anything to say, answer me: speak; for I wish thee to be justified. [33] If not, hearken to me: keep silence and I will teach thee.

* CHAPTER XXXIV *

THEN Elius proceeded and said:

[2] Hearken to me, ye wise men, and ye who have knowledge listen attentively. [3] For the ear trieth words and the palate tasteth meats. [4] Let us take upon us the right of judging: Let us know among ourselves what is good. [5] For Job hath said, "I am righteous: the Lord hath removed from me the trial; [6] and hath disappointed me of my trial. My wound is grievous without transgression." [7] What man is there like Job, who drinketh up scorning like water— [8] who hath neither sinned, nor been guilty of impiety—nor associated with the workers of iniquity to walk with impious men? [9] For thou shouldst not say, There shall be no visitation of man. He shall indeed have a visitation from the Lord. [10] Therefore hearken to me, ye who are wise in heart. Far be it from me to be profane before the Lord; or before the Almighty to disturb the course of justice.

[11] But [thou sayest] He should render to every man according to each one's work; so that in His own paths every man may find Him. [12] But dost thou think that the Lord will do improper things? Or will the Almighty who made the earth, pervert judgment? [13] Now who is this maker of the world and of all the things therein? [14] For were it His pleasure to confine, and keep to Himself, the wind, [15] all flesh would expire together; and every mortal would return to earth, of which they were formed.

[16] See that thou be not chastened. Hear these things; listen attentively to the sound of words. [17] Consider that He who hateth iniquity; and that He who destroyeth the wicked, being eternal, is just.

[18] He is irreverent, who saith to a king, Thou transgressest; [or] to princes, You are acting impiously. [19] Who hath no respect for the person of an honourable man; nor knoweth how to honour nobles by respecting their persons. [20] But it should be in vain for them to cry or to entreat a man, for they behaved wickedly in turning aside the weak. [21] For He is the observer of men's actions, and nothing that they do can escape His notice: [22] nor can there be a place, where the workers of iniquity can be concealed.

[23] That He will not yet set Himself against a [single] man [24] is because the Lord superintendeth all, in ways unsearchable: glorious and wonderful, not to be numbered.

[25] "As He knoweth their works [thou sayest], He should bring on night and they should be humbled. [26] But hath He extinguished the wicked though they are visible before Him? [27] Because they turned aside from the law of God and did not acknowledge His judgments, [28] when they cause the cry of the poor to ascend to Him, He should hearken to the cry of the poor."

[29] But when He giveth rest, who shall call Him to account? When He hideth His face, who can see Him? Both against a nation, and against a man at the same time, [30] He maketh a hypocritic man king; because of the perverseness of a people.

[31] Because one saith to the Almighty, "I have taken, I will not again take a pledge: [32] I will look beyond myself; do thou shew me: If I have done iniquity, I will do so no more." [33] Will He punish thee for that iniquity? For thou must deny—for thou must draw the conclusion, not I: therefore speak what thou knowest. [34] For they who are wise in heart will say the same: and a wise man hath heard this word of mine.

[35] Job indeed hath not spoken with wisdom: his words are not with understanding. [36] Therefore let Job learn and no more make reply like the foolish; [37] that we may not add to our transgressions. For iniquity will be charged to our account, if we multiply speeches before the Lord.

✦ CHAPTER XXXV ✦

THEN Elius proceeded and said:

[2] What thinkest thou of this in thy pleading? Who art thou that thou shouldst say, I am righteous before the Lord? [3] Or wilt thou say, What can I do if I sin?

[4] I will answer thee and these three friends of thine. [5] Look up to yonder heaven and see; and observe the clouds, how high above thee they are. [6] If thou hast sinned, what canst thou do? And if thou hast multiplied transgressions, what canst thou effect? [7] If thou art righteous, what canst thou give Him? Or will He receive anything at thy hands? [8] Thy wickedness may affect a man like thyself: and thy righteousness, a son of man. [9] On the account of a multitude, they who are falsely accused will scream: They will call aloud because of the arm of many, [10] but none said: Where is the God who made me; [11] who regulateth the watches of the night; who distinguisheth me from the beasts of the earth and from the birds of the air? [12] There let them

scream. He indeed may not hearken even at the abuse of bad men.

[13] "Since [thou sayest] it is not the Lord's desire to see improper things—since He, the Almighty, [14] is the observer of them who do injustice, He should save me." But he judged against Him.

[Yet] thou canst magnify and praise Him as heretofore. [15] Because He doth not regard his anger; and hath not severely regarded my offence: [16] yet Job vainly openeth his mouth; he loadeth his speeches with folly.

* CHAPTER XXXVI *

THEN Elius proceeded further and said:

[2] Bear with me a little longer that I may teach thee: for I have still something further to say; [3] taking my knowledge from abroad and from my own works, [4] I will speak righteous things with truth, without considering in an unjust manner things which are unjust. [5] Know then that the Lord, who is mighty in power and wisdom; [6] will not reject the innocent, nor save the wicked: and that He will administer justice to the oppressed. [7] He will not withdraw His eyes from the righteous, but will seat them at last with kings on a throne and they shall be exalted. [8] When they shall be bound with fetters or held with cords of affliction, [9] He will shew them their works and their transgressions, that they bear.

[10] But He will hearken to what is just, and hath ordered them to turn from iniquity. [11] If they hearken and serve; they shall end their days in prosperity and their years in the enjoyment of things convenient. [12] But the impious He saveth not: because they would not know the Lord, and because, when they were admonished, they were disobedient, [13] the hypocrites in heart shall incur wrath: they will not cry because He bound them: [14] Let their soul therefore perish in youth and their life be wounded by angels. [15] Because they afflicted the weak and feeble, He will support the cause of the meek.

[16] Though the abyss from the mouth of an enemy, [17] the overflow of that from underneath, hath deceived thee; and thy table which was full of fatness hath fallen: yet the cause of the righteous shall not fail. [18] But there shall be wrath against the ungodly, on account of the wicked bribes which they received for injustice.

[19] Let not the earnest entreaty of the weak in distress turn aside thee and all those in the exercise of authority. [20] Do not spin out the night that crowds may come to their assistance. [21] But be careful not to do improper things: for by such a conduct thou wilt extricate thyself from distress.

[22] Behold the Almighty will strengthen with His strength: for who is powerful as He? Or who can examine His works? [23] Or who can say, He hath done unjust things?

[24] Remember that His works are greater than what men have attempted. [25] Every man hath seen by himself how many mortals are wounded.

[26] Behold the Almighty is multifarious in operations beyond our comprehension.

The number of His years are indeed infinite [27] and by Him the particles of rain can be counted. [28] When they are collected into a cloud for rain, the heavens will pour down. But when the clouds cast a shade over the dumb creation He impressed a care on beasts, and they know the order for going to bed. [29] At all these things is not thine understanding confounded? And is not thy heart starting from the body?

Now though the outspread cloud be rushing together, to the whole extent of its pavilion, [30] behold! with a clap of thunder He will expand it over it. He hath indeed covered the out-branchings of the sea! [31] For with what He judgeth nations He can give food in abundance.

[32] When with His hands He hath covered the light, and hath given provisional orders concerning food; [33] the Lord will warn His friend that there is a portion also for injustice.

* CHAPTER XXXVII *

THEREFORE on the account of this my heart was troubled, and moved violently out of its place.

[2] Hear the report made by the fierce anger of the Lord! when a threat shall proceed from His mouth; [3] as His dominion extendeth over all under heaven, and His light over the wings of the earth. [4] After it He will thunder with a voice—He will thunder with the voice of His indignation. (And should it not make a change in those men when He shall cause His voice to be heard?) [5] With His voice the Almighty will thunder to our astonishment;

for He hath done great things which we cannot comprehend; [6] issuing a command to snow: Be thou on the earth, and the tempest and storms of rain, under His command.

[7] He seals up against the hand of every man, that every man may know his own weakness— [8] when the beasts have entered their coverts, and have gone to rest on their beds; [9] sorrows issue forth from their chambers, and cold from its lofty summits; [10] which by the blast of the Almighty produce frost, Who governeth the water as He pleaseth.

[11] But when a cloud covereth a man of His choice, His light can disperse the cloud: [12] and He at His sovereign pleasure, can cause the revolving agents to return to their works. [13] What things soever He giveth them in charge: these are ordered by Him on the earth; and whether they be for correction, or for the benefit of the earth; or for mercy, He is to be found in them.

[14] Hearken, Job, to these things and stand instructed with regard to the power of the Lord. We know that God hath disposed His works—that He hath made light out of darkness—That He knoweth the different purposes of clouds, and the miraculous fall of wicked men. [17] Now thy clothing is warm and there is peace in the land. [18] With Him are powerful cordials for inveterate disorders: what an appearance of an infusion! [19] Therefore teach me what we shall say to Him. And let us refrain from much speaking. [20] Have I had a book or a scribe by me, that by stopping the man I could be silent?

[21] Though the light is not visible to all, there is a brightening in the heavens, like that which cometh in clouds from him. [22] From the north the clouds brighten like effulgent gold. For these things great is the glory and honour of the Almighty. [23] As we cannot find another equal to Him in majesty; dost thou not think that He who judgeth righteously will hear? [24] Men therefore ought to fear Him. They indeed who are wise in heart, will fear Him.

✦ CHAPTER XXXVIII ✦

AFTER Elius had finished his speech, the Lord from a whirlwind and clouds, said to Job:

[2] Who is this who is concealing counsel from Me, and who hiding words in his heart thinketh to hide them from Me? [3] Gird up thy loins like a man and I will question thee, and answer

thou Me. [4] Where wast thou, when I laid the foundations of the earth? And tell Me, if thou hast understanding, [5] who settled the measures of it? Dost thou know? Or who stretched the line upon it? [6] To what are the hooks of it fastened? And who laid the corner-stone thereof? [7] When the stars were made, all my angels praised Me with a loud voice.

[8] It was I who shut up the sea with gates, when it rushed eagerly from its mother's womb. [9] It was I who made a cloud its clothing; and thick darkness its swaddling bands. [10] It was I who set bounds to it; surrounded it with bars and gates; [11] and said to it, Thus far thou shalt come and no farther: but in thyself thy waves shall be spent.

[12] Was it in concert with thee that I ordered the morning light; and that the day spring knew its appointed time [13] to tinge the wings of the earth—to scare the wicked from it? [14] Didst thou take clay of the earth and form an animal and place on the earth a creature endowed with speech? [15] Hast thou withdrawn the light from the wicked, and broken in pieces the arms of the haughty? [16] Hast thou gone to the head spring of the sea; and walked in the footsteps of the abyss? [17] Are the gates of Hades opened to thee in fear, and are the porters of Hades struck with awe at seeing thee? [18] Hast thou informed thyself of the breadth of that which is under heaven? Tell Me, then, what is the extent of it. [19] In what country doth light make its abode, and of what sort is the place of darkness? [20] If thou wouldst lead Me to their borders, and if thou knewest their paths, [21] I would know that thou wast then born, and that the number of thy years is great. [22] Hast thou gone to the treasuries of snow, or hast thou seen the treasuries of hail? [23] Are they stored up for thee, for a time of enemies—for a day of battles and combat? [24] From what place doth hoarfrost issue, or whence is the south wind scattered over the earth?

[25] Who hath prepared a course for the tempest, [26] and a way for impetuous storms to water the ground, where there is not a man—the desert where no man dwelleth—to saturate an untrodden, uninhabited land [27] and cause the bud of the tender herb to spring? [28] Who is the father of rain, and who hath begotten the drops of dew? [29] From Whose womb doth ice proceed, and Who in the sky hath brought forth hail [30] which descendeth like a shower? Who hath struck with terror the face of the wicked? [31] Dost thou know the band of the Pleiades, or hast thou opened the barrier of Orion? [32] Canst thou cause

[the constellation] Mazouroth to come forth in his season, or drag out Hesperus* by his hair? [33] Dost thou know the revolutions of heaven, or the things on earth corresponding to them?

[34] Canst thou summon a cloud with thy voice, and will it, with the trembling of a water spout, answer thee? [35] Canst thou despatch thunders, that they may go, and will they say to thee, Here we are? [36] Who hath given woman a skill in weaving, and a knowledge of the art of embroidering? [37] Who is it who numbereth the clouds with wisdom, and hath caused the heaven to incline to the earth, when the earth was poured out like dust, and when I have cemented the very clod as for a stone? [39] Wilt thou hunt the prey for lions, or satisfy the appetites of dragons? [40] For they are trembling for fear in their dens, and lying in ambush in their coverts. [41] Who hath provided food for the raven? For his young have cried to the Lord, wandering about in search of provisions.

* CHAPTER XXXIX *

HAST thou known the time of the rock-goat's delivery, and watched the pangs of hinds in travail? [2] Hast thou numbered the months they go with young, and hast thou dismissed their pangs? [3] Hast thou brought up their young, devoid of fear, and wilt thou dismiss their pangs also? [4] Shall they cast off their young, and be increased with a new progeny, and shall they go forth and no more return to them? [5] Who hath sent forth the wild ass free, and Who hath loosed his bands? [6] As I made the desert his habitation, and the saltish soil his place of encampment; [7] he scorneth the crowds of a city, and regardeth not the clamours of a driver. [8] The range of mountains he will consider as his pasture, and he searcheth after everything green.

[9] Will the unicorn condescend to serve thee, or go to rest at thy stall? [10] Canst thou bind his yoke with thongs, or will he draw thy furrows in the field? [11] Hast thou relied on him because his strength is great? [12] Wilt thou leave thy labours to him, and trust that he will carry out thy seed, and bring home thy threshed grain?

[13] Why is the wing of the peacock a delight? And is the ostrich like the stork when she conceives, [14] for she will commit her eggs to the ground, and hatch them in the dust, [15] not

* The evening star.

remembering that the foot may crush, and wild beasts trample them. [16] She hardened herself against her young, as if not hers; she laboured in vain without fear; [17] because God had silenced wisdom in her. But did he not impart to her some understanding? [18] At a suitable occasion she will rear herself aloft; she will laugh to scorn the horse and his rider.

[19] Hast thou invested the horse with strength, and clothed his neck with terror? [20] When thou arrayedst him with armour didst thou inspire his dauntless breast with courage? [21] Pawing in the plain he swelleth with pride, and rusheth impetuous to the field. [22] Meeting a king he meeteth him with scorn, and turneth not back for fear of the sword. [23] On him the bow and the sword swell with pride; and his rage will cause the ground to vanish, [24] nor will he believe till the trumpet sounds: [25] but at the sound of the trumpet he saith, Aha, and sniffeth the battle from afar, with a bound and neighing.

[26] Hath the hawk by thy wisdom poised herself aloft with wings expanded, unmoved, surveying the regions of the south?

[27] At thy command doth the eagle soar, and the vulture abide seated on its nest, [28] on the high crag of a rock, and in secret, [29] and continuing there seek its food? Its eyes take an extensive survey, [30] and its young are besmeared with blood. Wherever carcasses are, there are they suddenly found.

* CHAPTER XL *

THEN the Lord God addressing Job, said, [2] Doth he decline a trial with the Almighty? Surely he who commenceth a suit against God, should support it.

[3] Whereupon Job, in reply, said to the Lord, [4] Why should I continue the debate any further? I stand corrected for commencing a suit against the Lord. On hearing such things, what answer can I, who am nothing, make to Thee? I will lay my hand on my mouth. [5] Once I have spoken, but I will not proceed a second time. I heard of Thee before, with the hearing of the ear; but now mine eye hath seen Thee, therefore I abhor myself, and am ready to drop into dissolution, and account myself as dust and ashes.

[6] Whereupon the Lord further said to Job from the cloud: [7] No, but gird now up thy loins like a man, and let Me question

thee; and do thou answer Me. [8] Decline not the trial with Me. Dost thou think that I have spoken to thee for any other purpose, but that thou mayst appear justified? [9] Hast thou an arm to contend against the Lord, or dost thou thunder with a voice against Him? [10] Assume then majesty and power, and array thyself with glory and excellence; [11] and send forth angels in wrath, and humble everyone who is insolent. [12] Extinguish also the haughty, and turn the wicked into instant corruption. [13] Hide them in the earth together, and cover their faces with dishonour. [14] Then will I confess that thine own right hand can save thee.

[15] But behold now the wild beasts around thee, which feed upon grass like cattle— [16] behold that one in particular whose strength is in his loins, and whose power is in the navel of his belly. [17] He hath raised his tail like a cypress, and his sinews are plaited together. [18] His ribs are ribs of brass, and his backbone is molten iron; [19] he is a chief of the Lord's fashioning, made to be insulted by His angels only. [20] When he went up to the craggy mountain, he gave joy to the four-footed beasts in the vale. [21] They go to rest under trees of every sort, by the papyrus, the reed and the bulrush: [22] But by him large trees with branches, and the bushes of the field are overshadowed. [23] Should there come a flood he would not regard it; he is confident the Jordan can roll into his mouth. [24] Can one look steadily at him, can one craftily bore his nose?

✦ CHAPTER XLI ✦

CANST thou draw out Dragon with a hook, or put a bandage round his nostrils? [2] Or canst thou fasten a ring in his snout, or bore his lip for a jewel? [3] Will he speak to thee with entreaties—with soothing supplications? [4] Will he make a covenant with thee? And wilt thou take him for a perpetual servant? [5] Wilt thou play with him as with a bird, or bind him as a sparrow for a child? [6] Do the nations feed upon him, or the Phœnicians divide him among them? [7] With their whole fleet they could not carry the first skin of his tail, nor his head in their fishing barks. [8] Wilt thou lay thine hand on him, recollecting the battle made by his mouth? Do not so again. [9] Hast thou not seen him? Hast thou not been amazed at what is said of him? Hast thou not been afraid that he was prepared against Me? [10] But

who is there, who hath risen up against Me— [11] or who can rise up against Me and stand to it? If the whole world is Mine, [12] I cannot be put to silence by him.

On the account of his power one may pity his equal [opponent]. [13] Who can strip off his outer robe, or who can come within the folds of his breastplate? [14] Who can open the doors of his mouth? His teeth are encompassed with terror. [15] His scales are shields of brass; and his ligature, like a smyrte stone. [16] They are glued one to another, so that no air may pass through to him. [17] They are to adhere close to each other; they stick so close that they cannot be torn asunder. [18] At his sneezing lightnings flash: and his eyes have the lustre of the morning star. [19] Out of his mouth issue as it were burning lamps; and flaky flames, in appearance, are belched out. [20] From his nostrils issueth the smoke of a furnace, [21] flaming with a fire of burning coals. His animal life is glowing coals; and a flame proceedeth out of his mouth.

[22] In his neck, strength maketh its abode; and destruction runneth before him. [23] The flesh of his body is glued together; it is so abundant that he cannot be shaken. [24] His heart is hard as a stone, and firm as an immovable anvil. [25] When he turneth himself about, all the four-footed beasts on the earth shrink with fear. Though spears oppose him, [26] they effect nothing; for with regard to the lance and the breast-plate, [27] he considereth iron as straw, and brass as rotten wood. [28] The bow of steel cannot wound him; and stones from a sling he considereth as grass. [29] Battering rams are accounted as stubble; and he laugheth at the shock of eruptive fire. [30] His bed is sharp-pointed obelisks; and all the gold in the sea under him, is but as dirt. [31] He causeth the deep to boil like a cauldron; and considereth the sea as a pot of ointment. [32] The deepest gulf of the sea he accounteth his captive; and reckoneth the abyss itself as his parade. [33] Upon the earth there is not his fellow; made to be insulted only by My angels. [34] He beholdeth everything that is high; and he is king over all that are in the waters.

* CHAPTER XLII *

THEN Job in reply, said to the Lord:

[2] I know that Thou canst do all things, and that with Thee nothing is impossible. [3] Who indeed can conceal counsel from Thee? Though he forbear to speak, can he think to hide it

from Thee? But who will tell me those things which I did not know—those great and wonderful things which I did not understand. [4] Hear me, O Lord, that I may speak. And let me ask, and do Thou teach me. [5] I have heard the report of Thee by mine ear before; but now mine eye has seen Thee. [6] Wherefore I have counted myself vile, and have fainted; and I esteem myself dust and ashes.

[7] Now after the Lord had spoken all these things to Job, the Lord said to Eliphaz, the Thaimanite, Thou hast sinned and thy two friends. For you have not spoken anything true before Me, as my servant Job hath. [8] Now therefore take seven young bulls and seven rams, and go to my servant Job, and he will make an offering for you; and My servant Job will pray for you. For him only I will accept; for were it not for his sake, I would destroy you, because you have not spoken what is true against My servant Job.

[9] So Eliphaz the Thaimanite, and Baldad the Sauchean, and Sophar the Minaian, went and did as the Lord commanded them, and He forgave them their sin for Job's sake. And the [10] Lord increased Job.

Upon his making supplication for his friends, the Lord forgave them their sins, and the Lord gave Job twice as much as he had before. [11] When all his brethren and his sisters heard what had befallen him, they came to him, together with all those who were formerly acquainted with him, and having eaten and drunk at his house, they comforted him, and expressed their amazement at all that the Lord had brought upon him. And everyone presented to him a lamb, and a quarter of a drachm of gold bullion. [12] And the Lord blessed the latter days of Job more than the former: so that his stock was fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand breeding asses. [13] And he had seven sons born to him, and three daughters, the eldest of whom he called Hemera, and the second Kasia, [14] and the third Amalthaiakeres. [15] And in all the land there were no women found so fair as the daughters of Job. And their father gave them an inheritance among their brothers.

[16] And Job lived after this affliction a hundred and seventy years. So that all the years which he lived were two hundred and forty. And Job saw his children and his childrens' children, to the fourth generation, [17] and died an old man and full of days. And it is written that he will rise again with them whom the Lord raiseth up.

*This is translated out of a book in the Syrian language: For he [Job] dwelt in the land of Ausitis, on the confines of Idumea and Arabia. His first name was Jobab, and having married an Arabian woman, he had by her a son whose name was Ennon. Now he himself was a son of [his] father Zare, one of the sons of Esau, and his mother's name was Bosorrha: so that he was the fifth in descent from Abraham. Now these were the kings who reigned in Edom, over which country he also bore rule. The first was Balak, the son of Beor, and the name of his city was Dannaba. And after Balak, Jobab, who is called Job; and after him, Asom, who was general from the region of Thaimanitis; and after him, Adad, son of Barad, who smote Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends who came to Job were Eliphaz, of the sons of Esau, the king of the Thaimanites; Baldad, the sovereign of the Saucheans, and Sophar, the king of the Minaians.**

* This interesting historical subscription appears at the end of the book of Job in the Septuagint text, as a continuation of what is now called Ch. XLII, v. 17.

PSALMS

* I *

HAPPY the man, who hath not walked by the counsel¹ of the wicked; nor stood in the way of sinners; nor sat in the seat of the scornful. [2] His delight will be in the law of the Lord only. And on His law he will meditate day and night. [3] And he will be like the tree planted by the streams of water, which will yield its fruit in due season, and its leaf shall not fall untimely. In all that he doth he shall be prospered. [4] Not so the wicked; not so. They are like the chaff, which the wind driveth from the face of the earth. [5] Therefore the wicked shall not stand in judgment, nor sinners in the counsel of the righteous. [6] For the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

* II *

WHY did nations rage? And tribes meditate vain things? [2] The kings of the earth combined; and the chiefs assembled together, against the Lord and against his Anointed, [saying]:

[3] Let us break their bands asunder and throw off from us their yoke.

[4] He who dwelleth in heaven will laugh them to scorn—the Lord will treat them with derision. [5] Then will He speak to them in His wrath and trouble them with His sore displeasure. [6] But as for me, by him I am appointed king on Sion, His holy mountain. [7] I proclaim the decree of the Lord; to me the Lord said:

Thou art my Son, this day I have begotten thee, [8] Ask of Me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession. [9] Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter's vessel.

[10] Now therefore, O kings, be wise: Be instructed, all ye, who judge the earth.

[11] Serve the Lord with fear: and rejoice for Him with trembling. [12] Keep fast hold of instruction; the Lord may be angry

and you may perish out of the right way. When His anger suddenly blazeth forth, happy are all they who have trusted in Him.

* III *

*A Psalm by David, when he fled from the presence
of his son Abessalom*

O LORD! why have they who afflicted me multiplied? Many are risen up against me. [2] Many say respecting my life, In this God of his he hath no safety.*

[3] But Thou, O Lord, art my protector; my glory, and the lifter up of my head. [4] With my voice I cried to the Lord, and from His holy mount He heard me.

[5] I laid me down to rest and slept—I awoke. Because the Lord will protect me, [6] I will not be afraid of myriads of people—of them who are besetting me round about.

[7] Arise, O Lord; save me, O my God! Because Thou hast smitten all them, who foolishly were mine enemies—hast broken the teeth of sinners: [8] this deliverance is the Lord's: let Thy blessing be upon Thy people also.

* IV *

For the conclusion of psalms. An Ode by David

WHEN I made my supplication, my righteous God heard me: Thou hast enlarged me in distress: be gracious to me and hear my prayer.

[2] Sons of men! how long will you be stubborn! why love ye vanity and seek falsehood? [3] Know that the Lord hath made His holy one wonderful. The Lord will hearken to me when I cry to Him. [4] Are you provoked to wrath? Do not therefore commit sin. What you say in your hearts be sorry for, on your beds. [5] Offer a sacrifice of righteousness and trust in the Lord. [6] Many say, Who will shew us good things? On us, Lord, is marked the light of Thy countenance: [7] Thou hast put gladness in my

* Here appears the Greek word *Διάψαλμα* (Heb. *Shalah*, Chald. *Shelah* ܫܠܗ), denoting a pause in the singing of the psalm. It is merely a direction to the musician and singer, and is hereinafter omitted.

heart. Because of the increase of their corn and wine and oil they are filled; [8] while I will lay me down in peace and sleep because Thou, O Lord, hast only caused me to dwell in hope.

* V *

For the conclusion, concerning her who obtaineth the inheritance. A Psalm by David

O LORD, hear my words—attend to my cry. [2] Listen to the sound of my prayer, my king and my God! For to Thee, O Lord, I will pray.

[3] In the morning Thou shalt hear my voice: in the morning I will wait on Thee and look up.

[4] Because Thou art not a God pleased with iniquity; therefore he who is wicked cannot dwell near Thee: [5] nor shall transgressors continue in Thy presence.

Thou O Lord, hatest all the workers of iniquity: [6] thou wilt destroy all them who speak lies—a bloody and deceitful man the Lord abhorreth. [7] As for me, I through Thine abundant mercy, will go to Thy house: I will worship before Thy holy temple, in Thy fear.

[8] Lead me, O Lord, in Thy saving goodness: direct my way before Thee, because of mine enemies— [9] because there is no truth in their mouth. Their heart is false; their throat, an open sepulchre: with their tongue they practised deceit.

[10] Judge them, O God; let them fall for their devices: according to the multitude of their crimes cast them out; because they have provoked Thee, O Lord.

[11] But let all, whose hope is in Thee, rejoice. They shall exult forever, and Thou wilt dwell among them: and all who love Thy name will glory in Thee; [12] because Thou wilt bless the righteous. Thou, O Lord, hast covered us as with armour of favour.

* VI *

*For the conclusion, among Hymns for the eighth day.
A Psalm by David*

O LORD, rebuke me not in Thy wrath; nor chasten me in Thine anger.

[2] Pity me, O Lord, for I am weak. Heal me, O Lord, for my bones are troubled.

[3] My soul is troubled exceedingly: but O Lord, for how long?

[4] Return, O Lord; deliver my soul: save me for Thy mercy's sake.

[5] For in death none can make mention of Thee. In the mansion of the dead, who can give Thee thanks?

[6] I am weary with my groaning. Am I every night to bedew my bed and water my couch with my tears?

[7] Mine eye is troubled with indignation: I am grown old among all mine enemies.

[8] Away from me, all ye workers of iniquity. For the Lord hath heard the voice of my weeping— [9] the Lord hath heard my supplication: the Lord hath received my petition.

[10] Let all mine enemies be shamed and greatly troubled. Let them be turned back and instantly put to shame.

* VII *

*A Psalm by David which he sung to the Lord respecting
the words of Chousi the Jeminite*

O LORD, my God, in Thee I have put my trust: save me from all my persecutors and deliver me: [2] perhaps he like a lion may tear my soul; if there be none to redeem—none to deliver.

[3] O Lord, my God, if I have done this—if there be iniquity in my hands: [4] if I have requited them evil who did me wrong; let me fall by mine enemies as a worthless man: [5] let mine enemy pursue my soul and take it—let him tread down my life to the earth and lay my honour in the dust.

[6] Arise, O Lord, in thine indignation: exalt Thyself in the borders of mine enemies. Awake, O Lord my God, in the judgment Thou hast enjoined. [7] And when the congregation of the tribes encompass Thee; ascend Thou on high above them: [8] The Lord is the judge of the tribes; judge me, O Lord, according to my righteousness: and according to mine innocence be for me. [9] Let the wickedness of sinners be brought to an end.

Thou wilt indeed direct the righteous: Thou art the God who searcheth hearts and inward parts. [10] Rightful is my help from that God Who saveth the upright in heart.

[11] God, Who is a judge just and powerful; (though He is long-

suffering and doth not execute vengeance every day) [12] will, unless you turn back, sharpen his sword. [13] He hath bent His bow and made it ready: and hath fitted to it the instruments of death—those flaming bolts of His which He hath forged.

[14] Behold this man hath travailed with injustice. He conceived mischief and brought forth iniquity: [15] he hath digged a pit and covered it: into the pit which he made he will fall: [16] his mischief will return on his own head—on his own head his injustice will come down. [17] I shall praise the Lord for His loving kindness. I shall sing to the name of the Lord Most High.

* VIII *

For the conclusion. For the wine presses. A Psalm by David

O LORD, our Lord, how Thy name ought to be admired in all the earth, since Thine excellence is exalted above the heavens! [2] From the mouth of babes and sucklings Thou hast perfected praise, on account of Thine enemies—[on account] of destroying an enemy and a revenger.

[3] When I behold the heavens, the work of Thy fingers—the moon and stars which Thou hast established, [4] what is man that Thou shouldst be mindful of him, or a son of man that Thou shouldst visit him! [5] Thou madest him a little lower than angels, with glory and honour Thou hast crowned him, [6] and set him over the works of Thy hands. Thou hast put all things under his feet— [7] flocks and herds of all sorts—also the beasts of the field— [8] the birds of the air, and fishes of the sea—whatever travel the paths of the seas. [9] O Lord, our Lord, how Thy name ought to be admired in all the earth!

* IX *

*For the conclusion. On the mysteries of the Son.
A Psalm by David*

I WILL praise Thee, O Lord, with my whole heart, [2] I will relate all Thy wondrous works. Let me be gladdened and rejoice in Thee; to Thy name I will sing, O Thou Most High. [3] When this enemy of mine is turned back, at Thy presence they shall

faint and perish; [4] because Thou hast maintained my right and my cause.

Thou the righteous judge hast sat on the throne; [5] Thou hast rebuked nations, and the wicked one is destroyed. Thou hast blotted out their name for ever and ever. [6] The enemy's swords have utterly failed, and Thou hast completely destroyed cities, the memorial of them with their din is gone.

[7] But the Lord will endure forever: He hath prepared His throne for judgment; [8] He will judge the world with righteousness—with rectitude He will judge tribes. [9] The Lord was a refuge for the distressed, a seasonable helper in adversity. [10] Let them who know Thy name confide in thee; For Thou, O Lord, hast not forsaken them who seek Thee.

[11] Sing to the Lord who dwelleth in Sion; among the nations proclaim His designs, [12] for in making inquisition for blood, He had them in remembrance—He forgot not the prayer of the distressed.

[13] Have mercy upon me, O Lord! Behold my affliction, because of mine enemies, O Thou who raisest me up from the gates of death, [14] that I may proclaim all Thy praises in the gates of the daughter of Sion. Let me exult with joy for Thy salvation.

[15] The nations were completely entrapped by the destruction which they contrived; in the gin which they hid, their foot is caught. [16] The Lord is known by executing judgments; by the works of his own hands the sinner is taken.

A responsive Ode

[17] Let the sinners be turned back to the mansion of the dead—all the nations who forget God.

[18] For the poor shall not be quite forgotten—the expectation of the needy shall never perish.

[19] Arise, O Lord, let not man prevail—let nations be judged in Thy presence.

[20] Appoint, O Lord, a legislator over them—let nations know that they are men.



WHY, O Lord, hast Thou stood at a distance—dost Thou overlook at proper occasions—in adversity?

[2] When the wicked exulteth with pride, the poor is set on fire—they are caught by the counsels which they devise.

[3] Because the sinner is praised for the desires of his soul;—therefore he who committeth injustice is blessed.

[4] The sinner hath greatly provoked the Lord—according to His great anger will He not make inquisition?

God is not before his eyes— [5] his ways are polluted on every occasion.

Thy judgments are removed from his sight—shall he have a mastery over all his enemies?

[6] For he said in his heart, I shall not be moved and I shall never be in adversity.

[7] Is not his mouth full of cursing, and bitterness and deceit?—Under his tongue there is mischief and sorrow.

[8] He sat in secret places with the rich to slay the innocent—his eyes are on the watch for the distressed.

[9] He lurketh in secret like a lion in his den—he lurketh to make a prey of the poor.

To make a prey of the poor when he hath drawn him in—in his net he will humble him.

[10] He will stoop and crouch at his tyrannising over the poor—

[11] For he said in his heart, God hath forgotten—He hath turned His face from ever seeing.

[12] Arise, O Lord God, let Thy hand be lifted up—Forget not the oppressed.

[13] Why hath the wicked provoked God?—For he said in his heart, He will not make inquisition.

[14] Thou seest (for Thou observest mischief and wrath)—that they have delivered themselves into Thy hands.

To Thee the poor hath committed himself—Thou art the helper of the fatherless.

[15] Break the arm of the sinful and malicious man. Let his sin be sought out till no more can be found.

[16] Let the Lord reign for ever and ever!

Perish ye nations out of His land! [17] The Lord hath hearkened to the desire of the oppressed.

Thine ear hath attended to the preparation of their heart; [18] to administer justice to the fatherless and the weak.

That man may no longer continue his insolence in the land.

* XI

For the conclusion. A Psalm by David

IN the Lord I have placed my confidence; how say ye to my soul, Away to the mountains as an ostrich.

[2] For behold the sinners have bent a bow: they have provided arrows for a quiver; to shoot privily the upright in heart.

[3] For what Thou didst build up, they have pulled down.

Now what hath the righteous done? [4] The Lord is in His holy temple. The Lord, Whose throne is in heaven; Whose eyes look down on the needy; Whose eyelids examine the sons of men— [5] the Lord examineth both the righteous and the wicked. He then who loveth iniquity hateth his own soul.

[6] Upon the wicked He will rain snares. Fire and brimstone and a tempestuous wind, shall be the portion of their cup.

[7] Because the Lord is righteous, therefore He loved righteousness; His countenance beheld uprightness.

* XII *

For the conclusion, for the eighth [day]. A Psalm by David

SAVE me, O Lord! for a holy one hath ceased [to appear]; for truths are scarce among the sons of men. [2] They spoke vanities one to another: their lips are deceitful, they spoke with a double heart.

[3] May the Lord destroy all deceitful lips; and the tongue which speaketh swelling words— [4] them who say, We will magnify our tongue: our lips are our own: who is Lord over us?

[5] Because of the oppression of the poor, because of the groans of the needy, now will I arise, saith the Lord; I will set in safety and speak boldly.

[6] The oracles of the Lord are pure oracles—tried silver, clear of dross, seven times purified. [7] Thou, O Lord, wilt keep us and preserve us, from this generation forth, and forever.

[8] The wicked are walking about: Thou, in Thy sublimity, hast carefully observed the sons of men.

+ XIII +

For the conclusion. A Psalm by David

HOW long, O Lord, wilt Thou forget me? For ever? How long wilt Thou turn away Thy face from me?

[2] How long shall I revolve counsels in my mind, and sorrows in my heart? For years? How long shall mine enemy be exalted over me?

[3] Look down, hearken to me, O Lord, my God. Enlighten mine eyes, that I may not sleep unto death— [4] lest mine enemy say, I have prevailed over him. They who afflict me will rejoice, if I be moved.

[5] As for me, I have trusted in Thy mercy; let my heart rejoice in Thy salvation: [6] I will sing to the Lord my benefactor; and hymn to the name of the Lord Most High.

+ XIV +

For the conclusion. A Psalm by David

THE fool said in his heart, There is no God. They are corrupt and by their works abominable: there is none who doeth good. No not one.

[2] The Lord looked down from heaven on the children of men, to see if any had understanding or were seeking God. [3] They had all gone aside, they were altogether become vile: there is none who doeth good—no not one. Their throat is an open sepulchre: with their tongues they practised deceit: the poison of asps is under the lips of them whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they did not know: there is no fear of God before their eyes.

[4] Will they all continue senseless? They are going on in a course of iniquity: they are eating up my people as they do bread: they have not called on the Lord. [5] They were seized with terror, where there was no fear; because God was among a righteous generation.

[6] Have you despised the counsel of the poor; because his trust is in the Lord?

[7] O that He would for Sion's sake send deliverance to Israel!
When the Lord hath brought back the captives among His people:
Let Jacob rejoice and let Israel be glad.

* X V *

A Psalm by David

O LORD! who shall sojourn at Thy tabernacle? And who shall dwell on Thy holy mountain?

[2] He who walketh blameless and worketh righteousness: And who speaketh truth from his heart. [3] Who hath not deceived with his tongue; nor done evil to his neighbour; nor taken up a reproach against his neighbours. [4] In whose sight an evil doer is contemned; but who honoureth them who fear the Lord: who sweareth [truly] to his neighbour, and doth not violate his engagements: [5] who hath not lent his money on usury; nor taken bribes against the innocent. He whose practise is such, shall never be moved.

* X V I *

An inscription for a pillar. By David

PRESERVE me, O Lord: for in Thee I have trusted. [2] I said to the Lord, Thou art my Lord: Thou hast no need of my goods. [3] By the hallowed things in this land of His He had marvellously displayed all His designs. [4] Their infirmities were multiplied: after these hallowed things they hastened.

I will no more assemble their congregations for blood, nor make mention of their names with my lips. [5] The Lord is the portion of mine inheritance and of my cup: Thou art He who restoreth me mine inheritance. [6] The lines have fallen to me in the best places: for this inheritance of mine is the best for me.

[7] I will bless the Lord Who hath given me understanding: even now at night my reigns have instructed me. [8] I saw the Lord continually before me. Because He is at my right hand that I may not be moved; [9] therefore my heart was gladdened; and

my tongue exulted with joy: moreover my flesh also will dwell in hope; [10] that Thou wilt not leave my soul in the mansion of the dead nor suffer thine Holy One to see corruption.

[11] Thou hast made known to me the ways of life: Thou with Thy presence wilt fill me with joy. At Thy right hand are pleasures for evermore.

* X V I I *

A Prayer of David

HEARKEN, O Lord, to my justification; attend to my supplication: give ear to my prayer which is not made with feigned lips.

[2] Let my sentence come forth from Thy presence: Let mine eyes behold righteous decisions.

[3] Thou hast proved my heart: Thou hast watched me by night: Thou hast tried me: and in me there was found no injustice.

[4] That my mouth might not speak the works of these men; I, because of the words of Thy lips, kept rugged ways.

[5] Establish my footsteps in Thy paths; that my footsteps may not be moved.

[6] I have cried, because Thou, O God, didst hear me: incline Thine ear to me and hear my words. [7] Display marvellously Thy mercies, O Thou, who, with Thy right hand, savest from adversaries them who trust in Thee. [8] Keep me as the apple of an eye: with the cover of Thy wings Thou wilt shelter me [9] from the face of the wicked who afflict me. [10] These enemies of mine beset my soul: they shut up their fat; their mouth spoke proudly. [11] Having driven me out they now enclosed me. They set their eyes inclining to the ground. [12] They observed me, like a lion eager for prey, and like a young lion lurking in covert.

[13] Arise, O Lord, prevent them and cause them to stumble. Deliver my soul from the wicked: [14] wrest Thy sword from Thine enemies' hand. Dismiss them, O Lord, from the land: disperse them in their lifetime. Though their belly was filled with Thy stores, they glutted themselves with swine's flesh, and left the remains for their children.

[15] But as for me, let me appear righteous before Thee; let me be satisfied with a display of Thy glory.

+ XVIII +

For the conclusion. By David the servant of the Lord: who spake to the Lord the words of this Ode on the day when the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul; and he said:

I WILL love Thee, O Lord, my strength! [2] The Lord is my support, my refuge and my deliverer. My God is my helper, in Him I will trust: my protector, the horn of my salvation and my defender.

[3] In songs of praise I will call on the Lord, and I shall be saved from mine enemies.

[4] The pangs of death encompassed me; and floods of iniquity startled me. [5] The pangs of Hades surrounded me, and the snares of death were before me. [6] In my distress I called on the Lord, and to my God I raised my cry. From His holy temple He heard my voice; and my cry before Him reached His ears.

[7] Then was the earth shaken: it trembled; and the foundations of the hills were convulsed and shaken; because at mine enemies God was incensed. [8] A smoke ascended in His ire, and at His presence a fire flamed, by which coals were kindled to a glow. [9] And He bowed the heaven and came down, and darkness was under His feet. [10] He mounted on cherubs and flew—He flew on the wings of winds. [11] But He made darkness His covering, His tent around Him was dark water in clouds of air. [12] At the flash of the lightning before Him, the clouds burst. Hail stones and coals of fire! [13] Then the Lord thundered from heaven, the Most High uttered His voice: [14] He sent forth His bolts and scattered them: He multiplied His lightnings and confounded them.

[15] Then were seen the head springs of waters, and the foundations of the world were disclosed, at Thy rebuke, O Lord—at the blowing of the blast of Thine anger. [16] He sent from on high and took me—He took me to Himself from many waters. [17] He will deliver me from my potent enemies; and from them who hate me; because they are stronger than I. [18] They surprised me in the day of my distress; [19] but the Lord was my firm support; and brought me out to a large place. He will deliver me because He delighted in me. [20] The Lord will reward me according to my righteousness, and recompense me according to

the cleanness of my hands. [21] Because I have kept the ways of the Lord, and have not wickedly departed from my God— [22] because all His judgments were before me, and His rules of rectitude were not far from me; [23] therefore with Him I shall be unblemished, and I will guard myself from mine iniquity; [24] and the Lord will reward me according to my righteousness, and according to the cleanness of my hands in His sight.

[25] With the merciful Thou wilt shew thyself merciful, [26] and with a harmless man Thou wilt be harmless; with a warrior Thou wilt be a warrior, and with the wily, Thou wilt practise wiles. [27] Because Thou wilt save a dejected people; therefore the eyes of the lofty Thou wilt humble. [28] Because Thou, O Lord, wilt light my lamp—Thou, O my God, wilt enlighten my darkness— [29] by Thee therefore I shall be delivered from a roving band; and by my God I shall overleap a wall. [30] As for my God, His way is spotless—the oracles of the Lord are tried, He is the protector of all who trust in Him.

[31] For who is God, besides the Lord? And who is God, save our God? [32] It is Thou, O God, Who girdest me with strength, and hast made my way spotless— [33] Who makest my feet like those of a hind, and who steadiest me on high places; [34] Who instructest my hands for battle, and hast made my arms like a bow of steel, [35] and given me a defence for my safety; and Thy right hand hath helped me, and Thy discipline hath upheld me to the last: this discipline of Thine will still teach me. [36] Thou hast enlarged my steps under me, and my tread was not unsteady.

[37] I shall pursue mine enemies and overtake them, and not turn back till they are destroyed. [38] I shall harass them that they may not be able to stand; they shall fall down under my feet. [39] For Thou hast girded me with strength for battle, and subdued under me all that rose up against me. [40] Thou hast given me the backs of mine enemies, and utterly destroyed them who hate me. [41] They cried aloud, but there was no saviour—to the Lord, but He hearkened not to them. [42] So that I shall beat them small as dust before the wind, and trample them down like dirt in the street.

[43] Deliver me from the contentions of the people. Thou wilt set me at the head of nations.

A people whom I knew not have served me. [44] As soon as they heard, they obeyed me. [45] Strange children have paid me feigned obedience. Strange children became old and limped away from their paths.

[46] Live the Lord! and blessed be my God! and let the God of my salvation be exalted.

[47] The God who hath executed vengeance for me: and subjected peoples under me—my deliverer from outrageous enemies.

[48] From them who rise up against me, Thou wilt lift me up; from the man of violence Thou wilt deliver me.

[49] For this cause I will praise Thee, O Lord, among the nations; and sing melodiously to Thy name:

[50] He is magnifying the deliverances of His king, and shewing mercy to His anointed—to David and his seed forever.

* XIX *

For the conclusion. A Psalm by David

THE heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

[2] Day to day pronounceth a decree; and night to night proclaimeth knowledge.

[3] Are they not speeches and are they not words, of which is not their utterance heard?

[4] To every land their sound is gone forth: and their doctrines to the limits of the world.

In the sun He placed His tabernacle. [5] And he is like a bridegroom coming forth from his chamber. He will rejoice as a giant to run his course.

[6] His going forth is from the summit of heaven; and his course is to the summit thereof, and from his heat none can be hid.

[7] The law of the Lord is perfect, it restoreth souls: The testimony of the Lord is faithful, it maketh infants wise.

[8] The statutes of the Lord are right, they rejoice the heart. The commandment of the Lord is clear, it enlighteneth the eyes.

[9] The fear of the Lord is pure, it endureth forever. The judgments of the Lord are true, they are justified for being so.

[10] They are more to be desired than gold, or many precious stones; and sweeter than honey or the honeycomb.

[11] These indeed Thy servant keepeth; for keeping them there is a great reward.

[12] Who can understand his errors? [13] Cleanse thou me from those of mine which are hid; and for those of others, spare

Thy servant. If they gain not a dominion over me: then shall I be spotless, and clean from great transgression. [14] And the words of my mouth and the meditations of my heart, will be continually acceptable in Thy sight—O Lord, my helper and my redeemer.

* X X *

For the conclusion. A Psalm by David

THE Lord hearken to thee in a day of distress!
The name of the God of Jacob defend thee;

[2] May He send thee help from the Sanctuary:
And assist thee out of Sion.

[3] May He remember all thy sacrifice;
And make thy whole burnt offerings fat.

[4] May He grant thee thy heart's desire:
And fulfill all thy counsel.

[5] We will rejoice in Thy salvation, and triumph in the name of our God. May the Lord fulfill all thy petitions!

[6] Now I know that the Lord hath saved His anointed. From His holy heaven He will hearken to him. The salvation of His right hand is with power.

[7] Some boast of chariots and some of horses; but by the name of the Lord our God we shall be magnified.

[8] They were entangled and fell; but we arose and were kept upright.

[9] O Lord, save the king, and hearken to us, when we invoke Thee.

* X X I *

For the conclusion. A Psalm by David

O LORD, in Thy strength, the king will rejoice; and exult greatly in Thy salvation.

[2] Thou hast granted him the desire of his soul, and hast not denied him the request of his lips.

[3] For Thou hast pre-engaged him with kind blessings. Thou hast set on his head a crown of precious stones.

[4] He asked of Thee life; and Thou hast given him length of days forever.

[5] By Thy salvation his glory is great. Thou wilt confer on him honour and majesty.

[6] For Thou wilt give him everlasting blessing; and with the joy of Thy countenance make him glad.

[7] Because the king trusteth in the Lord: therefore, through the mercy of the Most High, he cannot be shaken.

[8] Let Thine enemies feel Thy hand: and Thy right hand find out all that hate Thee.

[9] Thou wilt make them like an oven of fire, at the time of Thy presence. The Lord with His wrath will confound them, and a fire shall devour them.

[10] Thou wilt destroy their fruit from the earth, and their seed from among the sons of men.

[11] Because on Thee they were turning evils. Were devising a counsel which they could not accomplish— [12] because Thou wilt set them behind those Thou hast left—wilt prepare others to be before them.

[13] Be Thou, O Lord, exalted by Thy power: let us sing and extol Thy acts of government.

✦ XXII ✦

*For the conclusion. On the help of the morning.
A Psalm by David*

O GOD, my God! attend to me! why hast Thou forsaken me? have the acts of my transgressions [removed Thee] far from saving me? [2] O my God, shall I cry to Thee by day, and Thou not listen, and by night, and Thou not hear me? [3] Thou indeed dwellest in a holy place; Thou art the praise of Israel. [4] In Thee our fathers placed their trust—they trusted and Thou didst deliver them. [5] To Thee they cried and they were saved; in Thee they trusted and were not put to shame.

[6] As for me, I am a worm, and no man—the scorn of men and the people's contempt. [7] All that see me have laughed me to scorn; they said with their lips while they shook their head; [8] He trusted in the Lord, let him deliver him; let Him save him, since he delighteth in Him. [9] Because Thou art He, who drew me forth from the womb: my hope, when at the breasts of my

mother— [10] I was cast on Thy care from my very birth—from my mother's womb Thou art my God; O stand not at a distance from me; [11] for trouble is near—for there is no helper.

[12] Many bulls have encompassed me—fat bulls have beset me around. [13] Against me they have opened their mouth, like a ravening and roaring lion. [14] I am poured out like water, and all my bones are torn asunder: my heart within me is melted like wax. [15] My strength is dried up like a potsherd, and my tongue cleaveth to my palate—Thou hast indeed brought me to the dust of death.

[16] Because many dogs have encompassed me, an assembly of wicked men have beset me—have pierced my hands and my feet— [17] have counted all my bones, and have stared and looked at me; [18] they have parted my garments among them, and for my vesture have cast lots;

[19] Therefore, O Lord, delay not Thou my help, draw near to my assistance; [20] rescue my soul from the sword—this only begotten of mine from the paw of a dog. [21] Save me from the mouth of a lion, and this lowliness of mine from the unicorn's horns. [22] I will declare Thy name to my brethren: in the midst of a congregation I will sing praise to Thee.

[23] Praise Him, ye who fear the Lord, praise Him, all ye seed of Jacob. Let all the seed of Israel fear Him; [24] for He hath not slighted, nor abhorred the prayer of the distressed; nor turned away His face from me: but hearkened to me when I cried to Him. [25] My praise shall be of Thee in a great congregation: I will pay my vows before them who fear Him.

[26] The needy shall eat and be satisfied: and they who seek the Lord will praise Him. Their heart shall be forever alive. [27] All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before Him: [28] for the kingdom is the Lord's and He ruleth the nations. [29] All the fat ones of the earth have eaten and worshipped: before Him shall bow all that go down to the dust. Let my soul therefore live for Him.

[30] My seed indeed will serve Him: a generation which is coming shall be announced for the Lord: [31] and they will proclaim His saving mercy to a people that shall be born, whom the Lord made.

+ XXIII +

A Psalm by David

THE Lord is my shepherd, I shall want nothing. [2] In a verdant pasture He hath fixed my abode. He hath fed me by gently flowing water [3] and restored my soul. He hath led me in paths of righteousness for His name's sake. [4] For though I walk amidst the shades of death: I will fear no ills, because Thou art with me; Thy rod and Thy staff have been my comfort. [5] Thou hast spread a table before me; in the presence of them who afflict me. With oil Thou hast anointed my head; and Thine exhilarating cup is the very best. [6] Thy mercy will surely follow me all the days of my life; and my dwelling shall be in the house of the Lord to length of days.

+ XXIV +

A Psalm by David, on the first day of the week

THE earth is the Lord's and the fulness thereof, the world and all its inhabitants. [2] Upon the seas He laid its foundations; and established it upon the floods. [3] Who shall ascend to the hill of God, and who shall stand in His holy place? [4] He whose hands are clean and whose heart is pure. Who hath not devoted his soul to vanity; nor sworn deceitfully to his neighbour. [5] Such shall receive a blessing from the Lord; and bounteous supplies from God his saviour. [6] Such is the generation of them who seek Him; who seek the face of the God of Jacob.

[7] Open wide your gates, ye chiefs! and be opened wide, ye everlasting doors; that the glorious king may enter. [8] Who is the glorious king? The Lord strong and mighty: the Lord mighty in battle. [9] Open wide your gates, ye chiefs; and be opened wide ye everlasting doors; that the glorious king may enter. [10] Who is this glorious king? The Lord of Hosts. He is the king of glory.

* XXV *

A Psalm by David

TO Thee, O Lord, I have lifted up my soul: [2] O my God, in Thee I have put my trust: let me not be shamed, nor let mine enemies deride me; [3] for none who wait on Thee should be put to shame. Let them be shamed who vainly transgress. [4] O Lord, shew me Thy ways and teach me Thy paths. [5] Lead me to Thy truth, and teach me: for Thou, O God, art my saviour, and for Thee I have waited all the day long. [6] O Lord, remember Thy compassion and Thy tender mercies; for they are from everlasting. [7] Remember not the sins and follies of my youth; according to Thy mercy remember me, O Lord, for Thy goodness' sake.

[8] The Lord is gracious and righteous: therefore He will instruct sinners in the way: [9] He will guide the meek in judgment: He will teach the meek His ways. [10] All the paths of the Lord are mercy and truth; to them who seek His covenant and His testimonies. [11] For the sake of Thy name therefore, O Lord, pardon this sin of mine, for it is manifold.

[12] What man soever habitually feareth the Lord, him He will instruct in the way he hath chosen; [13] his life shall be spent in the enjoyment of good things and his offspring shall inherit the land. [14] The Lord is the strength of them who fear Him; and it is His covenant to display it for them. [15] Mine eyes are continually towards the Lord; because He can extricate my feet from the snare. [16] Look down upon me and compassionate me; for I am an only begotten, though distressed: [17] the troubles of my heart are multiplied: O deliver me from these my distresses. [18] Look on my humiliation and my trouble and forgive all my sins.

[19] View mine enemies, for they are multiplied; and have hated me with unjust hatred. [20] O preserve my soul and deliver me: let me not be shamed, because I have trusted in Thee. [21] To me the innocent and the upright cleaved; because I waited for Thee, O Lord. [22] God redeem Israel from all their afflictions!

* XXVI *

By David

JUDGE me, O Lord, for I have walked in mine integrity; and trusting in the Lord I should not be shaken. [2] Examine me, O Lord, and prove me: try my reins and my heart. [3] Because Thy mercy is before mine eyes; and I have delighted in Thy truth: [4] I did not sit with the council of vanity; nor can I go with them who transgress: [5] I hated the assembly of evil doers; and with the ungodly I cannot sit. [6] I will wash my hands in innocence and go round Thine altar, O Lord: [7] that I may hear the voice of praise; and tell all Thy wonderous acts.

[8] O Lord, I have loved the beauty of Thy house; and the place of the mansion of Thy glory. [9] Destroy not my soul with the wicked nor my life with bloodthirsty men; [10] in whose hands are iniquities; and whose right hand is full of bribes. [11] As for me, I have walked in mine integrity: Redeem me, and be merciful to me. [12] My foot hath been steadfast in rectitude: in assemblies I will bless Thee, O Lord.

* XXVII *

A Psalm of David before he was anointed

THE Lord is my Light and my Saviour. Whom shall I fear? The Lord is the Defender of my life. Of whom shall I be afraid? [2] When evil doers approached me, to devour my flesh; they, who afflicted me, even mine enemies fainted and fell. [3] Though a host be drawn up against me, my heart will not be dismayed; though war rise up against me, still I exercise hope. [4] One favour I have asked of the Lord; and this I will earnestly seek: that I may dwell in the house of the Lord all the days of my life—that I may contemplate the delight of the Lord and visit His temple. [5] Because in His pavilion He hid me, in the day of my calamities—in the secret of His tabernacle He covered me; He set me upon a rock; [6] and now, behold! He hath raised up my head against mine enemies: I have gone round and offered at His tent a sacrifice of thanksgiving: with music vocal and instrumental I will praise the Lord.

[7] Hear, O Lord, my voice when I cry; have mercy on me and hearken to me. [8] To Thee my heart said, I have sought Thy face; Thy face, O Lord, I will seek. [9] Turn not away Thy face from me; withdraw not in anger from Thy servant. Be Thou my helper: leave me not, nor forsake me, O God, my saviour. [10] Since my father and my mother have left me; and the Lord hath taken me to Himself: [11] instruct me in Thy way and lead me in the right path, because of mine enemies. [12] Deliver me not up to the will of them who are afflicting me. Because false witnesses have risen up against me and injustice hath belied itself; [13] I am confident of seeing the goodness of the Lord, in the land of the living. [14] Wait for the Lord and be of good courage; let thy heart be strengthened and wait for the Lord.

* XXVIII *

A Psalm of David

TO Thee, O Lord, I have cried: O my God, pass me not by in silence. Shouldst Thou pass me by in silence: I shall be like them who go down to the pit. [2] Hear the sound of my supplication, when I pray to Thee—when I lift up my hands to Thy holy temple. [3] Draw not my soul in with sinners; nor destroy me with the workers of iniquity—with them who speak peace to their neighbours and harbour mischief in their hearts. [4] Give them according to their deeds; and according to the wickedness of their devices. According to the works of their hands give them—retribute to them their deserts. [5] Because they did not regard the works of the Lord; nor the operations of His hands: Thou wilt utterly destroy them and not build them up again.

[6] Blessed be the Lord, because He hath heard the voice of my prayer. [7] The Lord is my helper and my protector: on Him my heart relied, and I am helped. My flesh also is revived, that with cheerfulness I may praise Him. [8] The Lord is the strength of His people; and the safeguard of His anointed. [9] O save Thy people and bless Thine inheritance; feed them also and lift them up forever.

* XXIX *

A Psalm of David, at the exode of the Tabernacle

OFFER to the Lord, ye children of God—offer to the Lord the offspring of rams. Offer to the Lord glory and honour: [2] offer to the Lord, glory to His name. Worship the Lord in His holy court. [3] The voice of the Lord on the waters! The God of the glory thundered! The Lord is over many waters. [4] The voice of the Lord is with power: the voice of the Lord is with majesty. [5] The voice of the Lord rending the cedars! The Lord will rend the cedars of Lebanon, and shatter them to pieces: [6] as a young unicorn would a calf; so will the beloved [shatter] Lebanon itself.

[7] The voice of the Lord bursting through a flame of fire! The voice of the Lord shaking the wilderness. [8] The Lord will shake the wilderness of Kades. [9] The voice of the Lord collecting the hinds; when He shall lay the forests bare. When in His temple everyone uttereth praise; [10] the Lord will cause that which was deluged to be inhabited: and the Lord will sit enthroned king forever. [11] The Lord will give strength to His people; the Lord will bless His people with peace.

* XXX *

For the conclusion. The Psalm of an Ode at the dedication of David's house

I WILL extol Thee, O Lord, because Thou hast upheld me, and hast not suffered mine enemies to rejoice over me. [2] O Lord my God, to Thee I cried and Thou didst heal me. [3] Thou, O Lord, hast brought my soul up out of Hades; and saved me from among them who go down to the pit. [4] O sing to the Lord, ye His saints; and give thanks at the remembrance of His holiness. [5] Because at His wrath there is vexation; but in His favour, life; in the evening weeping may pitch its tent; and in the morning, joy. [6] As for me, I in my prosperity said, I can never be moved: [7] (to my comeliness, thou, Lord, in Thy good pleasure hadst added strength); but Thou didst turn away Thy face, and I was involved in trouble.

[8] To Thee, O Lord, I cried and to my God made supplication — [9] What profit is there in my blood—by my going down to corruption? Can dust celebrate Thy praise; or can it proclaim Thy truth? [10] The Lord heard and compassionated me: the Lord became my helper. [11] Thou didst turn my mourning into joy; Thou didst rend in pieces my sackcloth and gird me with gladness, [12] that my glory might sound Thy praise; and that I might not be absorbed in grief. O Lord, my God, to Thee I will give thanks for evermore.

* X X X I *

For the conclusion. A Psalm by David, in sudden fear

IN Thee, O Lord, I have trusted. Let me never be put to shame. In Thy saving mercy rescue me and deliver me— [2] Incline Thine ear to me! haste to deliver me. Be Thou to me a protecting God—a house of refuge to save me. [3] Because Thou art my strength and my refuge; Thou therefore, for Thy name's sake, wilt guide and nourish me: [4] Thou wilt extricate me from this snare, which they have privily laid for me. Because Thou, O Lord, art my protector; [5] into Thy hands I will commit my spirit. Thou, O Lord the God of truth hast redeemed me. [6] Thou hatedst them who fruitlessly regard vanities; but I have trusted in the Lord. [7] I will exult with joy and rejoice in Thy mercy: because Thou hast looked on my humiliation—hast delivered my soul from these distresses— [8] hast not shut me up into an enemy's hand—hast set my feet in a roomy place.

[9] Pity me, O Lord, for I am afflicted: with indignation mine eye was troubled—my soul and all within me. [10] Because my life was spent with grief, and my years with sighing—with affliction my strength was exhausted and my bones were troubled; [11] among all mine enemies I became a reproach; and to my neighbours especially, and to my acquaintance, a terror. They who saw me abroad fled from me; [12] like a dead man out of mind I was quite forgotten: I became like a broken vessel. [13] Because I heard the whispers of many who dwell around me; when they assembled together against me they consulted how to take my life; [14] but as for me, I put my trust in Thee, O Lord; I said, Thou art my God; [15] in Thy hands are my lots; deliver me from the hand of mine enemies, and from them who are

persecuting me. [16] Let Thy face shine upon Thy servant: save me for Thy mercy's sake. [17] O Lord, let me not be shamed, because I have invoked Thee. Let the wicked be shamed and driven down to the mansion of the dead. [18] Let those deceitful lips become speechless, which speak injustice against the righteous with pride and contempt.

[19] How great, O Lord, is the abundance of Thy kindness, which Thou hast laid up in store for them who fear Thee—hast provided for them who trust in Thee before the sons of men. [20] In the secret of Thy presence Thou wilt hide them from the trouble of men; Thou wilt shelter them in a pavilion from the strife of tongues. [21] Blessed be the Lord, because He hath marvellously displayed His mercy in a city besieged. [22] As for me, on my surprisal I said, I am cast far from Thy presence; therefore Thou, O Lord, didst hear the voice of my supplication when I cried to Thee. [23] O love the Lord, all ye His saints, for the Lord searcheth out truth, and retributeth largely to the insolent. [24] Take courage and let your hearts be strong, all ye whose trust is in the Lord.

* X X X I I *

On understanding. By David

HAPPY they whose iniquities are forgiven, and whose sins are covered. [2] Happy the man, to whose account the Lord will not charge sin, and in whose mouth there is no guile. [3] Because I kept silence, my bones were consumed; by reason of my crying all the live long day. [4] Because day and night Thy hand was heavy on me, I was reduced to misery by a piercing thorn. [5] I acknowledged my sin and did not conceal mine iniquity. I said, Against myself I will confess mine iniquity to the Lord, [6] thereupon Thou didst forgive the wickedness of my heart. For this every pious man should pray to Thee in due time. Moreover in a flood of many waters, are they not to draw near to Him? [7] Thou art my refuge from affliction, which surroundeth me—my jubilee to redeem me from them who encompass me.

[8] Let Me instruct thee and teach thee the way thou shouldst go. I will fix steadily Mine eyes upon thee. [9] Be not like a horse or a mule, which have no understanding, the mouths of which, when they come not to thee, thou must strain with a bridle

or a cavesson. [10] Many are the chastisements of the sinner; but mercy will encompass him who trusteth in the Lord. [11] Rejoice in the Lord and exult ye righteous, and shout for joy all ye who are upright in heart.

* XXXIII *

By David

REJOICE ye righteous in the Lord: praise becometh the upright. [2] Praise the Lord with the kithara—with the ten stringed psaltery sing praises to Him. [3] Sing to Him a new song; sing in harmonious and triumphant strains. [4] For the word of the Lord is right, and all His works are true. [5] He loveth mercy and judgment; the earth is full of the mercy of the Lord. [6] By the word of the Lord the heavens were established, and all their host by the breath of His mouth. [7] He gathered as in a vessel the waters of the sea; He laid up the deeps in store houses. [8] Let all the earth fear the Lord; and all the inhabitants of the world stand in awe of Him; [9] for He spake and they were brought into being— [10] He commanded and they were created.

The Lord dissipateth the counsels of nations, and disannulleth the devices of peoples. He disannulleth also the counsels of chiefs. [11] But the counsel of the Lord shall endure forever, the thoughts of His heart from generations to generations. [12] Happy is the nation, whose God is the Lord—the people, whom He hath chosen for His heritage.

[13] Out of heaven the Lord looked down; He took a view of all the children of men. [14] He looked down from His fixed habitation on all the inhabitants of the earth. [15] It is He alone who formed their hearts: He knoweth completely all their works. [16] A king is not saved because of a numerous army: nor can a giant be saved by his abundant strength. [17] A horse is a false thing for safety; nor can he with all his power save himself.

[18] Behold the eyes of the Lord are on them who fear Him—on them who confide in His mercy; [19] to deliver their souls from death; and to nourish them in a famine. [20] Let our soul wait for the Lord; because He is our helper and our protector. [21] Because by Him our heart can be made glad, therefore in His Holy Name we have trusted. [22] Let Thy mercy, O Lord, be upon us as we have put our trust in Thee.

* XXXIV *

By David, when he had changed his behaviour before Abimelech, and, being dismissed by him, had gone away

I WILL bless the Lord at all times; His praise shall be continually in my mouth. [2] Let my soul glory in the Lord: let the meek hear and be gladdened. [3] O magnify the Lord with me; and let us extol His name together. [4] I sought the Lord and He heard me; and brought me safe out of all my sojourns. [5] Come to Him and be enlightened and your faces shall never be shamed. [6] This afflicted man cried; and the Lord heard him; and saved him out of all his afflictions. [7] The angel of the Lord will encamp round them that fear Him, and deliver them. [8] O taste and see that the Lord is good! happy is the man, who trusteth in him. [9] O fear the Lord all ye his saints! for they who fear him have no want. [10] Rich men have become poor and hungry: But they who seek the Lord shall not want any good thing.

[11] Come, ye children, hearken to me: and I will teach you the fear of the Lord. [12] What man soever desireth life and loveth to see good days: [13] keep thy tongue from evil; and thy lips from speaking guile: [14] depart from evil and do good; seek peace and pursue it. [15] The eyes of the Lord are upon the righteous: and His ears are open to their prayer. [16] But the face of the Lord is against them that do evil; to destroy the remembrance of them from the earth.

[17] The righteous cried and the Lord heard them; and delivered them out of all their afflictions. [18] The Lord is near to those of a contrite heart; and will save them who are lowly in spirit. [19] Many are the afflictions of the righteous; but out of them all the Lord will deliver them. [20] He keepeth all their bones, not one of them shall be broken. [21] Wretched is the death of sinners; yet they who hate what is just will transgress. [22] The Lord will redeem the souls of His servants: and none will transgress who trust in Him.

* XXXV *

By David

JUDGE them, O Lord, who do me wrong. Fight against them who are at war with me. [2] Take hold of the shield and buckler;

and stand up in my defence. [3] Unsheathe the sword and stop my pursuers: say to my soul, I am thy safety. [4] Let them who seek my life be shamed and confounded: let them be turned back and put to shame; who are devising evils against me. [5] Let them be like dust before the wind, when the angel of the Lord is afflicting them. [6] Let their way be dark and slippery, when the angel of the Lord is pursuing them. [7] Seeing they have without cause, hid for me their destructive snare—have, without reason, reproached my soul; [8] let a snare, which they know not, come upon them, and the gin catch them, which they have hidden; and by that very snare let them fall.

[9] But let my soul rejoice in the Lord, and be delighted with His salvation. [10] Let all my bones say, O Lord, who is like Thee, who deliverest the afflicted from the hand of them who are stronger than he—the afflicted and needy from them who spoil him? [11] False witnesses having risen up against me, laid to my charge things which I knew not; [12] they returned me evil for good, even bereavement to my soul. [13] As for me, while they were raising troubles against me I clothed myself with sackcloth, and humbled my soul with fasting. Though my prayer is to return into mine own bosom, [14] as I would a friend, as I would an own brother, so did I endeavour to conciliate. I humbled myself as one in mourning and deep sorrow. [15] But against me they rejoiced and gathered together; for me, scourges were collected and I did not know: they were split—and they had no compunction. [16] They tortured me—with scoffs they derided me; they gnashed their teeth at me.

[17] O Lord, when wilt Thou look down—rescue my soul from their malice. This only begotten of mine, from lions. [18] I will render Thee thanks in a great congregation; among a mighty people I will praise Thee. [19] Over me, let not these, my bitter enemies, vainly rejoice; who hate me without cause, and give assent with their eyes. [20] For to me indeed they spoke words of peace, while with wrath they were contriving plots. [21] Then they opened their mouth wide against me; they said, Aha! aha! our eyes have seen.

[22] Thou, O Lord, hast seen; keep silence no longer. O Lord, stand not at a distance from me. [23] Arise, O Lord, and attend to my trial, O my God and my Lord, for my justification. [24] Judge me, O Lord, according to Thy righteousness, O Lord my God! and let them not rejoice over me. [25] Let them not say in their hearts, Aha! aha! it is to our mind; nor let them say, We

have swallowed him up. [26] Let them who rejoice at my calamities be shamed, and confounded together; let them be clothed with shame and confusion, who magnify themselves against me. [27] Let them who desire my justification, exult with joy and be gladdened. Let them who wish the peace of Thy servant, say continually, The Lord be magnified. [28] So shall my tongue speak of Thy righteousness—of Thy praise all the day long.

* X X X V I *

For the conclusion. By David, the servant of the Lord

THE transgressor, in order that he may sin, saith within himself, [that] he hath, before his eyes, no fear of God's finding out and having his iniquity: [2] because, before Him, he hath acted with deceit. [3] The words of his mouth are iniquity and deceit. He would not be wise to do good. [4] He contrived mischief on his bed; he persisted in every course which was not good, and did not abhor wickedness.

[5] O Lord, Thy mercy is in the heavens, and Thy truth reacheth to the clouds. [6] Thy saving goodness is like the mountains of God, and Thy judgments like the vasty deep. Thou, O Lord, preservest men and beasts. [7] As Thou, O Lord, hast multiplied Thy mercy: let the sons of men therefore trust in the shelter of Thy wings. [8] With the fatness of Thy house they shall be plentifully fed; and Thou wilt give them for drink, the full flowing stream of Thy pleasures: [9] for with Thee there is a fountain of life, and by Thy light we shall see light. [10] Extend thy mercy to them that know Thee, and Thy goodness to them who are upright in heart. [11] Let not the foot of pride come against me, nor the hand of sinners shake me. [12] There all the workers of iniquity are fallen! They were thrust out and could not stand.

* X X X V I I *

By David

FRET not because of evil doers: nor envy them who commit iniquity. [2] For like grass, they shall quickly wither: and like the tender herb, they shall quickly fall. [3] Trust in the Lord and

exercise kindness; dwell in the land and thou shalt be fed with the riches thereof. [4] Indulge thyself with delight in the Lord, and He will give thee the desires of thy heart. [5] Lay open thy way before the Lord, and trust in Him; and he will accomplish— [6] He will indeed bring forth thy righteousness like light, and thy judgment, as the noon day. [7] Submit thyself to the Lord, and supplicate Him; fret not at the man who prospereth in his way—at the man who committeth iniquity. [8] Cease from anger and forsake wrath—be not fretted so as to do evil; [9] for they who do evil shall be cut off: but they who wait for the Lord shall inherit the land. [10] Yet a little while, and the sinner shall be no more; though thou mayst seek his place, thou shalt not find it.

[11] But the meek shall inherit the land, and delight themselves in the abundance of peace. [12] The sinner may watch the righteous, and gnash his teeth at him; [13] but the Lord will laugh him to scorn, for He foreseeth that his day will come. [14] The sinners drew the sword—they bent their bow, to overthrow the afflicted and needy—to slay the upright in heart. [15] Let their sword pierce their own heart; and their bows be broken to shivers. [16] Better is the little which a righteous man hath, than the abundant wealth of sinners. [17] For the arms of sinners shall be broken; but the Lord supporteth the righteous. [18] The Lord knoweth the ways of the spotless; and their inheritance shall last forever. [19] In time of troubles they shall not be shamed, and in days of famine they shall be plentifully fed. [20] Because the sinners shall perish.

Therefore when the enemies of the Lord were exalted and glorified—they were flitting away like smoke, and vanishing. [21] The sinner borroweth and will not repay; but the righteous sheweth mercy and giveth. [22] Hence they who bless Him shall inherit the land; but they who curse Him shall be rooted out. [23] The steps of a man will be directed by the Lord, when He taketh delight in his way. [24] When he happeneth to fall, he shall not fall with violence; for the Lord is a stay to his hand. [25] I have been young and am now old, yet I have never seen the righteous utterly forsaken, nor his seed begging bread. [26] All the day long he is merciful and lendeth, and his seed shall be entitled to a blessing. [27] Depart from evil and do good and dwell for evermore. [28] Because the Lord loveth judgment and will not forsake His saints; they shall be preserved forever.

The spotless shall be avenged, when the seed of the wicked shall be utterly cut off; [29] the righteous shall inherit the land,

and dwell therein forever. [30] The mouth of the righteous will speak wisdom, and his tongue will talk of justice. [31] The law of his God is in his heart, and his footsteps shall not slide. [32] The sinner watcheth the righteous, and seeketh to kill him; [33] but the Lord will not leave him in his hand, nor suffer him to condemn him when he is judged. [34] Wait on the Lord and keep His way: and He will exalt thee to inherit the land.

When sinners are cut off, thou shalt see it. [35] I have seen the wicked highly exalted, towering aloft like the cedars of Lebanon. [36] Again I passed by, and lo! he was gone. Though I sought him, his place could not be found. [37] Preserve innocence and eye rectitude; for there is a remnant for the man of peace. [38] But transgressors shall be cut off together—the remnants of the wicked shall be rooted out. [39] The safety of the righteous is from the Lord; and He is their protector in time of trouble. [40] The Lord will help them and deliver them; He will rescue them from sinners, and save them: because in Him they have put their trust.

* XXXVIII *

A Psalm for remembrance, respecting rest

O LORD, rebuke me not in Thy wrath; nor chasten me in Thine anger. [2] For in me Thy shafts are deeply fixed—and on me Thou hast heavily laid Thy hand. [3] There is no soundness in my flesh because of Thine anger—no rest to my bones, because of my sins. [4] Because mine iniquities mounted above my head; like a heavy burden they were heavy on me. [5] The wounds, on account of my folly putrefied and became corrupt. [6] I was in misery and wholly bent down: all the longsome day I went mourning. [7] For my soul was filled with illusions; and there was no soundness in my flesh. [8] I was afflicted and exceedingly depressed: I roared because of the groans of my heart.

[9] Now all my desire was before Thee, and my groans were not hid from Thee. [10] My heart panted, my strength failed me: and the light of mine eyes is no more with me. [11] My friends and my neighbours stood over against me: they drew near and stopped—even my near relations stood aloof. [12] But they who seek my life pressed forward: and they who seek my ruin spake

vanities. All the day long they studied deceits. [13] As for me, I, as if deaf, did not hear: and like one dumb I opened not my mouth.

[14] I became indeed like a man who heareth not; and in whose mouth there are no reproofs; [15] for in Thee, O Lord, I put my trust. (Thou, O Lord my God, wilt hearken—) [16] for I said, Perhaps mine enemies may rejoice over me: (Indeed when my feet slipped, they used swelling words against me) [17] for I was prepared for stripes, and my sorrowful situation was continually before me; [18] that I might declare mine iniquity, and express my sorrow for my sin. [19] But as for mine enemies they live and are stronger than I: and they who hate me wrongfully are multiplied. [20] They who reward me evil for good, traduced me: because I followed righteousness.

[21] Forsake me not utterly, O Lord, my God: stand not at a distance from me. [22] Draw near to my assistance, O Lord of my salvation.

✦ XXXIX ✦

For the conclusion. For Idithun. An Ode by David

I SAID, Let me watch my ways; that I may not sin with my tongue. I set a guard on my mouth; when the sinner stood before me. [2] I was dumb and humbled and silent from good things; and my grief was renewed. [3] My heart was warmed within me. That by my meditation a fire might be kindled; I spake with my tongue— [4] Make known to me, O Lord mine end; and the number of my days, what it is. That I may know what I lack of it. [5] Behold Thou hast made my days old; and mine existence is as nothing before Thee. The universe—every man living—is vanity. [6] Man indeed walketh about as an image; still he troubleth himself in vain. He heapeth up treasures and knoweth not for whom he is to gather them. [7] Now then what is my expectation? Is it not the Lord?

In Thee is my hope. [8] Deliver me from all my transgressions. Thou hast made me the reproach of a fool: [9] I was dumb and opened not my mouth: because Thou art He who didst make me. [10] O! Remove Thy scourges from me: by the blow of Thy hand I fainted. [11] With rebukes Thou hast corrected man for iniquity; and caused his life to waste like a spider. Still every man troubleth himself in vain. [12] Hearken, O Lord, to my

prayer: give ear to my supplication: hold not Thy peace at my tears: since I am a sojourner in the land; and a stranger as all my fathers were; [13] O spare me that I may recover strength; before I go hence and be no more.

+ XL +

For the conclusion. A Psalm by David

I WAITED patiently for the Lord and He attended to me and heard my prayer: [2] and brought me up from a horrible pit and from miry clay; and set my feet on a rock and directed my steps, [3] and put in my mouth a new song—a hymn to our God. Many will see and be struck with awe, and trust in the Lord. [4] Happy the man, whose hope is the name of the Lord, and who hath not looked to vanities and lying fooleries. [5] Many are Thy wonders which thou, O Lord my God, hast wrought; and for Thy thoughts there is none to be compared to Thee. I have declared and spoken. They are multiplied beyond computation. [6] Sacrifice and offerings Thou didst not desire, but preparedst for me a body; whole burnt offerings and offerings for sin Thou didst not require.

[7] Then I said, Behold I come; (in the volume of a book it is written respecting me) [8] to perform, O my God, Thy will, I was determined, even that law of Thine, within my heart. [9] I have published the good news of Thy righteousness, in a great congregation. Behold I will not refrain my lips; Thou, O Lord, knowest my righteousness. [10] I have not hid Thy truth in my heart, but have mentioned Thy salvation—I have not concealed Thy mercy and Thy truth from a great congregation. [11] Withhold not Thou then, O Lord, Thy tender mercies from me. Thy mercy and Thy truth have continually upheld me. [12] Because evils without number encompassed me—mine iniquities had overtaken me, therefore I was notable to look up; they were multiplied above the hairs of my head, therefore my heart failed me.

[13] Be pleased, O Lord, to deliver me. O Lord, draw near to my assistance. [14] Let them who seek my life to destroy it, be shamed and confounded together. Let them be turned back and shamed who wish me evil; [15] let those quickly bear their shame who say to me, Ha! ha! [16] Let all who seek Thee, O Lord, rejoice and be glad for Thee; let them who love Thy salvation say

continually, The Lord be magnified! [17] As for me, I am distressed and needy, the Lord will care for me. Thou art my helper and my protector, O my God, make no delay.

✦ . X L I ✦

For the conclusion. A Psalm by David

HAPPY he who is considerate with regard to the distressed and needy; in time of trouble the Lord will deliver him. [2] May the Lord preserve him and keep him alive, and make him happy in the land, and may He never deliver him into the hands of his enemy! [3] May the Lord support him on his bed of languishing! Thou hast made all his bed in this sickness of his. [4] I said, Lord be merciful to me: heal my soul, for I have sinned against Thee. [5] Mine enemies said wickedly of me, When will he die and his name perish?

[6] And if one came to see me, his heart spoke vainly. He collected iniquity for himself; he went abroad and spoke for that purpose. [7] All mine enemies spread whispers against me; against me they devised things hurtful to me. They hurled a wicked word against me: [8] Now he is confined to his bed, let him never rise again. [9] Nay, mine own familiar friend in whom I trusted, who ate of my bread, lifted up his heel against me.

But Thou, O Lord, have compassion on me, and raise me up, that I may requite them. [11] By this, I know that Thou hast delighted in me, because mine enemy hath not triumphed over me. [12] And for mine innocence Thou hast upheld me; and established me before Thee forever. [13] Blessed be the Lord, the God of Israel, from everlasting to everlasting. Amen. Amen.

✦ . X L I I ✦

For the conclusion. (An instruction for the sons of Kore)*

AS the hart panteth for fountains of water, so panteth my soul for Thee, O God. [2] My soul hath thirsted for the living God; When shall I come and appear before God? [3] My tears

* See Numbers XVI.6.

were my food day and night, when they said to me continually, Where is thy God? [4] On recollecting these things, I have poured out my soul by myself.

Since I am to pass on, at the place of an awful tabernacle, to the house of God, with a voice of joy and praise—with the acclamations of them who celebrate a festival: [5] why art thou, O my soul, cast down; and why disquietest thou me? Trust in God, for I shall praise Him: He is the health of my countenance. [6] O my God, my soul within me was troubled; therefore I will remember Thee, from the land of Jordan and Ermoneim, bordering on the little mountain. [7] Deep calleth on deep to form Thy roaring cataracts; all Thy meteors and Thy billows passed over me. [8] By day the Lord will command His kindness, and in the night He will make it manifest. Let there be with me a prayer to the God of my life. [9] Let me say to God, Thou art my helper.

Why hast Thou forgotten me—why go I pensive because of mine enemy's oppression? [10] When my bones were bruised, mine enemies reproached me, by their saying to me every day, Where is thy God. [11] Why art thou, O my soul, cast down—and why disquietest thou me? Trust in God, for I shall praise Him; He is the health of my countenance and my God.

* XLIII *

A Psalm by David

JUDGE me, O God, and plead my cause against an ungodly nation: deliver me from an unjust and deceitful man. [2] Since Thou, O God, art my strength, why hast Thou cast me off? and why go I mourning, because of mine enemy's oppression? [3] O send forth Thy light and Thy truth; these have conducted me, and led me to Thy holy mountain, and to Thy tabernacles. [4] Let me go to the altar of God—to God, the joy of my youth. With a kithara I will praise Thee, O God, my God. [5] Why art thou, O my soul, cast down—and why disquietest thou me? Trust in God, for I shall praise Him. My God is the health of my countenance.

* XLIV *

A Psalm for the conclusion. (An instruction for the sons of Kore)

O GOD, we have heard with our ears—our fathers have told us the work which Thou didst in the days of old. [2] When Thy hand had extirpated nations, Thou didst plant them: Thou didst afflict nations and drive them out. [3] For they took not possession of the land with their own sword: nor was it their own arm that saved them: but Thy right hand and Thine arm, and the light of Thy countenance, because Thou tookest pleasure in them. [4] Thou, Who didst command the deliverances of Jacob; even Thou art my king and my God. [5] By Thee we can push down our enemies, and through Thy name, scorn them who rise up against us. [6] For in mine own bow I will not put trust, nor is it mine own sword that can save me. [7] For Thou hast saved us from our enemies, and hast put to shame them who hated us. [8] In God let us boast, all the day long: and to Thy name give thanks forever.

[9] And hast Thou now cast us off and put us to shame, and wilt not go forth with our armies! [10] Thou hast turned us back before our enemies; and they who hate us have spoiled for themselves. [11] Thou hast delivered us up as sheep, to be devoured, and hast scattered us among the nations. [12] Thou hast sold Thy people for nought; the shouts of victory gave no abundance. [13] Thou hast made us a reproach to our neighbours—a scoff and derision to those around us. [14] Thou hast made us a by-word among the nations—a shaking of the head among the tribes. [15] All the day long, my confusion is before me, and the shame of my face hath covered me, [16] because of a reproacher's and a defamer's voice; and by reason of an enemy and an avenger.

[17] All these things have come upon us, though we have not forgotten Thee—nor dealt falsely in Thy covenant. [18] Though our heart hath not turned back, yet Thou hast turned our steps from Thy way. [19] Because Thou hast humbled us in the place of affliction, and covered us with the shadow of death; [20] Have we forgotten the name of our God—or have we stretched out our hands to a strange god? [21] Will not God search out these things, for He knoweth the secrets of the heart? [22] Since for Thy sake

we are killed all the day long, and accounted as sheep for slaughter. [23] Awake! why sleepest Thou, O Lord? Arise and cast us not off forever. [24] Why turnest Thou away Thy face forgetting our distress and our affliction? [25] Because our soul is humbled to the dust, and our belly cleaveth to the ground; [26] arise O Lord; come to our assistance and deliver us for the sake of Thy name.

* XLV *

For the conclusion. For antiphony. (An instruction for the sons of Kore.) An Ode concerning the beloved

MY heart hath indited a good word, I recite my performances to the king. My tongue is the pen of a ready writer. [2] Thou art fairer than the sons of men: grace is poured out by thy lips; for this cause God hath blessed thee forever. [3] Gird thy sword on thy thigh, O thou mighty! To thy comeliness and thy beauty give energy, [4] and prosper and reign for truth, meekness, and justice's sake; and let thine own right hand marvellously conduct thee. [5] Thine arrows are sharpened, O mighty one, nations shall fall under thee; they are in the heart of the king's enemies. [6] Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a sceptre of rectitude.

[7] Thou didst love righteousness and hate iniquity, therefore God, Thy God, anointed thee with the oil of joy above thy fellows. [8] There is myrrh and stacte and cassia for thy garments—for the ivory rooms of state from which kings' daughters gladdened thee. [9] In honour of thee the queen stood on thy right hand, arrayed in robes of gold and embroidery.

[10] Hear, O daughter, and behold, and incline thine ear, and forget thy people and thy father's house. [11] Because the king is enamoured of thy beauty—because he is thy lord; [12] when the daughters of Tyre bow down to him with gifts, the richest people of the land will supplicate thy favour. [13] All this honour is for the daughter of the king within; she is surrounded with chain-works of gold, and robed in embroidery. [14] The virgins in her train shall be introduced to the king. They who are related to her shall be introduced to thee. [15] They shall be introduced with gladness and rejoicing. They shall be brought to the temple

of the king. [16] Instead of thy fathers, sons are born to thee; these thou shalt make princes over all the land. [17] They shall cause thy name to be remembered in all ages, therefore nations shall praise thee forever.

* XLVI *

At the conclusion. (For the sons of Kore.) A Psalm concerning hidden things

GOD is our refuge and strength; our helper in the troubles which often befall us. [2] Therefore we will not be dismayed, though the earth be shaken, and mountains be hurled to the midst of seas. [3] Their waters roared and were troubled. By His power the mountains were convulsed. [4] The swelling streams of this river gladden the city of God: the Most High hath hallowed His own dwelling: [5] God is in the midst of it; it cannot be shaken; God by His presence will support it. [6] The nations were troubled, kingdoms tottered; He uttered His voice, the earth was shaken. [7] The Lord of Hosts is with us; our helper is the God of Jacob.

[8] Come and see the works of the Lord— The wonders which He hath done on the earth: [9] He is making wars to cease to the ends of the earth. He will break the bow and shiver the lance, and shields He will utterly consume with fire.

[10] Be still and know that I am God: let Me be exalted among the nations, let Me be exalted in the earth.

[11] The Lord of Hosts is with us, our helper is the God of Jacob.

* XLVII *

A Psalm for the conclusion. (For the sons of Kore)

O CLAP your hands, all ye nations; shout to God with a triumphant voice: [2] for the Lord Most High is awful—a great king over all the earth. [3] He hath subjected tribes to us, nations also under our feet. [4] He hath chosen for us His inheritance the excellency of Jacob which He loved. [5] God ascended at the triumphant shout—the Lord, at the trumpet's sounding.

[6] O sing praises to our God; sing praises. Sing praises to our king; sing praises. [7] Since God is king of the whole earth; O sing praises with understanding. [8] God hath commenced His reign over the nations: God is seated on His holy throne. [9] The heads of families assembled with the God of Abraham. Because the mighties of the land belong to God, they have been exceedingly exalted.

* XLVIII *

*A psalmic Song [to be sung] on the second day of the week.
(For the sons of Kore)*

THE Lord is great and greatly to be praised; in the city of our God—on His holy mountain. [2] To the great joy of the whole earth, He is establishing firmly Sion's mountains. On the sides to the north is the city of the great king. [3] God is known in its palaces, when He undertaketh its defence. [4] For lo! the kings of the land assembled—they came together. [5] Having taken a view they were so astonished; they were frightened, they were shaken: [6] a trembling seized them: pangs were there as of a woman in travail. [7] With a tempestuous blast Thou wilt dash to pieces the ships of Tarsish. [8] As we have heard, so have we seen; at the city of the Lord of armies—at the city of our God. God hath established it forever. [9] We waited, O God, for Thy mercy, in the midst of Thy people.

[10] According to Thy name, O God; so be Thy praise to the ends of the earth. Thy right hand is full of righteousness. [11] Let mount Sion be gladdened: and let the daughters of Judea exult for joy; because of Thy judgments, O Lord. [12] Go round Sion, and encompass it: make proclamation in the towers thereof; [13] mark with attention its strength; and take a distinct view of its palaces: that you may tell another generation, [14] that He is our God forever and ever. He will tend us as a shepherd for evermore.

* XLIX *

A Psalm for the conclusion. (For the sons of Kore)

HEAR these things, all ye nations; listen attentively, all ye inhabitants of the world! [2] both ye of lowest rank, and heads of

families; both rich and poor together. [3] My mouth shall speak wisdom; and the meditation of my heart understanding. [4] I will incline mine ear to a parable: with a psaltery I will unfold my problem. [5] Why am I terrified in an evil day? The iniquity at my heel will surround me. [6] Some put confidence in their power: and some boast of the abundance of their wealth. [7] A brother is not redeemed. Is a man to redeem himself? [8] He cannot give to God an atonement for himself; and the price for the redemption of his life: [9] Though he laboured for the age that he may live to the end. Shall he therefore not see corruption? [10] When he seeth the wise dying; together the foolish and senseless shall perish. And they shall leave their wealth to others.

[11] But their graves shall be their houses forever—their dwelling places to all generations. On these parcels of earth, they have put their names. [12] When a man, who is in honour, hath not understanding: he hath been compared to the brute beasts and is like them— [13] this very way of theirs was to them a stumbling block; and after this shall it with their mouth be praised? [14] They are pent-up like sheep in the mansion of the dead: death shall feed them and the early watches will rule over them: and that help of theirs from their glory, shall in the mansion of the dead become obsolete.

[15] But God will redeem my soul from the power of that mansion when it receiveth me. [16] Fear not when a man groweth rich, nor when the glory of his house is increased. [17] For when he dieth he can carry nothing away: nor will this glory of his descend with him. [18] Because during this life his soul shall be blessed; let him praise Thee when Thou doest him a benefit. [19] He shall go to the generation of his fathers; he shall never see light. [20] A man who is in honour and hath not understanding, hath been compared to the brute beasts, and is like them.

* L *

A Psalm of Asaph

THE God of gods, the Lord hath spoken, and summoned the earth from the rising to the setting of the sun. [2] Out of Sion the perfection of His comeliness—God in full manifestation, [3] even our God will come and will not keep silence. Before Him a

fire shall blaze; and around Him shall be a mighty tempest. [4] He will call to the heaven above and to the earth, to judge His people. [5] Gather His saints together to Him—they who are in covenant with Him touching upon sacrifices; [6] and let the heavens declare His righteousness.

Because God is judge, [7] hear, O my people and I will speak to ye—O Israel and I will testify to thee! I am God, thy God I am. [8] I will not reprove thee for thy sacrifices. And as for thy whole burnt offerings which are continually before Me, [9] I will not take young bulls from thy house, nor he-goats from thy folds. [10] For all the beasts of the forests are Mine, the cattle on the mountains, and the oxen. [11] I claim all the birds of the air; and to Me belong the ripe fruits of the field. [12] If I were hungry, I would not tell thee; for the world is Mine and the fullness thereof. [13] Do I eat the flesh of bulls? Or do I drink the blood of goats? [14] Sacrifice to God a sacrifice of praise, and pay thy vows to the Most High. [15] Then call on Me in the day of trouble; and I will deliver thee and thou shalt praise Me.

[16] But to the sinner God said, Why dost thou mention My judgments, or take My covenant in thy mouth? [17] As for thee, thou hast hated instruction, and cast My words behind thy back. [18] When thou sawest a thief, thou didst run with him—and hast been a partaker with adulterers. [19] Thy mouth hath abounded in wickedness, and thy tongue hath framed deceits. [20] Sitting down thou hast spoken against thy brother, and against thy mother's son, propagated falsehood. [21] These things thou hast done and I was silent. Thou unjustly didst suppose that I would be like thyself. I will reprove thee and set things in order before thee. [22] Now then, consider this, ye who forget God; lest He tear you in pieces and there be none to deliver. [23] The sacrifice of praise will glorify Me.

And this is the way in which I will shew him the salvation of God.

* LI *

For the conclusion. A Psalm by David, when Nathan the prophet came to him after he had gone to Bersabe

HAVE mercy upon me, O God, according to Thy great compassion: and according to the multitude of Thy tender mercies blot out this my crime, [2] wash me thoroughly from this iniquity

of mine; and purify me from this my sin. [3] For I acknowledge my transgression; and my sin is continually before me. [4] Against Thee especially I have sinned; and in Thy sight done this evil. So that thou must be justified in thine acts, and must overcome, when thou art judged. [5] For behold I was born in iniquity; in sins my mother conceived me: [6] for behold Thou lovedst truth; to me Thou hadst manifested the obscure and hidden things of Thy wisdom. [7] Sprinkle me with hyssop and I shall be purified; wash me, and I shall be whiter than snow. [8] Cause me to hear joy and gladness; let the bones, which have been humbled, rejoice.

[9] O Turn away Thy face from my sins; and blot out all mine iniquities. [10] Create in me, O God, a pure heart; and renew a right spirit within me. [11] Cast me not away from Thy presence, and take not Thy holy spirit from me. [12] Restore to me the joy of Thy salvation; and support me with a becoming spirit, [13] that I may teach transgressors Thy ways, and sinners may turn to Thee. [14] Deliver me from blood-guiltiness, O God, the God of my salvation! That my tongue may with joy proclaim Thy forgiving mercy. [15] O Lord, open my lips, that my mouth may proclaim Thy praise.

[16] Hadst Thou desired sacrifice, I would have given it. In whole burnt offerings Thou wilt not take delight. [17] The sacrifice for God is a contrite spirit. A broken and an humble heart, thou, O God, wilt not despise. [18] Deal favourably, O Lord, in Thy good pleasure, with Sion. And let the walls of Jerusalem be builded. [19] Then wilt Thou be pleased with a sacrifice of righteousness as an offering, and on Thine altar young bulls shall then be offered up as whole burnt offerings.

* LII *

[*A Psalm*] for the conclusion [*of services*]. (*Instruction [to the musicians]*). By David, when Doek the Idumean came and told Saul and said to him, David went to Abimelech's house

WHY boastest thou in mischief, O mighty man of iniquity? All the day long he devised injustice. [2] Thy tongue is like a sharp razor: thou hast practised deceit. [3] Thou hast loved evil more than good—lying more than speaking the truth. [4] Thou hast loved all the decrees of destruction—a tongue practised in

deceit. [5] For this cause God will utterly destroy thee—tear thee up and hurl thee from thy dwelling; even thy rooted stock out of the land of the living.

[6] The righteous will see indeed and be afraid. And they will laugh at him and say, [7] Behold the man who made not God his strength: and trusted in the abundance of his wealth; and strengthened himself in his vanity! [8] As for me, I shall be like a fruitful olive tree in the house of God. I have trusted in the mercy of God for this age and for the age of the ages. [9] I will praise Thee for this age because Thou hast made it; and wait for Thy name, because it is good in the sight of Thy saints.

* LIII *

For the conclusion, with dancing. (Instruction). By David

THE fool hath said in his heart, There is no God.

They have corrupted themselves and are become abominable by iniquities, there is none who doeth good. [2] God looked down from heaven on the children of men to see if any had understanding or were seeking God. [3] They had all turned aside: they are all together become vile. There is none doing good: no not one. [4] They will not bethink themselves, they are all working iniquity, they are eating up My people as they do bread? They have not called upon God. [5] They were seized with terror on the spot where there was no fear; because God had scattered the bones of men pleasers. They were put to shame because God despised them. [6] O that He would for Sion's sake grant safety to Israel! When the Lord hath released the captivity of His people Jacob will rejoice and Israel will be glad.

* LIV *

For the conclusion of the Hymns. (Instruction). By David, when the Ziphites came and said to Saul, Behold is not David hid among us

SAVE me, O God, by Thy name; and judge me by Thy power. [2] O God, hearken to my prayer. Give ear to the words of my mouth. [3] For strangers have risen up against me; and

men of power have sought my life. They have not set God before them. [4] Behold God is my helper. The Lord is the protector of my life. [5] He will turn these evils on mine enemies.

Destroy Thou them in Thy truth. [6] With free-will offerings I will sacrifice to Thee: I will praise Thy name, O Lord; for it is good: [7] because Thou hast delivered me from all affliction; and among mine enemies mine eye hath looked on.

* LV *

For the conclusion of the Hymns. (Instruction). By David

GIVE ear, O God, to my prayer; and overlook not my supplication. [2] Attend to me and hear me. I have mourned in my meditation and am troubled: [3] because of the voice of an enemy and because of the oppression of a sinner.

Because upon me they cast iniquity and boiled with malice against me; [4] my heart within me was troubled; and the terror of death fell upon me. [5] Fear and trembling came against me; and a dark gloom overwhelmed me. [6] So that I said, O that I had wings like those of a dove; that I might fly away and be at rest. [7] Behold I had removed far away, as a fugitive, and taken up my lodging in the wilderness. [8] I waited for him who delivereth me from distress and a furious tempest. [9] Confound, O Lord, and divide their tongues, for I saw iniquity and contradiction in the city. [10] Day and night shall transgression go round it on its walls [11] and trouble be in the midst of it, and injustice? Usury and fraud have not departed from its streets.

[12] Had an enemy reproached me I could have borne it. And had the man who hated me magnified himself against me, I could have hid myself from him. [13] But thou, O man, my second self, my guide, mine intimate friend! [14] Who being with me didst sweeten my repasts! In the house of God, we walked in unanimity.

[15] Let death come upon them; Let them go down alive to the mansion of the dead: because there was wickedness in their dwellings—in the midst of them. [16] As for me, I cried to God, and the Lord heard me. [17] Evening and morning and at noon I will declare and proclaim; and He will hearken to my voice. [18] He will deliver my soul in peace from them who come near

me. Because they among many were with me; [19] God Who existeth before the ages will hear and afflict them. For there is no redemption for them. They indeed did not fear God: [20] He hath stretched forth His hand with retribution. They profaned and broke His covenant: [21] they were scattered by the indignation of His countenance.

When His heart was near, His words were smoother than oil. Now they are daggers. [22] Cast Thy care on the Lord, and He will sustain thee. He will never suffer the righteous to be shaken. [23] But Thou, O God, wilt drag them down to the pit of destruction. Bloody and deceitful men shall not live half their days. But as for me I will trust in Thee, O Lord.

* LVI *

*For the conclusion. For people far removed from the Holies.
By David for a monumental inscription, when the Philistines
had him in their power at Geth*

PITY me, O God, for a man hath trodden me down. Fighting all the day long he hath afflicted me. [2] Mine enemies have trodden me down the whole day, with the day in their favour. [3] Because they who fight against me are many, let them be confounded. [4] But let me trust in Thee: to God let me commend my words. In God I have trusted all the day long: I will not fear what flesh can do to me. [5] All the day long they spurned my words: all their thoughts were against me for mischief.

[6] Some are to dwell near and hide themselves: some are to watch my footsteps. [7] As I have suffered this for my life, Thou wilt on no account save them. In Thine indignation Thou wilt cast down peoples. [8] O God, to Thee I have unfolded my life: Thou hast placed my tears before Thee. [9] According to Thy promise mine enemies shall turn back; on the day when I invoke Thee. Behold I know that Thou art my God. [10] For God let me approve the decree: for the Lord let me approve the word.

[11] In God I have put my trust; I will not fear what man can do to me. [12] On me, O God, are the vows of Thy praise, which I will pay: [13] because Thou hast delivered my soul from death; and my feet from falling: that I may worship acceptably before God; in the light of the living.

* LVII *

For the conclusion. Destroy not. By David for a monumental inscription, when he fled to the cave from the presence of Saul

BE merciful to me, O God; be merciful to me. For in Thee my soul hath trusted: and in the shadow of Thy wings I will put my trust, until this iniquity pass away. [2] I will cry to God the Most high; to God Who to me hath been kind. [3] He sent from heaven and saved me. He delivered up to reproach them who were treading me down. God sent forth His mercy and His truth; [4] and delivered my soul from the midst of lions. I laid me down to sleep, troubled as I was.

As for the sons of men, their teeth are weapons and darts; and their tongue is a sharp sword. [5] Be Thou, O God, exalted above the heavens; and Thy glory over all the earth. [6] They had prepared snares for my feet; and had caused my soul to bow down. They dug a pit before me: but into it they themselves have fallen.

[7] My heart is prepared, O God; my heart is prepared I will sing and to vocal join instrumental music. [8] Awake my glory—awake psaltery and kithara: I myself will awake early. [9] I will praise Thee, O Lord, among peoples: among nations I will hymn Thy praise. [10] For Thy mercy is magnified up to heaven and Thy truth up to the clouds. [11] Be Thou, O God, exalted above the heavens, and Thy glory over all the earth.

* LVIII *

For the conclusion. Destroy not. By David, for a monumental inscription

DO you indeed speak righteousness? Do you judge uprightly, O sons of men? [2] In heart, indeed, you are working iniquity in the land: your hands are weaving injustice. [3] From the womb the wicked are in a state of alienation, they have gone astray from their birth—they spoke lies. [4] They have a venom like that of a serpent—like that of a deaf adder which stoppeth its ears; [5] which will not hearken to the voice of charmers; nor to the charm administered by the wise.

[6] God hath broken their teeth in their mouth: the Lord hath

broken the lion's grinders. [7] They shall be despised like water passing by. He will bend His bow till they be weakened. [8] Like melting wax they shall be dissolved. A fire fell and they saw not the sun. [9] Before your bramble bush can make its prickles felt; it will devour you as it were alive, as with wrath. [10] The righteous will rejoice when he seeth the punishment of the wicked; he will wash his hands in the blood of the sinner. [11] And man will say, Since there is indeed a reward for the righteous, there is a God who judgeth those on the earth.

* LIX *

For the conclusion. Destroy not. By David, for a monumental inscription, when Saul sent and watched his house in order to put him to death

DELIVER me, O God, from mine enemies: and redeem me from them who rise up against me. [2] Deliver me from them who work iniquity; and save me from bloodthirsty men. [3] For behold they have hunted my life: the mighty are set against me: though there is no transgression—no sin, O Lord, in me. [4] Without transgression I ran and kept a straight course; awake to meet me and behold. [5] Do thou, O Lord, the God of hosts, the God of Israel! attend to visit all the nations: shew no mercy to any workers of iniquity. [6] They are to return at evening; and suffer hunger like a dog, and go round the city.

[7] Behold they are to speak oraculously with their mouth; and have a sword in their lips. For, [they say], Who heard? [8] But Thou, O Lord, wilt laugh them to scorn. Thou canst set at nought all the nations. [9] My strength is with Thee: I will keep watch: for Thou, O God, art my supporter. [10] My God will cause His mercy to go before me: my God will display it to me among mine enemies. [11] Slay them not. Perhaps they may have forgotten Thy law. Scatter them with Thy power; and bring them back, O Lord, my defender. [12] Let them be but arrested in their pride; the destructions attendant on their oath and falsehood, will shew the sin of their mouth, the word of their lips. [13] Under destructive wrath they cannot subsist. Let them know that the God of Jacob ruleth over the ends of the earth. [14] They are to return at evening and suffer hunger like a dog and

go round the city. [15] Let them disperse, that they may eat; and if they are not satisfied, let them murmur.

[16] But I will sing of Thy power; and in the morning exult in Thy mercy: because Thou wast my supporter, and my refuge in the day of my affliction. [17] Thou art my helper; to Thee, O my God, I will sing; Thou art my supporter, my God, my comfort.

* L X *

At the conclusion, for an antiphony. For a monumental inscription. (Instruction). By David, when he had burned Syrian Mesopotamia, and Syrian Sobal; and Joab had returned, when he smote in the valley of Salt, twelve thousand

O GOD, Thou didst cast us off and destroy us; Thou wast angry, but hast had compassion on us. [2] Thou hast shaken the land and troubled it. Heal the breaches of it; for it hath been shaken. [3] Thou hast shewn Thy people hard things; Thou hast made us drink the wine of astonishment. [4] Thou hast given to them who fear Thee, a signal to flee from the face of the bow— [5] that Thy beloved may be delivered, save with Thy right hand and hearken to me. [6] God hath spoken in His sanctuary. I shall rejoice and divide Sikima, and mete out the valley of tents.

[7] Galaad is mine; and mine is Manasses: Ephraim is the strength of my head; Juda, my king; [8] Moab is the cauldron of my hope. Over Idumea I will extend my march: to me the Philistines are subjected. [9] Who will lead me to the fortified city: who will guide me to Idumea? [10] Wilt not Thou, O God, Who didst cast us off—wilt not Thou, O God, go out with our armies? [11] Grant us help, because of affliction; safety from man is indeed vain. [12] Through God we can exert power, He can bring to nothing them who afflict us.

* L X I *

For the conclusion of the Hymns. By David

HEAR, O God, my supplication: attend to this prayer of mine. [2] From the extremity of the land, I cried to Thee, when

my heart began to despond: at Petra Thou didst raise me up, and conduct me. [3] Because Thou hast been my hope—a strong tower from the face of a foe; [4] I shall dwell at Thy tabernacle forever—I shall be sheltered in the covert of Thy wings. [5] Because Thou, O God, hast heard my prayer—hast given a possession to them who fear Thy name; [6] Thou wilt add days to the days of a king, and prolong his years to endless ages; [7] he will continue forever in the presence of God. O that every of them may find out His mercy and truth! [8] So will I sing to Thy name forever, that I may, day by day, perform my vows.

✦ LXII ✦

For the conclusion. For Idithun. A Psalm by David

SHALL not my soul be subjected to God? For from Him is my salvation. [2] For my God and my Saviour Himself, is my supporter—I shall never any more be shaken. [3] How long will you set yourselves against a man? You are all committing murder, as with a bended wall and a rampart pushed down. [4] But they had determined to pull down my honour. I was fleeing in thirst; with their mouth they blessed, but with their heart they imprecated curses. [5] But be thou, O my soul, subjected to God: for from Him is mine expectation. [6] Because my God and my Saviour Himself, is my support; I shall no more wander as an exile.

[7] In God is my safety and my glory; He is the God of my help, and on God is my reliance. [8] Trust in Him all ye congregated people: pour out your hearts before Him; for God is our helper. [9] But as for the vain sons of men—the lying sons of men; Even in an unfair balance they are altogether vanity. [10] Trust not in oppression—nor eagerly covet plunder; if riches flow in, set not your heart on them. [11] Once God hath spoken; these two things I have heard: That strength belongeth to God, [12] and that mercy, O Lord, is Thine: that Thou wilt render to everyone according to his works.

* LXIII *

A Psalm by David, when he was in the wilderness of Idumea

O GOD, my God! to approach Thee, I rise early. My soul thirsted for Thee. For Thee [I thirst] with all the vehement desire with which my flesh pines in a land, desert, trackless and without water. [2] Thus have I appeared to Thee in the sanctuary; that I might see Thy power and Thy glory. [3] Because Thy kindness is better than life; my lips shall continually praise Thee. [4] Thus will I bless Thee while I live: and in Thy name I will lift up my hands. [5] Let my soul be filled as with marrow and fatness: that my joyful lips may praise Thy name. [6] If I recollected Thee on my bed: in the morning watches I meditated on Thee.

[7] Because Thou hast been my helper: therefore in the shadow of Thy wings I will rejoice. [8] My soul hath kept close to Thee: Thy right hand hath supported me. [9] But as for these who sought my life in vain; they shall go to the lowest parts of the earth. [10] They shall be delivered up to the edge of the sword: they shall be portions for jackals. [11] But the joy of the king will be in God. Every one who sweareth by Him shall glory; because the mouth of them who speak lies is stopped.

* LXIV *

For the conclusion. A Psalm by David

HEAR, O God, my prayer when I invoke Thee. From the fear of an enemy deliver my soul. [2] Thou hast sheltered me from the conspiracy of wicked men—from the multitude of them who are working iniquity. [3] They sharpened their tongues like a sword: they bent a bow, a bitter thing, to shoot secretly a blameless man: [4] They are to shoot him suddenly and not be afraid. [5] They strengthened for themselves an evil matter: they talked of hiding snares, saying, Who can see us? [6] They searched for iniquity: they failed in the search.

A man is to come [before Thee] with a deep heart; and God is to be exalted. [7] Their wounds became the dart of infants: [8] when their tongues vilified Him. All that saw them were troubled: [9] Then every man was afraid. Then they rehearsed the works

of God; then they understood His doings. [10] Let the righteous rejoice in the Lord and trust in Him: and let all the upright in heart be praised.

* L X V *

For the conclusion. A Psalm by David. A Song

TO Thee, O God, a hymn in Sion is seemly: and to Thee a vow should be paid. [2] Harken to my prayer. To Thee all flesh should come. [3] The acts of transgressors prevailed over us: but Thou canst pardon our sins. [4] Happy he, whom Thou hast chosen and taken to Thyself! He shall dwell in Thy courts. [5] Let us be satisfied with the good things of Thy house: Thy temple is holy. Thou art wonderful for righteousness: hear us, O God, our Saviour.

Thou art the hope of all the ends of the earth: and of them at sea far off. [6] Thou establishest the mountains by Thy power: Thou art begirt with majesty. [7] Thou causeth the cavity of the sea to rage; the billows thereof to roar. [8] When nations are troubled and the inhabitants on its borders terrified at Thy signs; Thou canst make the outgoings of the morning and evening joyous.

[9] Thou hast visited the earth and watered it: Thou hast multiplied the means of enriching it. The river of God is full of water: Thou hast provided the supply for it. Because such is Thy provision, O! water its furrows plenteously: multiply its productions. [10] By these showers on it, it will be gladdened; and will give a spring to vegetation. [11] Bless the crown of the year with Thy goodness: and let the fields be filled with fatness— [12] let the mountains of the wilderness be made fertile; and the hills be girt with joy. [13] The rams of the flocks have clothed themselves: and the valleys abound with corn. Let them shout and hymn Thy praise.

* L X V I *

For the conclusion. A psalmic Song. On resurrection

SHOUT for God in triumphant strains, all ye lands. [2] Sing harmoniously to His name, ascribe glory to His praise. [3] Say to God, How awful are Thy works! For the greatness of Thy power, let Thine enemies submit to Thee. [4] Let all the earth

worship Thee. With music vocal and instrumental let them sing to Thee—let them sing harmoniously to Thy name.

[5] Come and see the works of God! He is awful in counsels touching the sons of men. [6] He it is Who turned the sea into dry land; that they might march on foot through a flood. There let us rejoice in Him [7] Who ruleth by His everlasting power. His eyes look down on the nations. Let not the rebellious exalt themselves.

[8] O! Bless our God, ye nations; and cause the sound of His praise to be heard. [9] He it is Who hath kept my soul alive; and hath not given my feet to the briny deep. [10] For Thou, O God, didst prove us, Thou hast tried us as silver is tried. [11] Thou didst bring us into the net: [12] Thou didst lay affliction on our back: Thou didst mount men over our heads; we have passed through fire and water. But Thou hast brought us to a place of rest. [13] I will go to Thy house with whole burnt offerings: To Thee I will perform my vows; [14] which my lips have enjoined; and which my mouth spoke in my affliction. [15] To Thee I will offer whole burnt offerings; full of marrow, with frankincense and rams. To Thee I will sacrifice bullocks and goats.

[16] Come, hearken, all ye who fear God, and I will tell you what He hath done for my soul. [17] To Him I uttered a cry with my mouth; and with my tongue repeated this aloud.

[18] If I have regarded iniquity in my heart; let not the Lord hearken. [19] For this cause God hearkened to me: He attended to the sound of my prayer. [20] Blessed be God Who hath not rejected my prayer; nor turned away His mercy from me.

* LXVII *

For the conclusion of the Hymns. A Psalm by David

GOD be merciful to us, and bless us; and may He cause His face to shine on us. [2] Because of knowing Thy way on the earth, Thy salvation among all nations; [3] let peoples praise Thee, [4] O God, let all peoples praise Thee. Let nations be glad and rejoice, because Thou judgest peoples righteously, and wilt guide nations on the earth. [5] Let peoples praise Thee, O God, let all peoples praise Thee. [6] The earth hath yielded its increase: may God, our God, bless us! [7] May God bless us! And let all the ends of the earth fear Him.

* LXVIII *

For the conclusion. By David. A Psalmic Song

LET God arise and His enemies be scattered; and let them who hate Him flee before Him. [2] As smoke vanisheth, let them disappear: as wax melteth before fire, so let sinners perish at the presence of God. [3] But let them who are righteous rejoice—let them shout for joy at the presence of God—let them be transported with gladness.

[4] Sing to God; celebrate His name in songs: make way for Him Who is riding westward. His name is the Lord, rejoice before Him. [5] Let them be awed at the presence of Him, Who is the father of the fatherless, and the judge of them who are widows. God is in a place consecrated to Him: [6] God settleth the lonely in a family, having brought out with strength them who had been bound; in like manner them who were rebellious—them, whose habitation is now in tombs.

[7] When Thou, O God, wentest forth before Thy people; when Thou wast marching through the wilderness; [8] the earth shook and the heavens dissolved in showers at the presence of the God of Sina—at the presence of the God of Israel. [9] Thou, O God, canst assign to Thy heritage rain, at pleasure; when they were fainty Thou didst refresh them. Thine animals dwell among them: in Thy goodness Thou didst provide for the distressed.

[11] God the Lord will issue an order to them, who publish good news to the mighty host— [12] the King of the armies of the Beloved [to the army] of the Beloved, to divide spoils for beautifying the house. [13] Though you may have slept in kitchens; the wings of a dove covered with silver, while its back is spangled with yellow gold, shall, [14] when the Almighty scattereth kings before it, be white as the snow on Selmon.

[15] The mountain of God! a fertile mountain! Is a curdled mountain a fertile mountain? [16] But why do you suppose curdled mountains? This is the mount on which God is pleased to dwell, for the Lord will at length dwell there.

[17] The chariots of God are innumerable: there are thousands of happy attendants. The Lord was among them at Sina, [18] In this holy place having ascended on high Thou hast led captivity captive; and received gifts in the manner of man in token (for some were incredulous) of Thy dwelling there. [19] Blessed be

the Lord God! Blessed be the Lord. Day by day let the God of our salvation prosper us!

[20] Our God is the God to save; and to the Lord belong the out-goings of death. [21] But God will crush the heads of His enemies—the hairy head of them who persist in their trespasses.

[22] The Lord said, I will bring back from Basan; I will bring back through the depths of a sea; [23] that thy foot may be dipped in blood—the tongue of thy dogs, in that of His enemies.

[24] Thy marches, O God, have been seen—the marches of my God, my king, in this holy place. [25] The chiefs went before next to the band of music, in the midst of damsels playing on timbrels, [26] *Bless ye God in assemblies—the Lord, ye from the fountains of Israel.* [27] There was young Benjamin in a rapture; there the chiefs of Juda, the leaders; the chiefs of Zabulon, the chiefs of Nephthaleim. [28] Command, O God, Thine army; strengthen this, O God, which Thou hast established among us. [29] Because of Thy temple at Jerusalem, let kings bring Thee gifts. [30] Rebuke the wild beasts of the reed, that the silvery shoals may not be intercepted. Is there an assembly of bulls among the heifers of the people? Scatter the nations which delight in war.

[31] Ambassadors shall come from Egypt; Ethiopia shall stretch out her hands to God. [32] O ye kingdoms of the earth, sing to God—sing to the Lord in harmonious strains; in harmonious strains sing to God, [33] who rode on the eastern firmament of heaven. Behold with His voice He will utter a voice of power. [34] Ascribe ye glory to God. His excellency is over Israel; and His power is in the clouds. [35] God is awful among His saints: He is the God of Israel. He will give power and strength to His people. Blessed be our God!

* LXIX *

For the conclusion. For antiphony. By David

SAVE me, O God; for waters have broken in on my soul. [2] I am sunk down into deep mire, and there is no support beneath. I am come into the depth of the sea, and a tempest hath overwhelmed me. [3] I am weary with crying; my throat is hoarse; and mine eyes fail while I wait for my God. [4] They who hate

me without cause are more than the hairs of my head. Mine enemies who persecute me wrongfully are become strong. I have made compensation on the spot for what I did not take by violence. [5] Thou, O God, knowest my folly—and my trespasses are not hid from Thee. [6] Let not them who wait for Thee, O Lord of hosts, be put to shame on my account. Let not them be put to confusion for my sake, who are seeking Thee, O God of Israel.

[7] Because for Thy sake I have borne reproach, confusion hath covered my face. [8] To my brethren I am become an alien, and a stranger to the children of my mother. [9] For my zeal for Thy house hath consumed me; and on me have fallen the reproaches of them, who reproached Thee. [10] When I bowed down my soul with fasting; it furnished occasion for reproaching me. [11] When I clothed myself with sackcloth, I became to them a proverb— [12] they who sat in the gate spoke against me; and they who drank wine, made me their song. [13] But to Thee, O Lord, I, in my prayer, applied: it was a time of favour. O God, in the multitude of Thy mercy—in the truth of Thy salvation, hearken to me. [14] Save me from mire that I may not sink down. Let me be delivered from them who hate me and out of this depth of waters. [15] Let not a flood of water overwhelm me, nor a whirlpool swallow me up, nor a pit shut its mouth upon me. [16] Hear me, O Lord, for Thy lovingkindness is good; according to Thine abundant mercy, look down upon me. Turn not away Thy face from Thy servant; [17] because I am in distress, hear me speedily.

[18] Draw near to my soul and redeem it; deliver me, because of mine enemies. [19] For Thou knowest my reproach, and my shame and my confusion; all mine adversaries are before Thee. [20] My soul expected reproach and misery. I waited for a comforter, but there was none—for a comforter, but none could I find. [21] They indeed have given me gall for my food, and for my thirst, have made me drink vinegar.

[22] Let their table before them become a snare and a recompense and a stumbling block. [23] Let their eyes be darkened that they may not see, and bow down their neck continually. [24] Pour out Thine indignation upon them, and let Thy wrathful ire take hold of them. [25] Let their fold be desolate, and in their dwellings no inhabitant. [26] Because him, whom Thou smotest, they persecuted, and have added to the pains of my wounds; [27] add Thou iniquity to their iniquity, and let them not come into

Thy righteousness. [28] Let them be blotted out of the book of the living, and not be enrolled with the righteous.

[29] I am afflicted—I am full of pain; but the salvation of Thy countenance hath upheld me. [30] I will praise the name of my God with an Ode: I will magnify Him with thanksgiving; [31] this indeed will be more pleasing to God than a young bull with horns and hoofs. [32] Let the afflicted behold and rejoice: seek God diligently and you shall live. [33] For the Lord hath hearkened to the needy, and hath not despised His prisoners. [34] Let the heavens and the earth praise Him—the sea and all that move therein. [35] For God will save Sion, and the cities of Judea shall be rebuilt, and the seed of His servants shall dwell there. [36] They shall inherit it and possess it; and they who love His name shall dwell therein.

* L X X *

For the conclusion. By David. For a remembrance, that the Lord may save me

O GOD, draw near to my assistance: O Lord, make haste to help me. [2] Let them who seek my life be shamed and confounded; let them be turned back and put to shame who wish me evils. [3] Let them who say to me, Ha! Ha! be turned back suddenly, covered with shame. [4] Let all who seek Thee exult, and rejoice for Thee. Let them who love Thy salvation, say continually, Let God be magnified. [5] As for me, I am afflicted and needy; O God, assist me. Thou art my help and my deliverer: O Lord, make no delay.

* L X X I *

By David. Sung by the children of Jonadab, and the first captives

IN Thee, O Lord, I have put my trust: let me never be put to confusion. [2] In Thy saving mercy deliver me and rescue me: incline Thine ear to me and save me. [3] Be Thou to me a protecting God, and a place of strength to save me: [4] for Thou art my fortress and my refuge. O my God, deliver me out of a sinner's

hand—out of the hand of an unrighteous and cruel man. [5] For Thou, O Lord, art mine expectation—Thou, Lord, art my hope, from my youth; [6] upon Thee I have leaned from the womb: from my birth Thou art my protector; Thou art the constant subject of my song. [7] To many I became a wonder; but Thou wast my powerful assistant. [8] Let my mouth be filled with praise, that I may celebrate Thy glory—Thy majesty, all the day long.

[9] Cast me not off in the time of old age: forsake me not when my strength faileth. [10] Because mine enemies have said to me—nay, my assassins have consulted together, [11] saying, “God hath forsaken him; pursue and take him, for he hath no deliverer.” [12] O God, be not far from me; draw near, O my God, to my assistance. [13] Let them who plot against my life be confounded, and perish;—let them, who seek to do me hurt, be clothed with shame and confusion. [14] But as for me, I will hope continually; and I will yet praise Thee more and more. [15] My mouth shall proclaim Thy saving mercy—Thy salvation all the day long. [16] Because I am unpractised in studies I will go in the strength of the Lord; I will mention the saving mercy of Thee, O Lord, alone. [17] Thou, O God, hast taught me from my youth: and thus far I can declare Thy wonders— [18] even to old age and grey hairs.

O God, forsake me not, till I declare Thine arm to the rising generation— [19] Thy power and Thy righteousness, O God Most High—the great things which Thou hast done. Who is like Thee, O God? [20] O what afflictions many and sore hast Thou shewn me! But Thou hast returned and quickened me; and brought me up again from the depths of the earth. [21] Thou hast multiplied Thy saving mercy: Thou hast returned and comforted me; and hast brought me up again from the depths of the earth. [22] Therefore with a musical instrument I will praise Thee—Thy truth, O God: I will sing and play on a kithara to Thee, the Holy One of Israel. [23] My lips shall rejoice, when I play to Thee; my soul also which Thou hast redeemed. [24] My tongue shall still talk of Thy saving mercy all the day long, when they who seek my hurt are shamed and confounded.

✦ LXXII ✦

For Solomon

O GOD, give the king Thy judgment; and Thy righteousness to the king's son. [2] That he may judge Thy people with right-

eousness; and Thy distressed ones with judgment. [3] Let the mountains and the hills resume peace for Thy people:

[4] Let him [the king] judge righteously such of the people as are distressed; and save the children of the needy: and humble oppressors: [5] and continue, as long as the sun and moon, through all generations. [6] Let him descend like rain on a fleece; and like showers gently falling on the ground. [7] In his days let righteousness spring up, with abundance of peace, till the moon is no more. [8] And let him rule from sea to sea; and from the river to the limits of the world. [9] Let the Ethiopians bow down before him; and let his enemies lick the dust. [10] Let the kings of Tharsis and the isles bring gifts; the kings of the Arabs and Saba offer presents. [11] Let all the kings pay him homage—all the nations serve as vassals.

[12] Because he delivered the poor from the oppressor, and the needy who had no helper: [13] he will spare the afflicted and needy; and save the lives of those in distress— [14] from usury and injustice he will redeem their lives; and their name will be precious in his sight: [15] and he shall live, and to him shall be given of the gold of Arabia; and prayer shall be made for him continually: and he will be blessed all the day long. [16] Let there be in the land a settlement on the tops of the mountains; the fruit thereof will overtop Lebanon: and they of a city shall flourish like the grass of the earth. [17] Let his name be blessed for ever! His name shall endure longer than the sun: and by him all the tribes of the earth shall be blessed. All the nations shall hail him happy.

[18] Blessed be the Lord the God of Israel; Who alone doth wonderful things. [19] And blessed be His glorious name for ever and ever: and let all the earth be filled with His glory. Amen. Amen.

[20] *An intermission of the Hymns of David, son of Jessai*

✱ LXXIII ✱

A Psalm by Asaph

HOW good is God to Israel! To such as are upright in heart!
[2] But as for me, my feet were almost gone: my steps had well nigh slipped; [3] for I envied the unrighteous; when I saw the

prosperity of sinners. [4] For there is no lifting up of eyes in their death: and in their affliction they have support. [5] They are not in trouble like other men; nor with other men to be scourged. [6] Therefore haughtiness hath got a mastery over them—they have clothed themselves with their iniquity and impiety. [7] Their iniquity springeth up as it were out of fatness; they passed on to the purpose of their heart. [8] They thought and spoke wickedly—they spoke injustice with a lofty air.

[9] They set their mouth against heaven; and their tongue passed on over the earth. [10] Shall my people therefore turn to this; and will full days be found by them? [11] They indeed said, How doth God know? and, Is there any knowledge in the Most High? [12] Behold these who are sinful men; are always prosperous and have gotten wealth. [13] Nay, I myself said, Have I then in vain kept my heart just and washed my hands in innocence? [14] All the day long I have been scourged; and the accusation against me is renewed every morning. [15] Had I said, I will make such a declaration openly: I should have been treacherous to the generation of thy children. [16] I therefore supposed, the trouble of knowing this is before me. [17] When I go to the sanctuary of God; I may understand the final issue. [18] It is but for their frauds Thou hast dealt thus with them.

Thou hast overthrown them by their exaltation. [19] O! how they were for destruction! They are gone in a moment! They perished for their iniquity! [20] As a dream of one awakened out of sleep. Thou, O Lord, in Thy city wilt spurn their ghost; [21] therefore my heart was cheered and my reins were changed. [22] I indeed was despicable for my want of knowledge; I was brutish as a beast before Thee. [23] As for me I shall be with Thee continually: Thou hast held me by my right hand: [24] with Thy counsel Thou hast guided me, and taken me to thyself with glory.

[25] For what is there in heaven for me; or what on earth have I desired, besides Thee? [26] Hath my heart and my flesh failed? God is the strength of my heart—God is my portion forever. [27] Seeing they who withdrew themselves from Thee, shall perish—Thou hast cut off everyone who goeth a-whoring from Thee: [28] It is therefore good for me to cleave to God—to place my hope upon the Lord: that I may publish all Thy praises in the gates of the daughter of Sion.

* LXXIV *

Of understanding. By Asaph

O GOD, why hast Thou utterly cast off? Why is Thy wrath extreme against the sheep of Thy pasture? [2] Remember Thy congregation which Thou hast purchased of old; this portion to Thine inheritance which Thou hast redeemed; this mount Sion on which Thou hast dwelt. [3] Lift up Thy hands against their perpetual haughtiness; for all that the enemy hath wickedly done in Thy Holies. [4] They who hate Thee have indeed triumphed: in the midst of Thy festival they set up their own signs: [5] The signs pointing to the entrance above they did not know. As if in a forest of trees, [6] they cut down with axes the doors of that entrance. Then with hatchets and mattocks they broke it down. [7] They burned Thy sanctuary to the ground with fire: they profaned the habitation of Thy name. [8] They said, The whole brood of them are in their heart set upon this: come, let us cause to cease from the land the festivals of the Lord.

[9] The signs peculiarly ours we do not see: there is no more a prophet; nor will he any more acknowledge us. [10] How long O God, shall the enemy reproach? Shall the adversary blaspheme Thy name forever? [11] Why dost Thou withdraw Thy hand? Let Thy right hand be ever out of Thy bosom.

[12] God was indeed our king of old. He wrought deliverance in the midst of this land. [13] Thou by Thy power didst exercise dominion over the sea: Thou didst crush the heads of the dragons in the water. [14] Thou didst crush the heads of the dragon: Thou gavest him to be meat for the Ethiopian tribes. [15] Thou didst cause springs and torrents to burst forth. Thou didst dry up the rivers of Etham. [16] Thine is the day and the night is Thine: it is Thou Who preparedst the sun and moon. [17] Thou hast made all the borders of the earth: summer and spring were made by Thee. [18] Remember this creation of Thine.

An enemy hath reproached the Lord; a foolish people hath blasphemed Thy name. [19] Deliver not up to the wild beasts a soul which praiseth Thee. Forget not forever the souls of Thy afflicted people. [20] Have respect to Thy covenant, because the dark places of this land have been filled with habitations of iniquity, [21] let not him who hath been humbled and shamed be utterly scorned: let the afflicted and needy praise Thy name.

[22] Arise, O God, plead Thine own cause: remember the reproaches cast on Thee, all day long, by a fool. [23] Forget not the voice of Thy suppliants: let the pride of them, who hate Thee, ascend continually before Thee.

* L X X V *

*For the conclusion. Destroy not.
A Psalmic Song by Asaph*

(p) LET us praise Thee, O God; let us praise and invoke Thy name. Let me proclaim all Thy wonderous works. [2] (J) When I find a suitable time, I execute righteous judgment. [3] (p) The land, with all its inhabitants, is wasted. (J) It was I who strengthened the pillars thereof. [4] I ordered the transgressors not to transgress, and said to sinners, Exalt not a horn. [5] Lift not up your horn on high; speak not iniquity against God. [6] For it is neither from east nor from west, nor is it from desert mountains; [7] for God is judge;—He humbleth one and He exalteth another. [8] For in the hand of the Lord there is a cup, filled with mixed wine of horror; and out of this He hath poured into that: but the dregs of it are not emptied out; all the sinners of the land shall drink it. [9] (p) Let me then exult with joy forever, and tune my lyre for the God of Jacob. [10] (J) I will break all the horns of sinners, but the horn of the righteous shall be exalted.

* L X X V I *

*For the conclusion of hymns. A Psalm by Asaph.
An Ode on the Assyrians*

IN Judea, God is known; His name is great in Israel. [2] His place was in Eirene; and His dwelling is on Sion. [3] There He broke the strong bows, armour, and sword and battle.

[4] From everlasting mountains, Thou shinest marvellously; [5] all the foolish-hearted, were struck with consternation. All those mighty men have slept their sleep, and found nothing of their wealth for their hands. [6] At Thy rebuke, O God of Jacob, they

(p) The prophet or psalmist. (J) Jehovah.

who had mounted their horses fell fast asleep. [7] Thou art terrible; who therefore can withstand Thee, on the account of Thine indignation. [8] From heaven Thou didst cause the sentence to be heard; the earth was terrified and was still: [9] when God arose for judgment, to save all the meek in heart. [10] Since the secret purpose of man can contribute to Thy praise, let the remainder of it cause a festival to be celebrated for Thee. [11] Vow and pay your vows to the Lord our God: let all around Him bring gifts to Him who is awful— [12] to Him who taketh away the spirits of chiefs— to Him who is terrible to the kings of the earth.

* L X X V I I *

For the conclusion. For Idithun. A Psalm by Asaph

WITH my voice I cried to the Lord, and my voice was to God, and He hearkened to me. [2] In the day of my affliction I sought God with my hands in the night before Him; and I was not disappointed. My soul had refused to be comforted; [3] I remembered God and was made glad—I meditated, though my spirit was in despondency. [4] All mine enemies had previously mounted guard; I was troubled and did not speak. [5] I considered the days of old: I recollected the years of ancient times; [6] I meditated at night—I conversed with my heart—I searched my spirit diligently. [7] Will the Lord cast off forever, and will He no more be favourable? [8] Will He entirely cut off mercy, from generation to generation? [9] Will God forget to be gracious? Will He in His anger restrain His compassion?

[10] Then I said, I have now made a beginning; this is the change of the right hand of the Most High. [11] I called to remembrance the works of the Lord. Seeing I can remember Thy wonders of old: [12] let me therefore meditate on all Thy works, and muse on Thine institutions. [13] O God, Thy way is in that which is holy; what god is great as our God? [14] Thou art the God Who worketh miracles: Thou hast made Thy power known among the tribes. [15] With Thine arm Thou didst redeem this people of Thine—the children of Jacob and Joseph. [16] The waters saw Thee, O God!—the waters saw Thee and were terrified, and the deep gulphs were troubled. [17] Great was the roaring of the waters; the clouds uttered a sound: for Thy bolts were passing through them. [18] The sound of Thy thunder was

in the round expanse: Thy lightnings illumed the world; the earth shook and trembled. [19] Thy way was through the sea, and Thy paths through many waters; but Thy footsteps could not be known. [20] Thou leddest Thy people like a flock: by the ministry of Moses and Aaron.

* L X X V I I I *

On understanding. By Asaph

ATTEND, my people, to my law; incline your ears to the words of my mouth. [2] I will open my mouth with parables—I will utter dark sayings of old;— [3] such as we have heard and known, which our fathers have related to us. [4] They were not hid from their children: one generation told another the praises of the Lord, His acts of power, and the wonders which He hath done. [5] Thus He raised up a testimony in Jacob, and established a law in Israel, which He commanded our fathers to make known to their children: [6] that the succeeding generation—the children to be born, might know it, and rise and tell the same to their children: [7] that they might put their trust in God, and not forget the works of God, but seek diligently His commandments— [8] that they might not be like their fathers—a perverse and rebellious generation—a generation which set not their hearts aright, and whose spirit was not steadfast with God.

[9] The sons of Ephraim, who bend and shoot the bow, were turned back in the day of battle. [10] They did not keep the covenant of God, and would not walk in His law. [11] They indeed forget His acts of kindness—those wonders of His which He had shewn them— [12] wonders which He did in the sight of their fathers: in the land of Egypt, in the plain of Tanis. [13] He had cleft the sea and led them through it; He had stayed the waters as in a bottle. [14] He had led them with a cloud by day, and all the night long with a light of fire; [15] He had cleft a rock in the wilderness, and given them drink as from a great abyss; [16] He had brought water out of a rock, and caused streams to flow down like rivers: [17] But still they proceeded to sin against Him—they provoked the Most High in a desert. [18] Still they made trial of God in their hearts, by asking for meats to their appetites.

[19] Nay, they spoke against God and said, Can God provide a table in a desert? [20] When He smote a rock, waters gushed

out, and streams swelled to an overflowing flood. But can He also give bread, or provide a table for His people? [21] Therefore the Lord heard and was provoked; and a fire was kindled among Jacob; and wrath came up against Israel. [22] Because they believed not in God, nor trusted in His salvation.

[23] Though He had commanded the clouds above, and had opened the doors of heaven, [24] and had rained down manna for them to eat, and had given them the bread of heaven, [25] (man was eating the bread of angels) He sent meat for them to satiety. [26] He removed the south east wind out of heaven, and by His power brought on the south west: [27] and rained upon them flesh, like dust: and feathered fowls as the sand of the sea; [28] they fell in the midst of their encampment, and all around their habitation. [29] Though they ate and were filled abundantly, and He had given them their desire; [30] their longing desire was not stayed; therefore while the meat was still in their mouths, [31] the anger of God came up against them, and slew them amidst their fat viands, and fettered the chosen men of Israel.

[32] Notwithstanding all these things they still sinned, and did not believe His wonderous works; [33] therefore their days glided away in vanity, and their years were attended with impatience. [34] When He smote them and they sought Him, and returned and inquired early after God, [35] and remembered that God was their helper, and that God the Most High was their redeemer; [36] though they expressed love for Him with their mouth, they lied to Him with their tongue, [37] and their heart was not right with Him, nor were they steadfast in His covenant. [38] But He being merciful forgave their sins, and would not utterly destroy them. Yea, many a time did He turn away His wrath, and would not suffer all His wrath to blaze forth; [39] for He remembered that they were flesh—a breath going out and not again returning.

[40] How often did they provoke Him in the wilderness, and excite Him to anger in the desert? [41] They actually turned back and tempted God, and provoked to wrath the Holy One of Israel. [42] They remembered not His hand, on the day when He rescued them out of the hand of an oppressor; [43] how He had displayed His signs in Egypt, and His wonders in the plain of Tanis; [44] and had turned their rivers into blood, and their cisterns so that they could not drink— [45] had sent against them the dog fly which devoured them, and swarms of frogs which destroyed them; and had given their crops to the canker worm, and their labours to the locust— [47] had smitten their vineyards with hail, and

their sycamore trees with frost; [48] and delivered up their cattle to hail, and their substance to the fire— [49] having sent out against them His fierce anger, wrath and indignation and affliction—a mission executed by evil angels: [50] He paved a way for His vengeance—He spared not their lives from death: He delivered up their cattle to pestilence, [51] and smote every first-born in the land of Egypt—the first fruits of their labours in the tents of Cham; [52] and brought out His people like sheep, and led them like a flock in the desert, [53] and guided them safely, so that they were not afraid, though the sea overwhelmed their enemies; [54] and brought them to the mount of His holiness—to this mountain which His right hand purchased; [55] and drove out nations from before them, and gave them by lot their several portions, and settled in their dwellings the tribes of Israel.

[56] Still they tempted and provoked God the Most High, and did not keep His testimonies; [57] but turned back and broke covenant like their fathers. They turned aside like a deceitful bow. [58] They provoked Him with their mounts, and with their graven images moved Him to jealousy. [59] God heard and despised them and greatly contemned Israel, [60] and He abandoned the tabernacle of Selom—the tent in which He had dwelt among men; [61] and delivered up their strength to captivity, and their glory into an enemy's hand; [62] and gave up His people to the sword, and slighted His inheritance. [63] A fire consumed their young men, and their virgins made no lamentation. [64] Their priests fell by the sword and their widows are not to bewail them.

[65] At length the Lord awaked as one out of sleep, as a mighty man recovered from wine; [66] and He smote His enemies in the hinder parts, and cast an everlasting reproach on them. [67] But He rejected the habitation of Joseph, and did not choose the tribe of Ephraim; [68] but made choice of the tribe of Juda—of this mount Sion which He loved, [69] and built His sanctuary like that of unicorns; in this land He founded it for this age, [70] and He chose David His servant and took him from the flocks of sheep— [71] He took them from tending the ewes with young to feed His servant Jacob and Israel, His inheritance. [72] And He fed them in the integrity of His heart, and guided them by the skill of His hands.

* L X X I X *

A Psalm by Asaph

O GOD, nations are come into Thine inheritance: they have polluted Thy holy temple. They have made Jerusalem a depository for summer fruits. [2] They have given the carcasses of Thy servants to be meat for the birds of the air—the flesh of Thy saints, to the wild beasts of the earth. [3] They have poured out their blood like water round Jerusalem; and there was none to bury them. [4] We are become a reproach to our neighbours—A scoff and a derision to them around us. [5] How long, O Lord, wilt Thou be angry? Shall Thy jealousy burn like fire forever? [6] Pour out Thy wrath on the nations that have not acknowledged Thee; and on kingdoms which have not invoked Thy name.

[7] For they have devoured Jacob, and laid waste this place of his. [8] Remember not our former iniquities: let Thy tender mercies overtake us speedily: as we are greatly distressed; [9] help us, O God, our saviour: for Thy glory of Thy name deliver us; and pardon our sins for Thy name's sake. [10] Perhaps they may say among the nations, Where is their God? Let therefore the avengement of the blood of Thy servants, which hath been shed; be known among the nations in our sight. [11] Let the groans of the prisoners come before Thee. According to the mighty power of Thine arm; protect the children of them who are slain. [12] Retribute to these neighbours of ours—into their bosom sevenfold; their reproach, with which they have reproached Thee, O Lord. [13] For we are Thy people and the sheep of Thy pasture: to Thee we will render thanks forever: we will proclaim Thy praise to all generations.

* L X X X *

*For the conclusion. For antiphony. A testimony, by Asaph.
A Psalm respecting the Assyrian*

GIVE ear, O shepherd of Israel! Who leadest Joseph like a flock—Thou who art enthroned on the cherubim; [2] shine forth before Ephraim and Benjamin and Manasses: stir up Thy strength and come for our salvation. [3] Turn us, O God; and let Thy face

shine; and we shall be saved. [4] O Lord, the God of hosts! How long wilt Thou continue Thine anger, against the prayer of this servant of Thine? [5] How long wilt Thou feed us with bread of tears; and give us tears to drink by measure? [6] Thou hast made us a mocking stock to our neighbours: and our enemies have derided us.

[7] O Lord, the God of hosts, bring us back; and let Thy face shine and we shall be saved. [8] Thou has brought a vine out of Egypt: Thou hast cast out nations and planted it. [9] Thou didst prepare the way before it; and plant its roots and the land was filled: [10] and its shade obscured mountains: and its branchy shoots, the cedars of God. [11] It extended its branches quite to the sea; and its spreading boughs quite to the river. [12] Why hast Thou broken down its hedge; that all who pass by the way, may pluck it? [13] The boar from the forest hath laid it waste; and a savage beast hath devoured it.

[14] O God of hosts, return we beseech Thee; look down from heaven and see and visit this vine: [15] and repair that which Thy right hand hath planted—even for the son of man, whom Thou madest strong for Thyself. [16] It is burned up with fire and rooted up. At the rebuke of Thy countenance are they to perish? [17] O let Thy hand be on the man of Thy right hand—on the son of man whom Thou hast made strong for Thyself: [18] and let us not depart from Thee. Thou canst quicken us that we may invoke Thy name. [19] O Lord, the God of hosts, bring us back: and let Thy face shine and we shall be saved.

✦ L X X X I ✦

For the conclusion. On the wine presses. A Psalm by Asaph

EXULT with joy for God our helper! Shout triumphantly for the God of Jacob! [2] Take a psalm and bring a tympanum—the sweet sounding psaltery with a kithara. [3] Sound the trumpet at the new moon—at the set day of your festival. [4] For it is a statute for Israel—a rite established by the God of Jacob— [5] as a testimony for Joseph; it pointed him out at the time of his coming out of the land of Egypt; he caused him to hear a tongue which he knew not: [6] he removed his back from burdens. His hands served at the basket.

[7] In affliction thou didst call upon Me, and I delivered

thee. I heard thee in the secret of a tempest. I proved thee at the water of strife. [8] Hear O My people and I will speak to thee. O Israel, and I will testify to thee. If thou wilt hearken to Me, [9] with thee there must be no new-fangled god: nor shalt thou worship a strange god, [10] for I am the Lord thy God; Who brought thee up from the land of Egypt. Open thy mouth wide and I will fill it. [11] But My people did not hearken to My voice; nor did Israel attend to Me. [12] Therefore I gave them up to the devices of their own hearts. Let them walk in their own devices. [13] Had My people hearkened to Me—had Israel walked in My ways: [14] I would have effectually humbled their enemies; and laid My hand on those who afflicted them.

[15] The enemies of the Lord should have submitted to Him; and their time would have been forever: [16] and He would have fed them with the finest wheat; and satisfied them with honey from a rock.

* LXXXII *

A Psalm by Asaph

GOD standeth in the assembly of gods and in the midst He judgeth gods.

[2] (J) How long will you judge unjustly; and respect the persons of sinners? [3] Do justice to the fatherless and the afflicted; Justify the lowly and the needy. [4] Rescue the needy and deliver the afflicted out of the sinner's hand. [5] They did not know; nor did they understand. They walked on in darkness. All the foundations of the land shall be shaken. [6] I said you are gods; and all sons of the Most High: [7] but you shall die like men; and fall like one of the chiefs.

[8] (p) Arise, O God, judge the land Thyself: for Thou shalt inherit all the nations.

* LXXXIII *

A psalmic Song by Asaph

O GOD, who can be compared to Thee? Keep not silence; nor be still, O God. [2] For lo! Thine enemies are become noisy; and they who hate Thee have raised their heads. [3] Against Thy

people they have taken crafty counsel. And consulted against Thy holies. [4] Come, said they, let us cut them off from being a nation: and let the name of Israel be no more remembered. [5] For with this intent they consulted in concert. Against Thee have entered into conspiracy [6] the hordes of the Idumeans and the Ismaelites, Moab and the Agareniens; [7] Gebal and Ammon and Amalek, and the Philistines with the inhabitants of Tyre. [8] Assur also is joined with them: they are come to the assistance of the children of Lot.

[9] Do Thou to them as to Madiam and Sisara: as to Jabin at the brook of Kison. [10] They were utterly cut off at Aendor: they became as dung for the ground; [11] make their chiefs like Oreb and Zeb—all their chiefs like Zebbee and Salmana. [12] They said, Let us possess ourselves of the altar of God. [13] O my God make them like a whirl—like stubble opposed to wind. [14] As fire blazeth through a forest—as a spark can set mountains on fire: [15] so Thou with Thy tempest wilt pursue them, and trouble them with Thy wrath. [16] Fill their faces with dishonour: that they may seek Thy name, O Lord. [17] Let them be shamed and troubled forever: let them be put to confusion and perish: [18] and let them know that Thy name is the Lord—that Thou alone art the Most High over all the earth.

* LXXXIV *

*For the conclusion. A Psalm for the wine presses.
(For the sons of Kore)*

O LORD of hosts, how lovely are Thine abodes! my soul longeth, it panteth for the courts of the Lord. [2] My heart and my flesh exulted for the living God. [3] For a sparrow hath found for itself a house: and a ring-dove a nest for itself, where to place its young—[Even I, among] these altars of Thine, O Lord of hosts. O my king and my God, [4] happy they who dwell in Thy house; they shall forever praise Thee. [5] Happy the man, whose support is from Thee, O Lord! [6] he hath laid up in his heart steps for this mournful vale, to the place on which he hath fixed; for the lawgiver will indeed give blessings.

[7] They shall go on from strength to strength: the God of Gods will be seen in Sion. [8] O Lord, the God of hosts, hear my prayer; hearken to it, O God of Jacob. [9] O God, our shield

behold: look down on the face of Thine anointed one. [10] Because one day in Thy courts is better than a thousand; I had rather be in an abject state in the house of God, than dwell in the tents of sinners. [11] Because the Lord loveth mercy and truth; God will give grace and glory: the Lord will not withhold good things from them who walk in innocence. [12] O Lord of hosts! happy is the man whose trust is in Thee.

* LXXXV *

A Psalm for the conclusion. (For the sons of Kore)

O LORD, Thou hast favoured this land of Thine: Thou hast brought back the captivity of Jacob. [2] Thou hast forgiven Thy people their iniquities: Thou hast covered all their sins. [3] Thou hast caused all Thine anger to cease: Thou hast turned away from Thy fierce wrath. [4] Turn us, O God of our salvation, and turn away Thy wrath from us. [5] Be not angry with us forever. Wilt Thou extend Thy wrath to all generations? [6] O God, Thou wilt turn and quicken us, that Thy people may rejoice for Thee. [7] Shew us, O Lord, Thy loving kindness: And shouldst Thou grant us Thy salvation, I will hear what the Lord God will say by me: for He will speak peace to His people—to His saints: even to them who turn their hearts to Him; [9] moreover His salvation will be near them who fear Him; that glory may dwell in our land.

[10] Mercy and truth have met each other; righteousness and peace have mutually embraced. [11] Truth hath sprung up out of the earth, and righteousness hath looked down from heaven. [12] For the Lord will exercise benignity, and our land shall yield her increase. [13] Righteousness shall go before Him, and He will imprint His footsteps for a path.

* LXXXVI *

A Prayer. By David

INCLINE, O Lord, Thine ear, and hear me: for I am distressed and needy. [2] Preserve my life, for I am holy: save Thy servant, O God, who trusteth in Thee. [3] Be merciful to me, O Lord, for to Thee I will cry all day long. [4] Comfort the soul

of Thy servant; for to Thee, O Lord, I have lifted up my soul: [5] for Thou, Lord, art kind and gentle, and plenteous in mercy to all who invoke Thee. [6] Listen, O Lord, to my prayer, and attend to the voice of my supplication. [7] In the day of my affliction, I cried to Thee, because Thou didst hear me. [8] There is none among gods like Thee, O Lord: nor are any works to be compared to Thine. [9] Let all the nations which Thou hast made, come and worship before Thee, O Lord, and praise Thy name; [10] for Thou art great and doest wonders—Thou art the Only, [11] the Great God.

Conduct me, O Lord, in Thy way; and I will walk in Thy truth. Let my heart be gladdened, that Thy name may be feared. [12] I will praise Thee, O Lord my God, with my whole heart, and glorify Thy name forever. [13] For Thy mercy to me hath been great; Thou hast delivered my soul from the deepest mansion of the dead. [14] O God, transgressors rose up against me, and an assembly of violent men sought my life; they indeed did not set Thee before them. [15] But Thou, Lord God, who art merciful and gracious, long suffering and abundant in goodness and truth, [16] look down upon me and pity me; give Thy strength to Thy servant and save the son of Thy handmaid. [17] Vouchsafe to me a token for good, and let them who hate me, see it and be ashamed, because Thou, O Lord, hast helped me and given me comfort.

* LXXXVII *

A Psalmic Song. (For the sons of Kore)

ON the holy mountains are His foundations! [2] The Lord loveth the gates of Sion more than all the dwellings of Jacob. [3] Glorious things have been said of thee, O city of God. [4] Shall I mention Rahab or Babylon to those gaining a knowledge of me? Behold the Philistines and Tyrians, and the tribe of the Ethiopians say, Such and such were born there. [5] Man will say, "Sion is my mother"; and, "In it such a man was born." "The Most High Himself founded it" [6] this will be the account which the Lord will give in the enrollment of peoples and of those chiefs who were born in it. [7] How delighted must all be, whose habitation is in Thee!

* LXXXVIII *

A Psalmic Ode for the sons of Kore. For the conclusion.

An Antiphony with dancing. (Instruction).

By Aiman the Israelite

O LORD God of my salvation, before Thee I have cried day and night. [2] Let my prayer come before Thee, incline, O Lord, Thine ear to my supplication; [3] for my soul is full of trouble, and my life draweth near to the mansion of the dead. [4] I was counted with them who are going down to the pit; I became like a man who is past recovery— [5] like one set free among the dead—like the prostrate slain, asleep in the grave, whom Thou hast no more remembered.

[6] Though they were cast off out of Thy hand, they laid me in the lowest pit—in dark places and in the shade of death. [7] On me Thy wrath was pressed hard, and all Thy billows Thou didst bring upon me. [8] Thou hast removed far from me my acquaintance, they accounted me an abomination to them. I was delivered up and did not go abroad; [9] mine eyes were weakened by affliction. To Thee, O Lord, I cried all the day long: to Thee I stretched forth my hands. [10] Wilt Thou work wonders among the dead? Or can physicians raise them up to praise Thee? [11] Can any in the grave declare Thy kindness?—Or Thy faithfulness, in destruction? [12] Can Thy wonders be known in darkness—Or Thy saving mercy, in the land of forgetfulness? [13] As for me, I have cried to Thee, O Lord, and in the morning my prayers shall be before Thee.

[14] O Lord, why rejectest Thou my prayer—why turnest Thou away Thy face from me? [15] I am afflicted and in troubles from my youth: though raised high I have been humbled and distressed. [16] Thy resentments have come upon me; and Thy terrors have quite confounded me: [17] they have encompassed me like water: all the day long they begirt me at once. [18] Thou hast removed a friend far from me, my acquaintance also, because of misery.

* LXXXIX *

On understanding. By Aitham the Israelite

O LORD, I will sing of Thy mercies forever; I will proclaim Thy truth with my mouth to all generations.

[2] Since Thou hast said: Mercy shall be built up forever. My truth shall be established in the heavens. [3] I have made a covenant with My chosen, I have sworn to My servant David, [4] I will establish Thy seed forever; I will build up Thy throne to all generations. [5] O Lord, let the heavens praise Thy wonders and Thy truth in the congregation of the saints.

[6] For who in heaven can be compared to the Lord? Or who among the sons of God, likened to the Lord? [7] God is glorified in the counsel of the holy—great and awful among all around him. [8] O Lord, the God of hosts, who is like Thee?

Thou, Lord, art mighty and Thy truth is around Thee. [9] Thou rulest the raging of the sea, and stillest the rolling billows thereof. [10] Thou hast humbled the proud like one slain—with Thy mighty arm Thou hast scattered Thy foes. [11] Thine are the heavens, and the earth is Thine, Thou hast founded the world and its fullness. [12] Thou hast created the north and the west; let Thabor and Hermon rejoice at Thy name. [13] Thine arm is endowed with power; let Thy hand be strong—Thy right hand exalted. [14] Justice and judgment are the preparation of Thy throne; mercy and truth shall march before Thee. [15] Happy the people who know the joyful sound! They will walk, O Lord, in the light of Thy presence, [16] and rejoice in Thy name all the day long, and be exalted by Thy righteousness.

[17] For Thou art the glory of their strength; and by Thy favour our horn shall be exalted. [18] For Thou art the help of our Lord, even of the Holy One of Israel, [19] our king. At that time Thou didst speak in vision to Thy children and say: I have laid help on one who is Mighty: I have exalted a chosen one of My people; [20] I have found David My servant; I have anointed him with holy oil. [21] My hand will indeed support him. And his Mine arm will strengthen. [22] Over him an enemy shall not gain advantage; nor shall a son of wickedness any more afflict him. [23] For before him I will hew down his enemies: and them who hate him I will put to flight. [24] And My truth and My mercy

shall be with him; and by My name his horn shall be exalted. [25] And I will put his hand on the sea; and his right hand on the rivers: [26] and he will invoke Me saying, Thou art my father; my God and the support of my salvation; [27] and I will set him as a first-born; high above all the kings of the earth. [28] My mercy I will keep for him evermore. And My covenant with him shall be firm. [29] And I will establish his seed forever, and his throne as the days of heaven.

[30] If his children forsake My law, and do not walk in My judgments— [31] If they profane My statutes; and do not keep My commandments: [32] I will visit their transgressions with a rod; and their iniquities with scourges. [33] But from him I will not withdraw My mercy; nor suffer My faithfulness to fail. [34] I will not violate My covenant; nor annul what have passed My lips. [35] Once for all I have sworn by My holiness; that I will not be false to David. [36] His seed shall endure forever, and his throne as the sun before Me; [37] and as the moon forever fixed: and the witness in heaven is faithful.

[38] Hast Thou then cast off and set at naught—hast Thou given up this Thine anointed? [39] Hast Thou made void the covenant with Thy servant: and profaned his sanctuary to the ground? [40] Thou hast broken down all his hedges, and made his strongholds a ruin. [41] All that pass by have plundered him: he is become a subject of reproach to his neighbours. [42] Thou hast raised up the right hand of his foes, thou hast made all his enemies glad. [43] Thou hast turned back the edge of his sword; and hast not assisted him in battle. [44] Thou hast caused his purification to cease: thou hast dashed down his throne to the ground. [45] Thou hast shortened the days of his throne, and poured contempt upon him.

[46] How long, O Lord, wilt Thou turn away? Shall Thy wrath burn like fire forever? [47] Remember what my being is. Hast Thou created all the sons of men in vain? [48] Is there any man who can live and not see death? Can he deliver his soul from the mansion of the dead? [49] O Lord, where are Thy mercies of old; which Thou didst solemnly promise David by Thy truth? [50] Remember, O Lord, the reproach of Thy servants—that of many nations, which I retain in my bosom—that with which Thine enemies, [51] O Lord, have reproached—with which they have reproached the redemption of Thine anointed one. [52] Blessed be the Lord forever. Amen, Amen.

* X C *

A prayer of Moses the man of God

O LORD, Thou hast been a refuge for us, from one generation to another. [2] Before the mountains were brought forth; or the earth or the world was formed: even from everlasting to everlasting Thou existed. [3] Wilt Thou turn man away to despondency; when Thou hast said, Return ye sons of men? [4] Since in Thy sight a thousand years are but as yesterday which is past; or as a watch in the night: [5] shall these trifling years of theirs be as if in the morning, a green herb passed away? [6] Should it in the morning bloom and pass away? In the evening it would have fallen, withered and become dry. [7] Because we have fallen short by Thine anger, and by Thine indignation have been troubled— [8] Thou hast placed our iniquities before Thee: let this age of ours be for the light of Thy countenance. [9] Because all our days have fallen short; and we have failed by Thine indignation; our years have exercised themselves like a spider.

[10] The days of these years of ours are seventy years: and if by reason of strength they be eighty years; still the surplus of them is labour and sorrow. Because gentleness hath come upon us: let us, therefore, [11] whoever knoweth the power of Thine anger, be taught, on the account of the terror of Thy wrath, [12] so to number them. Thus make known Thy right hand; and them whose hearts are instructed in wisdom. [13] Return, O Lord. How long shall it first be? And be pacified with Thy servants. [14] In the morning we were filled with Thy mercy. We indeed rejoiced [15] and were made glad. During all these days of ours may we be gladdened; in lieu of the days wherein Thou hast humbled us; and of the years in which we have seen evils. [16] And look upon these Thy servants and on Thy works: and be Thou the guide of their children. [17] And let the splendour of the Lord our God be over us: and do Thou direct for us the works of our hands.

* X C I *

A Song of praise. By David

HE who dwelleth under the protection of the Most High shall lodge in the shelter of the God of heaven. [2] He will say to the

Lord, Thou art my helper: my God is my refuge, I will trust in Him. [3] Because He will deliver thee from the snare of hunters; and tumultuous accusation— [4] with His breast will overshadow thee: therefore under His wings thou shalt rest secure. His truth will encompass thee with armour. [5] Thou shalt not be afraid of the terror by night; nor of the arrow which flieth by day— [6] of the thing which walketh in darkness; nor of mischance and the demon of noonday.

[7] A thousand may fall at thy side; and ten thousand at thy right hand: but it shall not approach thee. [8] But thou with thine eyes shalt observe, and see the reward of the wicked. [9] Because Thou, O Lord, my hope; hast made the Most High thy refuge; [10] no evils shall come upon thee, nor shall a scourge approach thy dwelling. [11] For He will give His angels a charge concerning thee; to keep thee in all thy ways; [12] with their hands they shall bear thee up; shouldst thou chance to strike thy foot against a stone. [13] Upon an asp and a basilisk thou shalt tread: and trample down a lion and a dragon.

[14] Because he trusted in Me, I will deliver him: I will protect him because he knew My name. [15] He will call on Me, and I will answer him: I am with him in affliction: I will deliver him and honour him. [16] With length of days I will satisfy him; and I will shew him My salvation.

* X C I I *

A Psalmic Ode for the Sabbath day

IT is good to give thanks to the Lord; and with instrumental music sing to Thy name, O Most High— [2] to proclaim Thy loving kindness every morning; and Thy faithfulness every night: [3] with a ten-stringed psaltery; with an ode on the kithara. [4] Because Thou, Lord, with Thy work hast made me glad: therefore in the works of Thy hands I will triumph. [5] How great are Thy works, O Lord! How very deep are Thy designs! [6] A senseless man cannot know; nor can the foolish comprehend them. [7] When the wicked sprang up like grass; all the workers of iniquity had a glimpse that they should be destroyed forever.

[8] As for Thee, Thou, O Lord, art Most High forever. [9] For lo! Thine enemies shall perish: and all the workers of iniquity shall be scattered. [10] But my horn shall be exalted like that of the

oryx; and mine old age invigorated with fresh oil. [11] Mine eye hath looked on among mine enemies: and among the wicked who rise against me, mine ear will hear. [12] The righteous shall bloom like a palm tree; and be multiplied like a cedar on Lebanon. [13] Being planted by the house of the Lord they shall flourish in the courts of our God. [14] In a vigorous old age they shall still multiply; and continue prosperous; [15] that they may declare that the Lord my God is righteous; and that in Him there is no injustice.

* X C I I I *

For the day preceding the Sabbath, when the world was stocked with inhabitants. A Song of praise by David

THE Lord hath commenced His reign—hath robed Himself with majesty. The Lord hath robed Himself with power and girded it on. For He hath established the world, which cannot be shaken. [2] From that time Thy throne was prepared: Thou Thyself art from everlasting. [3] The rivers, O Lord, lifted up—the rivers lifted up their voices. [4] By reason of the roaring of many waters; the mountainous billows of the sea are wonderful. The Lord on high is wonderful; [5] Thy testimonies are firmly established. Holiness becometh Thy house, O Lord; to the utmost extent of days.

* X C I V *

A Psalm by David, for the fourth day of the week

THE Lord is a God of vengeance, the God of vengeance hath given solemn warning. [2] Exalt Thyself, O thou judge of the earth; render a retribution to the proud. [3] How long shall sinners, O Lord—how long shall sinners boast? [4] Shall they declaim and utter injustice? Shall all the workers of iniquity speak? [5] They have oppressed Thy people, O Lord: and afflicted Thine inheritance. [6] They have slain the widow and orphan: they have murdered the stranger, [7] and said, The Lord cannot see, nor can the God of Jacob discern.

[8] Consider I beseech you, ye brutish among the people. And

ye fools, at length be wise. [9] Doth not He, Who hath planted the ear, hear? And doth not He who formed the eye, see? [10] Will not He, Who chastiseth nations, reprove?—He Who teacheth man knowledge? [11] The Lord knoweth the thoughts of these men, that they are vain. [12] Happy the man, whom Thou, O Lord wilt instruct; and whom Thou wilt teach out of Thy law; [13] in order to set him at ease from evil days; until a pit be dug for the sinner. [14] For the Lord will not cast off His people; nor will He forsake His inheritance; [15] till justice return to judgment; and all the upright in heart be in her train.

[16] Who will stand up for me against evil doers? Or who will assist me against the workers of iniquity? [17] Had not the Lord indeed come to mine assistance, my soul would soon have sojourned in the mansion of the dead. [18] Did I say, My foot hath slipped? Thy mercy, O Lord, assisted me. [20] O Lord, according to the multitude of the sorrows of my heart; Thy comforts delighted my soul. Shall a throne of iniquity—shall he who framed mischief for law, have fellowship with Thee? [21] Shall they hunt for the soul of the righteous? And shall they condemn innocent blood? [22] The Lord indeed was My refuge: my God was the support of my hope. [23] He will make them retribution for their iniquity and their wickedness: the Lord our God will utterly destroy them.

* X C V *

A Song of praise, by David

O COME, let us sing with joy to the Lord; let us shout triumphantly to God our Saviour: [2] let us approach His presence with a song of praise, and shout with joy to Him in psalms, [3] that the Lord is a great God and a great king over all the Gods; [4] and that the Lord will not cast off His people: that in His hand are the limits of the earth—and the lofty mountains are His: [5] that the sea is His—He made it; and His hands formed the dry land. [6] O come, let us worship and bow down before Him, and let us weep before the Lord, our maker. [7] Because He is our God, and we are the people of His pasture, and the flock of His hand; [8] To-day, since you have heard His voice, let not your hearts be refractory as at the great provocation—as in the day of the temptation in the desert.

[9] Where your father's tried Me—they proved Me, though they had seen My works. [10] Forty years. I was incensed with that generation, and said, They do always err with the heart—and have not known My ways; [11] so in Mine indignation, I solemnly said, They shall not enter into My rest.

* X C V I *

*When the house was built after the captivity.
An Ode by David*

O SING to the Lord a new song—sing to the Lord, all ye of this land. [2] Sing to the Lord and bless His name;—publish daily the good news of His salvation: [3] proclaim His glory among the nations—His wonderous works among all the tribes— [4] That the Lord is great, and greatly to be praised; He is to be feared above all the gods; [5] That all the gods of the nations are demons; But as for the Lord, He made the heavens. [6] Honour and comeliness are before Him, holiness and majesty in His temple. [7] Ascribe to the Lord, ye families of nations—ascibe to the Lord glory and honour— [8] ascribe to the Lord glory to His name. Take sacrifices and come to His courts: [9] worship the Lord in His holy court: Let all the earth be moved at His presence.

[10] Say among the nations, The Lord is King, for He hath renovated this world, which shall no more be shaken; He will judge peoples with righteousness.

[11] Let the heavens rejoice and the earth exult: let the sea be moved and the fullness thereof. [12] Let the plains and all therein be gladdened—and let all the trees of the forest exult [13] before the Lord; for He is coming—for He is coming to judge the earth, He will judge the world with righteousness—and the several tribes with His truth.

* X C V I I *

By David, when his land was at peace

THE Lord is king; let the earth rejoice—let the multitude of isles be glad. [2] A cloud and darkness are around Him: justice and judgment are the basis of His throne. [3] Before Him a fire

shall march, and burn up His enemies all around. [4] His lightnings shot a glare through the world: the earth saw and trembled. [5] The mountains melted like wax, at the presence of the Lord—at the presence of the Lord of the whole earth. [6] The heavens declared His saving goodness: and all the peoples saw His glory. [7] Let all the worshippers of graven images, who boast of their idols, be confounded. Worship Him all ye His angels.

[8] Sion heard, and was glad, and the daughters of Judea rejoiced, because of Thy judgments, O Lord. [9] For Thou art the Lord Most High, over all the earth; Thou art far exalted above all the gods.

[10] Hate iniquity, ye who love the Lord: the Lord preserveth the lives of His saints. Out of the hand of sinners He will save them. [11] A light is sprung up for the righteous, and joy for the upright in heart. [12] Rejoice in the Lord, ye righteous, and give thanks at the mention of His holiness.

* XCVIII *

A Psalm by David

O SING to the Lord, a new song, that the Lord hath done wonderful things. His own right hand and His holy arm hath saved Him. [2] The Lord hath made known His salvation: He hath displayed His forgiving mercy before the nations. [3] He remembered His mercy for Jacob—and His truth to the house of Israel. All the ends of the earth have seen the salvation of our God. [4] Raise a shout of triumph to God, all ye of the earth! Sing and exult and sing in harmonious strains. [5] Sing to the Lord with a kithara—with a kithara and a tuneful psalm. [6] With spiral trumpets and the sounding cornet, raise a shout of triumph for the Lord, before the king. [7] Let the sea roar and the fullness thereof—the world and they who dwell therein. [8] Let the rivers unite in applauses; let the mountains exult with joy; [9] that He is come to judge the earth. He will judge the world with righteousness, and the several tribes with equity.

* XCIX *

A Psalm by David

THE Lord hath commenced His reign: let peoples rage. He is enthroned on the cherubim; let the earth be shaken. [2] The Lord is great in Sion and high over all the tribes. [3] Let them praise Thy great name, for it is awful and holy. [4] As the honour of a king loveth judgment; Thou hast provided rules of rectitude; and executed judgment and justice in Israel. [5] Extol the Lord our God; and bow at His footstool; for He is holy. [6] Moses and Aaron among His priests; and Samuel among them, who invoke His name; called on the Lord, and He hearkened to them. [7] To them He spoke in a pillar of cloud. They kept His testimonies and the statutes which He gave them. [8] O Lord, our God, Thou didst hearken to them—To them Thou wast a God propitious; though executing vengeance on all the people's devices. [9] Extol the Lord our God and worship on His Holy hill: for the Lord our God is holy.

* C *

A Psalm of praise

SHOUT triumphantly for the Lord, all ye of the land. [2] Serve the Lord with gladness. Come before Him with the shout of joy. [3] Know that the Lord is very God: He made us and not we ourselves: we are His people and the sheep of His pasture. [4] O enter His gates with thanksgiving—His courts with songs of praise: give thanks to Him and praise His name: [5] for the Lord is good; His mercy endureth forever—and His truth to all generations.

* CI *

A Psalm by David

I WILL sing of mercy and judgment: to Thee, O Lord, I will tune my lyre. [2] I will conduct myself wisely in a perfect way; O when wilt Thou come to me? I have walked in the integrity of

my heart in the midst of my household. [3] I have not set any wicked thing before mine eyes: them who commit transgressions I detested. [4] A perverse heart hath not cleaved to me. When the wicked withdrew from me; I no more acknowledged him. [5] Him, who privily slandered his neighbour, I expelled. With one of a haughty eye and unsatiable heart I would not eat. [6] Mine eyes have been on the faithful of the land; that they might dwell with me. He who walked in a perfect way, hath been employed in my service. [7] He who practised haughtiness found no abode in my family. He who spoke unjustly was not right in mine eyes. [8] I took the earliest occasion to destroy all the sinners of the land—to root out of the city of the Lord all the workers of iniquity.

* CII *

*A Prayer for the afflicted when he is oppressed with grief,
and would pour out his supplication before the Lord*

HEARKEN, O Lord! to my prayer; and let my cry come to Thee. [2] Turn not away Thy face from me: on the day of my distress incline Thine ear to me: on the day I call on Thee, answer me speedily. [3] For my days have vanished like smoke: and my bones are parched like dry wood. I am cut down like grass: [4] my heart is withered: because I have forgotten to eat my bread. [5] By reason of the voice of my groaning my bones have cleaved to my flesh. [6] I am become like a pelican of the desert: [7] I am like a night-hawk on a ruined building. I have passed sleepless nights; and been like a solitary bird on a house top. [8] All the day mine enemies reproached me: and they who praise me swore against me. [9] Because I have eaten ashes as bread and have mingled my drink with tears, [10] on account of Thine indignation and wrath: (for having lifted me up Thou hast dashed me down). [11] My days have flitted away like a shadow; and I am withered like mown grass. [12] But Thou, O Lord, endurest forever; and the memorial of Thee to all generations. [13] Thou wilt arise and have mercy on Sion: for the time to favour her—the set time is come. [14] Because Thy servants had an affection for the stones thereof; therefore they will commiserate her rubbish. [15] And the nations shall fear Thy name, O Lord; and all the kings of the earth, Thy glory. [16] For the Lord will rebuild Sion and appear in His glory. [17] He hath regarded the prayer of the lowly, and

hath not despised their supplication. [18] Let her be enrolled for the generation to come: and the people to be born will praise the Lord: [19] because He hath looked out from the height of His sanctuary. Out of heaven the Lord looked down on the earth; [20] to hear the groaning of the prisoners; to set free the sons of them who were slain; [21] to proclaim the name of the Lord in Sion; and His praise in Jerusalem. [22] When tribes were assembled together; and kings, to serve the Lord; [23] He addressed him in the way of His strength—Shew me the fewness of my days; [24] call me not away in the midst of them; Thy years are throughout all generations. [25] Thou Lord, in the beginning didst lay the foundations of the earth; and the heavens are the work of Thy hands. [26] They shall perish; but Thou wilt endure: they shall all wax old like a garment; and like a mantle Thou wilt fold them up and they shall be changed: [27] but as for Thee, thou art the same; and Thy years shall have no end. [28] Let the children of Thy servants pitch their tents and their seed be established forever.

✦ CIII ✦

By David

BLESS the Lord, O my soul; and all within me, His holy name. [2] Bless the Lord, O my soul; and forget not all the praises of Him; [3] Who pardoneth all thine iniquities; Who healeth all thy diseases; [4] Who redeemeth thy life from destruction: Who crowneth thee with mercy and kindness; [5] Who satisfieth thy desire with good things that thy youth may be renewed like an eagle's. [6] It is the Lord, Who exerciseth mercy and judgment for all who were oppressed. [7] He made known His ways to Moses—His pleasure to the children of Israel. [8] He is the Lord gracious and merciful; slow to anger and abundant in kindness; [9] He will not be angry to utter ruin, nor continue His wrath forever. [10] He hath not dealt with us according to our sins; nor retributed to us according to our iniquities. [11] For high as the heaven is from the earth; the Lord hath enlarged His mercy for them who fear Him. [12] Far as the east is distant from the west, He hath removed from us our transgressions. [13] As a father pitieth his children; the Lord hath pitied them who fear Him, [14] because He knew our formation. O remember that we are

dust. [15] As for man, his days are like grass; like a flower of the field, so he may bloom. [16] Because a blast of wind passed over it, it is gone. It shall no more know its place. [17] But the mercy of the Lord is from age to age over them who fear Him: and his saving goodness over children's children, [18] for them who keep His covenant, and remember His commands to do them. [19] The Lord hath established His throne in heaven, and His dominion is exercised over all. [20] Bless the Lord, all ye His angels—ye mighty powers, who execute His word, on hearing the voice of His commands. [21] Bless the Lord, all ye His armies—ye ministers of His, who perform His will. [22] Bless the Lord all ye His works, in every place of His dominion. O my soul, bless thou the Lord.

* CIV *

By David

BLESS the Lord O my soul. O Lord my God, Thou art very great. Thou hast robed Thyself with honour and majesty; [2] clothing Thyself with light as with a mantle; stretching out the heaven as a tent. [3] Thou art He Who covereth His chambers with waters who maketh clouds His chariot—Who walketh on the wings of winds— [4] Who maketh winds His messengers, and flaming fire His ministers— [5] Who founded the earth on its firm basis, that it may not be moved forever. [6] Is the abyss like a garment to be its covering—are waters to stand above the mountains? [7] At Thy rebuke they shall flee—at the peal of Thy thunder they will tremble. [8] They ascend mountains, they go down valleys; to the place which Thou hast founded for them. [9] Thou has set a bound which they shall not pass; nor shall they return to cover the earth.

[10] Thou art He Who sendeth forth springs in valleys. Waters shall flow down between the mountains; [11] and give drink to all the beasts of the field. Wild asses will expect them to quench their thirst. [12] By them the birds of the air will abide: from among the rocks they will utter a sound. [13] Thou art He Who watereth mountains from His chambers. With the fruit of Thy works the earth will be satisfied. [14] Thou art He Who causeth grass to grow for cattle; even verdant grass for the service of man. That he may bring food out of the earth: [15] wine cheereth the

heart of man: that he might exhilarate his countenance with oil; the heart of man is strengthened with bread. [16] The trees of the plain shall be fully satisfied—the cedars of Lebanon, which he hath planted. [17] There the birds will build their nests. The family of the stork account them their own. [18] The lofty mountains are for the hinds: a rock is the refuge of the rabbit. [19] He hath appointed the moon for seasons: the sun knoweth his time for going down. [20] Thou hast stationed darkness and there was night: in it all the beasts of the forest will come forth— [21] Lions roaring for prey, seeking their food from God. [22] When the sun is risen, they will assemble and lay themselves down in their dens; [23] Man will go forth to his labour and continue at it till evening.

[24] How manifold are Thy works, O Lord, with wisdom Thou hast done them all. The earth is filled with Thy creatures; [25] So is the great and spacious sea: in this are moving things innumerable—living creatures small and great. [26] There ships sail: there is that dragon, which Thou hast formed to sport therein. [27] All wait on Thee to give them food in due season. [28] When Thou givest them, they gather; by opening Thy hand all are bountifully supplied. [29] But when Thou deniest, they are troubled. Withdraw their breath, they die and return to their dust: [30] send forth Thy breath and they are created: Thou indeed canst renew the face of the earth. [31] Let the glory of the Lord endure forever; let the Lord rejoice over His works. [32] When He looketh at the earth, He causeth it to tremble; when He toucheth the mountains, they smoke.

[33] I will sing to the Lord as long as I live, I will praise my God while I have a being. [34] Let my meditation be acceptable to Him, and I will rejoice in the Lord. [35] Let sinners be consumed from the earth, and the wicked so as to be no more; O my soul, bless Thou the Lord.

* CV *

An Alleluia, or antiphonal Song of Praise to the Lord

O GIVE thanks to the Lord and invoke His name: proclaim His works among the nations. [2] Sing to Him and sing with instrumental music; relate all His wondrous works. [3] Sing praises to His holy name. Let the heart of them, who seek the

Lord, be glad. [4] Seek the Lord and be confirmed in strength; seek His face continually. [5] Remember His wonders which He hath done; His miracles and the judgments of His mouth. [6] O ye seed of Abraham, His servants—ye children of Jacob, His chosen ones; [7] He is the Lord, our God, in all this land are His judgments. [8] He remembered forever His covenant—a word which He gave in charge for a thousand generations: [9] the covenant which He made with Abraham, and that oath of His to Isaak, [10] which He confirmed to Jacob for a law, and to Israel for an everlasting covenant— [11] saying, To thee I will give the land of Chanaan to be the lot of your inheritance. [12] When they were few in number—of little account and sojourners therein; [13] when they passed through from nation to nation—from one kingdom to another people; [14] He suffered no man to injure them—He reprov'd kings for their sake, [15] “touch not Mine anointed ones, and to My prophets do no harm.” [16] When He called for a famine on the land—broke all the stay of bread, [17] He had sent before them a man, Joseph was sold for a servant. [18] They had humbled his feet with fetters, his life was spent in irons; [19] until his word came to pass—till the oracle of the Lord tried him. [20] The king had sent and loosed him—the chief of peoples had set him at liberty— [21] had appointed him lord of his house, and ruler of all his possessions; [22] that he like himself might instruct princes, and teach his senators wisdom: [23] then Israel went down to Egypt, and Jacob sojourn'd in the land of Cham. [24] When He had increased His people to a great degree, and made them stronger than their enemies; [25] and had turned their hearts to hate His people, to deal deceitfully with His servants; [26] He sent forth Moses His servant—Aaron whom he had chosen: [27] to them He committed the words of His signs—of His wonders in the land of Cham. [28] He sent forth darkness and it was dark. When they made His words bitter, [29] He turned their waters into blood, and made a slaughter of their fishes; [30] their land swarmed with frogs, in the inmost chambers of their kings. [31] He spake and the dogfly came, and stinging gnats in all their borders; [32] He made His showers, hail, flaming fire in all their land; [33] He smote their vines and their fig trees, and broke every tree of their border. [34] He spake, and the grasshopper came, and the brouchus locust in swarms innumerable, [35] and devoured every herb in their country, and ate up the fruit of their land. [36] Then He smote every first-born of their land—the first fruits of all their labour; [37] and brought out His people with

silver and gold, and there was not a feeble person among their tribes. [38] Egypt rejoiced at their going out, for the dread of these had fallen on them. [39] He spread out a cloud to shelter them, and a fire to illuminate the night for them. [40] They asked, and flocks of quails came; and he satisfied them with the bread of heaven. [41] He split a rock and waters gushed out, and rivers ran in dry places. [42] Because he remembered His holy promise—that which he made to Abraham His servant; [43] therefore he brought out His people with joy—even His chosen ones with gladness; [44] and gave them the countries of nations, and they inherited the labours of peoples; [45] that they might keep His rules of rectitude, and that they might diligently seek His law.

* CVI *

An Alleluia

O GIVE thanks to the Lord, for He is good; for to everlasting His mercy endureth. [2] Who can express the mighty acts of the Lord? Who can publish all his praises? [3] Happy they, who keep judgment, and who do justice at all times. [4] Remember us, O Lord, affectionately as Thy people, visit us with Thy salvation; [5] that we may see it in the felicity of Thy chosen—that we may be gladdened with the joy of Thy nation—that we may sing praises with Thy heritage. [6] We with our fathers have sinned; we have committed iniquity; we have done wickedly. [7] Our fathers minded not Thy wonders in Egypt, they did not remember the multitude of Thy mercies. Though in coming up they were refractory at the Red sea, [8] yet He saved them for His name's sake, that He might make known His mighty power. [9] He rebuked the Red sea and it was dried up; and He led them through the deep as through a wilderness; [10] and saved them from the hand of those who hated them, and delivered them out of an enemy's hand. [11] The water covered those who afflicted them, not an individual of them was left. [12] Though they believed His words, though they sang His praise; [13] they soon forgot His works, they waited not for His counsel. [14] They indulged a longing desire in the desert, and tried God in a place without water. [15] Though He granted them their request, and sent satiety to their soul; [16] yet they provoked Moses in the camp and Aaron the consecrated of the Lord. [17] The earth opened and swal-

lowed up Dathan, and covered the company of Abeiron; [18] and a fire was kindled in their assembly, and a flame burned up the wicked. [19] Even at Choreb they made a calf, and worshipped the graven image; [20] and exchanged their glory for the image of an ox which eateth grass. [21] They forgot God their saviour, Who had done great things in Egypt— [22] wonderful things in the land of Cham, and terrible things at the Red sea: [23] whereupon He spake of destroying them, had not His chosen Moses stood before Him in the breach, to turn Him from His fierce indignation, that He might not utterly destroy.

[24] When they despised the pleasant land and did not confide in His word: [25] but murmured in their tents; and hearkened not to the voice of the Lord: [26] He lifted up His hand against them; to overthrow them in the desert; [27] and cast back their seed among the nations; and disperse them in the countries. [28] When they consecrated themselves to Belphegor; and ate the sacrifices offered to dead men; [29] and provoked Him with their devices; and the plague was raging among them: [30] Phineas stood up and made atonement; and the plague was stayed: [31] and it was counted to him for righteousness to all generations forever. [32] When they provoked him at the water of strife it went ill with Moses on their account. [33] For they provoked his spirit and he spake unadvisedly with his lips. [34] They did not root out the nations which the Lord had mentioned to him: [35] but mingled with those nations; and learned their works. [36] And served their graven images which became to them a stumbling block. [37] They actually sacrificed their sons and their daughters to demons: [38] and shed innocent blood—the blood of their sons and daughters, whom they sacrificed to the graven idols of Chanaan. And the land was polluted with blood and [39] defiled by their works: and they went a-whoring with their devices. [40] Therefore the Lord was incensed against His people, and abhorred His inheritance. [41] And He delivered them into the hands of enemies; and they who hated them ruled over them. [42] When their enemies afflicted them; and they were humbled under their hands: [43] many a time did He deliver them. But they provoked Him with their counsel. When they were humbled for their iniquities; [44] the Lord beheld when they were afflicted. When He heard their supplication, [45] He remembered His covenant and according to the multitude of His mercies; [46] He relented and excited compassion for them among all those who had captivated them. [47] Save us, O Lord, our God; and gather us from among

the nations; that we may give thanks to Thy holy name—that we may triumph in Thy praise. [48] Blessed be the Lord the God of Israel from everlasting to everlasting: and let all the people say, Amen, Amen.

* CVII *

An Alleluia

O GIVE thanks to the Lord, for He is good: for to everlasting His mercy endureth. [2] Let this be said by them whom the Lord hath redeemed—whom he hath redeemed from an enemy's hand — [3] whom he hath gathered out of the countries; from the east and west and north and south. [4] They had wandered in the desert in a land without water; they found no way to a city of habitation. [5] They were hungry and thirsty. Their soul within them fainted: [6] then they cried to the Lord in their affliction; and He delivered them from their distresses: [7] and conducted them to a straight road; that they might go to a city of habitation.

[8] O let them praise the Lord for His mercies; and for His wonderful dealings with the sons of men: [9] because He hath satisfied the longing soul; and filled the hungry with good things.

[10] As for them who sat in darkness and the shadow of death; bound with affliction and irons; [11] because they rebelled against the oracles of God; and contemned the counsel of the Most High: [12] when their heart was brought low by troubles—when they were weak and there was no helper: [13] then they cried to the Lord in their affliction; and He saved them from their distresses; [14] and brought them out of darkness and the shadow of death; and burst their chains asunder.

[15] O let them praise the Lord for His mercies, and for His wonderful dealings with the sons of men; [16] for He hath dashed to shivers the gates of brass, and broken asunder the bars of iron.

[17] He helped them out of the way of their transgression: for on account of their iniquities they were brought low. [18] Their soul abhorred all manner of food, and they drew near to the gates of death. [19] Then they cried to the Lord in their affliction, and He saved them from their distresses. [20] He sent forth His word and healed them; and delivered them from their destructions.

[21] O let them praise the Lord for His mercies, and for His wonderful dealings with the sons of men; [22] and let them offer Him a sacrifice of thanksgiving, and publish His works with joy.

[23] As for them who go to sea in ships, and traffic on the mighty waters— [24] they see the works of the Lord, and His wonders in the deep. [25] He spake, and up rose a tempestuous wind: and its waves are lifted high; [26] they mount up to the heavens: then down they descend into the depths; with perils, their souls are melted;— [27] they reel and stagger like one drunk, and all their skill is swallowed up. [28] Then they cried to the Lord in their affliction, and He brought them out of their distresses. [29] He rebuked the tempest, and it stopt in a still calm; and its waves were lulled to silence. [30] And they were glad, because they were at rest. And He conducted them to their desired port. [31] O let them praise the Lord for His mercies, and for His wonderful dealings with the sons of men. [32] Let them extol Him in the congregation of the people: and praise Him in the assembly of Elders.

[33] He hath turned rivers into a wilderness: and outlets of water into a thirsty land— [34] a fruitful country into barrenness: for the wickedness of them who dwell therein. [35] He hath turned a desert into pools of water, and a thirsty soil into water springs: [36] and caused the hungry to dwell there. And they have erected abiding cities: [37] and have sown fields and planted vineyards, which have yielded them the fruits of increase. [38] And He hath blessed them and they have multiplied greatly, and their cattle have not decreased. [39] Again they have been diminished, and brought low by oppressions, afflictions, and sorrow. [40] Contempt hath been poured on their princes: and He hath caused them to wander in a trackless desert. [41] Then out of affliction He hath helped the needy, and hath made families like a flock.

[42] Let the righteous see and rejoice, and let all iniquity stop its mouth. [43] Whosoever is wise and will observe these things, he will understand the mercies of the Lord.

* CVIII *

A Psalmic Ode, by David

MY heart is prepared, O God, my heart is prepared; I will sing and play on what is my glory. [2] Awake psaltery and kithara, I myself will awake early. [3] I will give thanks to Thee, O Lord, among peoples—among nations I will resound Thy praise; [4] for Thy mercy is great above the heavens, and Thy truth reacheth

to the clouds. [5] Be thou, O God, exalted above the heavens; and over all the earth Thy glory.

[6] That Thy beloved may be delivered, save with Thy right hand and answer me. [7] God hath spoken in His sanctuary, I shall be exalted, and divide Sikima, and measure out the valley of tents. [8] Galaad is mine and mine is Manasses; and Ephraim is the support of my head: Juda is my king. [9] Moab, the cauldron of my hope. Over Idumea I shall extend my march: to me the Philistines are subjected. [10] Who will conduct me to the strong city—who will guide me to Idumea? [11] Wilt not Thou, O God, Who didst cast us off—Wilt not Thou, O God, go out with our armies? [12] Grant us help because of affliction; safety from man is indeed vain. [13] Through God we can exert power: He can make our enemies contemptible.

* C I X *

For the conclusion. A Psalm by David

O GOD, pass not by my praise in silence: [2] for against me the mouth of a sinner; and the mouth of the deceitful is opened. They have spoken against me with a deceitful tongue.— [3] With words of hatred they encompassed me about; and fought against me without provocation. [4] They traduced me for my love; but I prayed, [5] when they were rendering me evil for good, and hatred for my love. [6] “Set a sinner over him; and let an accuser stand at his right hand. [7] When he is judged let him be condemned; and let his supplication be deemed an offence. [8] Let his days be few; and let another take his office. [9] Let his children be fatherless and his wife a widow. [10] Let his sons be vagabonds and beg: let them be cast out from their dwellings. [11] Let an extortioner seize all that he hath; and strangers make spoil of his labours. [12] Let there be none to help him; nor any to compassionate his orphan children. [13] Let his children be for destruction—In one generation let his name be blotted out. [14] Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out. [15] Let them be continually before the Lord. And let the memory of them be cut off from the earth: [16] because he did not remember to shew mercy; but persecuted a man needy and afflicted: to put to death

one who was brokenhearted. [17] As he loved cursing, let it come on him: as he delighted not in blessing let it be far from him. [18] As he clothed himself with cursing as with a mantle; and it came like water in his bowels; and like oil into his bones: [19] let it be to him as the mantle which covereth him: and as the girdle with which he is continually girded."

[20] From the Lord is this work of them who traduce me: and of them who speak evil against my soul. [21] Do Thou, O Lord God, deal with me for Thy name's sake: for Thy mercy is good. [22] Deliver me, for I am afflicted and needy; and my heart is troubled within me. [23] Like a declining shadow I have glided away;—I have been shaken off like locusts. [24] My knees are weakened by fasting; and my flesh is changed for want of oil. [25] As for me, I became their scoff; they beheld me—they shook their heads. [26] Help me, O Lord, my God: and save me according to Thy mercy. [27] Let them know that this is Thy hand; and that Thou; O Lord hast done this. [28] Let them curse, Thou indeed wilt bless. Let them who rise up against me be put to shame: but let Thy servant be made glad. [29] Let them who traduce me, be clothed with shame: let them be covered with their shame as with a mantle. [30] With my mouth I will greatly thank the Lord; and praise Him in the midst of many: [31] because He stood at the right of the needy: to save from them who seek my life.

✦ C X ✦

A Psalm. By David

THE Lord said to my lord; sit at My right hand; till I make thine enemies thy footstool. [2] Out of Sion the Lord will send thee a rod of power: rule thou in the midst of thine enemies. [3] With thee shall be the government; in the day of thy power—in the splendours of thy holies from the womb: before the morning star I begot thee. [4] The Lord hath sworn and will not change: thou art a priest forever, after the order of Melchisedek. [5] The Lord at thy right hand hath crushed kings in the day of His wrath. [6] He will judge among the nations: He will multiply slaughters: He will crush the heads of many on the earth. [7] He will drink of the brook in the way: therefore He will lift up the head.

* CXI *

An Alleluia

I WILL praise thee, O Lord, with my whole heart; in the counsel of the upright and the congregation. [2] The works of the Lord are great; exquisitely contrived for all His purposes. [3] Thanksgiving and majesty, His work and His righteousness shall endure forever. [4] He hath made a memorial of His wonders: merciful and gracious is the Lord. [5] He hath given food to them that fear Him: He will remember His covenant forever. [6] He hath shewn His people the power of His works; by giving them possession of nations. [7] The works of His hands are truth and judgment: all His commandments are faithful. [8] They are firmly established forever: they are done with truth and uprightness. [9] He hath sent redemption for His people; He hath enjoined His covenant forever: holy and awful is His name. [10] The fear of the Lord is the beginning of wisdom; and all who practise it have good understanding. Let the praise of Him endure forever.

* CXII *

An Alleluia

HAPPY the man who feareth the Lord! in His commandments he will greatly delight. [2] His seed shall be mighty in the land: the generation of the upright shall be blessed. [3] Glory and riches are in his house; and his righteousness shall endure forever. [4] To the upright light sprang up in darkness. He is merciful, compassionate and just; [5] a beneficent man who commiserateth and lendeth. He will manage his affairs with judgment; [6] because he is never to be shaken; the righteous shall be in everlasting remembrance: [7] at bad news he will not be terrified: [8] his heart is prepared to trust in the Lord. His heart is established, he could not be terrified; even when he beheld his enemies. [9] He hath dispersed, he hath given to the needy; his righteousness shall endure forever. His horn shall be gloriously exalted: [10] the wicked shall see and be enraged. Let him gnash his teeth and pine away; the desire of the wicked shall perish.

* CXIII *

An Alleluia

O PRAISE the Lord, ye His servants! praise the name of the Lord. [2] Let the name of the Lord be blessed; henceforth and forever. [3] From the rising of the sun to its going down; let the name of the Lord be praised. [4] The Lord is high over all the nations: His glory is above the heavens. [5] Who is like the Lord our God who dwelleth on high, [6] and superintendeth the things below Him in heaven and on the earth? [7] Who raiseth the distressed from the ground, and lifteth the needy from a dunghill: [8] to seat him with princes; with the chiefs of his people. [9] Who setteth the barren woman in a family making her a joyful mother of children.

* CXIV *

An Alleluia

AT the departure of Israel from Egypt; of the house of Jacob from a barbarous people; [2] Judea became his sanctuary; Israel his dominion. [3] The sea saw and fled: Jordan was turned back. [4] The mountains skipped like rams: the hills, like lambs of the flock. [5] What ailed thee, sea, that thou fleddest? And thee, Jordan, that thou turnedst back? [6] You, mountains, that you skipped like rams? And you, hills, like lambs of the flock? [7] The earth was moved at the presence of the Lord; at the presence of the God of Jacob: [8] who turned the rocks into pools of water: and into fountains of water, the flinty rock.

* CXV *

NOT unto us, O Lord; not unto us. But to Thy name only give the glory: for Thy mercy and for Thy truth. [2] Perhaps the nations may say, Where is their God? [3] Our God is in heaven and on earth: all that He willed, He hath done.

[4] The idols of the nations are silver and gold; the workmanship of men's hands. [5] They have a mouth but cannot speak:

though they have eyes, they cannot see. [6] Ears they have, but they cannot hear: having nostrils they cannot smell. [7] They have hands but they cannot feel: They have feet, but they cannot walk: nor can they utter a sound with their throat.

[8] Let them who make them be like them; and all who have trusted in them. [9] The house of Israel have trusted in the Lord: He is their helper and protector. [10] The house of Aaron have trusted in the Lord; He is their helper and protector. [11] They who fear the Lord have trusted in Him: He is their helper and protector.

[12] The Lord hath remembered us and blessed us: He hath blessed the house of Israel: He hath blessed the house of Aaron: [13] He hath blessed them, who fear the Lord, both small and great. [14] May the Lord add to you more and more—to you and to your children. [15] May you be blessed by the Lord: who made the heaven and the earth.

[16] To the Lord belongeth the heaven of heavens: and He hath given the earth to the sons of men. [17] The dead cannot praise thee, O Lord; nor any who go down to the mansion of the dead: [18] but we who are alive will bless the Lord; from this time forth and forever.

* CXVI *

An Alleluia

I AM full of love, because the Lord will hear the voice of my supplication. [2] Because to me He inclined His ear: therefore in my days I will invoke Him. [3] The pangs of death encompassed me; the perils of Hades found me: I met with distress and sorrow: [4] thereupon I invoked the name of the Lord; O Lord deliver my soul. [5] The Lord is gracious and righteous; merciful indeed is our God. [6] The Lord preserveth the sincere: I was brought low but He saved me. [7] Return, O my soul, to thy rest: for the Lord hath dealt kindly with thee. [8] Because He hath delivered my soul from death; mine eyes from tears and my feet from falling: [9] I will worship before the Lord in the land of the living. Alleluia!

[11] I believed therefore I spake; for I was brought very low: [12] and in my perturbation I said, Every man is a liar. What shall I render to the Lord; for all that He hath done for me? [13] I will

take the cup of thanksgiving; and invoke the name of the Lord. [14] I will pay my vows to the Lord; in the presence of all His people. [15] At a high rate; in the sight of the Lord; is estimated the death of His saints. [16] O Lord I am Thy servant—I am Thy servant and the son of Thy handmaid. Thou hast burst my bonds asunder: [17] to thee I will offer a sacrifice of praise and call on the name of the Lord. [18] I will pay my vows to the Lord; in the presence of all his people— [19] in the courts of the house of the Lord—in the midst of thee, Jerusalem.

* CXVII *

An Alleluia

O PRAISE the Lord, all ye nations!
Praise Him all ye peoples!

[2] For His kindness is exerted for us,
And the truth of the Lord will endure forever.

* CXVIII *

An Alleluia

O GIVE thanks to the Lord, for He is good: for to everlasting His mercy endureth. [2] O! let the house of Israel say, For He is good. For to everlasting His mercy endureth. [3] O! let the house of Aaron say, For He is good. For to everlasting His mercy endureth. [4] Let all who fear the Lord say, For He is good. For to everlasting His mercy endureth. [5] Because of affliction I called on the Lord, and He heard me for enlargement. [6] Having the Lord for my helper, I will not fear what man can do to me. [7] Having the Lord for my helper, I shall look down on mine enemies. [8] It is better to confide in the Lord than to confide in man; [9] it is better to trust the Lord than put confidence in princes. [10] All the nations compassed me about: but by the name of the Lord I was avenged of them. [11] Compassing me about they beset me, but by the name of the Lord I was avenged of them. [12] They encompassed me as bees do a honeycomb: and blazed furiously like fire among thorns;—but by the name of the Lord I was avenged of them. [13] Being hard-pressed, I was

on the point of falling: but the Lord Himself supported me. [14] The Lord is my strength and my song of praise—He indeed was my salvation.— [15] A sound of joy and deliverance in the tents of the righteous! The right hand of the Lord hath exerted power! [16] The right hand of the Lord hath exalted me; the right hand of the Lord hath exerted power. [17] I shall not die: but live and proclaim the works of the Lord. [18] With correction, the Lord corrected me: but did not deliver me up to death. [19] Open for me the gates of righteousness, and I will go in at them and give thanks to the Lord. [20] This is the gate of the Lord, at it the righteous are to enter. [21] I will praise thee because thou didst hear me, and hast been unto me salvation. [22] The stone which the builders rejected, the same has become the head of the corner. [23] This [salvation] was from the Lord, and it is wonderful in our eyes. [24] This is the day which the Lord made: on it let us rejoice and be glad. [25] O Lord save, I beseech Thee: O Lord, I beseech Thee, prosper. [26] Blessed be he who is coming in the name of the Lord; we have blessed you of the house of the Lord. [27] God is Lord, and He hath shined upon us. Solemnise a festival with thick boughs, even to the horns of the altar. [28] Thou art my God and I will praise Thee; Thou art my God and I will exalt Thee: I will praise Thee, because Thou hast heard me; and hast been unto me salvation. [29] O give thanks to the Lord, for He is good; for to everlasting His mercy endureth.

* C X I X *

An Alleluia

ALEPH (*)

HAPPY the undefiled in the way! who walk in the law of the Lord. [2] Happy they who search His testimonies, and seek Him with their whole heart: [3] for they are not workers of iniquity—they have walked in His ways. [4] Thou hast enjoined the strict observance of Thy precepts. [5] O that my ways may be directed, that I may keep Thy rules of rectitude. [6] Then I cannot be put to shame, when I have respect to all Thy commandments. [7] I will praise Thee with uprightness of heart, when I have learned

(*) The names of the Hebrew letters in the present text of this psalm signify only the Hebrew system of numbering; *Aleph* referring to section one of the psalm, *Beth* to section two, and so on. They are retained here for ready reference.

Thy righteous judgments. [8] I will keep Thy judgments, O forsake me not utterly.

BETH

[9] By what can a youth make his way prosperous? By keeping Thy words. [10] I have sought Thee with my whole heart; let me not be driven from Thy commandments. [11] I have hid Thine oracles in my heart, that I may not sin against Thee. [12] O Lord, Thou art blessed, teach me Thy rules of rectitude. [13] With my lips I have declared all the judgments of Thy mouth. [14] I have been delighted with the way of Thy testimonies, as for all manner of riches. [15] I will talk continually of Thy commandments, and be attentive to Thy ways. [16] I will meditate on Thy judgments and not forget Thy words.

GIMEL

[17] Make retribution to Thy servant; that I may live and keep Thy words. [18] Open mine eyes, that I may discern the wondrous things of Thy law. [19] I am a sojourner in this land, hide not Thy commandments from me. [20] My soul is engaged in a continual longing for Thy judgments. [21] Thou hast rebuked the haughty; cursed are they who turn aside from Thy commands. [22] Remove from me reproach and contempt, since I have earnestly sought Thy testimonies. [23] For chiefs sat and spoke against me, but Thy servant meditated on Thy statutes; [24] for Thy testimonies are my study, Thy statutes, my counsellors.

DALETH

[25] My soul cleaveth to the ground; keep me alive according to Thy word. [26] I have declared Thy ways and Thou hast heard me; teach me Thy rules of rectitude. [27] Instruct me in the way of Thy statutes, and I will meditate on Thy wonders; [28] my soul drooped with heaviness; strengthen me with Thy words. [29] Remove from me the way of injustice, and graciously favour me with Thy law. [30] I have chosen the way of truth, and have not forgotten Thy judgments; [31] I have cleaved, O Lord, to Thy testimonies; O let me not be put to shame. [32] I ran in the way of Thy commandments, when Thou didst enlarge my heart.

HE

[33] Teach me, O Lord, the way of Thy statutes, and in every occurrence I will seek it. [34] Give me understanding that I may

search Thy law, and keep it with my whole heart. [35] Lead me in the path of Thy commandments; for I have delighted therein. [36] Incline my heart to Thy testimonies and not to covetousness. [37] Turn away mine eyes from beholding vanity—keep me alive in Thy way. [38] Confirm thine oracle to Thy servant that Thou mayst be feared. [39] Take away my reproach which I dreaded, because Thy judgments are good. [40] Behold I have longed for Thy precepts; quicken me by Thy saving goodness.

VAU

[41] O Lord, let Thy mercy come upon me—Thy salvation according to Thy word; [42] and to them who reproach me I will make answer, that I have trusted in Thy words. [43] And take not the word of truth entirely from my mouth, for I have trusted in Thy judgments; [44] and I will keep Thy law continually forever and ever. [45] I indeed have walked in a roomy place, because I diligently sought Thy precepts; [46] and I have spoken of Thy testimonies before kings, and was not ashamed: [47] and have meditated on Thy commandments, in which I took great delight; [48] and have held up my hands for Thy precepts which I loved, and meditated on Thy rules of rectitude.

ZAIN

[49] Remember Thy words to Thy servant, for which Thou hast caused me to hope; [50] this hath comforted me in mine affliction, for Thine oracle kept me alive. [51] The haughty transgressed to a great degree, but from Thy law I turned not aside. [52] O Lord, I remembered Thy judgments of old and was comforted. [53] Horror seized me on the account of sinners—of them who utterly forsake Thy law. [54] Thy statutes were the subject of my songs, in the place of my pilgrimage. [55] I remembered Thy name, O Lord, in the night, and have kept Thy law. [56] This was my condition, because I diligently sought Thy statutes.

CHETH

[57] Thou, O Lord, art my portion; I have determined to keep Thy law. [58] With my whole heart I have entreated Thy favour, be gracious to me according to Thy word. [59] I revolved Thy ways in my mind, and turned my feet to Thy testimonies. [60] I prepared myself and was not troubled, to keep Thy commandments. [61] The cords of sinners entangled me; but I did not

forget Thy law. [62] At midnight I arose to give Thee thanks; because of Thy righteous judgments. [63] I am a companion of all them who fear Thee; and of them who keep Thy commandments. [64] O Lord the earth is full of Thy mercy, teach me Thy statutes.

TETH

[65] O Lord, Thou hast dealt kindly with Thy servant; according to Thy word. [66] Teach me kindness and discipline and knowledge; [67] because I have believed Thy commandments. Before I was afflicted, I transgressed; for this cause I have kept Thy word. [68] Thou, O Lord, art good; in Thy goodness teach me Thy statutes. [69] The iniquity of the proud was multiplied against me: but I, with my whole heart, will search Thy precepts. [70] Their heart was curdled like milk: but I meditated on Thy law. [71] It is good for me that Thou hast humbled me: that I might learn Thy rules of rectitude. [72] The law of Thy mouth is better to me than thousands of gold and silver.

JOD

[73] Thy hands have made me and fashioned me: instruct me that I may learn Thy commandments. [74] They who fear Thee will be glad when they see me; because I have trusted in Thy words. [75] I know, O Lord, that Thy judgments are just: and that Thou with truth hast humbled me. [76] O! let Thy mercy be my comfort, according to Thy word to Thy servant. [77] Let Thy tender mercies come to me that I may live; for Thy law is my delight. [78] Let the proud be ashamed, because they have unjustly injured me. [79] But let me meditate on Thy precepts. Let them who fear Thee turn to me—and them who know Thy testimonies. [80] Let my heart be sound in Thy statutes, that I may not be shamed.

KAPH

[81] My soul fainteth for Thy salvation; I trusted in Thy words. [82] Mine eyes failed for Thy promise, saying, When wilt Thou comfort me? [83] Though I became like a leathern bag in frost; I did not forget Thy statutes. [84] How many are the days of Thy servant? When wilt Thou avenge me of my persecutors? [85] Transgressors told me idle tales: but Thy law O Lord, taught me otherwise. [86] All Thy commandments are truth. They perse-

cuted me without cause, do thou assist me. [87] They have almost finished me on the earth; but I did not forsake Thy precepts. [88] According to Thy mercy quicken me: that I may keep the testimonies of Thy mouth.

LAMED

[89] O Lord, Thy word will endure in heaven forever—Thy truth to all generations. [90] Thou hast established the earth and it shall continue. [91] By Thy arrangement day shall continue: for all things are in subjection to Thee. [92] Had not Thy law been my study, I should have perished in my affliction. [93] Let me never forget Thy rules of rectitude: for by them Thou hast kept me alive. [94] I am Thine, O save me: for I have diligently sought Thy statutes. [95] Sinners lay in wait for me to destroy me: I understood Thy testimonies. [96] Of all perfection I saw a limit; Thy command is very broad.

MEM

[97] O! how I have loved Thy law, O Lord! It is my meditation all the day. [98] Thou hast given me a knowledge of Thy law above mine enemies; because it is mine forever. [99] I had more understanding than all my teachers: because Thy testimonies are my study. [100] I understood more than elders: because I diligently sought Thy commandments. [101] From every evil way I restrained my feet; that I might keep Thy words. [102] I have not turned aside from Thy judgments: because Thou didst instruct me. [103] How sweet are Thine oracles to my taste! They are sweeter than honey to my mouth. [104] From Thy precepts I got understanding: Therefore I hated every wicked way.

NUN

[105] Thy law is a lamp to my feet; and a light to my paths. [106] I have sworn and determined to keep Thy righteous judgments. [107] I have been exceedingly afflicted: quicken me, O Lord, according to Thy word. [108] Accept, O Lord, I beseech Thee, the freewill offerings of my mouth: and teach me Thy judgments. [109] My life is continually in Thy hands; and I have not forgotten Thy law. [110] The wicked laid a snare for me: but I erred not from Thy precepts. [111] I have taken Thy testimonies for an everlasting inheritance: for they are the joy of my heart. [112] I inclined my heart to perform Thy statutes; for the sake of an everlasting reward.

SAMEKH

[113] I have hated transgressors and loved Thy law. [114] Thou art my helper and my protector: I have hoped for Thy words. [115] Away from me ye evil doers, for I will diligently seek the commandments of my God. [116] Uphold me according to Thy word and keep me alive; and let me not be shamed for mine expectation. [117] Help me and I shall be saved; and I will meditate continually on Thy statutes. [118] Thou hast set at naught all who apostatize from Thy statutes; because their inward thought is wicked. [119] All the sinners of the land I accounted transgressors; therefore I loved Thy testimonies. [120] Penetrate my flesh with the dread of Thee; for I am terrified at Thy judgments.

AIN

[121] I have done what is right and just; O deliver me not up to mine oppressors. [122] Be surety for Thy servant for good—let not the proud oppress me. [123] Mine eyes have failed looking for Thy salvation, and for the promise of Thy saving goodness. [124] Deal with Thy servant according to Thy mercy, and teach me Thy statutes. [125] I am Thy servant, give me understanding, that I may know Thy testimonies. [126] It is time to act for the Lord; they have made void Thy law. [127] For this cause I loved Thy commandments more than gold or the topaz. [128] For this cause I directed my course to all Thy commandments: I hated every evil way.

PE

[129] Thy testimonies are wonderful; therefore my soul sought them diligently. [130] The manifestation of Thy words will enlighten, and make the simple wise. [131] I opened my mouth and panted, because I longed for Thy commandments. [132] Look down upon me, and be gracious to me, as Thou art to them who love Thy name. [133] Order my steps according to Thy word, and let no iniquity have dominion over me. [134] Deliver me from the oppression of men, and I will keep Thy precepts. [135] Let Thy countenance shine on Thy servant; and teach me Thy statutes. [136] Mine eyes poured down streams of water, because I did not keep Thy law.

TSADDI

[137] Thou, O Lord, art righteous; and Thy judgments are right. [138] Thou hast strictly enjoined as Thy testimonies, righteousness and truth. [139] My zeal for Thee hath consumed me; because mine enemies forgot Thy words. [140] Thy word is very pure; and Thy servant hath loved it. [141] Young and despised as I am, I have not forgot Thy precepts. [142] Thy righteousness is an everlasting righteousness, and Thy law is truth. [143] When affliction and distress found me, Thy commandments were my study; [144] Thy testimonies are everlasting righteousness; give me understanding and I shall live.

KOPH

[145] I have cried with my whole heart, O Lord, hear me; I will diligently seek Thy statutes. [146] I have cried to Thee, O save me; and I will keep Thy testimonies. [147] I awoke before the dawn of the morning, and cried; on Thy words I placed my hope. [148] Mine eyes were awake before the morning dawn, that I might meditate on Thine oracles. [149] Hear my voice, O Lord, according to Thy mercy—according to Thy judgment keep me alive. [150] They, who persecute me unjustly, drew near; but they were far removed from Thy law. [151] Thou, O Lord, art near, and all Thy ways are truth. [152] I knew of old from Thy testimonies, that Thou hast founded them forever.

RESH

[153] Behold my affliction, and deliver me; for I have not forgotten Thy law. [154] Plead my cause and deliver me; on account of Thy word keep me alive. [155] Salvation is far from sinners, because they did not seek Thy statutes. [156] Thy tender mercies, O Lord, are many; quicken me according to Thy judgment. [157] Many are my persecutors and mine enemies; yet from Thy testimonies I have not declined. [158] I beheld transgressors and was grieved; because they did not keep Thy words. [159] Consider, O Lord, that I have loved Thy commandments: in Thy mercy keep me alive. [160] The beginning of Thy words was truth. and all Thy righteous judgments endure forever.

SHIN

[161] Chiefs persecuted me undeservedly: but my heart stood in awe of Thy words. [162] Let me exult with joy for Thine oracles; as one who findeth great spoils. [163] I have hated and

abominated iniquity: but Thy law I have loved. [164] Seven times a day have I praised Thee, for Thy righteous judgments. [165] Great peace have they who love Thy law: and for them there is no stumbling block. [166] I have waited, O Lord, for Thy salvation; and have loved Thy commandments. [167] My soul hath kept Thy testimonies and hath loved them exceedingly. [168] I have kept Thy commandments and Thy testimonies: for all my ways, O Lord, are before Thee.

TAU

[169] O Lord, let my prayer come before Thee: give me understanding according to Thy word. [170] Let my supplication come before Thee, O Lord. According to Thy word deliver me. [171] Let my lips solemnly utter a hymn; when Thou hast taught me Thy statutes. [172] Let my tongue resound Thine oracles; for all Thy commandments are righteous. [173] Let Thy hand be near to save me: because I have chosen Thy statutes. [174] O Lord, I have longed earnestly for Thy salvation: and Thy law is my study. [175] Let my soul live and praise Thee; and Thy judgments be my support. [176] Like a lost sheep I have gone astray: O seek Thy servant; since I have not forgotten Thy commandments.

* C X X *

A Song of Ascent by Steps ()*

IN my distress I cried to the Lord; and He hearkened to me. [2] O Lord, deliver my soul from false lips, and from a deceitful tongue. [3] What should be given Thee? Or what return made Thee for a deceitful tongue? [4] Arrows of the mighty sharpened with devouring coals. [5] Ah woe is me that my sojourn is so long protracted—That I have dwelt with the tents of Kedar— [6] That my soul hath so long dwelt with them, who hate peace. [7] I was for peace; but when I spoke they attacked me without provocation.

* C X X I *

A Song of Ascents

I HAVE lifted up mine eyes to the mountains, from which my help is to come. [2] My help is from the Lord, who made the

* Thomson notes: The ascent to the Temple was by ten steps. On each of these steps stood a choir with their instruments, who sang their several parts as the High Priest went up to the Temple.

heaven and the earth. [3] O let Him not suffer my feet to stumble: nor let Him, who keepeth me, slumber. [4] Lo! He who keepeth Israel, will neither slumber nor sleep. [5] The Lord will keep thee! The Lord at thy right hand will be thy shelter: [6] the sun by day shall not scorch thee; nor shall the moon hurt thee by night. [7] May the Lord preserve thee from all evil! the Lord will keep thy soul. [8] The Lord will guard thy coming in and going out, henceforth and forever.

✦ C X X I I ✦

A Song of Ascents

I WAS rejoiced when they said to me, Let us go to the house of the Lord. [2] Our feet have been standing in thy courts, O Jerusalem. [3] Jerusalem is built like a city; with regard to which, the participation of it is for this very purpose: [4] for thither the tribes have come up—the tribes of the Lord, a testimony to Israel; that they may give thanks to the name of the Lord: [5] because there the thrones for judgment are set—thrones for the house of David. [6] Pray, I beseech you, for the peace of Jerusalem; and for prosperity to them who love thee. [7] O let there be peace in thine army and prosperity in thy palaces! [8] For the sake of my brethren and neighbours, I have expressed a wish of peace for thee— [9] For the sake of the house of the Lord our God I have earnestly sought thy good.

✦ C X X I I I ✦

A Song of Ascents

TO Thee Who dwellest in heaven, I have raised mine eyes. [2] Behold! as the eyes of servants are on the hands of their masters—as the eyes of a maid are on the hands of her mistress, so are our eyes on the Lord our God, till He be gracious to us.

[3] Have mercy on us, O Lord; have mercy on us; for we are exceedingly filled with contempt. [4] Our soul is filled exceedingly—we are the scoff of the prosperous and the contempt of the haughty.

* C X X I V *

A Song of Ascents

HAD not the Lord been on our side (let Israel now say) [2] had not the Lord been on our side, when men rose up against us; [3] they might have swallowed us up alive—when their wrath was kindled against us, [4] the water might have overwhelmed us. Our soul hath passed through a torrent. [5] Hath our soul then passed through impetuous water? [6] Blessed be the Lord, Who hath not given us as a prey to their teeth! [7] Our soul hath escaped as a bird from the fowler's snare. The snare was broken and we have escaped. [8] Our help is in the name of the Lord, Who made the heaven and the earth.

* C X X V *

A Song of Ascents

THEY who trust in the Lord shall be like mount Sion; he who inhabiteth Jerusalem shall never be shaken. [2] Around her are mountains; and the Lord is around His people, from this time forth and forever; [3] for the Lord will not suffer the rod of the wicked to be over the inheritance of the righteous; that the righteous may not stretch forth their hands to iniquities. [4] Do good, O Lord, to the good, and to them who are upright in heart. [5] But them who turn aside into crooked ways, the Lord will drive away with the workers of iniquity. Peace be upon Israel!

* C X X V I *

A Song of Ascents

WHEN the Lord brought back the captivity of Sion; we were like them who are comforted. [2] Then was our mouth filled with joy, and our tongue with exultation—then did they say among the nations, "The Lord hath done great things for them." [3] The Lord *hath* done great things for us; we are transported with rapturous joy. [4] Bring back, O Lord, our captivity, like torrents in

the south. [5] Let them who sow with tears reap with rapture. [6] They went step by step and wept sowing their seed; but let them come tripping with joy, carrying their sheaves.

* CXXVII *

A Song of Ascents

UNLESS the Lord build the house, the builders have laboured in vain. Unless the Lord guard the city, in vain hath the watchman watched— [2] in vain is your early rising.

Ye who eat the bread of care, rise when you have rested—when He hath given His beloved sleep. [3] Behold sons are an heritage of the Lord—a reward of the fruit of the womb. [4] Like shafts in the hands of a mighty man, so are the sons of them who were shaken off. [5] Happy he who shall satisfy his desire with these! They shall not be put to shame, when they speak to their enemies in the gates.

* CXXVIII *

A Song of Ascents

HAPPY are all they who fear the Lord, who walk continually in His ways. [2] Thou shalt eat the labours of thy hands; thou art happy and it shall be well with thee. [3] Thy wife shall be in the sides of thy house, like a fruitful vine; thy children round thy table, like olive plants. [4] Behold thus shall the man be blessed, who habitually feareth the Lord. [5] May the Lord bless thee for the sake of Sion; and mayst thou see the good of Jerusalem all the days of thy life! [6] And mayst thou see children's children! Peace be upon Israel.

* CXXIX *

A Song of Ascents

MANY a time have they warred against me from my youth, let Israel now say— [2] Many a time they warred against me from my youth; they did not however prevail over me. [3] Upon my

back the wicked hammered, they prolonged their iniquity: [4] the righteous Lord hath broken the necks of the wicked. [5] Let all who hate Sion be confounded and turned back. [6] Let them be like a blade on the house tops, which withereth before it is pulled up, [7] with which the reaper hath not filled his hand, nor he who gathereth the sheaves, his bosom; [8] so that they who passed by did not say, The blessing of the Lord is upon you. We have blessed you in the name of the Lord.

* C X X X *

A Song of Ascents

OUT of depths to Thee, O Lord, I cried; [2] O Lord, hearken to my voice: let Thine ears be attentive to the sound of my prayer. [3] Shouldst Thou, O Lord, mark iniquities; O Lord, who can subsist? [4] Because there is forgiveness with Thee, for Thy name's sake, [5] I have waited for Thee, O Lord: my soul hath waited for Thy word— [6] my soul hath hoped for the Lord, from the morning watch till night. [7] Let Israel hope in the Lord, for with the Lord there is mercy, and with Him plenteous redemption. [8] And He Himself will redeem Israel from all their iniquities.

* C X X X I *

A Song of Ascents

O LORD, my heart is not exalted, nor are mine eyes lofty; Nor have I exercised myself in great things: nor in things too wonderful for me. [2] Had I not been humble, but exalted myself as a weaned child doth against its mother; how Thou wouldst have retributed to my soul! [3] Let Israel hope in the Lord henceforth and forever.

* C X X X I I *

A Song of Ascents

O LORD, remember David, and all his meek humility; [2] how he swore to the Lord, and made his vow to the God of Jacob:

[3] I will not enter the lodging of my house, nor go up to my bed of rest; [4] nor give sleep to mine eyes or slumber to mine eyelids; nor rest to my temples; [5] until I find a place for the Lord—a habitation for the God of Jacob.

[6] Behold we had heard of this [ark] at Ephrata; we found it in the fields of the forest. [7] Let us go to his habitations; let us worship at the place where his feet stood. [8] Arise, O Lord, and go up to Thy rest, Thou and the ark of Thy holiness. [9] Let Thy priests be clothed with righteousness, and Thy saints shout for joy.

[10] For the sake of Thy servant David, turn not away the face of Thine anointed. [11] The Lord hath sworn a truth to David, and will not annul it; of the fruit of thy body I will set on thy throne; [12] if thy children keep My covenant, and these My testimonies, which I will teach them, their children also shall sit on thy throne forever. [13] For the Lord hath chosen Sion, and made choice of it for His habitation. [14] This shall be My rest forever. Here I will dwell, for I have chosen it. [15] With blessings I will bless her provision; and satisfy her poor with bread. [16] Her priests I will clothe with salvation; and her saints shall shout for joy. [17] I will cause a horn for David to spring up there; I have prepared a lamp for Mine anointed. [18] His enemies I will clothe with shame; but on him My crown shall flourish.

✦ CXXXIII ✦

A Song of Ascents

BEHOLD! what I pray you, so beautiful, or is there any thing so pleasant, as brethren dwelling in unity? [2] This is like precious ointment on the head, which floweth down to the beard—on the beard of Aaron, down to the hem of his robe. [3] It is like the dew of Hermon, which descendeth on the mountains of Sion; for there the Lord commanded the blessing, Life for evermore.

✦ CXXXIV ✦

A Song of Ascents

ATTEND! bless the Lord, all ye servants of the Lord, who stand in the house of the Lord—in the courts of the house of our

God. [2] At night, lift up your hands to the holies and bless the Lord. [3] May the Lord out of Sion bless thee:—He who made the heaven and the earth.

✦ C X X X V ✦

An Alleluia

PRAISE the name of the Lord—praise the Lord, [2] ye His servants, who wait in the house of the Lord—in the courts of the house of our God. [3] Praise the Lord; for the Lord is good; with instruments of music praise His name; for it is good. [4] For the Lord hath made choice of Jacob for Himself—of Israel for His peculiar treasure. [5] For I know that the Lord is great, and that our Lord is above all the gods. [6] All that the Lord pleased He hath done in heaven and on earth: in the seas and in all the deeps. [7] When He brought clouds from the end of the earth; He made lightnings for the purpose of rain. He it is Who bringeth winds out of His treasuries: [8] Who smote the first-born of Egypt—the first-born both of man and beast. [9] Amidst thee, Egypt, He sent His signs and wonders, on Pharaoh and on all His servants. [10] It was He Who smote many nations; and slew kings of mighty power— [11] Seon king of the Amorites, and Og, the king of Basan, and all the kingdoms of Chanaan; [12] and gave their land for an inheritance—for an inheritance for His people Israel. [13] O Lord, Thy name is forever, and the memorial of Thee to all generations; [14] for the Lord will judge His people, and take comfort in His servants. [15] The idols of the nations are gold and silver—the workmanship of men's hands. [16] They have a mouth, but cannot speak: eyes they have, but they cannot see; [17] they have ears, but they cannot hear; nor is there any breath in their mouth. [18] May they who make them be like them; and all they who have trusted in them. [19] O house of Israel, bless ye the Lord: bless the Lord ye of the house of Aaron. [20] O house of Levi, bless ye the Lord; bless Him, ye who fear the Lord. [21] Blessed be the Lord in Sion—He Who inhabiteth Jerusalem.

* C X X X V I *

An Alleluia

O GIVE thanks to the Lord for He is good; for His mercy endureth forever. [2] O, give thanks to the God of gods, for His mercy endureth forever. [3] Give thanks to the Lord of lords; for His mercy endureth forever. [4] To Him Who alone hath done great wonders; for His mercy endureth forever— [5] to Him Who made the heavens with wisdom: for His mercy endureth forever— [6] to Him Who established the earth on the waters: for His mercy endureth forever— [7] to Him Who alone made the great lights: for His mercy endureth forever— [8] the sun to rule the day: for His mercy endureth forever— [9] the moon and the stars to rule the night; for His mercy endureth forever— [10] to Him Who smote Egypt with their first-born; for His mercy endureth forever— [11] and brought out Israel from among them; for His mercy endureth forever: [12] with a strong hand and an outstretched arm; for His mercy endureth forever— [13] to Him Who divided the Red Sea into parts; for His mercy endureth forever. [14] And led Israel through the midst thereof: for His mercy endureth forever: [15] but shook off Pharaoh and his hosts into the Red Sea; for His mercy endureth forever:— [16] to Him, Who led His people through the desert; for His mercy endureth forever— [17] to Him Who smote great kings; for His mercy endureth forever: [18] and slew kings of mighty power: for His mercy endureth forever.— [19] Seon king of the Amorites; for His mercy endureth forever; [20] And Og the king of Basan; for His mercy endureth forever: [21] and gave their land for an inheritance; for His mercy endureth forever: [22] an inheritance for Israel His servant; for His mercy endureth forever: [23] because in our affliction the Lord remembered us; [24] for His mercy endureth forever; and redeemed us from our enemies; for His mercy endureth forever. [25] He it is Who giveth food to all flesh: for His mercy endureth forever. [26] O give thanks to the God of heaven: for to everlasting His mercy endureth.

* CXXXVII *

For David, a Psalm of Jeremias

BY the rivers of Babylon there we sat down and wept, when we remembered Sion. [2] Upon the willows in the midst of it we hung up our harps; [3] for there they who had captivated us, asked of us the words of a song: and they who had led us away, asked for a hymn, saying, Sing for us some of the odes of Sion. [4] How can we sing the song of the Lord in a strange country? [5] O Jerusalem, if I forget thee, let my right hand be forgotten. [6] Let my tongue cleave to the roof of my mouth, if I do not remember thee—if I set not Jerusalem foremost, as the chief object of my joy.

[7] Remember, O Lord, the children of Edom; who in the day of Jerusalem said, Rase! Rase! down to its foundations! [8] O daughter of Babylon the miserable! [9] Happy he who shall render thee thy recompense; for what thou hast done to us! Happy he who shall seize and dash thy infants against stones!

* CXXXVIII *

A Psalm by David, used by Aggaius and Zacharias

I WILL adore Thee, O Lord, with my whole heart. And with instrumental music sing to Thee before angels: because Thou hast heard all the words of my mouth. [2] I will worship before Thy holy temple; and adore Thy name for Thy mercy and Thy truth; because Thou hast magnified above all Thy holy name. [3] On the day when I invoke Thee, O answer me speedily: Thou canst strengthen me in my soul with Thy strength; [4] let all the kings of this land adore Thee, O Lord, because they have heard all the words of Thy mouth. [5] And let them sing in the ways of the Lord: because the glory of the Lord is great. [6] For the Lord is high and looketh down on the things which are low: and from afar He knoweth the things which are high. [7] Though I walk in the midst of trouble, Thou canst keep me alive. Against the rage of enemies Thou hast stretched forth Thy hand: and Thy right hand hath saved me. [8] Thou, O Lord wilt retribute for me. O Lord, Thy mercy endureth forever; overlook not the works of Thy hands.

* CXXXIX *

For the conclusion. A Psalm by David

O LORD, Thou hast proved me and known me. Thou knowest my sitting down and my rising up. [2] Thou from afar understandest my thoughts. [3] Thou hast tracked my path and my line: and hast seen distinctly all my ways— [4] that there is not an evil word on my tongue. [5] Behold Thou, O Lord, knowest all things—the last and the things of earliest date. Thou hast formed me and laid Thy hand on me. [6] This knowledge of Thine is too wonderful for me. It is great beyond my comprehension. [7] Whither can I go from Thy spirit? And from Thy presence whither can I flee? [8] If I ascend up to heaven, Thou art there. If I go down to the mansion of the dead, there Thou art. [9] If I wing my flight towards the morning; or dwell at the extremes of this sea; [10] even there Thy hand will guide me; and Thy right hand will restrain me. [11] When I said, Darkness will surely trample me down: then to my great joy, night was luminous. [12] For darkness cannot darken from Thee; even night can be made light as day: the darkness of that, as the light of this. [13] Because Thou, O Lord, hast possessed my reins—hast supported me from my mother's womb; [14] I will adore Thee, for Thou art awfully wonderful. Thy works are wonderful; as my soul well knoweth. [15] From Thee was not concealed this bone of mine; which Thou in secret didst fashion. [16] When my substance was in the lowest parts of the earth; Thine eyes beheld the unwrought part of me. When on Thy book all shall be enrolled; they will day by day be fashioned. [17] When none among these were yet in being; for me these friends of Thine, O God, were highly prized: their principalities were made very strong. [18] Were I to number them, they would surpass the sand. I have been raised up and am still with Thee. [19] Since Thou, O God, slayest sinners: begone from me ye bloody men. [20] For in answer to their reasoning Thou wilt say, In vain shall they take these cities of thine. [21] Have I not, O Lord, hated them who hate Thee; and been melted for them who are Thine enemies! [22] With perfect hatred I have hated them—I have accounted them mine enemies. [23] Try me, O God, and know my heart: examine me and know my ways; [24] and see if there be in me any trace of iniquity; and lead me in an everlasting way.

* CXL *

For the conclusion. A Psalm by David

DELIVER me, O Lord, from a wicked commoner: from an unjust man of rank, preserve me; [2] who hath contrived mischief in their heart. All the day long they prepared battles: [3] they sharpened their tongue like that of a serpent: the poison of asps was under their lips. [4] Keep me, O Lord, from the hand of a sinner: deliver me from unjust men; who have formed contrivances to supplant my steps. [5] The haughty hid a snare for me—they spread out nets for my feet—close by the way they laid for me a stumbling block. [6] I said to the Lord, Thou art my God. Hear O Lord, the voice of my supplication. [7] O Lord, Lord, the strength of my salvation! Thou hast covered my head in the day of battle. [8] Deliver me not up to the wicked from my desire. Against me they have formed devices: Forsake me not, lest they be exalted. [9] Let them that encompass me—the mischief of their lips will cover them. [10] On them shall fall coals of fire in the land; and Thou wilt overthrow them with miseries; that they may not rise up again. [11] A tattling chief cannot prosper in the land: evils will hunt to destruction a man of violence. [12] I know that the Lord will maintain the cause of the afflicted and the right of the needy: [13] moreover, that the righteous will adore Thy name—that the upright shall dwell in Thy presence.

* CXLI *

A Psalm by David

TO Thee, O Lord, I have cried, hearken to me—attend to the sound of my supplication. When I cry to Thee; [2] let my prayer come before Thee as incense—and the lifting up of my hands as an evening sacrifice. [3] Set a watch, O Lord, on my mouth; and guard the door of my lips. [4] Let not my heart turn aside to wicked deeds—to form excuses for sins with men who work iniquity: nor let me associate with their chosen bands. [5] Let a righteous man correct me with mercy; and he will work conviction in me: but let not the oil of a sinner (for this shall still be my prayer) anoint my head at their pleasure. [6] Their strong men

were swallowed up near a rock: let them hear my words for they were sweet. [7] As if a lump of earth was broken on the ground; our bones were scattered at the grave's mouth. [8] Since mine eyes are to Thee, O Lord God—in Thee I have placed my confidence; deliver not my soul to destruction. [9] Keep me from the snare they have laid for me: and from the stumbling blocks of the workers of iniquity. [10] The wicked shall fall by their own net, I am in private till I can escape.

* CXLII *

*On understanding. By David when he was in the cave.
A Prayer*

WITH my voice I cried to the Lord—to the Lord I made supplication with my voice. [2] Before Him I pour out my prayer: before Him I will declare my affliction. [3] When my spirit fainted Thou knewest my paths. In the way I was going they hid a snare for me. [4] I looked to the right; and observed that none was there, who knew me. Flight was cut off from me; and is he not earnestly seeking my life? [5] To Thee, O Lord, I cried and said, Thou art my hope—my portion in the land of the living. [6] Attend to my supplication; for I am brought very low: deliver me from my persecutors; for they are stronger than I. [7] Bring my soul out of prison, that I may adore Thy name, O Lord. Let the righteous wait for me, till Thou shalt reward me.

* CXLIII *

A Psalm by David, when his son was pursuing him

O LORD, hearken to my prayer! Listen to my supplication in Thy truth; answer me in Thy saving goodness; [2] and enter not into judgment with Thy servant; for in Thy sight no man living can be justified.

[3] Because the enemy hath earnestly sought my life—hath humbled my life to the ground—hath caused me to sit in dark places, like them who have been long dead; [4] therefore my spirit was overwhelmed with grief; my heart within me was troubled and [5] I remembered the days of old. I meditated on all Thy

works—I mused on the works of Thy hands. [6] I spread forth my hands to Thee; for Thee my soul thirsted like land without water. [7] Hear me speedily, O Lord; my spirit hath failed. Turn not away Thy face from me; nor let me be like them who go down to the pit.

[8] Cause me to hear Thy kindness in the morning; for in Thee I have placed my confidence. O Lord, let me know which way I shall go; for to Thee I have lifted up my soul.

[9] Deliver me, O Lord, from mine enemies; for to Thee I have fled for refuge. [10] Teach me to do Thy will; for Thou art my God. Let Thy good spirit lead me in the right way.

[11] For the sake of Thy name, Thou, O Lord, wilt keep me alive—in Thy saving goodness Thou wilt bring my soul out of trouble, [12] and in Thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I am Thy servant.

* CXLIV *

By David. On Goliath

BLESSED be the Lord my God, Who teacheth my hands to war and my fingers to fight. [2] He is my mercy and my refuge—my support and my deliverer, my protector in whom I trusted, Who subdueth the people under me.

[3] O Lord, what is man that Thou shouldst acknowledge him, or a son of man that Thou shouldst regard him! [4] Man is like vanity, his days glide away like a shadow.

[5] O Lord, bow Thy heaven and come down: touch the mountains and let them smoke. [6] Flash lightnings and Thou wilt scatter them; dart Thy bolts and Thou wilt discomfit them; [7] stretch forth Thy hand from on high; rescue me and deliver me from many waters—out of the hand of the children of strangers, [8] whose mouth hath uttered falsehood, and whose right hand is a right hand of deceit.

[9] O God, to Thee I will sing a new song—to Thee I will play on a ten-stringed psaltery, [10] to Him Who giveth salvation to kings, Who hath redeemed His servant David from the hurtful sword. [11] Rescue me and deliver me out of the hand of the children of strangers, whose mouth hath uttered falsehood, and whose right hand is a right hand of deceit— [12] whose sons are like trees well planted when young; their daughters beauteous,

adorned like shrines; [13] their storehouses full and overflowing; [14] their flocks prolific, abounding in their outwalks; their herds fat. There is no destruction of enclosures—no breaking out—no screaming in their folds. [15] The people who had such things were hailed happy; but happy is the people, whose God is the Lord.

* CXLV *

A Psalm of praise. By David

I WILL extol Thee, O my God, my king: and bless Thy name forever and ever. [2] Day by day I will bless Thee, and praise Thy name forever and ever. [3] The Lord is great and greatly to be praised; and of His greatness there is no end. [4] Let generation after generation praise Thy works, and proclaim Thy mighty power: [5] Let them speak of the transcendant glory of Thy majesty, and relate Thy wonderous works. [6] Let them express the might of Thine awful dealings, and rehearse Thy greatness. [7] Let them make mention of Thine abundant goodness, and exult with joy in Thy saving mercy. [8] The Lord is gracious and merciful: long suffering and abundant in kindness. [9] The Lord is kind to them who wait, and His mercies are over all His works. [10] Let all Thy works, O Lord, praise Thee, and let Thy saints bless Thee; [11] let them speak of the glory of Thy kingdom, and talk of Thy government: [12] to make known Thy government to the sons of men, and the transcendant glory of Thy kingdom. [13] Thy kingdom is an everlasting kingdom, and Thy dominion, throughout all generations. [14] The Lord is faithful in His words, and bountiful in all His works. [15] The Lord upholdeth all that are falling, and raiseth up all who are broken down. [16] The eyes of all wait upon Thee: and Thou givest them their food in due season; Thou openest Thy hands, and satisfiest the desire of every living thing. [17] The Lord is righteous in all His ways, and bountiful in all His works. [18] The Lord is near to all who invoke Him—to all that call upon Him with truth. [19] He will fulfill the desire of them who fear Him: He will hear their prayer and save them. [20] The Lord keepeth all them who love Him; but all the wicked He will utterly destroy. [21] Let my mouth speak the praise of the Lord: and let all flesh bless His holy name, forever and for evermore.

* CXLVI *

An Alleluia, by Aggaius and Zacharias

PRAISE the Lord, O my soul: while I live I will praise the Lord. [2] I will sing praises to God, while I have a being. [3] Trust not in chiefs, nor in sons of men, in whom there is no safety. [4] His breath goeth out and He shall return to His earth; on that day all His projects shall perish. [5] Happy he whose helper is the God of Jacob: his hope is in the Lord his God; [6] Who made the heaven and the earth, the sea and all the things in them; [7] Who keepeth truth forever, executing judgment for the aggrieved, giving food to the hungry. [8] The Lord looseth them who were bound. The Lord causeth the blind to see clearly. The Lord raiseth up them who were broken down. The Lord loveth the righteous. [9] The Lord preserveth the strangers. He will support the orphan and the widow, and destroy the way of the wicked. [10] The Lord will reign forever—thy God, O Sion, throughout all generations.

* CXLVII *

An Alleluia, by Aggaius and Zacharias

PRAISE the Lord, for good is a song of praise; to our God let praise be sweetly sung. [2] The Lord is rebuilding Jerusalem; and He will gather the dispersions of Israel. [3] He healeth the brokenhearted, and bindeth up their wounds; [4] He numbereth the multitudes of stars, and calleth them all by their names. [5] Great is our Lord and great His power; and infinite in His understanding. [6] The Lord raiseth up the meek; and humbleth sinners to the ground. [7] Sing alternately to the Lord with thanksgiving. In concert with the kithara, sing praises to our God— [8] to Him Who covereth the heaven with clouds—to Him Who provideth rain for the earth—to Him Who causeth grass to grow on mountains, and bladed corn for the use of man; [9] and Who giveth suitable food to cattle, and to the young ravens which call on Him. [10] In the courage of the horse He will not delight, nor is He pleased with the agility of the warrior. [11] The Lord delighteth in them who fear Him, and in all them who trust in His mercy.

An Alleluia, by Aggaius and Zacharias

[12] PRAISE the Lord, O Jerusalem: O Sion, praise Thy God; [13] for He hath strengthened the bars of Thy gates; He hath blessed Thy children within thee. [14] He maketh thy borders peace, and feedeth thee with the finest wheat;— [15] He is sending His oracle to this land: His word shall run with speed. [16] When He giveth snow like wool—when He scattereth the hoar frost like ashes; [17] when He sendeth down like morsels His crystal hail; who can stand before His cold? [18] Let Him but send forth His word and He will melt them—let Him but blow His breath and the waters will flow. [19] He is sending His word to Jacob—His statutes and His judgments to Israel. [20] He hath not dealt thus with any nation, nor hath He laid open to them His judgments.

* CXLVIII *

An Alleluia, by Aggaius and Zacharias

PRAISE the Lord, ye of the heavens: praise Him, ye in the highest. [2] Praise him all ye His angels: praise Him all ye His hosts. Sun and moon! [3] Praise Him: praise Him all ye stars and light. [4] Praise Him ye heavens of heavens: and thou water under the heavens! [5] let them praise the name of the Lord; for He spake and they were produced: He commanded and they were created. [6] He established them forever and ever: He made a decree and it shall not pass away. [7] Praise the Lord ye of the earth! dragons and all deeps! [8] Fire, hail, snow, ice, tempestuous wind, which execute His commands! [9] Mountains, and all hills! fruit trees and all cedars! [10] wild beasts and all cattle! creeping things and winged fowls! Kings of the earth, and all peoples! [11] chiefs and all judges of the earth! youths and virgins! [12] elders with them of younger years! [13] let them praise the name of the Lord; for His name alone is exalted. To Him belongeth thanksgiving, on earth and in heaven. [14] When He shall exalt the horn of His people, let there be a song of praise among all His saints—among the children of Israel—a people who draw near to Him.

* CXLIX *

An Alleluia

SING to the Lord a new song. Praise is His due in the congregation of saints. [2] Let Israel rejoice in His maker—and the children of Sion exult in their king. [3] Let them praise His name in choirs—on the tympanum and psaltery sing praises to Him: [4] for the Lord taketh pleasure in His people; and with salvation He will exalt the meek. [5] Let the saints triumph in glory; and exult with joy on their beds. [6] Let the high praises of God be in their mouth; and in their hands two edged swords; [7] to execute vengeance on the nations—rebukes among peoples. [8] To bind their kings with fetters; and their nobles with chains of iron: [9] to execute on them the judgments written. Such is the honour which all His saints have.

* CL *

An Alleluia

PRAISE God in His holies; praise Him in the firmament of His power. [2] Praise Him for his mighty acts: praise Him according to His abundant majesty: [3] praise Him with the sounding trumpet: [4] praise Him with the psaltery and kithara: praise Him with the timbrel and chorus: praise Him with stringed and wind instruments; [5] praise Him with soft sounding cymbals: [6] praise Him with the cymbals of triumph: let every breath praise the Lord.

* CLI *

N. B. There is in the Septuagint text an additional psalm with this title:—*This Psalm on David, though supernumerary, was written by himself when he fought in single combat with Goliath.* It follows (*cf.* Psalm CXLIV, p. 987):

I was little among my brethren, and the youngest of my father's family. I fed my father's flocks. My hands had made an instru-

ment and my fingers had tuned a psaltery. But who will tell my Lord? My Lord Himself heareth. He sent His messenger and took me from my father's flocks and anointed me with anointing oil. My brothers were comely and great; but the Lord did not delight in them. I went out to meet the Philistine, and he cursed me by his idols. But I drew his own sword and cut off his head, and took away reproach from the children of Israel.

THE PROVERBS OF SOLOMON

* CHAPTER I *

THE Proverbs of David's son Solomon, who reigned over Israel, [2] knowing wisdom and how to teach it— [3] the perception of the words of prudence—the interpretation of sentences—discerning of true justice [4] and directing judgment, that he might teach shrewd wit to the innocent; and to the youth, sensibility and discretion: [5] For, by attending to them a wise man will become wiser; and a man of understanding will possess a rule of government [6] and will comprehend a parable and dark speech, and the sayings of the wise, and enigmas.

[7] The fear of the Lord is the beginning of wisdom. And all who practise this have good understanding. And piety towards God is the beginning of discernment: but the wicked despise wisdom and instruction.

[8] My son, hear the instruction of thy father and reject not the maxims of thy mother: [9] for thou wilt receive a graceful crown for thy head; and a chain of gold for thy neck.

[10] My son, let not wicked men lead thee astray. [11] Consent not when they advise thee, saying, Come with us; partake of blood; and let us hide in the earth an innocent man without cause, [12] and swallow him up alive, as the grave, and take away from earth the remembrance of him. [13] Let us seize his precious substance and fill our houses with spoils. [14] Cast in thy lot among us, and let us all have a common purse. Let one scrip serve us. [15] Go not thou in the way with them; but turn thy foot from their paths. [16] For their feet run to do evil, and are swift to shed blood. [17] For nets are not spread for birds unjustly. [18] For they who are accomplices to murder, treasure up evils for themselves. And doleful is the destruction of wicked men. [19] Such are the ways of all who commit iniquitous deeds. For by wickedness they destroy their own soul.

[20] Wisdom* uttereth her song at the gates, and in the streets

* There is a definite relation in these passages to the Gnostic *Sophia* (Wisdom) tradition. See, e.g., Ch. VIII. Cf. also Jacob Boehme's later and profound development of the concept throughout his works.

speaketh boldly; [21] and on the tops of walls she maketh proclamation; and at the gates of mighty men taketh a seat, and at the gates of a city with confidence saith:

[22] "While the innocent adhere to justice they shall not be put to shame: but as for fools who delight in mischief, having become wicked, they hated knowledge and are become liable to censures.

[23] Behold I will pour forth to you the dictate of my spirit: and teach you this word of mine—seeing I have called [24] and you have not answered: and though I continued my speech, you did not attend, [25] but set at naught my counsels and disregarded my reproofs; [26] therefore I will laugh at your calamity, and mock when your destruction cometh. [27] Yes, when tumult shall suddenly come upon you; and destruction like a whirlwind shall be at hand—even when tribulation and siege approach you; or when destruction is advancing upon you. [28] For when you call upon me I will not listen to you.

The wicked may seek me, but they shall not find me. [29] For they hated wisdom and did not choose the word of the Lord: [30] nor would they attend to my counsels, but contemned my reproofs. [31] Let them eat, therefore, the fruits of their own way, and be filled with their own iniquity. [32] For, because they wronged infants they shall be slain: and a rigorous inquest shall destroy the wicked. [33] But he who hearkeneth to me shall dwell with hope, and rest secure from all evil."

* CHAPTER II *

MY son [Solomon again speaks], if thou wilt hear the counsel which I enjoin and hide it with thee, [2] thine ear will hearken to wisdom; and thou wilt apply thy heart to understanding, and transmit it for instruction to thy son. [3] For if thou wilt call upon wisdom: and utter thy voice for understanding— [4] if thou wilt seek for it as silver; and search for it as for treasures; [5] then thou shalt understand the fear of the Lord; and find the knowledge of God. [6] For the Lord giveth wisdom; and from His presence is knowledge and understanding: [7] and He treasureth up salvation for the upright. [8] He will protect their going, that they may keep the paths of rectitude. And He will guard the way of them who reverence Him. [9] Then thou shalt understand judgment and justice; and direct all thy ways aright. [10] For when wisdom entereth into thine understanding, and knowledge appeareth

pleasant to thy soul, [11] good counsel will keep thee and holy prudence will guard thee: [12] that she may deliver thee from an evil way and from a man who speaketh perversely.

[13] Alas for them who leave straight paths to walk in the ways of darkness; [14] who are delighted with evils and have joy in evil perversion; [15] whose ways are crooked, and whose paths turn aside to lead thee far from the straight road [16] and estrange thee from a just determination.

[17] My son, let not evil counsel, who hath forsaken the discipline of youth and hath forgotten the divine covenant, take hold of thee. [18] For she hath placed her house near death; and her wheels with the earth born near the mansion of the dead. [19] None who walk by her direction can ever return; nor ever recover the right paths. [20] For they are not taken hold of by years of life. If they indeed had walked in good ways: they would have found the paths of justice smooth. [21] For the upright shall inhabit the land, and the holy shall be left in it; [22] the ways of the wicked shall be destroyed from the land, and the transgressors shall be driven out of it.

* CHAPTER III *

MY son, forget not my rules; but let thy heart keep my commandments. [2] For they will add to thee length of days and years of life and peace.

[3] Let not acts of kindness and faithfulness forsake thee: but bind them about thy neck and thou shalt find favour. [4] Be provident in regard to things good in the sight of the Lord and of men. [5] Trust in God with thy whole heart; and be not elated for thine own wisdom. [6] Shew it in all thy ways, that it may make thy paths straight. [7] Be not wise in thine own conceit; but fear God and depart from all evil: [8] then shall thy body have health and thy bones a cure. [9] Honour the Lord with some of thy righteous labours: and set apart for him some of thy fruits of righteousness: [10] that thy barns may be plenteously filled with corn; and that thy vats may overflow with wine.

[11] My son, slight not the correction of the Lord, nor faint when reproved by Him: [12] for whom the Lord loveth He reproveth: and chastiseth every son whom He receiveth.

[13] Happy the man who hath found wisdom, and the mortal who hath seen prudence: [14] for it is better to traffic for her,

than for treasures of gold and silver. [15] She is more precious than costly stones: and nothing evil can be compared to her. She is easily known by all who approach her; but no price is equal to her in value. [16] For length of days and years of life are in her right hand; and in her left, riches and glory. Out of her mouth proceedeth righteousness: and on her tongue she carrieth law and mercy. [17] Her ways are ways of pleasantness and all her paths are peace. [18] She is a tree of life to all who take hold of her; and safe for them who rely on her, as on the Lord. [19] By wisdom God founded the earth; and by understanding He furnished the heavens.* [20] By knowledge the deeps were broken up and the clouds distilled dew.

[21] My son, be not wanting in retention: but keep my counsel, namely, the sentiment: [22] that thy soul may live and that grace may be around thy neck; and it will be health to thy flesh and a cure for thy bones [23] so that thou mayst proceed on in all thy ways in peace and security, and that thy foot may not stumble. [24] For when thou liest down, thou shalt be free from fear: and when thou sleepest, thou shalt sleep sweetly, [25] and shalt not fear the bursting in of terror, nor the sudden assaults of wicked men. [26] For the Lord will be over all thy ways, and will support thy foot that thou mayst not be shaken.

[27] Delay not to do good to the needy, when it is in the power of thy hand to help. [28] Do not say, Go away and come again: to-morrow I will give—when thou hast it in thy power to do good; for thou knowest not what to-morrow will bring forth.

[29] Devise not evils against thy friend, who sojourneth with thee and confideth in thee.

[30] Be not at enmity with a man without cause; lest he do thee some mischief.

[31] Acquire not the reproaches of bad men, nor be fond of their ways. [32] For every transgressor is impure in the sight of the Lord, and among the righteous he taketh not a seat.

[33] The curse of God is in the houses of the wicked: but the folds of the righteous are blessed. [34] The Lord resisteth the proud; but He granteth favour to the humble. [35] The wise shall inherit glory; but the wicked have extolled dishonour.

* This is a passage tinged with kabbalistic thought, Wisdom and Understanding in this context being decidedly related to the first two Sephiroth after the Crown, Kether; namely Chokmah and Binah, in turn related to Solomon's temple pillars, Jachin and Boaz.

* CHAPTER IV *

HEAR, O children, the instructions of a father; and attend to know the meaning: [2] for I am giving you a good gift; forsake not my law: [3] for I was a son obedient to a father; and beloved in the sight of a mother: [4] and they said when they taught me:

Let our words sink deep in thy heart. [5] Keep our commandments; do not forget—overlook not the dictate of my mouth: [6] forsake it not, and it will defend thee: [7] love it and it will preserve thee: [8] secure it and it will exalt thee: honour it that it may embrace thee: [9] that it may be to thy head a crown of graces and cover thee with a crown of pleasure.

[10] Hear, my son, and receive my words; that, when the years of thy life shall be multiplied, thou mayst have many means of a livelihood: [11] for I am teaching thee ways of wisdom and confirming thee in right paths. [12] For when thou goest, thy steps will not be straitened: and when thou runnest thou shalt not be tired. [13] Take fast hold of mine instruction, let it not go: but keep it for thyself during thy life. [14] Go not in the ways of wicked men, nor be fond of the ways of transgressors. [15] In what place soever they encamp, go not thither: but turn away from them and keep at a distance, [16] for they cannot sleep. Unless they do evil their sleep is taken from them, and they cannot lie down to rest. [17] For they eat the bread of wickedness and drink plentifully of the wine of violence. [18] But the paths of the just shine like light; shining more and more until it is perfect day. [19] But the ways of the wicked being dark, they know not at what they stumble.

[20] Attend, my son, to my speech, and incline thine ear to my words. [21] That thy fountains may not fail thee, keep them in thy heart; [22] for they are life to them who find them, and health to all flesh. [23] Guard thy heart with all diligence; for out of these are the issues of life. [24] Put away from thee a froward mouth, and put perverse lips far from thee. [25] Let thine eyes look straight forward and thine eyelids wink justly. [26] Make straight paths with thy feet and order all thy ways right. [27] Turn not to the right, nor the left; but turn away thy foot from an evil way; for God knoweth the ways on the right, but those on the left are crooked. But he will make thy paths straight and conduct thy steps in peace.

* CHAPTER V *

MY son, attend to my wisdom, and incline thine ear to my words, that thou mayst keep a good understanding. [2] Now the sense of my lips giveth thee this injunction: Listen not to an abandoned woman; [3] for honey droppeth from the lips of a harlot, which for a while pleaseth thy palate; [4] but in the end thou wilt find it bitterer than gall,* and sharper than a two-edged sword. [5] For the feet of folly lead them, who indulge themselves with her, down with death to the mansion of the dead. [6] Her steps indeed are not established, for she walketh not in the ways of life. Her paths are slippery and not easily known. [7] Now therefore, my son, hearken to me and slight not my words. [8] Remove thy way far from her, go not near the doors of her house; [9] That thou mayst not give thy life to others, and thy substance to the cruel: [10] that strangers may not be filled with thy wealth, and thy labours go into the houses of strangers, [11] and thou at last be grieved. When the flesh of thy body is consumed, [12] then thou wilt say: How have I hated instruction, and my heart despised reproof! [13] I hearkened not to the voice of him who instructed me and taught me; nor have I inclined mine ear. [14] I have been almost in all evil, in the midst of the assembly and congregation.

[15] Drink water from thine own vessels, and from the wells of thine own fountain. [16] Let not the waters from thy fountain overflow for thee; but let thy waters run in thine own streets. [17] Let them be for thyself only, and let no stranger partake with thee. [18] Let thy fountain of water be appropriate to thyself; and rejoice with the wife of thy youth. [19] Let thy loving hind and graceful fawn converse with thee; and let her be accounted peculiarly thine, and be with thee on all occasions. For, ravished with her love, thou wilt become a numerous family. [20] Be not devoted to a strange woman, nor embraced in the arms of one not thine own. [21] For the ways of a husband are before the eyes of God, and he examineth narrowly all his paths. [22] Iniquities hunt a man; but everyone is caught by the cords of his own sins. [23] Such a one dieth with the uninstructed, and from his plentiful means of living he was cast out, and perished by reason of folly.

* Compare the strikingly similar passage at the close of the most sacred Hindu Scripture, the *Bhagavad Gita*, wherein Krishna points out for avoidance, all illusory happiness which "in the beginning is as nectar and in the end like poison."

* CHAPTER VI *

MY son, if thou become surety for thy friend, thou wilt deliver up thy hand to an enemy. [2] For a man's own lips are a powerful snare, and he is caught by the words of his own mouth. [3] Do, my son, what I enjoin thee, and save thyself; for thou art come into the hands of bad men on thy friend's account. Be not remiss, but importune thy friend for whom thou art surety. [4] Give no sleep to thine eyes, nor slumber to thine eyelids, [5] that thou mayst be saved like a roe from a trap, and like a bird from a snare.

[6] Go to the ant, thou sluggard; and, having seen its ways, follow the example and be wiser than it. [7] For having no cultivated field, no driver nor master, [8] it provideth its food in summer, and layeth up a plentiful supply in harvest. Or go to the bee and learn what a worker she is: and how seriously she performeth her work, to the labours of which both kings and subjects apply themselves as far as health permits; and to all it is agreeable and honourable. And though her strength be small, having honoured wisdom, she is diligently employed. [9] How long wilt thou sleep, O sluggard, and when wilt thou rouse from sleep? [10] Thou [sayest thou] art sleeping a little—merely resting a little—only taking a short nap—merely folding thy hands a little while on thy breast! [11] But is not poverty coming upon thee like an unwelcome traveller? And want, like a speedy courier? Whereas if thou be diligent, thy harvest will come like a fountain; and want, like a bad courier, will run away.

[12] A man void of understanding, and a transgressor, walketh in ways which are not good. [13] But he winketh with his eye and maketh a sign with his foot; and teacheth by pointing his fingers: [14] his depraved heart contriveth mischief. Such an one is continually raising tumults in a city. [15] For this cause his destruction cometh suddenly—wounds and incurable bruises. [16] Because he delighteth in all those things which God hateth: therefore he is destroyed for the depravity of his soul. [17] His eye is that of a scorner; his tongue is false; his hands are employed in shedding innocent blood— [18] his heart contriveth wicked purposes, and his feet are swift to do evil: [19] as a false witness he spreadeth lies, and soweth discord among brethren.

[20] My son, keep the rules of thy father, and reject not the maxims of thy mother. [21] Bind them continually on thy mind, and tie them as a chain around thy neck. [22] When thou walkest,

take this along and let it be with thee: and when thou sleepest, let it guard thee, that when thou awakest it may talk with thee. [23] For the command of a law is a lamp and light; and reproof and instruction is the way of life, [24] to keep thee from a married woman, and from the flattering tongue of a strange woman. [25] Let not a lust for beauty overcome thee: be not captivated by thine eyes, nor ensnared by her eyelids. [26] For the price of a harlot is scarce that of a single loaf; but an adulteress hunteth for the precious lives of men. [27] Can anyone put fire in his bosom and not burn his clothes? [28] Or can one walk on coals of fire and not burn his feet?

[29] So he who goeth in to a married woman cannot escape punishment—no, nor anyone who toucheth her. [30] It exciteth no wonder, if one be caught stealing; for a hungry man stealeth to satisfy his soul; [31] but if he be caught, he is to pay sevenfold; and by giving all that he hath, he will deliver himself. [32] But he, who through want of understanding, committeth adultery, provideth destruction for his soul. [33] He suffereth pangs and dishonour; and his reproach can never be wiped away. [34] For the rage of her husband, being full of jealousy, will not spare in the day of vengeance; [35] nor will he abate his enmity for any ransom, nor be appeased by many gifts.

* CHAPTER VII *

MY son, keep my words and lay up my commandments with thee.

[2] My son, honour the Lord and thou shall be strong; but besides Him, fear no other. Keep my commandments, that thou mayst live; and my words as the apple of thine eye. [3] Bind them about thy fingers, and write them on the table of thy heart. Implore [4] Wisdom to be thy sister, and make Understanding thine acquaintance: [5] that she may keep thee from a strange and wicked woman, in case she, with alluring words, should attack thee. [6] For through a lattice she looketh out of her house into the streets; [7] and if among the simple youths she chanceth to see a young man, void of understanding, [8] walking near a corner in the passages to her house, [9] and talking in the twilight, when the evening is still and dusky:— [10] then this woman, who maketh the hearts of young men flutter, meeteth him, in the attire of a harlot. [11] Indeed she is ever on the wing and insatiable,

and her feet abide not at home. [12] For sometimes she roveth abroad and sometimes lieth in wait in the streets, at every corner.

[13] Ha! she hath caught him and kissed him, and with an unblushing countenance, said to him:

[14] I have a peace offering; to-day I am paying my vows: [15] for this reason I came out to meet thee, earnestly longing to see thee. I have found thee. [16] With cords I have stretched my bed, and decked it with tapestry from Egypt. [17] I have perfumed my bed with saffron, and my house with cinnamon: [18] come, and let us take our fill of love till the morning:—come and let us solace ourselves with love. [19] For my husband is not at home, he is gone a long journey; [20] he took in his hand a roll of silver, and will return to his house after many days.

[21] So with much fawning discourse she led him astray, and with the flattery of her lips inveigled him. [22] And he is gone after her, attracted by her, as an ox is led to slaughter, or as a dog to be chained; or like a deer pierced through the liver with a dart. [23] And he hasteth like a bird to a snare, not knowing that he is running the risk of his life.

[24] Now, therefore, my son hearken to me; and attend to the words of my mouth. [25] Let not thy heart turn aside to her ways: [26] for she hath wounded and brought down many; and innumerable are they whom she hath slain. [27] Her house is the highway to Hades, leading down to the chambers of death.

* CHAPTER VIII *

AS for thee, thou art to proclaim wisdom; that understanding may attend thee. [2] For she is on the lofty summits, and hath taken her stand in the middle of highways. [3] For at the gates of the mighty she hath taken a seat, and at the entrance thereof chanteth her song:

[4] "To you, O men, I call, and utter my voice to the sons of men. [5] Ye who are innocent, learn discretion: and ye who are uninstructed, give attention. [6] Hearken to me, for I will speak solemn things; and with my lips disclose things which are right. [7] For my mouth shall speak truth. Lying lips are indeed abominable in my sight. [8] All the words of my mouth are with righteousness; they have nothing crooked—nothing deceitful in them. [9] They are all plain to men of understanding, and right to them who find knowledge. [10] Receive instruction in preference to

silver, and knowledge rather than fine gold. [11] For wisdom is better than precious stones: and no costly thing is equal to it in value. [12] I, Wisdom, have inhabited counsel and knowledge; and I have made an appeal to understanding.

[13] "The fear of the Lord hateth injustice and insolence and haughtiness and the ways of the wicked: and I have hated the crooked ways of bad men. [14] To me belong counsel and safety. Prudence is mine—mine is fortitude. [15] By me kings reign and princes decree justice. [16] By me potentates are exalted; and by me sovereigns rule the earth. [17] Them who love me, I love: and they who seek me shall find me. [18] With me are riches and glory, even great possessions and righteousness. [19] My fruit is better than gold and precious stones: and my productions are better than choice silver. [20] I walk in the ways of righteousness; and am conversant in the paths of judgment: [21] that I may distribute wealth to them who love me; and fill their treasuries with good things.

"Having told you things which happen daily, I will now remember to reckon up things of old. [22] The Lord created me, the beginning of His ways, for His works. [23] Before this age He founded me; in the beginning, [24] before He made the earth and before He made the deeps: before the fountains of water issued forth— [25] before the mountains were established and before all the hills, He bringeth me forth.

[26] "The Lord made fields and uninhabited wilds; and the habitable heights of the earth. [27] When He furnished the heaven, I was with Him; and when He set apart His own throne on the winds: [28] and when He strengthened the clouds above: [29] and when He secured the fountains of the earth below—when He set to the sea its bound, and the waters passed not the word of His mouth. And when He made the fountains of the earth strong, [30] I was harmonizing with Him. I was the one in whom He delighted; and [31] I was daily gladdened by His presence on all occasions—[both] when He finished the world and was pleased therewith, and when He was pleased with the sons of men."

[32] Now, therefore, my son, hearken to me. [33] Hear Wisdom and be wise, and part not from her [Wisdom (*Sophia*) again speaks]:

[34] "Happy is the man who will hearken to me: and the man who will keep my ways; watching daily at my gates, waiting at the posts of my doors. [35] For my ways are the ways of life; and volition is obtained from the Lord. [36] But they who sin against

me act wickedly against their own souls; and they who hate me love death."

* CHAPTER IX *

WISDOM hath built herself a house, and fixed underneath it seven pillars. [2] She hath slain her victims. She hath mixed her wine for the cup and furnished her table. [3] She hath sent out her servants, and with a loud proclamation hath given an invitation to her entertainment, saying:

[4] "Whosoever is simple, let him come to me." And to them who seek understanding she saith,

[5] "Come, eat of my bread and drink the wine which I have mixed for you. [6] Forsake folly, that you may reign forever: and seek prudence and build up understanding with knowledge."

[7] He who instructeth the wicked shall receive for himself dishonour; and he who reproveth the ungodly will blemish himself.

[8] Rebuke not the wicked, lest they hate thee; rebuke a wise man and he will love thee. [9] Give a wise man a hint and he will be wiser—an intimation to a righteous man and he will proceed to take it. [10] The fear of the Lord is the beginning of wisdom; and knowledge is the counsel of the holy. For to know the law is a characteristic of a good understanding; [11] for by this means thou shalt live long, and years of life will be added to thee.

My son, if thou art wise for thyself, thou wilt be wise also for thy neighbours. But if thou become wicked, thou alone shalt draw up evils. [12] He who leaneth upon lies feedeth on the wind, and he shall pursue flying birds; for he hath left the walks of his own vineyard, and wandered out of the paths of his own field, and traverseth a desert without water, and a land destined to thirst; and with his hands gathereth sterility. [13] A woman who is foolish and bold needeth a curb; she hath no sense of shame. [14] She sat at the doors of her house—on a seat open to view in the streets, [15] calling to passengers who were going right on their ways, [16] Let him who is the simplest of you turn aside to me; and them who lack prudence I exhort saying, [17] Taste sweetly bread in secret, and water sweeter for being stolen. [18] He indeed did not know that with her the earth-born perish—that he is lighting upon the perch of death. But fly thou away speedily; tarry not in that place, nor fix thine eyes upon her; for in this manner thou shouldst pass by strange water. Abstain from strange

water, and drink not of a strange fountain; that thou mayst live long, and that years of life may be added to thee.

* CHAPTER X *

A WISE son maketh a father glad; but a foolish son is a grief to the mother.

[2] Treasures cannot profit the wicked; but righteousness will deliver from death.

[3] The Lord will not kill with hunger a righteous soul; but He will overthrow the life of the wicked.

[4] Want humbleth a man; but the hands of the diligent enrich.

A well-instructed son will be wise, and shall have the simple for a servant.

[5] A prudent son is safe from heat; but a transgressing son is blasted in harvest.

[6] The blessing of the Lord is on the head of the righteous; but untimely grief shall stop the mouth of the wicked.

[7] The just are remembered with praises; but the name of the wicked is extinguished.

[8] The wise in heart will receive commandments; but a prevaricating babbler shall be subverted.

[9] He who walketh uprightly walketh securely; but he who perverteth his ways shall be known.

[10] He who winketh deceitfully with his eyes, collecteth sorrows for men; but he who reproveth freely maketh peace.

[11] There is a fountain of life in the hand of the righteous; but destruction will stop the mouth of the wicked.

[12] Hatred stirreth up contention; but friendship protecteth all them who are not contentious.

[13] He who from his lips uttereth wisdom, smiteth an imprudent man with a rod.

[14] Wise men will lay up knowledge; but the mouth of the rash is near destruction.

[15] The wealth of the rich is a strong city: but penury is the destruction of the ungodly.

[16] The works of the righteous produce life; but the hands of the wicked produce sins.

[17] Instruction keepeth the just ways of life; but unexamined instruction leadeth astray.

[18] Honest lips hide hatred; but they who utter reproaches are the greatest fools.

[19] In speaking much thou canst not avoid sin; but if thou art sparing of thy lips, thou wilt be wise.

[20] The tongue of the righteous is tried silver; but the heart of the wicked will not stand the test.

[21] The lips of the righteous are skilled in things lofty; but those devoid of understanding die of want.

[22] The blessing of the Lord is on the head of the righteous; it maketh rich, and to it no sorrow of heart shall be joined.

[23] A fool doth mischief in sport; but for man wisdom bringeth forth prudence.

[24] A wicked man is whirled about by destruction; but the desire of the righteous is acceptable.

[25] In a passing tempest a wicked man vanisheth; but the righteous turn aside and are safe forever.

[26] As vinegar is hurtful to the teeth; and smoke to the eyes; so is transgression to them who commit it.

[27] The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.

[28] Joy maketh a long abode with the righteous; but the hope of the wicked shall perish.

[29] The fear of the Lord is the holy man's bulwark; but destruction is for the workers of iniquity.

[30] The righteous shall never transfer; but the wicked shall not inhabit the land.

[31] The mouth of the righteous distilleth wisdom; but the tongue of the wicked shall be destroyed.

[32] The lips of righteous men distill graces; but the mouth of the wicked is perverse.

* CHAPTER XI *

A DECEITFUL balance is an abomination to the Lord: but a just weight is His delight.

[2] Where pride entereth, there dishonour doth also.

But the mouth of the lowly speaketh wisdom.

[3] A righteous man dying left sorrow behind him; but the destruction of the wicked cometh suddenly and giveth joy.

[4] Possessions will not profit in a day of wrath, but righteousness will deliver even from death.

[5] Righteousness maketh spotless ways straight: but wickedness falleth by iniquity.

[6] The righteousness of upright men delivereth them: but transgressors are caught by their destruction.

[7] When a righteous man dieth, hope is not lost: but the boast of the wicked perisheth.

[8] A righteous man escapeth a snare: and in his stead the wicked is delivered up.

[9] In the mouth of the wicked is a snare for citizens: but the knowledge of the righteous conduceth to prosperity.

[10] By the good acts of the just a city flourished:

[11] At the blessing of the upright a city shall be exalted; but by the mouth of the wicked it was overthrown.

[12] A man void of wisdom derideth fellow citizens: but a prudent man enjoyeth quiet.

[13] A double-tongued man revealeth cabinet counsels: but one of a faithful spirit concealeth matters.

[14] They, who have no government, fall like leaves: but in much counsel there is safety.

[15] A wicked man doth hurt, when he associateth with the just: but he hateth the sound of safety.

[16] A virtuous woman raiseth honour for her husband: but a woman who hateth righteousness is a throne of disgrace.

The slothful though rich, become indigent: but the diligent are supported with wealth.

[17] A merciful man doth good to his own soul: but the merciless destroyeth his own body.

[18] A wicked man doth works of injustice: but the seed of the righteous is a reward of truth.

[19] A righteous son is born to live; but the pursuit of the wicked tendeth to death.

[20] Crooked ways are an abomination to the Lord: but all who are blameless in their ways are His delight.

[21] He who wickedly joineth hand to hand shall not go unpunished: but he who soweth righteousness shall receive a just reward.

[22] As a jewel in the snout of a swine; so is beauty in a woman void of discretion.

[23] The desire of the righteous is altogether good; but the hope of the wicked shall perish.

[24] There are some who, distributing their substance, make it more: and some who hoard and make it less.

[25] A soul is blessed which is altogether sincere: but a passionate man is not respected.

[26] May he who withholdeth corn leave it to the nations! But blessing be on the head of him who distributeth!

[27] The contriver of good things seeketh favour: but him, who seeketh mischief, mischief shall overtake.

[28] He who trusteth in riches shall fall; but he who helpeth the righteous shall flourish.

[29] He who hath no cover for his own house shall inherit the wind; and a fool shall be a servant to the prudent.

[30] From the fruit of righteousness springeth up the tree of life: but the lives of transgressors are prematurely destroyed.

[31] If the righteous man scarcely escapeth, where shall the ungodly and sinner appear?

* CHAPTER XII *

HE who loveth instruction loveth knowledge: but he who hateth reproofs is a fool.

[2] He who hath found favour with the Lord groweth better; but the transgressor shall be put to silence.

[3] A man cannot prosper by wickedness: but the roots of the righteous shall not be moved.

[4] A virtuous woman is a crown to her husband: but a mischievous woman, like a worm in wood, ruineth her husband.

[5] The thoughts of the righteous are judgments: but the wicked manage deceits.

[6] The words of the wicked are deceitful: but the mouth of the upright shall deliver them.

[7] When the wicked is overthrown, he vanisheth: but the houses of the righteous shall remain.

[8] The mouth of the wise is praised by man: but the stupid heart is despised.

[9] Better is the man, who unhonoured serveth himself: than he who honoureth himself and wanteth bread.

[10] A righteous man regardeth the lives of his beasts: but the mercies of the wicked are cruel.

[11] He who tilleth his own ground shall be satisfied with bread: but they who pursue vanities are void of understanding.

He who taketh pleasure in taverns shall leave disgrace in his own fortresses.

[12] The desires of the wicked are evil: but the roots of the righteous are in secure places.

[13] By the transgression of his lips a sinner falleth into snares: but out of them a righteous man maketh his escape.

He whose looks are mild will gain compassion: but he who contendeth in the gates will afflict souls.

[14] From the fruits of his mouth the soul of man shall be satisfied with good things; and the recompence of his lips shall be given him.

[15] The ways of fools are right in their own eyes: but a wise man hearkeneth to advice.

[16] A fool presently sheweth his wrath: but a prudent man concealeth his dishonour.

[17] A righteous man declareth the truth as it appeareth to him: but a false witness is deceitful.

[18] Some wound with their speech like swords: but the tongues of the wise are healing.

[19] True lips establish testimony: but a hasty witness hath an unrighteous tongue.

[20] Deceit is in the heart of him, who contriveth evils: but the counsellors of peace shall have joy.

[21] Nothing unjust can please a righteous man: but the wicked can fill themselves with mischief.

[22] Lying lips are an abomination to the Lord: but he who dealeth faithfully is acceptable to Him.

[23] A prudent man is a throne of knowledge: but the heart of fools will encounter curses.

[24] The hand of the valiant can easily conquer: but the deceitful shall be for a prey.

[25] Awful news trouble the heart of a righteous man: but good news make him glad.

[26] A righteous judge will be a friend to himself: but evils shall pursue sinners, and the way of the wicked shall deceive them.

[27] A deceitful man shall not enjoy what he hath caught; but as for a pure man, his acquisition is precious.

[28] In the ways of righteousness there is life; but the ways of the revengeful lead to death.

* CHAPTER XIII *

A WISE son is obedient to his father; but a disobedient son is on the path to destruction.

[2] A good man eateth of the fruits of righteousness: but the souls of transgressors shall perish untimely.

[3] He who guardeth his mouth preserveth his life; but he who is rash with his mouth, shall bring on himself terror.

[4] Every sluggard is employed in wishing: but the hands of the diligent, in procuring.

[5] A righteous man hateth a false word; but the wicked is shamed and shall not have confidence.

[6] Righteousness preserves the simple in the way of peril, but sin makes worthless the ungodly.

[7] Some pretend to be rich, having nothing; and some feign themselves poor, in great wealth.

[8] The ransom of a man's life is his wealth; but a poor man is not subject to threats.

[9] The righteous have light continually; but the light of the wicked is extinguished.

Deceitful souls are led astray by sins; but the righteous exercise pity and compassion.

[10] A wicked man doth mischief with haughtiness; but wise men are their own judges.

[11] Wealth acquired by injustice, diminisheth; but he who gathereth for himself with piety, shall be satisfied. A righteous man sheweth mercy and lendeth.

[12] Better is he who heartily beginneth to help, than he who promiseth and giveth expectation; for good desire is a tree of life.

[13] He who despiseth counsel shall be despised by it; but he who feareth a commandment is sound.

To a deceitful son nothing can be good: but the actions of a wise servant are prosperous, and his way will be prospered.

[14] The law of the wise is a fountain of life; but the fool shall die by a snare.

[15] A good understanding giveth favour: and to know the law is a proof of good understanding; but the ways of impostors end in destruction.

[16] Every prudent man acteth with knowledge; but the fool hath laid open his wickedness.

[17] A daring king will involve himself in evils; but a wise ambassador will deliver him.

[18] Instruction removeth poverty and disgrace; and he who regardeth reproofs shall be honoured.

[19] The desires of the pious sweeten life: but the works of the wicked are far from knowledge.

[20] By walking with the wise thou wilt be wise; but he who walketh with fools will be known [for one].

[21] Evils shall pursue sinners, but good will overtake the righteous.

[22] A good man shall leave an inheritance to his children; but the wealth of the wicked is treasured up for the righteous.

[23] The righteous shall spend many years in wealth; but the unrighteous shall perish in a short time.

[24] He who spareth the rod hateth his son; but he who loveth him correcteth diligently.

[25] A righteous man eateth and satisfieth his soul; but the souls of the wicked are insatiate.

* CHAPTER XIV *

WISE women have built houses; but the foolish hath pulled them down with her hands.

[2] He who walketh uprightly feareth the Lord; but he who is perverse in His ways shall be dishonoured.

[3] From the mouth of fools there is a rod of pride; but the lips of the wise preserve them.

[4] Where there are no cattle the stalls are clean; but where there is much provender, the ox's strength is manifest.

[5] A faithful witness doth not lie; but a false witness kindleth lies.

[6] Thou mayest seek wisdom among the wicked, but shalt not find it; but knowledge is easily found among the prudent.

[7] All things are contrary to a foolish man: but wise lips are the arms of knowledge.

[8] The wisdom of the prudent will give them a knowledge of their ways; but the folly of fools is in error.

[9] The houses of transgressors need purifying; but the houses of the righteous are acceptable.

[10] The heart of a man of perception—his soul feeleth distress; his gladness mingleth not with pride.

[11] The houses of the wicked shall vanish; but the tents of the upright shall stand.

[12] There is a way which seemeth right to a man; but the end of it is at the bottom of Hades.

[13] Grief mixeth not with pleasures; but extreme joy tendeth to sorrow.

[14] A bold-hearted man will be satisfied with his own ways; but a good man, with his intentions.

[15] A man without guile, believeth every thing: but a prudent man cometh for a change of mind.

[16] A wise man, when terrified, declineth from evil: but the fool, confident in himself, mixeth with transgressors.

[17] A passionate man acteth without counsel; but a prudent man beareth many things.

[18] Fools partake of wickedness; but the prudent will lay hold of knowledge.

[19] Let the bad fall before the good; and the wicked attend at the gates of the righteous!

[20] Friends will hate poor friends; but the friends of the rich are many.

[21] He who despiseth the poor, sinneth: but he who compassionateth the poor is blessed.

[22] They who are led astray devise mischief; but the good devise mercy and truth.

The contrivers of mischief know neither mercy nor truth; but acts of kindness and truth are with them who contrive good.

[23] With all who are careful there is abundance; but he who is pleasure-seeking and indolent shall be in want.

[24] A prudent man is a crown to the wise; but the conversation of fools is evil.

[25] A true witness will deliver a soul from evils; but a deceitful witness kindleth lies.

[26] In the fear of the Lord a man hath hope of strength; and to his children he leaveth support.

[27] The commandment of the Lord is a fountain of life; and it causeth to decline from the snare of death.

[28] In the multitude of a nation is the glory of a king; but in the failure of a people is the destruction of a prince.

[29] A man slow to wrath is of great understanding; but a passionate man is egregiously foolish.

[30] A meek-minded man is a physician of the heart; but a heart of sensibility is a corroder of the bones.

[31] He who oppressteth the poor, provoketh his Maker; but he who honoureth Him, compassionateth the distressed.

[32] A wicked man shall be driven away by his wickedness; but in his sanctity the righteous is secure.

[33] In the good heart of a man there is wisdom; but in the heart of fools it is not discernable.

[34] Righteousness exalteth a nation, but sins diminish tribes.

[35] A wise minister is acceptable to a king: but by his own good conduct he removeth disgrace.

* CHAPTER XV *

WRATH destroyeth even the prudent; now a soft answer turneth away wrath, but a harsh word stirreth up anger.

[2] The tongue of the wise knoweth good things; but the mouth of fools poureth out evils.

[3] The eyes of the Lord are in every place, they behold both the evil and the good.

[4] A healing tongue is a tree of life; and he who keepeth it shall be filled with the spirit.

[5] A fool despiseth the instruction of a father: but he who keepeth commands is more prudent.

Where righteousness aboundeth there is much power: but the wicked being utterly rooted out of the land, shall perish.

[6] In the houses of the righteous there is much power; but the fruits of the wicked shall perish.

[7] The lips of the wise are devoted to knowledge; but the hearts of fools are not safe.

[8] The sacrifices of the wicked are an abomination to the Lord; but the prayers of the upright are acceptable to him.

[9] The ways of the wicked are an abomination to the Lord; but he loveth them who follow righteousness.

[10] The correction of the innocent is remarked by them who pass by; but they who hate reproofs die dishonourably.

[11] The mansion of the dead, and destruction, are open to the view of the Lord; how much more, then, the hearts of men!

[12] An uninstruced man will not love them who reprove him, nor will he associate with the wise.

[13] When the heart is glad the countenance is cheerful; but when in sorrow, it is sad.

[14] An upright heart seeketh knowledge; but the mouth of the uninstructed will taste evils.

[15] The eyes of the wicked are continually looking for evils; but the good are continually at rest.

[16] Better is a small portion with the fear of the Lord, than great treasures without that fear.

[17] Better is a dinner on herbs, with friendship and favour, than a feast on young bulls, with enmity.

[18] A wrathful man prepareth battles; but he who is slow to anger appeaseth the rising quarrel.

A man slow to anger will extinguish law suits; but the wicked rather promote them.

[19] The ways of the slothful are strewed with thorns; but those of the diligent are well beaten.

[20] A wise son maketh a glad father; but a foolish son mocketh his mother.

[21] The paths of the foolish are destitute of understanding; but a prudent man walketh uprightly.

[22] They who do not honour councils, substitute thoughts: but by the understanding of counsellors, counsel will endure.

[23] A wicked man will not hearken to it, nor can he say anything in season, or for the public good.

[24] The determinations of the wise are ways of life, that he may turn from the mansion of the dead and be saved.

[25] The Lord destroyeth the houses of the haughty: but the border of the widow He hath established.

[26] An evil thought is an abomination to the Lord: but the speeches of the chaste are grave.

[27] He who receiveth bribes destroyeth himself: but he who hateth the receiving of bribes is safe.

By acts of kindness and faithfulness sins are purged away: and by the fear of the Lord everyone will decline from evil.

[28] The hearts of the righteous study faithfulness: but the mouth of the wicked poureth out evil things.

The ways of the righteous are acceptable to the Lord: and by them enemies are made friends.

[29] God is far removed from the wicked: but He hearkeneth to the prayers of the righteous.

Better is a small portion with righteousness; than much produce with injustice.

Let the heart of man devise righteous things, that his steps may be directed by God.

[30] The eye which beholdeth good things rejoiceth the heart:

[31] And a good reputation maketh the bones fat.

[32] He who rejecteth instruction hateth himself: but he who regardeth reproofs loveth his soul.

[33] The fear of the Lord is instruction and wisdom: and the beginning of glory will be answerable thereto.

* CHAPTER XVI *

ALL the works of the humble are manifest in the sight of God; but the wicked shall perish in an evil day.

[5] Every proud-minded man is impure in the sight of God: and he who hath joined hand to hand unjustly shall not go unpunished.

[3] The beginning of a good way is to do things just and acceptable in the sight of God, rather than to offer sacrifices.

[7] He who seeketh the Lord shall find knowledge with righteousness. And they who seek Him early shall find peace.

[4] All the works of the Lord are with righteousness: but the wicked is kept for an evil day.

[10] Divine sentence is in the mouth of a king: therefore his mouth should nor err in judgment.

[11] Justice is that which turneth the scales with the Lord. And His works are of just weight.

[12] An evil doer is an abomination to a king: for the throne of government is established by righteousness.

[13] Righteous lips are acceptable to a king; and he loveth right words.

[14] The wrath of a king is a messenger of death: but a wise man can pacify it.

[15] The son of a king is in the light of life: and they who are acceptable to him are as an evening cloud.

[16] The productions of wisdom are better than gold: and the productions of prudence are better than silver.

[17] The paths of life turn aside from evils: and the ways of righteousness are length of life.

He who receiveth instruction shall enjoy good: and he who regardeth reproofs shall be wise.

He who watcheth his own ways preserveth his soul: and he who loveth his life will be sparing of his mouth.

[18] Pride goeth before destruction: and a haughty spirit before a fall.

[19] A man of a gentle spirit with humility is better than he who divideth spoils with scorners.

[20] A man intelligent in business is an inventor of good things: but most happy is he whose trust is in God.

[21] The wise and prudent are called crafty; and they who are sweet in discourse will be more listened to.

[22] Understanding is a fountain of life to them who possess it: but the instruction of fools is evil.

[23] The heart of a wise man will consider the words of his mouth: and on his lips he will carry knowledge.

[24] Good words are a honeycomb: and the sweetness thereof is health to the soul.

[25] There are ways which seem right to a man: but the latter ends of them look to the bottom of Hades.

[26] A man by labour laboureth for himself; and wardeth off his own destruction.

[27] He who is utterly perverse carrieth destruction in his mouth. A man void of understanding diggeth up evils for himself; and treasureth up fire with his lips.

[28] A froward man spreadeth mischief. He will light up a lamp of deceit for evils; and he separateth them who were friends.

[29] The man who is a transgressor enticeth friends and leadeth them in ways which are not good. [30] And he who fixeth his eyes and deviseth froward things, and with his mouth enforceth all his evil purposes, is a very furnace of wickedness.

[31] Old age is a crown of glory when found in the ways of righteousness.

[32] A man who is slow to wrath is better than the mighty; and he who subdueth anger is better than he who taketh a city,

[33] All things come upon the wicked into their bosoms: but from the Lord, all things which are just.

✦ CHAPTER XVII ✦

BETTER is a morsel with pleasure in peace; than a house full of goods and ill gotten dainties, with contention.

[2] A wise servant will rule over foolish masters; and divide portions among brothers.

[3] As silver and gold are tried in a furnace; so are chosen hearts, by the Lord.

[4] A wicked man hearkeneth to the tongue of transgressors: but a righteous man payeth no attention to lying lips.

[5] He who derideth a man in distress provoketh his Maker; and he who rejoiceth at another's ruin shall not go unpunished: but he who sheweth compassion shall find mercy.

[6] Children's children are the crown of old men: and the boast of children is their fathers.

Every ornament of wealth belongeth to the faithful; but to the unfaithful, not a farthing.

[7] Faithful lips will not harmonize with a fool; nor lying lips with a righteous man.

[8] Instruction is a precious reward to them who use it: and whithersoever it turneth it will prosper.

[9] He who hideth transgressions seeketh friendship: but he who hateth to conceal, setteth friends and relations at variance.

[10] A threat affecteth the heart of the prudent: but a fool, though scourged, is not made sensible.

[11] Every wicked man stirreth up contention: but the Lord will send him a cruel messenger.

[12] Trouble may befall a prudent man: but the foolish will devise mischief.

[13] Whosoever returneth evil for good; from his house evils shall not depart.

[14] A righteous government giveth force to words: but sedition and quarrelling are the forerunners of want.

[15] He who acquitteth the wicked and condemneth the just, is unclean and abominable in the sight of God.

[16] Why should a fool have wealth? For the stupid cannot purchase wisdom.

He who buildeth his house high seeketh destruction: and he who is backward to learn shall fall into evils.

[17] For every occasion have a friend; but in distress let brothers be assistant: for they are born for this purpose.

[18] A man void of understanding clappeth his hands and applaudeth himself on becoming surety for his friends.

[19] He who is fond of sinning delighteth in quarrels: [20] but he who is stubborn doth not meet with good.

A man of a changeable tongue will fall into evils: but the heart of a fool is sorrow to him who hath it.

[21] A father hath no joy in an unteachable son: but a prudent son is the joy of his mother.

[22] A cheerful heart promoteth health; but the bones of a heart-wounded man are dried up.

[23] When one unrighteously receiveth gifts in his bosom; his ways will not be straight. But a wicked man perverteth the ways of justice.

[24] The countenance of a wise man is sensible; but the fool's eyes are on the ends of the earth.

[25] A foolish son is a vexation to a father; and sorrow to her who bore him.

[26] To fine a righteous man is not good: nor is it consistent with piety to plot against righteous rulers.

[27] He who forbearth to utter a harsh word is prudent: and he who is slow to anger is a man of understanding.

[28] Wisdom will be imputed to a fool who inquireth after wisdom: and he who imposeth silence on himself will be esteemed wise.

* CHAPTER XVIII *

HE who desireth to part with friends seeketh excuses; but he will always be liable to reproach.—

[2] He who is void of understanding hath no use for wisdom; for he is rather led by folly.

[3] When a wicked man cometh to a depth of evils he sheweth contempt; but ignominy and reproach come upon him.

[4] A word in a man's heart is a deep water; but a stream issueth forth and a fountain of life.

[5] To respect the person of a wicked man is not good; nor is it consistent with piety to pervert justice in judgment.

[6] The lips of a fool lead him into trouble; and his mouth when bold provoketh death.

[7] The mouth of a fool is his destruction, [8] and his lips are a snare for his soul.

Fear depresseth the slothful; and the souls of the effeminate shall suffer want.

[9] He who doth not use his endeavours to cure himself is brother to him who destroyeth himself.

[10] The name of the Lord is of majestic power; and the righteous having recourse to it shall be exalted.

[11] A rich man's wealth is a strong city, and the glory of it casteth a great shadow.

[12] Before ruin a man's heart is haughty, and prior to honour it is humble.

[13] He who answereth a matter before he heareth it, exposeth his folly and incurreth contempt.

[14] A wise servant appeaseth a man's anger; but a mean-spirited man who can bear?

[15] The heart of a prudent man getteth knowledge; and the ears of the wise seek understanding.

[16] A man's gift maketh room for him, and procureth him a seat among the mighty.

[17] A just man accuseth himself first; but if he attack, his adversary is refuted.

[18] The silent putteth an end to contention, and determineth among the mighty.

[19] A brother assisted by a brother is like a fortified and lofty city, and is strong as a well-founded palace.

[20] With the fruits of his mouth a man filleth his belly, and with the fruits of his lips he shall be satisfied.

[21] Death and life are in the power of the tongue; and they who have the command of it shall eat the fruits thereof.

[22] He who hath found a good wife hath found favour, and hath received joy from God.

He who putteth away a good wife, putteth away good things; but he who retaineth an adulteress is foolish and wicked.

* CHAPTER XIX *

[3] THE folly of a man destroyeth his ways; but in his heart he blameth God.

[4] Wealth maketh many friends; but a poor man is forsaken by the only friend he hath.

[5] A false witness shall not go unpunished; and he who accuseth unjustly shall not escape.

[6] Many court the favour of kings; but everyone who is wicked is a disgrace to a man in power.

[7] Everyone who hateth a brother in distress shall be far from friendship.

Good understanding will approach them who know it, and a prudent man will find it.

He who doeth much evil perfecteth wickedness; and he who useth irritating words shall not be safe.

[8] He who procureth wisdom loveth himself; and he who keepeth it shall find good things.

[9] Let not a false witness go unpunished; and let him who kindleth mischief perish by it.

[10] It is not seemly for a fool to enjoy delicacies; nor for a servant to begin to domineer with haughtiness.

[11] A merciful man is slow to wrath; and his exultation is over transgressors.

[12] The threat of a king is like the roaring of a lion; but his favour is like dew on the grass.

[13] A foolish son is a shame to a father.

Vows for the hire of a harlot are not pure.

[14] Fathers bequeath houses and wealth to children; but the Lord accommodateth a wife to a husband.

[15] Fear restraineth the effeminate; but the soul of the slothful shall suffer want.

[16] He who keepeth a command preserveth his soul; but he who despiseth his own ways shall perish.

[17] He who is kind to the poor lendeth to God; and according to his gift he will repay him.

[18] Chasten thy son, for thus he will be hopeful; but be not in thy soul transported to haughtiness.

[19] Let a malicious man be fined high; but if he take away life, let him forfeit his own.

[20] Hear my son, the instruction of thy father that thou mayst be wise in thy latter days.

[21] There are many thoughts in a man's heart; but the counsel of the Lord shall endure forever.

[22] Beneficence is a crop for a man: and a poor just man is better than a rich liar.

[23] The fear of the Lord conduceth to a man's life: but he who is fearless will lodge in places where knowledge doth not watch.

[24] He who hideth his hands in his bosom unjustly; should not bring them out for his mouth.

[25] When a criminal is scourged, a simpleton [merely] becometh more wary: but if thou rebukest a wise man, he will call to mind discernment.

[26] He who bringeth dishonour on a father and causeth his mother to flee shall be exposed to shame and shall be reproached.

[27] A son who ceaseth to keep the instruction of a father will meditate on evil sayings.

[28] He who is surety for a foolish son, shall rail at the statute; but the mouth of the wicked shall swallow decisions.

[29] Rods are prepared for the profligate: and punishments in like manner for fools.

* CHAPTER XX *

WINE is intemperate, and drunkenness wanton. And with these every fool is entangled.

[2] The threat of a king is like the rage of a lion; and he who provoketh him sinneth against his own life.

[3] It is an honour to a man to abstain from railing; but with such things every fool is entangled.

[4] Though a sluggard is reproached he is not ashamed: and the same is the case with him who borroweth corn in harvest.

[5] Counsel in the heart of a man is deep water; but a man of understanding will draw it up.

[6] A man is a great thing, and a merciful man a precious thing; but it is hard to find a faithful man.

[7] He who conducteth himself spotless in justice shall leave behind him his children happy.

[8] When a righteous king sitteth on a throne, nothing that is evil can stand his eyes.

[9] Who can boast that he hath a clean heart? Or who can say with confidence that he is pure from sin?

[20] Whosoever curseth father or mother, let his lamp be extinguished and his eyeballs involved in darkness.

[21] A portion got at first with too much haste will not at the last be blessed.

[22] Do not say, I will take vengeance on an enemy; but wait for the Lord that he may help thee.

[10] Unfair weights and unfair measures are impure in the sight of the Lord. Yes, both they and he who useth them.

[11] A youth when in company with the godly, will be restrained in his devices and his way will be straight.

[12] The ear heareth and the eye seeth; and both are the work of the Lord.

[13] Love not calumny, that thou mayst not be destroyed. Open thine eyes, and be filled with bread.

[23] A diverse weight is an abomination to the Lord: and a deceitful balance is not good in His sight.

[24] The steps for a man are set down by the Lord: how, then, can a mortal understand his own ways!

[25] The hasty dedication of his property is a snare to a man: for after the vow a change of mind happeneth.

[26] A wise king is a winnower of the wicked; and he will bring a wheel over them.

[27] The spirit of man is a light of the Lord, Who searcheth the inward recesses of the body.

[28] Mercy and truth are a guard to a king: and they will encompass his throne with justice.

[29] Wisdom is an ornament to young men: and grey hairs are the glory of the old.

[30] Rashes and bruises light upon evil men: and pestilences in the inner recesses of their body.

* CHAPTER XXI *

THE heart of a king is in the hand of God; like a canal of water, He turneth it whithersoever He pleaseth.

[2] Every man appeareth righteous in his own eyes: but the Lord directeth hearts.

[3] To do justice and to adhere to truth are more acceptable to God than the blood of victims.

[4] A high-minded man is contentious and stubborn: but sin is the lamp of the wicked.

[6] He who getteth treasures by a lying tongue, pursueth vanity to the snares of death.

[7] Destruction shall lodge with the wicked because they refuse to do justice.

[8] To the perverse God sendeth perverted ways; for His works are pure and right.

[9] It is better to dwell in a corner in the open air than in apartments plastered with injustice, and in a house which is not clean.

[10] The soul of the wicked will not be pitied by any man.

[11] When a profligate is punished, the innocent become more cautious; and the sensible wise man will gain knowledge.

[12] A just man discerneth the hearts of the wicked, and despiseth the wicked for their wickedness.

[13] He who stoppeth his ears that he may not hear the distressed shall himself cry, and there shall be none to answer.

[14] A gift given secretly pacifieth resentments: but he who is sparing of gifts exciteth strong wrath.

[15] It is the joy of the righteous to execute judgment: but in the view of the wicked a holy man is unclean.

[16] A man who wandereth from the path of justice, shall go to rest among the congregation of giants.

[17] A needy man loveth pleasure. He wisheth to have wine and oil for his riches: [18] and a transgressor wisheth to be acquitted as a righteous man.

[19] It is better to dwell in the wilderness than with a quarrelsome, clamorous and passionate wife.

[20] A desirable treasure will rest in the mouth of the wise: but men who are foolish will swallow it.

[21] The way of justice and mercy will lead to life and glory.

[22] A wise man hath scaled strong cities and demolished fortifications in which the wicked trusted.

[23] He who guardeth his mouth and tongue keepeth his soul from trouble.

[24] He who is bold, self-willed, and boastful is called a pest and he who harboureth mischief is called a transgressor.

[25] Wishing killeth the slothful; for his hands do not choose to labour.

[26] All the day long a wicked man indulgeth wicked desires; but the righteous unsparingly exerciseth pity and compassion.

[27] The sacrifices of the wicked are an abomination to the Lord, because they offer them unrighteously.

[28] A false witness shall perish; but a man who is a witness will speak guardedly.

[29] A wicked man impudently hardeneth his face: but the upright will himself consider his ways.

[30] There is no wisdom, there is no fortitude, no counsel in the wicked.

[31] A horse is provided for the day of battle: but help cometh from the Lord.

* CHAPTER XXII *

A GOOD name is to be chosen in preference to great wealth; and good favour, in preference to gold and silver.

[2] The rich and poor have met each other; and the Lord hath made them both.

[3] A prudent man seeing the wicked severely punished instructeth himself: but the foolish passed heedlessly by and were punished.

[4] The offspring of wisdom are the fear of the Lord and riches and glory and life.

[5] Thorns and snares are in crooked paths: but he who watcheth his soul shall avoid them.

[7] The rich rule over the poor; though servants lend to their own masters.

[8] He who soweth iniquity shall reap evils, and [so] complete the punishment of his deeds.

God blesseth a cheerful giver; and will supply the deficiency of his works.

[9] He who compassionateth the poor shall be fed; for he gave of his own bread to the poor.

He who giveth gifts secureth victory and honour. He indeed taketh away the soul of the receivers.

[10] Expel from council an overbearing man, and contention will go out with him: for if he sitteth in council he dishonoureth all.

[11] The Lord loveth holy hearts; and all the unspotted are acceptable to him.

A king governeth with his lips; [12] yet the eyes of the Lord preserve discernment; but the transgressor scorneth counsel.

[13] A slothful man maketh excuse and saith, There is a lion in the highways and murderers in the streets.

[14] The mouth of a transgressor is a deep ditch; and he who is hated of the Lord shall fall into it.

There are bad ways before man, and he loveth not to avoid them: but he ought to avoid a crooked and bad way.

[15] Folly is bound up in the heart of a child: but a rod and instruction will drive it from him.

[16] Some plunder the poor to increase their wealth, and give to the rich to lessen it.

[17] Incline thine ear to the words of the wise, and hear my

discourse and apply thy heart, that thou mayst know that they are good. [18] If thou indeed wilt lay them up in thy heart; they will give thee delight and be on thy lips. [19] In order that thy hope may be upon the Lord; and that he may make known to thee thy way. [20] Write thou them for thyself three times over; for counsel and knowledge, on the table of thy heart. [21] For this purpose I teach thee sound doctrine and knowledge good to be listened to: that thou mayst answer them who propound to thee words of truth.

[22] Oppress not the needy because he is poor: nor treat with disrespect at the gates one who is weak. [23] For the Lord will judge his cause; and thou shouldst preserve thy life safe and secure.

[24] Have no fellowship with a man addicted to wrath; nor lodge with a friend who is passionate, [25] lest thou learn his ways and lay a snare for thine own life.

[26] Do not out of respect for a person become surety. [27] For if thou hast not wherewithal to pay, thy bed will be taken from under thee.

[28] Remove not ancient boundaries which thy fathers have set.

[29] A man clear in his perceptions and quick in the despatch of business should stand before kings and not wait on slothful men.

* CHAPTER XXIII *

WHEN thou sittest down to eat at the table of a ruler, observe diligently what [things] are set before thee: [2] and apply thy hand, knowing that thou must provide the like. But if thou hast an appetite not easily satisfied, [3] desire not his dainties; for they are props of a false life.

[4] If thou art poor, enter not into competition with one who is rich: but be restrained by thine own prudence. [5] If thou fix thy view toward him, he is out of sight: for he is provided with wings as of an eagle; and directeth his course to the house of one who is before him.

[6] Eat not with an envious man, nor desire his meats: [7] for he eateth and drinketh as one swallowing a hair. Neither invite him to thy house, nor eat thy morsel with him: [8] for it will cause him to vomit and he will blame thy kind invitations.

[9] Make no addresses to a man void of understanding: lest

he peradventure mock thy judicious discourse. [10] Remove not ancient land marks, nor encroach upon the possession of the fatherless. [11] For the Lord Who is their redeemer is strong; and will plead their cause with thee.

[12] Apply thy heart to instruction; and prepare thine ears for the words of knowledge.

[13] Refrain not from correcting a child: for if thou beat him with a rod, thou mayst prevent his death. [14] For thou wilt beat him with a rod and deliver his soul from death.

[15] My son, if thy heart be wise, thou wilt gladden my heart; [16] and thy lips, if they be right, will hold long conversation with mine.

[17] Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long.

[18] If thou indeed keep these instructions, they will be a progeny to thee and thy hope shall not perish.

[19] Hear, my son, and be wise, and direct the thoughts of thy heart aright.

[20] Be not a wine-bibber, nor devoted to clubs: and to the purchasing of flesh meat. [21] For everyone addicted to revelling and stews shall come to beggary; and everyone given to sleep shall be clothed with rags and tatters.

[22] Hearken, my son, to the father who begot thee; and despise not thy mother because she is old.

[24] A righteous father nourisheth thee well; and his soul rejoiceth in a wise son.

[25] Let thy father and thy mother have joy in thee: and let her who bare thee rejoice.

[26] My son, give me thy heart; and let thine eyes observe my ways.

[27] For a strange house is a hogshead full of holes: and a strange well is narrow. [28] For that will quickly perish; and every transgressor shall be destroyed.

[29] Who hath woes? Who hath trouble? Who hath law suits? Who hath vexations and squabbles? Who hath wounds without cause? [30] Whose are the eyes suffused with blood? Are they not theirs who tarry long at wine—who frequent the places where there are revels?

Be not drunk with wine; but converse with righteous men, and converse in the public walks. [31] For if thou givest thine eyes to cups and goblets, thou wilt go about afterwards naked as a pestle [32] and be, at last, like one swollen by the bite of a ser-

pent; or as one stung by a basilisk. [33] When thine eyes behold a strange woman; then will thy mouth speak perversely.

[34] And thou wilt lie as in the midst of the sea: and like a pilot in a mighty storm. [35] And thou wilt say, They have beaten me and I felt no pain; they insulted me and I was not sensible of it. When will it be day, that I may go and seek with whom I can have a meeting.

* CHAPTER XXIV *

MY son, envy not bad men, nor desire to be with them; [2] for their hearts study falsehood; and their lips utter mischief.

[3] By wisdom a house is built; and by understanding it is established.

[4] By knowledge chambers are filled with all precious and pleasant riches.

[5] Better is a wise man than one who is strong: and the man who hath understanding, than he who hath a large cultivated field.

[6] By strategic guidance war is conducted; and rescue is near a heart instructed by counsel.

[7] Wisdom and good understanding are in the gates of the wise; the wise turn not away from the commandment of the Lord: but they meditate in council.

[9] Death meeteth the uninstructed, and a fool dieth by sins.

In a man who is self-willed, arrogant and boastful there is impurity: [10] in an evil day and a day of adversity, he will be stained deeper and deeper, until he utterly faint.

[11] Deliver them who are to be led away to death; and intercede for them who are to be slain, make no delay. [12] If thou shouldst say, I do not know this man: know that the Lord knoweth the hearts of all, and that He, Who gave breath to all, knoweth all things and will render to everyone according to his works.

[13] My son, eat honey (for a honeycomb is good) that thy palate may be sweetened. [14] In like manner let thy soul taste wisdom; for if thou find it, thy end will be good and hope will not forsake thee.

[15] Lead not the ungodly into the pasture of the righteous; nor be led astray for a bellyful of fodder. [16] For a righteous man may fall seven times and rise again; but in calamities the wicked shall be without strength.

[17] If thine enemy fall, rejoice not over him; nor be elated at his stumbling: [18] for the Lord will see and it will displease him, and He will turn away His wrath from him.

[19] Rejoice not over evil-doers nor envy sinners. [20] For the posterity of an evil one cannot continue; and the lamp of the wicked shall be extinguished.

[21] My son, fear God and the king, and be not disobedient to either of them. [22] For they can suddenly punish the wicked; and their punishments who can know?

A son who keepeth the word shall be far from destruction; for he hath received it to effect.

Let no falsehood be uttered from the mouth of a king, and from his tongue let no falsehood proceed.

The tongue of a king is a sword and not flesh; whosoever is delivered up to it shall be destroyed. For if his wrath be sharpened, it killeth men with thongs; and devoureth the bones of men, and like a flame burneth them up, so that they cannot be eaten [even] by young eagles. Respect my words, son; receive them and reform.

[23] But this I say for you who are wise to know: it is not good to respect a person under judgment.

[24] He who saith of the wicked, He is not guilty, shall be cursed by the tribes and hateful to the nations: [25] but they who reprove shall appear better; and upon them a blessing shall come.

[26] Lips will kiss the things which convey good words.

[27] Prepare thy works for the time of going out, and be in complete preparation for the field and come after me; then thou shalt build thyself a house.

[28] Be not a false witness against thy fellow citizen, nor overstate with thy lips. [29] Do not say: I will use him as he hath used me, and punish him for the injuries he hath done me.

[30] A fool is like a field, and a man void of understanding, like a vineyard; [31] if thou lettest them alone, they will be overrun with weeds and grass, and become useless, and their stone fences will be thrown down.

[32] 'I have at length repented and looked about, with a view to choose instruction. [33] I am dozing a little—just taking a short nap—just infolding my breast with my hands.' [34] If such indeed be thy conduct; poverty will come upon thee like a traveller and want like a swift courier.

* CHAPTER XXV *

THESE are the detached instructions of Solomon which the friends of Hezekias king of Judea copied out:

[2] The glory of God obscureth a matter: but the glory of a king giveth a lustre to actions.

[3] Heaven is high and the earth is deep: and the heart of a king is unsearchable.

[4] Beat drossy silver, and all that is pure will be purified.

[5] Have the ungodly around a king slain and his throne will prosper in righteousness.

[6] Boast not in the presence of a king; nor range thyself in the places of princes: [7] For it is better it should be said to thee, Come up hither, than that thou shouldst give place at the presence of a prince.

Speak [only] of what thine eyes have actually seen.

[8] Enter not hastily into a quarrel: lest thou repent at the last when thy friend shall upbraid thee.

[9] In yielding shew no contempt, [10] lest thy friend upbraid thee: in which case thy quarrel and enmity will not cease, but last till death.

Favour and friendship give freedom. Keep these for thyself that thou mayst not be exposed to reproach. But keep thy ways with a placable temper.

[11] It is an apple of gold in a sardius bracelet, thus to speak a word [peaceably].

[12] A precious sardius is bound to an earring of gold; and a word of wisdom to an obedient ear.

[13] As the coming out of snow in harvest is grateful according to the degree of heat: so is a faithful messenger to them who send him: for he refresheth the souls of them who employ him.

[14] As winds and clouds and rain are conspicuous things; so is he who boasteth for a false gift.

[15] By patience kings have a prosperous journey: and a soft tongue breaketh bones.

[16] Having found honey, eat just what is sufficient: lest being gluttoned thou vomit it up.

[17] Go seldom to the house of thy friend: lest he be cloyed with thee and hate thee.

[18] Sharp is a nail and a sword and an arrow: so is a man who beareth false witness against his friend.

[19] The way of a bad man and the foot of a transgressor shall be destroyed in an evil day.

[20] As vinegar is hurtful to a boil; so bodily disease giveth pain to the heart. As a moth in a garment and a worm in wood: so a man's grief hurteth the heart.

[21] If thine enemy hunger feed him; if he be thirsty give him drink: [22] for by doing this thou wilt use the means to melt him; and the Lord will reward thee with good.

[23] The north wind raiseth clouds: and an impudent countenance irritateth the tongue.

[24] It is better to dwell in a corner of the housetop, than with a scolding wife in a wide house.

[25] As cold water is grateful to a thirsty soul; so is good news from a distant country.

[26] As if one should stop up a fountain and destroy an outlet of water: so is it disorderly for a righteous man to fall before the wicked.

[27] It is not good to eat too much honey: but we ought to honour glorious words.

[28] A man who doth anything without counsel is like a city which hath the foundations of walls laid, and is without walls.

* CHAPTER XXVI *

AS dew at the ingathering of fruit and as rain during harvest: so is honour for a fool.

[2] As birds and ostriches fly away; so a vain curse will not light on anyone.

[3] As a whip for a horse and a goad for an ass, so is a scourge for a sinful nation.

[4] Answer not a fool conformably to his folly, lest thou become like him. [5] But answer a fool according to his folly, that he may not think himself wise.

[6] He who sendeth a message by a foolish messenger, by his own fault procureth disgrace.

[7] As well remove walking from the legs, as mistakes from the mouth of fools.

[8] He who bindeth a stone in a sling is like him who giveth honour to a fool.

[9] Thorns stick in the hands of a drunken man; and slavery, in the hand of fools.

[10] All the flesh of fools is afflicted: for their lunacy cometh to destruction.

[11] As a dog becometh odious when he returneth to his vomit; so is a fool for his wickedness, when he returneth to his sin.

There is a shame which leadeth to sin: and a shame which procureth glory and honour.

[12] I have seen a man who thought himself wise: but there was more hope for a fool than for him.

[13] A slothful man sent on a journey saith, There is a lion in the way and murderers in the streets.

[14] As a door turneth on its hinges, so doth a slothful man on his bed.

[15] A slothful man, having hid his hand in his bosom, cannot bring it out to his mouth.

[16] A slothful man thinketh himself wiser than he who in plenty carrieth a message.

[17] He who meddleth with another's strife, is like one who graspeth a dog by the tail.

[18] As they who undertake to cure, throw out words for men (and he who falleth in with the proposal will be first supplanted):

[19] so all who ensnare their friends, when they are found out, say, I did it in sport.

[20] By much fuel a fire is nourished: but where there is no agitator of quarrels, contention ceaseth.

[21] A hearth is for coals and fuel for fire: and a contentious man for the bustle of strife.

[22] The words of the crafty are soft: but they pierce the inmost recesses of the soul.

[23] Silver given with deceit, should be accounted as a potsherd. Smooth lips disguise a wicked heart.

[24] A weeping enemy assenteth to everything with his lips: but in his heart he contriveth deceit.

[25] Though an enemy intreat thee with a loud voice, believe him not: for in his heart there is seven-fold wickedness.

[26] He who concealeth enmity practiseth deceit; but being found out, he discloseth his sins in public assemblies.

[27] May he who diggeth a pit for his neighbour fall into it; and he who rolleth a stone, roll it on himself.

[28] A lying tongue hateth truth; and a flattering mouth worketh ruin.

* CHAPTER XXVII *

BOAST not of things of to-morrow; for thou knowest not what the coming day will bring forth.

[2] Let a neighbour praise thee and not thine own mouth—a stranger and not thine own lips.

[3] A stone is heavy and sand is weighty; but a fool's anger is heavier than both.

[4] Wrath is cruel and anger outrageous: but nothing can withstand envy.

[5] Open rebukes are better than concealed love.

[6] More faithful are the wounds of a friend; than the feigned kisses of an enemy.

[7] A full soul loatheth a honeycomb: but to a hungry soul even bitter things are sweet.

[8] As a bird when taken hooded from its nest; so is a man reduced to slavery, when removed from his country.

[9] With myrrh and wine and perfumes the heart is cheered: but with misfortunes the spirit is broken.

[10] Thine own friend and thy father's friend forsake not; but when unfortunate go not to the house of thy brother.

Better is a friend near at hand, than a brother far off.

[11] Be wise, my son that thy heart may rejoice, and remove from thee reproachful speeches.

[12] When ills approach, a prudent man is hidden: but the simple pass on to their sorrow.

[13] Take away his mantle, for a scorner passed by who wasteth the property of others.

[14] He who blesseth a friend with a loud voice, rising early, will appear not unlike one who curseth him.

[15] A continual dropping driveth a man out of his house in a rainy day: and so doth a contentious wife.

[16] Boreas is a harsh wind, though it be called by an honourable name.

[17] Iron sharpeneth iron, but a man exasperateth the face of a companion.

[18] He who planteth a fig tree shall eat of its fruit; and he who guardeth his master shall be honoured.

[19] As faces do not resemble faces: so neither do the thoughts of men.

[20] The grave and destruction are never satisfied: in like manner the eyes of men are insatiable.

He who hath staring eyes, and fools who cannot govern their tongue; are an abomination to the Lord.

[21] Fire is the trier of gold and silver: but a man is tried by the mouth of them who praise him.

The heart of a transgressor seeketh evils: but a righteous heart seeketh knowledge.

[22] Though thou shouldst whip a fool publicly and disgrace him, thou canst not take away his folly.

[23] Be careful to know the state of thy flock; and pay close attention to thy herd: [24] for wealth and power do not continue with a man forever; nor can he transmit them from one generation to another.

[25] Take care of the herbage in thy field: mow grass and collect provender from the hills: [26] that thou mayst have sheep for clothing.

Honour the field that thou mayst have lambs.

[27] My son, thou hast sayings from me powerfully fortified for thy life, and the life of thy servants.

* CHAPTER XXVIII *

THE wicked fleeth when none pursueth: but the righteous is bold as a lion.

[2] Contentions are raised by the sins of the wicked: but a prudent man extinguisheth them.

[3] A mighty man by wicked acts oppresseth the poor.

As a sweeping rain is indeed unprofitable, [4] so are they who forsake the law and applaud iniquity: but they who love the law encompass themselves with a wall.

[5] Bad men will not understand judgment: but they who seek the Lord will be wise in everything.

[6] Better is a poor man who walketh in truth than a rich liar.

[7] A wise son keepeth the law; but he who feedeth prodigality dishonoureth his father.

[8] He who increaseth his wealth by usury and unjust gain; gathereth it for him who will pity the poor.

[9] As for him who turneth away his ear from hearkening to the law; even his prayer is an abomination.

[10] He who causeth the righteous to wander in an evil way shall himself fall into destruction.

The upright shall have good things in possession: but the unrighteous shall pass by good things and shall not enter into them.

[11] A rich man is wise in his own conceit. But a poor man who hath understanding will disregard him.

[12] For helping the righteous there is great glory: but in the places of the ungodly, men are entrapped.

[13] He who covereth his wickedness shall not prosper; but he who confesseth and forsaketh will be beloved.

[14] Happy the man who piously reverenceth all things: but he who is of an intractable temper will fall into evils.

[15] He who ruleth over a poor nation, himself being poor, is a hungry lion and a ravening wolf.

[16] A king straitened in his revenue is a great oppressor: but he who hateth injustice shall live long.

[17] He who is bail for a man in a case of murder, shall be a fugitive, but not in safety.

Correct a son and he will love thee and be an ornament to thy life; he will not hearken to an unrighteous nation.

[18] He who walketh righteously will be helped: but he who walketh in crooked ways will be entangled.

[19] He who tilleth his own ground shall have plenty of bread; but he who followeth idleness, shall have plenty of poverty.

[20] A faithful man will be much praised; but the wicked shall not escape punishment.

[21] He who regardeth not the persons of the righteous, is not good: such a one will deliver up a man for a morsel of bread.

[22] An envious man hasteth to be rich, and knoweth not that the bountiful shall have mastery over him.

[23] He who reproveth a man's ways shall have more thanks than he who hath a flattering tongue.

[24] He who casteth off a father or mother and thinketh that he doth not sin, is indeed the partner of an impious man.

[25] A faithless man judgeth rashly: but he who trusteth in the Lord will be careful.

[26] He who putteth confidence in the boldness of his heart is a fool: but he who walketh wisely shall be saved.

[27] He who giveth to the poor shall not be in want: but he who turneth away his eyes shall be indigent.

[28] In the places of the wicked, the righteous groan: but by their destruction, the righteous will be multiplied.

* CHAPTER XXIX *

BETTER is a man of reproach, than a man who is stiff-necked: for when the latter is suddenly aggravated, there is no healing him.

[2] When the righteous are applauded the people will rejoice: but when the wicked bear rule, men will mourn.

[3] When a man loveth wisdom his father is gladdened: but he who feedeth harlots spendeth his substance.

[4] A righteous king raiseth a country; but a transgressor overthroweth it.

[5] He who shall provide a net to catch his friend, spreadeth it for his own feet.

[6] For a transgressor there is a great snare; but the just shall have joy and gladness.

[7] A righteous man is skilled in administering justice to the poor; but the wicked doth not take due cognisance, nor hath he any understanding to oversee the poor.

[8] Lawless men set a city in a flame: but wise men avert wrath.

[9] A wise man shall judge nations: but a worthless man, when angry, insolently mocks.

[10] Men stained with blood hate one who is holy: but the upright will vindicate his soul.

[11] A fool sheweth all his mind; but a wise man reserveth it in part.

[12] When a king hearkeneth to falsehood, all under him are transgressors.

[13] When creditor and debtor meet each other, the Lord regardeth them both.

[14] When a king judgeth the poor faithfully his throne will be established for a memorial.

[15] The rod and reproofs give wisdom: but a child led astray shameth his parents.

[16] When the wicked abound, transgressions are multiplied: but when they fall, the righteous are cautioned.

[17] Correct thy son and he will give thee rest, and add honour to thy life.

[18] There can be no teacher for a sinful people; but he who keepeth the law is most fortunate.

[19] A stubborn servant will not be instructed by words: for though he may understand he will not obey.

[20] If thou seest a man hasty in his words: be assured there is more hope for a fool than for him.

[21] He who feedeth delicately from his youth, shall be a servant and at last afflicted with sorrow.

[22] A passionate man stirreth up strife: but a furious man is a digger up of sin.

[23] A man's pride will bring him low: but the Lord will gloriously support the humble.

[24] He who is partner with a thief hateth his own soul: and so do they, who hear an oath administered, if they do not make discovery.

[25] They who fear and reverence men have been supplanted: but he whose trust is in the Lord shall be gladdened.

Impiety causeth a man to fall: but he who trusteth in the Lord shall be safe.

[26] Many court the favour of princes: but justice cometh to a man from the Lord.

[27] A righteous man is an abomination to an unjust man: and a straight course is an abomination to a transgressor.

* CHAPTER XXX *

THUS * saith the man to them who trust in God—and [then] I conclude: [2] For I am the most foolish of all men, and I have not the understanding of man in me.

[3] [Yet] God hath taught me wisdom: and I have gained a knowledge of holy things.

[4] Who hath ascended up to heaven and come down? Who hath collected the winds in his bosom? Who hath infolded the water in a mantle? Who hath a dominion over all the ends of the earth? What is his name? or what the name of his sons?

[5] Since all the words of God are tried, and He is a shield to them who revere Him; [6] add not to His words lest He reprove thee and thou be found a liar.

[7] Two things I beg of thee—deprive me not of favour before I die; [8] remove far from me vanity and lying. Give me neither riches nor poverty, but order for me things necessary and con-

* Ch. XXX and XXXI immediately precede Ch. XXV in the Septuagint text.

venient; [9] that when I am filled I may not become false and say, Who seeth me? Or being in want, steal and swear by the name of God.

[10] Deliver not up a servant into the hands of a master; lest he curse thee and thou be removed out of sight.

[11] A wicked progeny curse their father and bless not their mother.

[12] A wicked progeny judge themselves righteous, but have not purged their ways.

[13] A wicked progeny have lofty eyes and uplifted eyebrows.

[14] A wicked progeny have teeth like swords and grinders like cleavers, so as to consume and devour the poor from the earth, and the needy from among men.

[15] The leech had three daughters greatly beloved, but these three did not satisfy her—nay, even the fourth did not suffice for her to say, There is enough.

[16] The grave, and lust for women, and earth not satisfied with water—nay, water and fire will never say, It is enough.

[17] The eye which derideth a father and despiseth the old age of a mother, may the ravens of the valley pick it out, and the young eagles devour it.

[18] There are three things which I cannot understand, and a fourth which I know not— [19] the tracks of an eagle in its flying—the footsteps of a serpent on a rock—the marks of a ship crossing the sea—and the ways of a man in youth. [20] Such is the way of an adulterous woman, who, having committed the act and washed herself, saith that she hath done nothing improper.

[21] By three things a land is disturbed, and a fourth it cannot bear— [22] a servant when he reigneth—a fool when filled with meat— [23] a handmaid when she expelleth her mistress—and an odious woman when she hath a good husband.

[24] There are four things on the earth which are very small, yet they are wiser than the wise— [25] the ants, which not having strength, provide their food in summer— [26] the rabbits which being a feeble nation have built their houses among rocks— [27] the locusts which, although having no king, march orderly at the word of command— [28] and the eft which, dependent on its [weak] hands and being easily caught, maketh its abode in the fortresses of kings.

[29] There are three things which go well, and a fourth which is stately in its gait— [30] a young lion the strongest of beasts which turneth not aside nor feareth any beast— [31] and a cock

strutting magnanimously among his hens—and a he-goat marching at the head of a flock—and a king addressing a nation.

[32] If thou surrender thyself to mirth and [then] engage in battle, thou wilt incur disgrace.

[33] Churn milk and there will be butter, and if thou wringest the nose, blood will issue forth; so if thou usest provoking language contentions and quarrels will ensue.

* CHAPTER XXXI *

THESE words of mine have been dictated by God. They are the prophecy of a king whom his mother instructed. [2] What wilt thou keep, my son? What! keep the dictates of God. One right of primogeniture I tell thee, my son. What is it, thou son of my womb? What is it, thou son of my vows? [3] Give not thy wealth to women; nor thine understanding and thy life for that which will bring sorrow.

[4] Do all things with counsel. Drink wine with counsel. Princes are passionate, therefore let them not drink wine, [5] lest by drinking they forget wisdom, and become incapable of administering justice to the oppressed.

[6] Give strong drink to those in trouble, and wine to drink, to them who are in sorrow, [7] that they may forget their distress and no more remember their troubles.

[8] Open thy mouth with the word of God, and administer justice to all with a sound understanding.

[9] Open thy mouth and judge righteously, and plead the cause of the weak and needy.

[10] Who can find a virtuous woman? Such a one is indeed more valuable than precious stones.

[11] The heart of her husband trusteth in her: such a one hath no need of spoils; [12] for she laboureth for her husband's good all her life long.

[13] Having spun wool and flax she made a useful work with her hands. [14] She was like a merchant vessel which bringeth riches from afar; [15] she arose by night and give food to her household and work to her maids. [16] Having viewed a field she bought it, and with the fruits of her hands planted the purchase. [17] Having girded herself tight about the waist, she strengthened her arms for work. [18] And finding that it was good to work, her lamp is not extinguished the whole night. [19] Her elbows she

extendeth over the spindle; and her hands she keepeth at the distaff. [20] But she opened her hand to the needy; and stretched out her handful to the distressed.

[21] Her husband when long abroad is not concerned for those at home: for all with her are well clothed. [22] She made for her husband double garments; and for herself robes of cotton and purple. [23] And her husband is distinguished in the gates; when he sitteth in council with the elders of the land. [24] She made sindons and sold girdles to the Chananites. She opened her mouth sparingly and with propriety; and had her tongue in due subjection. [25] She clothed herself with majesty and excellence, and enjoyed delights in her latter days. [27] The gates of her house were kept close shut; and she eateth not the bread of idleness. [26] She openeth her mouth with wisdom and maxims of prudence. [28] Her bounty caused her children to honour her, for they were rich; and her husband praised her.

[29] Many daughters have possessed wealth, many have acted virtuously: but thou hast surpassed—thou hast excelled all.

[30] False are allurements, and vain the beauty of a wife. For a woman of understanding is blessed. Let her therefore praise the fear of the Lord. [31] Give her of the fruits of her hands; and let her husband be praised in the gates.

ECCLESIASTES

* CHAPTER I *

THE words of the preacher, the son of David [and] king of Israel in Jerusalem:

[2] Vanity of vanities, said the preacher. Vanity of vanities. All is vanity.

[3] What lasting advantage hath a man by all the labour with which he toileth under the sun? [4] One generation passeth away and another cometh. But the earth hath continually kept its station.

[5] The sun riseth and the sun setteth and cometh round to his place. [6] Rising there he marcheth southward, then wheel-eth about to the north. The wind wheel-eth in circuits, and in its circuits it returneth. [7] All the rivers run into the sea, yet the sea is not filled. To the place whence the rivers come, thither they return to continue their course. [8] All these considerations are wearisome. Man cannot recount them: nor can the eye be satisfied with seeing; nor the ear filled with hearing.

[9] What is that which hath been? The very same which shall be. And what is that which hath been done? The very same which shall be done: for there is nothing entirely new under the sun. [10] Who can speak and say, Behold this is entirely new. It hath been already in the ages past which were before us.

[11] There is no remembrance of former things: and of those things which shall happen hereafter, there will be no remembrance among them who shall be born at a remote period.

[12] I, the preacher, was king over Israel in Jerusalem; [13] and I applied my heart to seek and make diligent search by wisdom concerning all the things which are done on the earth. Because God hath assigned to the sons of men painful employment, that they may be kept employed, [14] I took a view of all the different sorts of work which are done under the sun. And behold they are all vanity and vexation of spirit. [15] That which is crooked cannot be made straight, nor can wants be numbered.

[16] I communed with my heart, saying, Behold I am become great and have made advances in wisdom above all who were before me in Jerusalem. And I have applied my mind to know wisdom and knowledge. [17] And my mind hath taken a view of

many things—of wisdom and knowledge—of parables and science. [18] I have found by experience that this also is indeed vexation of spirit.

Because by much wisdom there is much knowledge: and he who addeth to his knowledge will add to his sorrow.

* CHAPTER II *

I SAID in my heart, Come now let me try thee with pleasure. Take a view of that considered as a good. But behold this also is vanity. [2] To laughter I said, It is madness; and to mirth, What is this thou art doing?

[3] Now I had examined whether my mind could lead my flesh to wine; and my mind had led it with wisdom, retaining a command over pleasure, until I should see of what sort that good is, which the sons of men are to pursue under the sun, all the days of their life. [4] I enlarged my plan of operations. I built me houses. I planted me vineyards. [5] I made me gardens and orchards and planted therein all sorts of fruit trees. [6] I made me pools of water, to water from them my blooming nurseries. [7] I purchased men servants and maid servants; and had servants born in my family. And my stock of herds and flocks was great above all who were before me in Jerusalem. [8] I collected also for myself silver and gold and the choicest treasures of kings and countries. I got me men singers and women singers, and the delights of the sons of men; a butler and the requisites to entertainments. [9] And I was great and surpassed all who had been before me in Jerusalem; and still my wisdom continued with me. [10] And whatever mine eyes desired I withheld not from them, nor did I restrain my heart from all my pleasure.

Because my heart had been gladdened with all my labour, (now this was my portion from all my labour) [11] therefore I looked back on all the works which my hands had done, and on the labour with which I had toiled to execute them; and behold all was vanity and vexation of spirit and there is no lasting advantage under the sun.

[12] Then I looked back to take a view of wisdom and madness and folly. In all the particulars which formed this deliberation (for who is the man equal to a complete investigation) [13] I saw indeed that there is an advantage in wisdom above folly, like the advantage of light above darkness. [14] The wise man's eyes are

in his head; but the fool walketh in darkness. Nevertheless I knew that one event [death] will happen to them all. [15] Therefore I said in my heart, As the same event will happen to me as happeneth to the fool Why have I studied wisdom? Why communed abundantly with my heart?

Because even this is vanity— [16] (since out of an abundance the fool speaketh)—because there is no remembrance forever of the wise man more than of the fool (seeing the days are now coming when all shall be forgotten and the wise must die as well as the fool); [17] therefore I hated the whole of this life, because the work which was done under the sun was toilsome to me—because all are vanity and vexation of spirit: [18] and I hated all this labour of mine for which I am toiling under the sun; because I must leave it to a man who is coming after me; [19] and who knoweth whether he shall be a wise man or a fool? Now if he hath power over all my labour for which I have toiled and in which I have displayed wisdom under the sun; surely this is vanity.

[20] Then I turned about that my heart might state distinctly in every labour of mine in which I had toiled under the sun— [21] that here is a man whose labour hath been with wisdom and with knowledge, and with ability; and there is a man to whom, though he did not labour for him, he shall give his portion. Surely this is vanity and a great vexation. [22] That such is the case with another man by all his labours and the vexation of his heart with which he toileth under the sun, [23] that all his days are days of sorrow and his employment grief, and even at night his heart hath no rest. Surely this is vanity.

[24] [But, thou sayest,] Hath not a man something good which he can eat and drink, and which he can point out to his soul as a good by his labour?

With respect to that, I saw indeed that even this is from the hand of God; [25] for who can eat or who can drink without Him? [26] For to the man who is good in His sight He hath given wisdom and knowledge and joy; and to the sinner He hath given the trouble of gathering and heaping up to give to him who is good in the sight of God. So that this also is vanity and vexation of spirit.

* CHAPTER III *

TIME is for all things: but there is a particular portion of time for every particular affair under heaven: [2] a time to be born and a time to die—a time to plant and a time to root up what

was planted— [3] a time to kill and a time to heal—a time to pull down and a time to build up— [4] a time to weep and a time to laugh—a time to mourn and a time to dance— [5] a time to cast away stones and a time to gather stones together—a time to embrace and a time to refrain from embracing— [6] a time to seek and a time to lose— [7] a time to keep and a time to throw away—a time to rend and a time to sew—a time to be silent and a time to speak— [8] a time to love and a time to hate—a time of war and a time of peace.

[9] What is the lasting advantage of the agent from the things in which he laboureth? [10] I have taken a collective view of all the business which God hath assigned to the sons of men to be exercised therewith. [11] All the things which He made, considered as a whole, are good in His time. But with regard to all things considered as one whole, to them He hath assigned the whole age; so that no man can find out the work which God hath done from beginning to end. [12] I have found that there is no good in them [13] (I mean in regard to every man who eateth and drinketh, and can see good in all his labour) if there is not a gift of God that he may be made glad and do good in his life. [14] I have found that all the things which God hath made shall continue their age; there is no adding to it nor taking from it; and that God hath acted that they may be awed at His presence. [15] What hath been is now; and what are to be have already been; and God will find out him who is persecuted: [16] and yet I saw under the sun a place of judgment: the wicked [man] was there; and a place for the just: the pious was there. [17] Then I said in my heart: God will judge the whole class of the righteous, and the whole class of the wicked. For there is a time for everything; and He is there over all the work.

[18] I communed with my heart concerning a saying of the sons of men, 'That God distinguisheth them.' Now in order to shew that they themselves are beasts, [19] that at least which befalleth man, befalleth them; and that which befalleth the beast befalleth man. The same event happeneth to both. As the one dieth, so doth the other. And they have all one breath. What advantage then hath man over the beast? None: for all are vanity. [20] They are all for one place. They were all from dust: and to dust they shall all return. [21] And who hath seen the breath of the sons of men whether it ascendeth upwards; and the breath of the beast, whether it descendeth downwards into the earth? [22] So

I saw that there is nothing good in the works of man, but that by which he can be made glad; for that is his portion, for who will bring him to see what will be after him?

* CHAPTER IV *

THEN I turned and took a view of all the different sorts of oppression under the sun; and behold the tear of the oppressed and they have no comforter. Though from the hand of oppressors some have relief; yet others have no comforter. [2] Therefore I praised the whole body of the dead—those who were already dead, above the living— [3] those who are still alive: but better than both is he who hath never been—who hath not seen all the evil work which is done under the sun.

[4] In the review of labour in general, I took a view in particular of manly exertion in executing. Because this causeth a man to be envied by his neighbour, this therefore is vanity and vexation of spirit. [5] The fool folded his hands and devouring his flesh said, [6] Better is one handful of rest than two handfuls of labour and vexation of spirit.

[7] Then I turned and took a view of a vanity under the sun— [8] Here is a single individual who hath no second; at least he hath neither son nor brother, yet there is no end to all his labour. His eye is not satisfied with riches, yet doth he say, For whom do I labour and deprive my soul of good? Surely this is vanity and a sore vexation. [9] Two are better than one. They have a better reward for their labour. [10] For if they chance to fall the one can raise up his fellow. But alas for him who is alone, when he falleth and hath not another to raise him up. [11] Again if two lie together they have warmth: but how can one be warm who is alone? [12] Again though one should be strong the two may withstand him, and a threefold cord cannot easily be broken.

[13] Better is a poor and wise subject than an old and foolish king who hath not yet learned how to conduct himself; [14] for out of prison he may come to reign. Because even in his own kingdom he was needy; [15] I took a view of the whole body of the living who were walking under the sun with the youth second in rank who is to succeed him. [16] There is no end of all the people—of all who preceded them. Yet they who come last will have no joy in him. Surely this also is vanity and vexation of spirit.

* CHAPTER V *

KEEP thy foot when thou goest to the house of God, and let thy sacrifice be a readiness to hear rather than the oblation of fools. Because they are not sensible that they do amiss, [2] be thou not rash with thy mouth; nor let thy heart be hasty to utter a word in the presence of God. Because God is in the heaven above, and thou art on the earth, let thy words therefore be few. [3] Because a dream cometh by much temptation, and a fool's voice with many words; [4] when thou vowest a vow to God delay not the performance of it. For in fools there is no fixed will. Pay thou therefore what thou vowest.

[5] It is better not to vow, than to vow and not perform.

[6] Suffer not thy mouth to cause thy flesh to sin, nor say in the presence of God, It was an inadvertence, that God may not be provoked to wrath by thy voice, and destroy the works of thy hands, [7] because it was with a multitude of dreams and vanities, and many words that thou fearest God.

[8] If thou seest a frivolous accusation of a poor man, and a rigorous exaction of judgment and justice in a country, marvel not at the matter. Because there is a high one over a high one to watch, and high ones are for these things, [9] and the profit of land is for everyone,—a king is appendant to the cultivated field. [10] A lover of silver cannot be satisfied with silver; but did anyone ever love what the abundance of this produceth? Surely this is vanity. [11] By an abundance of wealth they who consume it are multiplied. And what is the mighty advantage of the owner from it? That he hath the first sight of it with his eyes? [12] The sleep of the slave is sweet whether he eateth little or much. But the fullness of the rich suffereth him not to sleep.

[13] There is a weakness which I have seen under the sun—riches kept by one for his descendant to his own hurt. [14] Yet these riches acquired with grievous vexation shall perish, and he hath begotten a son, and there is nothing in his hand. [15] As he came naked out of his mother's womb, he shall turn about and go as he came. He shall take nothing by his labour to go with him in his hand. [16] Surely this a grievous weakness; for as he came, so he must depart. What then is his lasting advantage, for which he laboureth in vain; [17] and for which all his days are in darkness and mourning, and much grief and weakness and repining?

[18] Behold I have seen a good which is comely, namely to eat and drink, and to have a good enjoyment in all the labour with which one toileth under the sun, the number of the days of his life which God hath given him; for this is his portion. [19] And every man indeed to whom God hath given riches and wealth, and granted him power to eat thereof, and to take his portion, hath by means of his being made glad in his labour, this further gift of God, [20] that he will not much remember the days of his life, because God occupieth him with the joy of his heart.

* CHAPTER VI *

THERE is an evil which I have seen under the sun, and it is common among men— [2] a man to whom God giveth riches and wealth and glory, so that he wanteth nothing for his soul of all that he can desire; but God granteth him not a power to eat thereof. In as much as a stranger is to devour it, this is vanity and grievous infirmity. [3] Though a man should beget a hundred children and live many years, if during that multitude of years which his days shall continue, his soul shall not be satisfied with an enjoyment of good, and he hath got no burying place, I conclude that an abortive [child] is better than he. [4] Grant that it came in vanity and goeth away in darkness; with darkness also his name shall be covered! [5] It indeed never saw the light; and he never knew rest: it hath an advantage over him [6] though he had lived the revolutions of a thousand years, if he never enjoyed good. Do not all go to one place?

[7] All the labour of a man is for the mouth; yet the appetite will not be satisfied: [8] here then a wise man hath the advantage over a fool; since the poor man knoweth that to pass through life, [9] what he sees with the eyes is better for him than to be wandering after appetite, which is indeed vanity and vexation of spirit.

[10] Whatever hath been is now called by its name, and it is known what man is who cannot contend with one who is stronger than he.

[11] Since there are many arguments to prove the abundance of vanity; is there any one thing better than another for man? [12] Doth anyone know what is good for man in this life? All the days of his life of vanity he hath indeed done these things under a shade; is there any one who can tell him what will be after him under the sun?

* CHAPTER VII *

A GOOD name is better than precious oil; and the day of death, than a birthday. [2] It is better to go to a house of mourning than to a house of feasting. As that is the end of every man therefore the living will improve his understanding. [3] Grief is better than laughter; for by a sadness of countenance a heart may be made better. The heart of the wise is in a house of mourning; [4] but the heart of fools, in a house of mirth. [5] It is better for a man to hear the rebuke of the wise, than to listen to the song of fools. [6] Like the crackling of thorns under a pot, so is the laughter of fools. [7] Surely this also is vanity. Because oppression distracteth a wise man and destroyeth his good disposition, the final sentence is better than such a government. [8] Better is a patient man than one of a haughty spirit.

[9] Be not apt to be grieved in spirit; for grief will rest in the bosom of fools. [10] Say not, How happened it that the former days were better than these? [11] For thou hast not inquired wisely concerning this. Wisdom is good with an inheritance; and it is an advantage to them who see the sun, [12] that they are in the shade of it. Wisdom is like the shade of money; but the advantage of the knowledge of wisdom is—it will give life to him who is a follower of it. [13] Contemplate the works of God; for who can make him straight whom God hath made crooked. [14] In the days of prosperity enjoy good; but consider in the day of adversity—consider that God hath made the one in due proportion to the other, forming a whole, as hath been said, that man cannot find out any of His ways.

[15] In the days of my vanity I took a view of all classes. Here is a righteous man perishing for his righteous act: there a wicked man continuing in his wickedness. [16] Be not overrighteous; nor dive too far into wisdom, lest peradventure thou be struck with astonishment. [17] Run not into an excess of wickedness nor become hardened, that thou mayst not die untimely. [18] It is good to restrain thyself in the one case; and surely for the other consideration thou shouldst not pollute thy hand. Because to them who fear God all things may happen, [19] wisdom will help the wise man more than ten mighty men who are in the city. [20] Because there is not a righteous man on earth who will do good and not commit sin, [21] therefore thou shouldst not pay too close attention to all the words which the wicked shall utter, that

thou mayst not hear thy servant cursing thee. [22] For many a time he may revile thee and in many ways vex thy heart, because thou perhaps in like manner didst curse others.

[23] Having proved all these things by wisdom, I said, Let me investigate the cause. But that was far removed from me; farther than it was. It is indeed a deep depth, who can find it out?

[25] I took a circuit with my heart to know and examine carefully and to seek wisdom and a mode of calculating, and to gain a knowledge of a particular folly and disquietude and madness of one destitute of the fear of God; and I find and can declare, [26] That bitterer than death is that whole class of women who are prostitutes. Though their heart is nets and their hands chains, he who is good in the sight of God shall be delivered from them; but a sinner shall be taken by them. [27] Behold this I found (said the preacher) [28] examining them one by one to find a class which my soul earnestly sought, but I did not find; though I found one man of a thousand, yet a woman among all these I did not find. [29] But behold this I found, that God made mankind upright; but they have sought out many subterfuges.

* CHAPTER VIII *

DOTH anyone know wise men? Doth anyone know the solution of a matter? Wisdom will make his countenance shine; but one of an unblushing countenance will be hated.

[2] Watch the mouth of a king, and in regard to the oath of God be not impatient. [3] From his presence thou mayst withdraw. Stay not when he giveth wicked orders; for he will do what he pleaseth, [4] as a king is absolute; and who can say to him, What dost thou? [5] He who keepeth a command will not acknowledge it to be—a wicked order; but a wise man's heart knoweth the time of judgment, that—there is a time and a judgment for everything. [6] Because the man's determination may be much against him— [7] because none knoweth what may happen, who can tell him what may come to pass? [8] No man is absolute commander over wind to stop the current of it, and over the day of death he hath no authority; nor is there a discharge in the day of battle; nor can wickedness save him who is under its sway.

[9] Having taken a view of this as a whole, I applied my heart to every work which is done under the sun—to all those things in which man exerciseth authority over man to his hurt. [10] And

I then saw wicked men carried to their graves, even out of this holy place; and when they were gone, they were praised in the city, because they had done as they did. Surely this is vanity. [11] Because those who do evil are not speedily called to an account, therefore the heart of the children of men is fully set in them to do evil. [12] He who sinned continued thenceforward to do evil, even because of the forbearance shewn to them. Now as I know that it is good for them who fear God, that they should be awed by His presence; [13] and that it cannot be well with the wicked; and that he who is not awed by the presence of God cannot prolong his days at ease; [14] this which is practised on earth is vanity.

Because there are righteous men on whom cometh as it were the work of the wicked; and because there are wicked men on whom cometh, as it were, the work of the righteous, I said that this is also surely vanity; [15] and I praised pleasurable enjoyment, because there is nothing good for men under the sun—nothing save eating and drinking and being made glad; and this one may have conjoined with his labour all the days of his life which God giveth him under the sun.

[16] In all those things to which I applied my heart to know wisdom and to take a view of the business which is done on the earth; because day and night this is never at rest, [17] therefore I took a view of all the works of God in classes; for man is incapable of finding out the whole system of things under the sun. Let a man labour ever so much in the search he cannot find it out; and let a wise man say ever so much of knowing, he cannot find it; for this cause I laid this whole system before my heart, and my heart took a view of it.

✦ CHAPTER IX ✦

AS the righteous and the wise and their works are in the hand of God, man indeed knoweth not what to love or what to hate: [2] with regard to all things before him there is vanity in them all. The same event happeneth to the righteous and to the wicked; to the good, and to the bad; to the clean and to the unclean; to him who sacrificeth and to him who sacrificeth not: as is the good, so is the sinner; as is he who sweareth, so is he who feareth the oath. [3] There is this evil in everything done under

the sun, that one event happeneth to them all, so that the heart of the children of men being filled with evil there is an instability in their heart during their life, and it followeth them to the dead.

[4] Because whoever is in society with all the living hath hope—because the dog which is alive is better than the lion which is dead— [5] because they who are alive must know that they shall die; but the dead are not sensible of any thing and there is no more a portion for them—because the remembrance of these is forgotten, [6] and their love and their hatred and their envy are already perished and they have no more forever a portion in anything done under the sun.

[7] Come eat thy bread with cheerfulness, and drink thy wine with a good heart: because God hath approved of thy works, [8] let thy garments be always white; and let not oil be wanting on they head: [9] enjoy life also with the wife whom thou lovest all the days of thy life of vanity, which are given thee under the sun: for this is thy portion in this life of thine, and this thy labour with which thou toilest under the sun. [10] Whatever thy hand findeth to do, do it with all thy might; since there is no work, nor device, nor knowledge, nor wisdom in the mansion of the dead to which thou must go.

[11] Having turned about, I saw under the sun that the race is not to the swift, nor the battle to the mighty; nay not even bread to the wise, nor riches to men of understanding; nor favour to men of knowledge—that time and chance will happen to them all as forming one whole. [12] That man indeed no more knoweth his time than the fishes which are enclosed in an evil dredge, or than birds which are caught in a net. Like them the sons of men are drawn into an evil time when it cometh upon them suddenly.

[13] This also I saw under the sun in regard to wisdom which with me is in high estimation. [14] There was a small city and few men in it. And there came against it a mighty king who besieged it and built great ramparts against it; [15] but he happened to find in it a poor wise beggar, and this man by his wisdom saved the city; yet no man remembered the class of this poor beggar. [16] Now I have said, Wisdom is better than power, yet the wisdom of this poor man is despised and his words are not regarded. [17] The words of wise men in a time of rest are more minded than the shout of men exercising authority in the bustles of folly. Wisdom is better than implements of war. One sinner indeed will destroy much good.

* CHAPTER X *

DEAD flies will spoil the best prepared perfumes: but the smallest portion of wisdom is of more value than the greatest glory of folly. [2] The heart of a wise man is on his right: but the heart of a fool is at his left. [3] In every way at least when a fool is on his march his heart will fail him so that all which he shall devise is folly.

[4] If the spirit of a ruler rise up against thee, resign not thy place: for a reconciliation will mollify great offences.

[5] There is an evil which I have seen under the sun as if something involuntary came forth from the presence of a person in authority. [6] The fool is set in high stations while the rich shall sit in a low place. [7] I have seen slaves on horseback and princes walking like slaves on the ground.

[8] He who diggeth a pit may fall into it; and him, who is clearing away a hedge, a serpent may bite. [9] He who raiseth stones high may be overpowered by them; and he who cleareth wood will thereby incur danger. [10] If the axe shall fall, or one blunteth its edge and redoubled force is to be applied; the advantage will be in favour of the man who hath skill. [11] If a serpent biteth at an interval of charming, there is then no advantage in him who charmeth. [12] The words of a wise man's mouth are a charm; but the lips of a fool will swallow up himself. [13] The beginning of the words of his mouth is folly and the end of his talk is malicious madness. [14] Though the fool multiplieth words, a man doth not know what the matter is; and what that shall be which will follow who can tell him. [15] The labour of the foolish will tire them like that of one who knoweth not the way to a city.

[16] Alas for thee, O city, whose king is a novice and whose chiefs eat in the morning. [17] Happy thou, O land, whose king is a son of freemen and whose chiefs eat in due season for strength: and that they may not be put to shame. [18] By slothfulness the roof will fall, and by idleness of hands a house will become leaky, [19] so as to excite a derision of them who are providing bread and wine and oil that they may be regaled while living. But to the subjection of money all things will be obedient. [20] Therefore curse not a king in thy mind, and in the inmost recesses of thy bed-chamber curse not a rich man: for a bird of the air will carry thy voice, and that which hath wings will tell thy saying.

* CHAPTER XI *

SEND away thy bread on the face of the water; for after many days thou shalt find it. [2] Give a portion to seven and even to eight; for thou knowest not what evil may be on the earth. [3] When the clouds are filled with rain they empty themselves on the earth: and if a tree falleth, whether it be to the south or north, in the place where it shall fall there it shall be. [4] He who observeth the wind will not sow; and he who looketh at the clouds will not reap. In these cases there is no knowing which way the wind will blow. [5] As thou knowest not how bones are formed in the womb of her who is with child; so thou canst not know the works of God—all that He shall do forming one system. [6] In the morning sow thy seed; and in the evening let not thy hand forbear; for thou knowest not which will succeed, whether this or that; and should both prosper alike, they are good.

[7] Light is indeed sweet, and it is grateful to the eyes to view the sun; [8] yet because, though a man may live many years and be delighted in them all, he will still remember that the days of darkness are many; that all that is coming is vanity; [9] rejoice then, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart spotless and not by the sight of thine eyes, and know that for all these things God will bring thee to judgment. [10] Therefore remove wrath from thy heart and put away evil from thy flesh.

* CHAPTER XII *

BECAUSE youth and thoughtlessness is vanity, therefore remember thy Creator in the days of thy youth; [2] before the evil days come and the years draw nigh in which thou shalt say, I have no pleasure in them. So long as the sun and the light and the moon and the stars are not involved in darkness, the clouds will return after rain. [3] When once the guards of the house are shaken, and the men of valour put to flight, and the grinding maids are idle, because reduced to a few, then shall the maids who look out at the windows be darkened, [4] and the doors of the market place will be shut at the feebleness of the voice of the grinding maid, which will be raised to the plaintive tone of the young ostrich; and all the daughters of the song will be brought low;

[5] and they will look up to the height and there are terrors in the way.

Though the almond tree shall have bloomed and the locust hath been fattened and the caper-bush is shed, because the man is gone to his long [distant] home, therefore the mourners have made a circuit in the market place. [6] Until the silver cord can be wound up no more, and the golden bowl be broken, and the bucket broken at the well, and the wheel on the well shall run down with it, [7] and dust return to dust as it was, and the spirit return to God who gave it— [8] Vanity of vanities, said the preacher: All things are vanity.

[9] And moreover, because the preacher was wise, because he taught mankind wisdom; that the ear might find what is comely from parables, [10] the preacher made diligent search to find pleasing words and a writing of rectitude—words of truth. [11] The words of the wise are like goads and nails ready made, which have been laid up in repositories from one shepherd to another. What remaineth of them, my son, keep thou. There is no end of making many books. And much study is a weariness to the flesh.

[13] As a conclusion of the discourse, hear thou the whole sum and substance.—Fear God and keep His commandments: for this conclusion every man should draw, That God will bring the whole work into judgment in every case not taken notice of, whether it be good or whether it be evil.

THE SONG OF SOLOMON

* CHAPTER I *

A Song of Songs which is Solomon's

[2] LET him kiss me with the kisses of his mouth:

Because thy breasts are better than wine; [3] and the fragrance of thine odours is above all perfumes—Thy name out-poured oil, therefore the virgins have loved thee. [4] Thou art drawn: after thee we will run to the fragrance of thy perfumes.

The king brought me into his inner apartment.

Let us rejoice and be gladdened by thee. We will love thy breasts better than wine: rectitude hath loved thee.

[5] I am brown but comely, O daughters of Jerusalem; like the tents of Kedar—like the curtains of Solomon. [6] Look not on me, because I am of a dark complexion—Because the sun hath looked upon me. My mother's children quarrelled with me—They made me a keeper in the vineyards. Mine own vineyard I did not watch.

[7] Tell me thou whom my soul loveth, where thou tendest thy flock—Where thou causest it to rest at noon, perhaps I may be like a wanderer among the tents of thy companions.

[8] If thou wouldst not make thyself known, O fairest of women; go out by thyself in the track of the flock; and feed thy kids by the shepherds' tents.

[9] To that steed of mine in Pharaoh's chariot I have compared thee, my love! [10] What! thy cheeks are beautiful as a turtle dove's: and thy neck as strings of pearls. [11] We will make for thee suitable figures of gold with spangles of silver.

[12] While the king was at his banquet, my spikenard sent forth its odour. [13] My dear brother is to me a nosegay of stacte: it shall be lodged in my bosom. [14] My dear brother is to me a cluster of the cypress, in the vineyards of Engaddi.

[15] Behold thou art fair, my love; behold thou art fair. Thine eyes are doves.

[16] Behold thou art comely, my dear brother—beautiful indeed! Near our bed thou wast shaded.

[17] The beams of our houses are cedar. Cypress our vaulted ceilings.

* CHAPTER II *

I AM a flower of the field, and a lily of the valleys.

[2] As a lily among thorns, so is my consort among the daughters.

[3] As the citron tree among the trees of the forests; so is my dear brother among the youths. In its shade I took great delight and sat, and its fruit was sweet to my taste. [4] O conduct me to the house of wine, and order for me what I love. [5] Strengthen with perfumes—strew around me citrons, for I am wounded with love. [6] Let his left hand be under my head, and his right embrace me!

[7] I have adjured you, O daughters of Jerusalem, by the powers and virtues of the field, that you stir not up nor awake my love till she please.

[8] It is the voice of my dear brother! Lo he cometh, bounding over the mountains—skipping over the hills. [9] My dear brother is like a roe; or a young hart on the mountains of Baithor. Lo! he is behind our wall, looking in at the windows, taking a near view through the lattice. [10] My dear brother addressing me saith: Arise my love, my fair one, my dove! [11] For lo! the winter is past—the rain is over: is gone. [12] The flowers appear on the earth—the pruning season is come. The voice of the turtle is heard in our land. [13] The fig tree hath put forth its green figs: the vines are in bloom—they have shed a fragrance. Arise, come my beloved, my fair one, my dove. [14] Yes, come thou dove of mine: in the shelter of the rock near the wall. Shew me thy face and let me hear thy voice: for thy voice is sweet and thy countenance comely.

[15] Catch for us the little foxes, that spoil vines: for our vines are in blossom. [16] My dear brother is mine and I am his: he is feeding among the lillies. [17] Till the day blow fresh and the shades be removed. Return—Be, O my dear brother, like a roe, or a young hart on the caverned mountains.

* CHAPTER III *

BY night on my bed I sought him whom my soul loved. I sought him but did not find him. [2] I called him but he made me no answer. I will rise now and take a circuit in the city—in the

places of public resort and in the streets; and seek him whom my soul loveth. I sought him but did not find him. [3] The watchmen who take their rounds in the city, met me. Saw ye him whom my soul loveth? [4] It was but a little while after I parted from them, till I found him whom my soul loveth. I took hold of him and did not let him go till I brought him to my mother's house and into the chambers of her who conceived me. [5] I charged you, O daughters of Jerusalem by the powers and virtues of the field, not to stir up nor awake my love till he please.

[6] What is this coming up from the wilderness; like a column of smoke, fuming with myrrh and incense made of all the perfumer's powders?

[7] It is the palanquin of Solomon, three score chiefs of the chiefs of Israel are around it. [8] All swordsmen expert in war. Every man with his sword on his thigh, for fear of danger by night. [9] King Solomon had made himself a palanquin of the wood of Lebanon. [10] Its columns he made of silver, and his sofa was of gold. Its canopy was purple, and its inside carpeted with love, for the daughters of Jerusalem.

[11] O daughter of Sion go forth and view king Solomon; in the crown with which his mother crowned him; on the day of his espousals.

* CHAPTER IV *

EVEN on the day of the gladness of his heart. Behold, thou art fair, my love! Behold thou art fair! Thine eyes are doves, now thy veil is removed! thy hair is like the flocks of goats which are seen from mount Galaad: [2] thy teeth like the flocks of shorn sheep; which have just come up from the washing pool: they are all twins and there is not one defective among them. [3] Thy lips are like a braid of scarlet and thy speech is graceful: as the skin of a pomegranate, so are thy cheeks, now thy veil is removed. [4] Thy neck is like the tower of David, which was built for an armoury: on it are hung a thousand shields; all the javelins of the worthies. [5] Thy two breasts are like two twin fawns of a roe; which are browsing among lillies. [6] Till the day breeze spring up and the shades are removed, I will go by myself to the mountain of myrrh, and to the hill of frankincense. [7] Thou art altogether fair, my love; and there is no blemish in thee.

[8] Come from Lebanon, my bride; come from Lebanon. Thou

canst come, yes come safely from the top of Pistis—from the summit of Sanir and Hermon—from lions dens, from the leopards mountains. [9] Thou hast ravished my heart, my sister spouse: thou hast ravished my heart with a glance of thine eyes—with an endearing turn of thy neck. [10] How beautiful are thy breasts, my sister spouse! how much more pleasing than wine are thy breasts! and the smell of thy garments, than all spices! [11] thy lips, my spouse, drop as a honeycomb: honey and milk flow from thy tongue: and the fragrance of thy garments is like the smell of Lebanon. [12] Thou art an enclosed garden, my sister spouse: a close-shut garden; a sealed fountain. [13] Thy productions are a paradise of pomegranates with delicious fruits; aromatic plants with the varieties of balsams— [14] spikenard and saffron, sweet cane and cinnamon; with all kinds of trees of incense—myrrh, aloth with all the principal spices. [15] A garden fountain and a well of living water, flowing with gentle murmurs from Lebanon.

[16] Awake O north wind, come also, O south wind and blow gently through my garden, and let my aromatic spices flow. Let my dear brother come down to his garden; and taste the delicious fruits thereof.

* CHAPTER V *

I HAVE come to my garden, my sister spouse: I have gathered my myrrh with my spices: I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends; drink—yes drink plentifully O brethren.

[2] I sleep; but my heart is awake. The voice of my dear brother! he knocketh at the door! “Open to me, my sister, my dove, my consecrated one! for my head is filled with dew, and my locks with the drops of the night.” [3] I have put off my garment; how can I put it on? I have washed my feet; how can I defile them? [4] My dear brother withdrew his hand from the hole in the door. Whereupon my bowels yearned for him. [5] I rose to open for my dear brother; my hands dropped myrrh; and my fingers myrrh plenteously on the handles of the bar. [6] I opened for my dear brother. He was gone! my soul melted for the speech of him. I sought him but did not find him: I called him but he made me no answer. [7] They who go the rounds in the city met me. They smote me—they wounded me. The keepers

of the walls took my veil from me. [8] I adjured you, O daughters of Jerusalem by the powers and virtues of the field. If you found my dear brother—What should you tell him? Tell him that I am sick of love.

[9] “What? Is thy dear brother more than another brother, O fairest of women? What is thy dear brother more than another brother, that thou hast thus adjured us?”

[10] My dear brother is white and ruddy, he is the chiefest among tens of thousands. [11] His head is gold of Kephaz; his flowing locks black as a raven. [12] His eyes are like doves by streams of water—milk white doves sitting by streams. [13] His cheeks are like beds of spices emitting perfumes; his lips are lillies distilling myrrh plenteously. [14] His hands are of gold, finely turned, beset with chrysolites: his body, an ivory cabinet on a sapphire stone: [15] his legs, pillars of marble fixed on pedestals of gold: his countenance like Lebanon, majestic as the cedars: [16] his mouth is sweetness itself. He is altogether lovely. Such is my dear brother, and such my love, O daughters of Jerusalem.

* CHAPTER VI *

“WHERE did thy dear brother go, O fairest of women? Whither did thy dear brother bend his course; that we may seek him with thee?”

[2] My dear brother went down to his garden to the beds of spices; to feed in the garden and to gather lillies. [3] I am my dear brother's and he is mine; he is feeding among the lillies!

[4] Thou, my consort, art beautiful as Terzah; comely as Jerusalem; dazzling as embattled hosts! [5] Turn thine eyes aside from me for they have transported me. Thy hair is like a flock of goats which are seen on mount Galaad: [6] thy teeth like flocks of shorn sheep, just come up from washing: all twins and there is not one defective among them: thy lips are like a braid of scarlet, and thy speech is graceful. [7] Thy cheek is like the downy skin of a pomegranate now thy veil is removed. [8] There are sixty queens and eighty concubines, and virgins without number: [9] one is my dove, my consecrated one. One is her mother's only child—the darling of her who bore her. Daughters viewed her—nay, queens and even concubines will hail her happy and thus extoll her: [10] Who is she that is looking forth like the morning, fair as

the moon, unique as the sun, and dazzling as embattled hosts?

[11] I went down to the garden of nuts to look at the productions of the valley: to seek whether the vine had budded or the pomegranate blossomed: [12] I am there to grant thee my breasts. My soul did not recollect this. It made me like the chariots of Aminadab.

[13] Return, return, O Sunamite! return, return that we may see thee!

What would you see in the Sunamite, who is coming like the moving bands of an army?

* CHAPTER VII *

HOW beautiful were thy steps in thy sandals, O prince's daughter! The proportions of thy thighs are like jewelry, the work of an artist: [2] thy navel is a well-turned goblet, not emptied of blended wine: thy body is like a heap of wheat encompassed about with lilies: [3] thy two breasts are like two twin fawns of a roe; [4] thy neck is like a tower of ivory. Thine eyes like the pools at Esebon by the gates of the daughter of many: thy nose is like the tower of Lebanon which looketh towards Damascus: [5] thy head is like Karmel and the tresses of thy head like Purpura.

The king is detained in the antechamber!

[6] How beautiful thou art! and how sweet! O my love! how delightful! [7] In respect to thy stateliness, thou hast been compared to the palm tree, and thy breasts to its clusters. I said, [8] I will climb the palm tree—I will clasp its topmost boughs; and thy breasts shall be now like the clusters of the vine; and the smell of thy nose like citrons; [9] and the roof of thy mouth like choice wine—

Which is poured out rightly for my dear brother properly adapted with my lips and my teeth. [10] I am my dear brother's; and towards me is his desire. [11] Come, my dear brother, let us go out to the fields. Let us lodge in the villages: [12] let us get up early to the vineyards: let us see whether the vine is budded: whether the young grape has made its appearance: whether the pomegranates are in blossom. There I will grant thee my breasts. [13] The mandrakes have shed a fragrance: and in our hoards are all manner of delicious fruits, newly gathered as well as old. For thee, my dear brother I have kept them.

* CHAPTER VIII *

O THAT thou, my dear brother, hadst sucked the breasts of my mother; meeting thee abroad I could kiss thee and not be despised; [2] I could take thee and conduct thee to my mother's house, and to the inmost apartment of her who conceived me. I could cause thee to drink spiced wine of the juice of my pomegranates; [3] his left hand might be under my head and his right embrace me.

[4] I have charged you, O daughters of Jerusalem, by the powers and virtues of the field; that you stir not up nor awake my love till she please.

[5] Who is this coming up clothed in white leaning on her beloved?

Under a citron tree I awaked thee. It was there thy mother bare thee. There she who brought thee forth suffered the pangs of childbirth.

[6] O set me as a seal on thy heart—as a seal on thine arm: for love is strong as death; jealousy inflexible as Hades: its wings are wings of fire its flames—

[7] Much water cannot quench love; nor can floods drown it. Though a man give all his substance for love, he may be thoroughly despised.

[8] Our sister is little and hath no breasts. What can we do for our sister on the day when she shall be demanded in marriage. [9] If she be a wall we will build on her silver turrets, and if she be a door we will line her with boards of cedar.

[10] I am a wall and my breasts are turrets. I was in their view as one who had found favour. [11] Solomon had a vineyard at Beelamon, he let this vineyard of his to tenants, a man is to give him a thousand pieces of silver for its fruit. [12] My vineyard which is before me shall continue to be mine. Solomon shall have the thousand pieces of silver, and they who take care of its fruits, two hundred.

[13] Thou who art sitting in the gardens, companions are waiting thy voice. Let me hear it;

[14] Away, my dear brother, and be like a roe; or a young hart on the mountains of spices.

ISAIAH (ESAIAS)

* CHAPTER I *

A VISION which Esaias son of Amos saw, (which he saw respecting Judea and Jerusalem) in the reign of Ozias, and Joatham and Achaz and Hezekias, who reigned over Judea:

[2] Hearken, O heaven! and hear O earth! what the Lord hath spoken: I have begotten children and brought them up; and they have rebelled against Me. [3] The ox knoweth his owner, and the ass his master's crib; but Israel did not know Me. And this people have not regarded Me.

[4] Ah! sinful nation—people full of sins! vile race! iniquitous children! you have utterly forsaken the Lord; and provoked to wrath the Holy One of Israel. [5] What! must you persisting in iniquity be smitten still more? The whole head is sick, and the whole heart faint: [6] from the feet to the head, there is no soundness therein. Is it not, here a wound, there a bruise, there a putrefying sore? there is no applying poultice, nor oil, nor bandages. [7] Your land is a desert: your cities are burnt with fire. As for your country, before your eyes strangers are devouring it; and it is laid waste, being subdued by foreign tribes. [8] Must the daughter of Sion be left as a shed in a vineyard: and as a lodge in a garden of cucumbers—as a city taken by siege? [9] Had not the Lord of Hosts left us a seed, we should have been as Sodom and made like Gomorra.

[10] Hear a word of the Lord, O chiefs of Sodom! Attend to the law of God, ye people of Gomorra!

[11] What is the multitude of your sacrifices to Me? saith the Lord: I am cloyed with whole burnt offerings of rams: in the fat of lambs and the blood of bulls and goats I have no delight; [12] nor should you come to appear before Me: for who hath required these at your hands? You shall no more be admitted to tread My court. [13] Though you bring fine flour; it is a vain incense—it is an abomination to Me. Your new moons and sabbaths and great day I cannot endure: your fasting and cessation from labour; [14] and your new moons and your festivals My soul hateth. You are become loathsome to Me; I will no longer remit your sins. [15] When you stretch forth your hands, I will turn Mine eyes

from you; and though you multiply prayer, I will not hearken to you: for your hands are full of blood.

[16] Wash and become clean: remove iniquities from your souls; in My presence, cease from your evil deeds; [17] learn to do good; seek judgment; deliver him who is injured; administer justice to the orphan, and plead the cause of the widow: [18] then come—(let our controversy be brought to issue, saith the Lord) and though your sins be as a purple stain; I will make you white as snow—though they be as a stain of scarlet; I will make you white as wool. [19] If you indeed be willing and will hearken to Me, you shall eat the good things of the land: [20] but if you refuse and hearken not to Me, the sword shall devour you; for the mouth of the Lord hath spoken these words.

[21] How is the faithful city become a harlot? Sion that was full of justice! In its righteousness made its abode; but now murderers. [22] Your silver is not pure: thy vintners mix the wine with water. [23] The chiefs are rebellious; associates of thieves: they love gifts; they seek rewards: to orphans they do not administer justice; and to the cause of widows they do not attend. [24] Therefore thus saith the sovereign Lord of hosts:

Alas for the rulers of Israel! for My wrath against these adversaries shall not abate. On these enemies of Mine I will execute judgment: [25] and I will bring My hand over thee, and purify thee with fire. Them who are disobedient I will destroy; and I will take away from thee all transgressors, [26] and establish thy judges as at the first: and thy counsellors as at the beginning: [27] and after these things thou shalt be called *The city of Righteousness, the faithful metropolis, Sion*. For in the exercise of judgment her captivity shall be saved: [28] and in the exercise of mercy, the lawless and sinful shall be crushed together; and they who have forsaken the Lord shall be utterly destroyed: [29] for they shall be exposed to shame for the idols on which they doted; as they have been for the gardens which they desired. [30] For they shall be like an ilex, which hath shed its leaves; and like a garden which hath no water: and their strength shall be like tow; and their works like sparks of fire: and the lawlessness and sinful shall be burned up together; and there shall be no extinguisher.

* CHAPTER II *

*THE word which came to Esaias, son of Amos concerning
Judea and concerning Jerusalem:*

[2] For in the last days, the mount of the Lord will be conspicuous; and the house of God will be on the top of mountains; and exalted above the hills: therefore all the nations will come to it. [3] Many nations indeed will go, saying:

Come, let us go up to the mount of the Lord, and to the house of the God of Jacob. And He will teach us His way, and we will walk therein.

For from Sion shall go forth a law; and the word of the Lord from Jerusalem. [4] And He will judge among the nations, and work conviction in many a people: and they shall beat their swords into ploughshares; and their spears into pruning hooks: and nation shall not lift up a sword against nation; nor shall they learn war any more.

[5] Now therefore, O house of Jacob; come, let us walk in the light of the Lord. [6] For He hath abandoned His people, the house of Israel.

[Saith the Lord]: Because their land was filled as at first with divinations like that of the Philistines, and many strange children were born to them; [7] for their country was filled with silver and gold, and there was no counting their treasures; and their land was filled with horses, and there was no end to their chariots; [8] and the land was filled with abominations, the workmanship of their own hands; and they worshipped the things which their fingers had made, [9] and the commoner bowed down and the noble humbled himself; therefore I will not forgive them.

[10] Now therefore go into the rocks and hide yourselves in the earth, from the tremendous presence of the Lord; and from the glory of His majesty, when He shall arise, to crush the land.

[11] For the eyes of the Lord are lofty; but man is low; and the loftiness of these men shall be humbled; and the Lord alone shall be exalted in that day. [12] For the day of the Lord of hosts is against every scorner and haughty man; and against everyone high and lofty, and they shall be humbled: [13] even against every one of those high towering cedars of Lebanon; and against every oak of Basan; [14] and against every lofty mountain; and against every hill that is high; [15] and against every stately tower; and against every high raised wall; [16] and against every

ship of the sea; and against every ensign of beauteous ships: [17] and every man shall be humbled; and the haughtiness of these men shall fall; and the Lord alone shall be exalted in that day. [18] Then will they hide all these handiworks, [19] carrying them into caverns and clefts of the rocks, and into the caves of the earth, from the tremendous presence of the Lord, and from the glory of His majesty, when He shall arise to crush the lands. [20] For on that day men will cast to the bats [21] their abominations both of silver and gold, which they made to worship vanities; that they may go into holes of the flinty rock—nay into the very clefts of the rock, from the tremendous presence of the Lord, and from the glory of His majesty, when He shall arise to crush the land.

✦ CHAPTER III ✦

BEHOLD, now the sovereign Lord of Hosts will remove from Jerusalem and from Judea all stay and support of every kind—the stay of bread and the stay of water; [2] the giant and mighty man and warrior; judge and prophet; instructor and elder; [3] the captain of fifty, and honourable counsellor; the skilful architect and intelligent scholar: [4] And I will make boys their princes; and scorers shall rule over them. [5] And upon one another the people will fall foul, and jostle every man against his neighbour—the boy against the elder and the base against the honourable, [saith the Lord].

[6] Because a man will take hold of his brother, or the head of the house of his father, saying: Thou hast clothing be thou our leader, and let me be supplied with food under thee. [7] Therefore on that day he will answer and say, I will not be thy leader, for in my house there is neither bread nor raiment, I will not be the leader of this people.

[8] Because Jerusalem is forsaken and Judea is fallen therefore their tongues concur with their transgression. They disbelieve the things relating to the Lord. [9] Because their glory is now humbled; and the shame of their countenance is risen up against them: their sin therefore, like the Sodomites, they proclaimed and openly avowed. Alas for their souls! Because they have counselled an evil counsel against themselves, [10] saying, Let us bind the just one, for he is disagreeable to us; let them therefore eat the fruits of their deeds. [11] Alas for the wicked! according to the works of his hands evils shall befall him. [12] O

my people! your taskmasters glean you; and exactors tyrannise over you. O my people! They who call you happy lead you astray; and disturb the path of your feet. [13] But the Lord will now arise to plead His cause; and He will arraign His people. [14] The Lord will Himself come to a trial with the elders of the people and with their chiefs: Why have you burned up My vineyard? And why is the plunder of the poor in your houses? [15] Why do you injure My people; and cover with shame the face of the poor.

[16] Thus saith the Lord: Because the daughters of Sion are haughty and have walked with outstretched neck and wanton eyes, trailing with them in their gait flowing robes, and moving in set pace with their feet; [17] therefore God will humble the princely daughters of Sion and the Lord will expose their form to view. [18] On that day the Lord will take away the finery of their attire, the cauls and the curls and the crescents, [19] the solitaire and the ornament of the brow, [20] and the gorgeous wreathed tiara, and the necklaces and the bracelets, and the zone and the rings for the fingers, and the ornaments for the right arms, [21] and the earrings and the robes with purple borders, and those the middle of which is purple, and the dresses worn at home, and the Laconian gauzes and cotton robes, and those of purple and scarlet and cotton, embroidered with gold and purple; and the summer sofas.

[24] And instead of perfumes there shall be ashes; and instead of a girdle thou shalt be girded with rushes; and instead of a golden headdress thou shalt have baldness, on the account of thy doings; and instead of the purple robe thou shalt gird on sackcloth. [25] And thy son the most beautiful whom thou lovest shall fall by the sword; and your mighty men shall fall by the sword and be laid low; [26] and your wardrobes shall mourn; and thou shalt be left solitary and shalt sit on the ground.

* CHAPTER IV *

AND seven women shall lay hold on one man, saying, We will eat our own bread and wear our own raiment, let us only be called by Thy name: take Thou away our reproach.

[2] But in that day God will with glorious counsel shine on the land, to exalt and dignify the remnant of Israel. [3] And it shall come to pass that what is left in Sion, and what is left in Jerusalem shall be called Holy. Namely all who are enrolled for life in

Jerusalem. [4] Because the Lord will wash away the filth of the sons and the daughters of Sion, and cleanse the blood entirely from among them by a spirit of judgment and a spirit of burning; [5] therefore when He shall come, every part of Sion and all around it shall be overshadowed by day with a cloud as of smoke, and by night with that of the light of blazing fire; and with all this glory it shall be covered; [6] and this will be a shade from heat, and it shall be in a shelter and covert from storm and rain.

* CHAPTER V *

*Let me sing for the Beloved, a song of my Beloved
to His vineyard:*

THE Beloved had a vineyard on a mountain in a rich soil, [and said]: [2] And I hedged it around and trenched it; and planted it with the vine of Sorek; and in the midst of it built a tower, and hewed out therein a wine lake; and waited for its producing grapes, and it produced poisonous berries.

[3] Now therefore, O inhabitants of Jerusalem and men of Juda, judge between Me and My vineyard. [4] What more could I do for My vineyard that I have not done for it? Because I expected that it would produce grapes, and it hath produced poisonous berries; [5] now therefore I will tell you, what I purpose to do with My vineyard; I take away the hedge thereof, and it shall be exposed to plunder; and I will demolish its wall, and it shall be for a common walk; [6] and I will abandon my vineyard that it may neither be pruned nor digged; and brambles shall overrun it as a waste; and I will give a charge to the clouds not to shed rain upon it.

[7] For the vineyard of the Lord of Hosts is the house of Israel; and the men of Juda His beloved plant. I waited for their executing justice, but they committed injustice, and promoted not righteousness, but an outcry.

[8] Woe unto them who join house to house, and who are bringing field nearer to field, that they may take something from their neighbour. Are you alone to dwell in the land? [9] For these things have come to the ears of the Lord of Hosts. For though there be many houses they shall be for desolation—though great and fair, there shall be no inhabitants therein. [10] For the ground worked by ten yoke of oxen will not yield a bath of wine; and he who soweth six measures shall not raise three.

[11] Woe to them, who rise early to follow strong drink, and continue at it till late at night; for the wine will inflame them.

[12] For with kithara and psaltery, tabors and pipes, they drink wine; but they regard not the works of the Lord, nor consider the operations of His hands. [13] Therefore my people are become captives, because they did not know the Lord; and multitudes have died of famine and thirst; [14] and Hades hath enlarged its appetite, and opened its mouth, that there may be no want of room; and down shall go the honourable and the great, and the rich and the pestilent men of the land. [15] The commoner shall be humbled; and the noble dishonoured; and the lofty eyes shall be brought down; [16] and the Lord of Hosts shall be exalted in judgment; and God, the Holy One, shall be glorified by righteousness; [17] and they who have been plundered shall be fed like bulls, and lambs shall graze the waste places of them who have been removed.

[18] Woe unto them who draw out sins as for a long cable, and iniquities as for an ox chain; [19] who say, Let what he is to do approach speedily that we may see; and let the counsel of the Holy One of Israel come that we may know it.

[20] Woe to them who call evil good; and good evil—who put darkness for light, and light for darkness; who put bitter for sweet; and sweet for bitter.

[21] Woe to them who are wise in their own conceit, and in their own eyes prudent.

[22] Woe to your mighty men who drink wine; and to your princes who mingle strong drink: [23] who justify the wicked for rewards; and deprive the just of his right. [24] For this cause, as stubble will be set on fire by a coal, and consumed by a neglected flame; their root shall be like touch wood, and their blossom shall ascend like dust: for they desired not the law of the Lord of Hosts: but provoked to wrath the manifestation of the Holy One of Israel.

[25] Wherefore the Lord of Hosts was incensed against His people, and He stretched out His hand against them and smote them: and the mountains were convulsed, and their carcasses were as dung in the highway: and for all this His anger was not turned away; but still His hand is high.

[26] Therefore He will erect a standard among the nations far off, and summon them from the extremity of the earth; and behold! with speed they are coming swiftly. [27] They will not hunger, nor will they be weary: they will not slumber, nor lie down to sleep; nor shall their girdles be loosed from their loins,

nor the latchets of their sandals broken. [28] Their arrows are sharp; and their bows are bent: the hoofs of their horses have been accounted as flint, and the wheels of their chariots are like a whirlwind. [29] They growl like lions, and are at hand like young lions. He will seize and roar like a wild beast and drive out the people, and there shall be none to deliver them.

[30] On that day He will roar against them like the roaring of the billowy sea; and they will look upwards to the heaven and down on the earth; and lo! distressful darkness in their tribulation.

* CHAPTER VI *

A Solemn Vision

IN the year in which Oziás the king died I saw the Lord seated on a high and lofty throne; and the house was filled with His glory. [2] And seraphs stood around Him, each having six wings; and with two they covered their faces, and with two they covered the feet, and two they used in flying. [3] And they cried one to another and said:

Holy, holy, holy is the Lord of Hosts; the whole earth is filled with His glory.

[4] And the lintel of the door was shaken with the sound of their cry, and the house was filled with smoke. [5] Whereupon I said, Ah! woe is me! (for I was confounded) for, being a man and having unclean lips, and dwelling among a people of unclean lips, I have [still] seen with mine eyes the king the Lord of Hosts. [6] Then one of the seraphs was sent to me and he had in his hand a live coal which he had taken from the altar with the tongs. [7] And having touched my lips he said, Behold this hath touched thy lips, and it will take away thine iniquities and purge away thy sins. [8] Then I heard the voice of the Lord, saying, Whom shall I send? And who will go to this people? And I said, Behold, here am I: send me. [9] And He said:

Go and say to this people: Hearing you shall hear, though you may not understand: and seeing you shall see, though you may not perceive: [10] for the heart of this people is stupefied; and their ears are dull of hearing; and they have shut their eyes, that for awhile they may not see with their eyes; and hear with their ears; and understand with their hearts; and return that I may heal them.

[11] Whereupon I said, For how long? O Lord! And He said, Until cities be wasted so as not to be habitable; and houses, so that there be no men; and the land be left utterly desolate: [12] And after this God will remove the men far away.

[13] They indeed who are left in the land shall be multiplied; for still about the tenth is in it; and shall again be for a prey, and be like the ilex and like the oak when it hath fallen from its station.

* CHAPTER VII *

IN the days of Achaz the son of Joatham, the son of Ozias king of Judah, Rasin king of Aram and Phakee, son of Romelias, king of Israel, came up against Jerusalem to war against it, but could not lay close siege to it. [2] When the house of David was informed that Aram had confederated with Ephraim, the heart of the king and the heart of his people was moved, as a tree in the forest is shaken by the wind. [3] Whereupon the Lord said to Esaias, Go out and meet Achaz, thou and *Forsaken-jasub* thy son, at the pool on the upper road to the fuller's field, [4] and thou shalt say to him,

Take heed and be quiet; be not terrified, nor let thy soul be dismayed on the account of these two smoking firebrands: for when My fierce wrath is come I will again heal.

[5] And as for the son of Aram and the son of Romelias; because they have taken evil counsel, saying, [6] Let us go up to Judea and confer with the people and bring them into our measures; and let us make the son of Tabeel king over it, [7] thus saith the Lord of Hosts. This counsel shall not stand; nor shall it take effect. [8] But the head of Aram shall be Damascus, and the head of Damascus, Rasin—but further, in threescore and five years, the kingdom of Ephraim shall cease from being a people, [9] though Somoron is the head of Ephraim, and the son of Romelias, the head of Somoron, yes though you may not believe nor understand.

[10] Moreover the Lord proceeded to speak to Achaz saying: [11] Ask thee a sign from the Lord thy God in the depth or in the height. [12] And Achaz said: I will not ask, nor will I try the Lord. [13] Thereupon He said, Hear now, O house of David, Is it a small matter for you to contend with men? How is it then that you contend with the Lord? [14] Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a son, and he shall be called *Emmanuel* [God-with-us].

[15] Doth this child,* before it hath known to choose good in preference to evil, eat butter and honey, [16] because previous to its knowing good or evil it disobeyeth evil to make choice of good? The land indeed which thou fearest on account of these two kings shall be relinquished; [17] but God will bring upon thee, and upon thy people and upon the house of thy father, days which have not yet come. From the day He hath taken Ephraim from Juda, [He will bring forth] the king of the Assyrians.

[18] It shall come to pass that at that time the Lord will utter a call to the flies—to that part of them which rule over the river of Egypt; and to the bee which is in the country of the Assyrians; [19] and they shall all come into the valleys of this country; and into the holes of the rocks; and into the caves and into every cleft.

[20] On that day the Lord will shave with that razor—with that which was hired on the bank of the river—with that of the king of the Assyrians, the head and the hair of the feet: and take off the beard.

[21] And it shall come to pass in that day, that a man will keep a young cow and two sheep; [22] and by reason of the abundance he will drink milk—butter and honey will be eaten by everyone left in the land.

[23] And it shall come to pass in that day everywhere, though there may be a thousand vineyards, each valued at a thousand shekels income: they shall be for briars and thorns. [24] With bows and arrows men will resort thither. Because the whole country shall be a waste of briars and thorns, [25] therefore every mountain which hath been ploughed will be ploughed, wherever terror could not come; for by reason of the country's being a waste of briars and thorns, it shall be a pasture for sheep and a range for the ox.

✧ CHAPTER VIII ✧

AGAIN the Lord said to me, Take thee a strip of a large new roll and write thereon with a man's pen, *Speed quickly to the plunder of the spoil, for it is at hand.* [2] And let faithful men, Ourias and Zacharias son of Barachias be witnesses for me [that the Lord thus spoke].

[3] Now I had approached to the prophetess and she had conceived; and when she brought forth a son, the Lord said to me,

* Pointing now to his (Isaiah's) son, Jasub, notes Thomson.

Call his name *Speed to the spoil—haste to the prey*: [4] for before this child shall know to pronounce *father* or *mother*, the van of the king of Assyria will take the army of Damascus and the spoils of Samaria.

[5] Again the Lord spoke yet further to me saying, [6] Because this people reject the water of Siloam which floweth gently and choose to have Rasin and the son of Romelias to rule over them; [7] therefore behold, the Lord will bring upon you the water of the river which is strong and abundant—even the king of Assyria and His glory; and He will rise over all your channels, and overflow all your banks; [8] and sweep away from Judea every man who can raise his head, or is capable of executing anything. And the circuit of his camp shall be such as to fill the breadth of thy country, O Emmanuel. [9] Know this, O nations, and be struck with consternation. Hearken, ye who are in the remotest parts of the earth; be struck with consternation, ye who have made yourselves strong; for though you should again become strong, with consternation you shall again be stricken; [10] and what counsel soever you may take, the Lord will defeat it; and what word soever you may speak shall not take effect among you, because God is with us.

[11] Thus saith the Lord with the strong hand, to them who refuse to walk in the way of this people saying, [12] Perhaps they may demand what is hard—(for whatever this people order is hard):

Be not ye terrified with the fear of them, nor dismayed; [13] hallow the Lord Himself, and let Him be thy fear: [14] for if thou hast put trust in Him, He will be to thee a sanctuary, and you shall not run against a stumbling stone, nor as under a falling rock. But as for the houses of Jacob, they are in a trap, and the inhabitants of Jerusalem are in a pit: [15] for this cause many among them shall be weak and fall and be trodden down, and men will safely approach and take them. [16] Then shall they be manifest who seal up the law that it may not be learned. [17] Then will one say, I will wait for God, Who hath turned away His face from the house of Jacob; and I will trust in Him; [18] here am I and the children whom God hath given me.

Now when there shall be signs and wonders in the house of Israel from the Lord of Hosts, Who dwelleth on Mount Sion; [19] if they should say to you, Apply to the trance-speakers, and to them who cause a voice to proceed from the ground—those vain babblers who speak from the belly. Should not a nation apply to

their God? Why consult they the dead concerning the living? [20] For He hath given a law for assistance; that they may not speak like such an oracle as this, which is not worth the giving of gifts for it. [21] Upon you indeed there shall come a grievous famine; and it shall come to pass that when you are hungry, you will fret and curse the ruler and the customs of your country. [22] And they will look up to the heaven above, then down on the earth beneath, and lo distress and darkness! tribulation and anguish and a gloom so as not to see! But he who is in distress for a season shall not be abandoned to despair.

* CHAPTER IX *

DRINK this first; do it quickly. With regard to the region of Zabulon, the land of Nephthaleim and the rest who inhabit the seashore, and the banks of the Jordan, Galilee of the nations; [2] ye people who walk in darkness, behold! a great light! and ye who dwell in a region, the shade of death, on you a light shall shine.

[3] With regard to the bulk of the people, whom Thou hast brought back in Thy joy, they shall rejoice in Thy presence, like them who rejoice in the harvest, and like them who are dividing spoils; [4] because the yoke which lay upon them, is taken away, and the rod which was over their neck. For He hath broken the rod of the exactors, as in the day of Madiam: [5] for, with a renewal of friendship, they shall make compensation for every robe collected by deceit, and for every garment; and shall be willing to do so, if they were burned with fire:

[6] Because for us a child is born, and to us a son is given, whose government is on his own shoulder; and his name is called *The Messenger of Great Counsel*. For I will bring peace on the rulers and health for him. [7] His government shall be great and to his peace there is no boundary, on the throne of David and over his kingdom, to re-establish it, and support it with judgment and justice, henceforth and forever. The zeal of the Lord of Hosts will do this.

[8] The Lord hath sent death against Jacob; and it hath come upon Israel. [9] And all the people of Ephraim shall know it, and all the inhabitants of Samaria, who with haughtiness and a lofty heart say, [10] The bricks are fallen; but come, let us hew stones and let us cut down sycamores and cedars and build for ourselves a tower.

[11] Though God will dash down them, who rise up against Him on Mount Sion; and disperse His enemies— [12] Syria in the east, and the Greeks in the west, who are devouring Israel with open mouth; for all this His anger is not turned away, but still His hand is lifted high.

[13] The people did not turn till they were smitten; as they indeed did not seek the Lord; [14] therefore the Lord cut off from Israel head and tail, great and little in one day— [15] the aged and the honourable, this was the head; and the prophet who teacheth falsehood, he is the tail. [16] Still there will be deceivers who will call this people happy, and lead them astray, that they may devour them; [17] therefore the Lord will have no pleasure in their young men; and on their orphans and their widows He will have no compassion because they are all wicked and regardless of law, and every mouth speaketh perversely. For all this His wrath is not turned away, but still His hand is lifted high.

[18] Still iniquity will burn like a fire, and like dry stubble it shall be consumed by fire. It shall burn in the thickets of the forest, and consume all on the hills around. [19] By reason of the fierce anger of the Lord the whole country is in a flame; and the people shall be as fuel for the fire. A man will have no pity for his brother, [20] but will turn to the right because he is hungry, and devour on the left, but shall not be satisfied. Man is devouring the flesh of his brother's arm; [21] for Manasses is devouring Ephraim, and Ephraim, Manasses; for they will both together besiege Juda.

For all this His anger is not turned away; but still His hand is lifted high.

✦ CHAPTER X ✦

WOE to them who write wickedness! For writers are writing wickedness; [2] turning aside the cause of the distressed; robbing the poor of my people of their right; that the widow may be their prey and the orphan, their spoil: [3] what then shall they do in the day of visitation? For tribulation shall come upon you from afar; and to whom can you flee for succour? And where will you leave your glory, [4] that you may not fall into the captive band?

For all this His anger is not turned away, but still His hand is lifted high.

[5] Ho! [the] Assyrian! The rod of My wrath, even Mine anger is in his hands, [6] I will send this anger of Mine to a lawless nation; and I will order this people of Mine to gather spoil and take the prey, and to trample down cities and lay them in the dust.

[7] But he did not harbour such thoughts; nor did he reason thus in his mind; but his mind will prompt him to destroy nations not a few. [8] Even though they should say to him, Thou alone art chief. [9] Indeed he will say: Have I not taken the whole country above Babylon and Chalene, where the tower had been builded? Nay have I not taken Arabia and Damascus and Samaria? [10] In the same manner as I have taken these; so will I take all the governments. How! ye graven images in Jerusalem and in Samaria; [11] for as I have done to Samaria and her images, so will I do to Jerusalem and her idols.

[12] But it shall come to pass, when the Lord hath accomplished His whole work on Mount Sion and Jerusalem; that I will cast a look on the stout heart—on the chief ruler of the Assyrians, and on the loftiness of the glory of his eyes.

[13] For he said, With this power I will perform exploits; and by the wisdom of mine [own] understanding I will remove the boundaries of nations, and make a prey of their strength, [14] and shake inhabited cities, and seize with my hand the whole world as a nest; and carry off the inhabitants like deserted eggs. There is none who can escape me or chirp against me.

[15] Shall an axe boast without him who cutteth with it; or a saw lift itself up, without him who draweth it; as one could lift up a staff or a piece of wood? No; this shall not be permitted: [16] indeed the Lord of Hosts will send disgrace on thy honour, and on thy glory a burning fire shall be kindled: [17] and the light of Israel shall be for a fire, and shall purify him with a burning fire, and consume his substance like dry grass. [18] On that day there shall be an extinction of the mountains, and the hills, and the forests; and it shall consume from the soul even to the flesh: and he who fleeth shall be like one fleeing from blazing fire. [19] And those of them who are left shall be few in number, so that a child may write them down. [20] And it shall come to pass in that day that the remnant of Israel shall no more join, nor shall those of Jacob who have escaped, any more lean on them who have injured them; but they will place their confidence in God the Holy One of Israel, in truth. [21] This remnant of Jacob shall indeed be for the Mighty God. [22] Yes: though the people of Israel be as the sand of the sea, this remnant of them shall be

saved. [23] He is closing an account and making a deduction with saving goodness. Because with the whole land the Lord will make a reckoning from which a deduction hath been made, [24] therefore thus saith the Lord of Hosts:

O My people who dwell in Sion, be not daunted at the Assyrian because he will smite thee with a rod; for I am bringing this stroke upon thee that thou mayst see the way of Egypt. [25] For yet a little while and Mine indignation shall cease; and My wrath will be against their counsel; [26] and God will raise against them a scourge similar to that of Madiam at the place of affliction.

When his [the Assyrian's] wrath shall be in the western road—in the high way leading to Egypt; [27] it shall come to pass in that day, that his yoke shall be taken from thy shoulder, and the terror of him from thee—his yoke shall be utterly destroyed from off thy shoulders. [28] For he will come to the city Aggai, and pass on to Mageddo; and at Machmas he will deposit his baggage: [29] then he will pass the valley and come to Aggai. Terror will seize Rama the city of Saul; the daughter of Galleim will flee: [30] he will be heard of at Laisa—he will be heard of at Anathoth. [31] When Madebena hath fainted; then, O inhabitants of Gibbeir, [32] comfort with the news of his halting a day on his march—with the hand comfort the mount, the daughter of Sion. And as for you, O hills, which are in Jerusalem, [33] behold the sovereign Lord of Hosts, with majesty confoundeth the glorious. They who are elated with arrogance shall be crushed; and the lofty shall be brought low; [34] yes, the lofty shall fall by the sword; and Lebanon shall fall with the lofty.

* CHAPTER XI *

AND there shall spring up a shoot from the root of Jessai—even from that root shall spring up a blooming shoot; [2] and the Spirit of God will rest upon him—a spirit of wisdom and understanding; a spirit of counsel and majesty; a spirit of knowledge and piety— [3] by this spirit he will be filled with the fear of God. He will not judge according to opinion, nor will he reprove according to report; [4] but he will administer justice to the lowly, and work conviction in the meek of the earth. And he will smite the earth with the word of his mouth, and with a breath from his lips destroy the wicked. [5] His loins will be girded with saving goodness, and his reins clothed with truth.

[6] And a wolf shall pasture with a lamb; and a leopard shall lie down with a kid; and the calf, and bull and lion shall pasture together, and a little child shall tend them. [7] The cow and bear shall feed together; and together their young shall herd; and the lion shall eat chaff like an ox. [8] And the sucking child shall lay its hand on the holes of asps and on the bed of young asps. [9] And they shall not hurt nor have power to destroy anyone on the Mountain which is My sanctuary. Because the whole earth is filled with the knowledge of the Lord as abundant water covereth depths of seas; [10] therefore there shall be in that day the root of Jessai, even he who riseth up to rule nations: in him nations will put their trust, and his resting place shall be glorious.

[11] And it shall come to pass in that day, that the Lord will proceed to shew His hand to provoke to jealousy the remnant of His people—that residue which is left from the Assyrians, and from Egypt, and from Babylonia, and from Ethiopia, and the Elamites, and from the risings of the sun, and Arabia. [12] And He will erect a standard for the nations, and gather together the outcasts of Israel, and assemble the dispersed of Juda from the four quarters of the earth. [13] And the envy of Ephraim shall be taken away; and the enemies of Juda shall be destroyed: Ephraim shall not envy Juda; nor shall Juda vex Ephraim.

[14] And they shall be wafted in the ships of foreign tribes; and they shall spoil both the sea and them of the east and Idumea; and upon Moab they shall first lay their hands; but the sons of Ammon shall first obey. [15] And the Lord will dry up the sea of Egypt, and lay His hand on the river with a vehement wind; and smite the seven channels, so that they may be crossed dryshod. [16] And there shall be a passage for my people left in Egypt. It shall be for Israel as on the day when they came up out of the land of Egypt.

* CHAPTER XII *

AND on that day thou wilt say, I bless thee, O Lord; because, though Thou wast angry with me, Thou hast turned away Thy wrath and pitied me. [2] Behold! my God is my Saviour, I will trust in Him and not be afraid. Because the Lord is my glory and my praise; and hath become unto me salvation; [3] therefore draw ye water with gladness from the wells of thanksgiving.

[4] Thou shalt say also on that day, O praise the Lord, invoke

His name aloud! Proclaim among the nations His glorious acts: call them up to your remembrance. Because His name is exalted, [5] praise ye the name of the Lord. Because He hath done stupendous acts, proclaim them throughout the whole earth. [6] Shout for joy and be glad, O inhabitants of Sion, for in the midst of it is exalted the Holy One of Israel!

* CHAPTER XIII *

A vision which Esaias son of Amos saw respecting Babylon:

[2] ON a mount in the plain, erect a standard [saith the Lord]; raise the voice to them; beckon with the hand. Open O princes! [3] It is I Who command. It is I, Who am leading these on. Giants are coming to execute My wrath, rejoicing and at the same time arrogant.

[4] A sound of many nations on the mountains! A tumultuous sound of many nations. A sound of kings and nations gathered together! the Lord of Hosts hath issued orders to a nation trained for battle. [5] They are come from a far distant country—from the extreme abutment of heaven—the Lord and His trained warriors, to destroy all that inhabited land.

[6] Raise the mournful cry! for the day of the Lord is at hand, and destruction from God will come: [7] therefore every hand shall be enfeebled; and every man's heart shall be dismayed. [8] The men in power shall be confounded; and pangs shall seize them, like those of a woman in travail. And they shall bewail their calamities, one to another, and be amazed; and their countenances will quiver like a flame. [9] For behold the remediless day of the Lord is coming—a day of wrath and indignation, to make the empire a desolation; and to destroy the sinners out of it. [10] For the stars of heaven—even Orion and the whole host of heaven, shall not give light; even that of the rising sun shall be darkened; and the moon shall not give her light.

[11] I will indeed order evils for the whole empire [saith the Lord], and on the wicked their transgressions; and destroy the arrogance of the wicked; and humble the haughtiness of the proud; [12] so that those left shall be more precious than tried gold and a man more precious than the ore of Souphir.

[13] For the heaven shall be filled with wrath; and the earth shaken from its foundations; at the fierce anger of the Lord of Hosts, [14] on the day when His wrath shall come: and those left

shall be like a chased roe and wandering sheep; and there shall be none to collect them together; so that they may return every man to his place, when every one shall be seeking his own country. [15] For whosoever is taken shall be thrust through, and those collected in a body shall fall by the sword. [16] And their infants shall be dashed to pieces before their eyes; and their houses shall be plundered and their wives ravished.

[17] Behold, I am raising up against you the Medes, who disregard silver and have no need of gold. [18] They shall break the bows of the young men, and on your infants they will have no compassion; nor will their eyes spare thee for thy children. [19] And Babylon, which is stiled *Glorious* by the king of the Chaldeans, shall be as when God overthrew Sodom and Gomorra. [20] It shall not be inhabited for a great length of time, nor shall it be entered for many generations. The Arabians shall not pass through it; nor shall shepherds make their folds therein. [21] But wild beasts shall there go to rest; and the houses shall be filled with howling. There sirens shall make their abode; and there demons shall hold their revels. [22] And satyrs shall inhabit there; and porcupines shall breed in the houses. He is coming quickly and will not tarry.

* CHAPTER XIV *

BUT the Lord will have mercy on Jacob, and will still make choice of Israel; and they shall rest in their own land; and the stranger shall be joined to them, and shall be added to the house of Jacob. [2] The nations shall take them and bring them to their place; and the house of Jacob shall possess them; when they shall be multiplied in their land, for men servants and for maid servants. And they who captivated them shall be captives; and they who domineered over them shall be brought into subjection.

[3] And it shall come to pass in that day when the Lord shall give thee rest from thy sorrow and thy grief—from that hard servitude of thine, with which thou hast served them, [4] that thou wilt take up this funeral song over the king of Babylon:

How the extortioner is laid to rest and a stop put to his demands! [5] The Lord hath broken the yoke of the sinners—the yoke of the rulers. [6] He smote a nation in wrath with an incurable wound; He smote a nation with a vengeful wound which did not spare. [7] The confidant is gone to rest; the whole earth

shouteth for joy; [8] and the trees of Lebanon rejoice over thee—and the cedars of Lebanon say, Since thou hast gone to rest, no woodsman is come up against us. [9] Hades from beneath was in uproar to meet thee; for thee were roused all the giants who had ruled the earth. Having roused from their thrones all the kings of nations, [10] they will all accost thee saying:

And art thou caught as we have been? And among us art thou enrolled? [11] Is thy pomp come down to Hades—all thy great festivity? Beneath thee they will strew corruption for a bed; and worms shall be thy covering.

[12] How is Lucifer fallen from heaven! He who was harbinger of the morning—he who sent messages to all the nations, is trampled down into the earth. [13] Thou indeed didst say in thy heart, I will ascend up into heaven; above the stars of heaven I will place my throne; I will seat myself on a lofty mountain—on the lofty mountains which face the north. [14] I will ascend above the clouds; I will be like the Most High.

[15] But thou must now go down to the mansion of the dead—even down to the foundations of the earth. [16] They who see thee will express their amazement at thee and say, Is this the man who troubled the earth? who shook kings? [17] who made the world a desert? who, when he destroyed cities, never dismissed his captives? [18] All the kings of the nations have been composed to rest with honour, every man in his own house. [19] But thou shalt be cast out on the mountains, like an abominable corpse, with dying crowds, pierced with the sword, descending down to the mansion of the dead. [End of funeral song.]

[20] As a mantle stained with blood cannot be clean: for the same cause neither canst thou be clean. Because thou hast destroyed this land of Mine, and hast slain this My people; thou shalt not be of long continuance. Wicked seed, [21] prepare thy sons for slaughter, for the sins of their fathers; that they may not rise and possess the land, and fill the world with wars.

[22] I will indeed rise up against them, saith the Lord of Hosts, and destroy their name and remnant and seed. Thus saith the Lord: [23] I will lay Babylonia waste: that porcupines may inhabit it; and it shall be a desolation. And I will plunge it in the miry gulf of destruction. [24] Thus saith the Lord of Hosts, As I have spoken so it shall be; and as I have determined, so it shall stand. [25] I will destroy the Assyrians on this land of Mine; and on these mountains of Mine they shall be trodden down; and their

yoke shall be removed from My people; and their reproach shall be taken from their shoulders.

[26] This is the counsel which the Lord hath taken against the whole empire, and this is the hand which is lifted high against all the nations. [27] For who can disannul what the Holy God hath decreed? and His hand which is lifted high, who can turn aside?

[28] *In the year in which king Achaz died, this Oracle was delivered:*

[29] Rejoice not, foreign tribes, with one accord, because the yoke of him who smote you is broken; for from the seed of a serpent will come forth young asps, and their offspring will be flying serpents.

[30] For the needy will be fed by Him; and in peace the needy will repose. But with famine He will destroy thy seed—even the remnant of thy seed He will destroy. [31] Raise the mournful cry, ye gates of cities. O foreign tribes! let harassed cities scream with one accord: for a smoke is coming from the north, which cannot be endured. [32] What then will the kings of nations say in reply?—namely, that the Lord hath founded Sion, and by Him the poor of His people shall be saved.

* CHAPTER XV *

The Oracle against Moab:

IN the night Moab is destroyed; for by night is destroyed the bulwark of Moab. Be in bitterness for yourselves; for Debon also is destroyed. [2] Where your altar is, thither you will go up to weep for Nabau of Moab, Raise the mournful cry. On every head be baldness; let all your arms be gashed with wounds. [3] In the streets thereof, gird on sackcloth, and on its house tops make lamentation; and in the streets thereof and in its lanes, raise ye all the mournful cry with weeping; [4] because Esebon and Eleale have screamed—even to Jassa their voice hath been heard; therefore the lungs of Moab utter lowings; her soul will be afflicted. [5] The heart of Moab within her uttereth lowings, which reach Segor: for she is a three-headed heifer. At the ascent of Louith weepers will come up to thee; by the way of Aroniim destruction and dismay are roaring.

[6] The water of Nemereim will be dried up; and its grass will fail; there will be no green grass. [7] But even thus it shall not

be saved; for I will bring the Arabs against that valley; and they shall take it. [8] For the cry of war touched the border of Moab at Agaleim, and the scream thereof reacheth even to the well of Aileim. [9] As for the water of Deimon, it shall be full of blood; for I will bring the Arabians against Deimon, and carry off the seed of Moab and Ariel; and the remnant of Adama I will send away as reptiles on the earth.

* CHAPTER XVI *

IS Petra a desert? There is the mountain of the daughter of Sion [to fly to] [2] for thou shalt be—(like the young of a flown bird carried away) thou, daughter of Moab, shalt be so; and then do thou, O Arnon.

[3] Take further counsel and make for her everywhere a shelter from grief. In midnight darkness they will flee. They are confounded. Be not thou incensed. [4] Let the fugitives of Moab sojourn with thee. They will be a shelter to thee from the face of a pursuer. Because thy share in the war is taken away; and the chief who trampled down is destroyed from this land; [5] therefore a throne shall be established with mercy, and on it One shall be seated with truth; in the tabernacle of David, executing justice, and searching out judgment and promoting righteousness.

[6] (s) We have heard of the haughtiness of Moab—he is very insolent.

This haughtiness I have totally removed, [saith the Lord].

Is not this, is not this the oracle concerning Thee? [7] Moab shall raise the mournful cry, for in the country of Moab they shall all utter the cry of woe, but to them who dwell in the habitations of Seth Thou shalt extend care and shalt not be ashamed. [8] The plains of Esebon shall mourn—the vineyard Sebama. Ye who drink up the nations, trample down her vineyards to Jazer. You need not march in close array: roam through the wilderness. They who were dispatched were wholly given up, for they passed through quite to the sea.

[9] (p) Let me therefore weep, as with the weeping of Jazer, for the vineyards of Sebama. He hath cut down thy trees, O Esebon and Eleale.

[Saith the Lord]: Because in harvest and at thy vintage I will

(s) *Sion*, notes Thomson; also (p) = *the prophet*.

trample down and all shall be laid prostrate; [10] therefore gladness and the shout of joy shall be taken from the vineyards. And in thy vineyards they shall not rejoice, nor tread out wine in thy cisterns, for a stop is put to the shout of joy.

[11] (p) For Moab therefore will my bowels sound like a kithara, and my entrails, as when thou didst consecrate a wall; [12] but it will be for the purpose of making thee ashamed. Because Moab had tired himself at the altars, therefore he will turn to the works of his [own] hands, that they may intercede. But they shall not be able to deliver him. [13] This is the decree which the Lord pronounced against Moab, when He spoke. [14] And now I say, within three years of the years of an hireling, the glory of Moab shall be debased with all his abundant wealth; and he shall be left few in number and of no estimation.

* CHAPTER XVII *

The Oracle against Damascus:

BEHOLD, Damascus shall be removed from among cities, and shall be for desolation— [2] left for ever for the folding of flocks, and for a resting place where none will scare them. [3] And it shall no more be a fortress for Ephraim to flee to; nor shall there be again a regal government in Damascus—ever hereafter, of the Syrians. For thou art not better than the children of Israel—than that which was their glory. Thus saith the Lord of Hosts: [4] there shall be in that day a diminution of the glory of Jacob; and the fatness of his glory shall be shaken; [5] and it shall be as when one gathereth the standing harvest and reapeth the ears of stalks; nay, it shall be as when one gathereth stalks in a sterile vale, [6] still a stalk may be left in it; or like the unripe berries of an olive tree, two or three may be left on the topmost bough, or four or five among the branches.

Thus saith the Lord the God of Israel: [7] In that day let man trust in his Maker, and his eyes look to the Holy One of Israel; [8] and let him no more put confidence in altars, nor in the works of their hands which their fingers have made, nor look to the groves nor to their abominations.

[9] In that day thy cities shall be forsaken, as the Amorites and Evites forsook theirs because of the sons of Israel: and they shall become a desolation.

[10] Because thou hast forsaken God thy Saviour, and hast not

been mindful of the Lord thy helper, therefore thou shalt plant a faithless plant and a faithless seed. [11] On the day thou plantest thou shalt be deceived. Though thou sowest in the morning, shall it bloom for harvest? or on the day when thou shalt take possession, shalt thou as the father of man take possession for thy sons?

[12] Alas! the multitude of many nations! Like the billowy sea so shall you be tossed, and the back of many nations shall sound like water. [13] The multitude of nations being like a great flood, their flight shall be like that of a mighty torrent rolling on impetuously.

For He will repulse them with scorn, and pursue them to a great distance, like chaff before the wind when men winnow, or as a tempest driveth the dust of a wheel. [14] Toward evening there will be grief; before morning they shall be no more. This is the portion of them who have plundered you; and this the inheritance of them, who have taken possession of you.

✦ CHAPTER XVIII ✦

AH! wings of the land of ships! Thou who surpassest the Ethiopian streams, [2] thou who art sending pledges by sea, and paper messages on the water; for swift messengers will go to a lofty nation, and to a strange and fierce people. There is one far transcending it. With regard to the nation without hope and trodden down, at this time, O all ye streams of that land, like an inhabited country, their country shall be inhabited. [3] As if a signal were displayed from a mountain, as with the sound of a trumpet, let the news be spread. [4] For thus hath the Lord said to me: There shall be safety in this city of Mine; like the light of noontide heat; and it shall be like a dewy cloud in a harvest day.

[5] Before the vintage, when the blossom is perfect, and the young grape is swelling in the blossom; the diminutive bunches are to be cut off with pruning hooks, and the small shoots, to be nipped off and cut away, [6] and left together for the birds of the air, and for the wild beasts of the earth. And against them will be gathered all the birds of the air; and all the wild beasts of the earth will come upon it. [7] At that time gifts will be brought to the Lord of Hosts from a people afflicted and peeled—even on account of a people great from this time and forever. A nation having hope, though trodden down, which is in a part of the river of its country, will send them to the place of Him, whose name is the Lord of Hosts, even to Mount Sion.

* CHAPTER XIX *

A vision concerning Egypt:

BEHOLD, the Lord is seated on a swift cloud; and He will come into Egypt; and the idols of Egypt shall be moved at His presence; and the heart of the people shall melt within them. [2] And they shall be stirred up, Egyptians against Egyptians, and shall fight; brother against brother and neighbour against neighbour, city against city, and nome against nome. [3] And the spirit of the Egyptians shall be troubled within them: and I will dissipate their counsel; and they will consult their gods and their idols; and them who cause a voice to proceed from the ground, namely the trance-speakers. [4] And I will deliver Egypt into the hands of men—cruel lords; and fierce kings shall have dominion over them.

Thus saith the Lord of Hosts: [5] The Egyptians drink water even that near the sea, but the river shall fail and be dried up— [6] both the streams and the canals of the river shall fail; and every collection of water shall be dried up, even every fen, where reeds and papyrus grow. [7] And all the quick springing herbage which is around the river, and every thing which is sown by the river shall be dried up and withered by the wind. [8] And the fishermen shall mourn—all who cast drags in the river shall mourn; and they who spread nets and they who are anglers shall grieve: [9] and shame shall seize them who work the split flax, and them who work up the cotton. [10] They who are employed in such works shall be in sorrow; and they who brew beer shall mourn and be grieved in soul.

[11] The princes of Tanis shall be fools, those wise counsellors of the king, their counsel shall be turned into folly. How can you say to the king, We are sons of wise men, sons of ancient kings? [12] Where now are these wise men of thine? Let them tell thee publicly and declare what the Lord of Hosts hath determined against Egypt.

[13] The princes of Tanis have failed; and the princes of Memphis are exalted, and they will lead Egypt astray, tribe by tribe. [14] For the Lord hath mingled for them a spirit of error, and they with all their works have made Egypt reel, as a drunkard when he is vomiting. [15] So that there shall be no work among the Egyptians, of which one can make head or tail, beginning or end. [16] And in that day the Egyptians shall be like women in

fear and trembling because of the hand of the Lord of Hosts which He will lay upon them.

[17] And the country of the Jews will be a terror to the Egyptians: when anyone shall mention it to them, they will be in terror, because of the counsel which the Lord of Hosts hath determined against it. [18] In that day there shall be five cities in Egypt which shall speak the language of Chanaan, and swear by the name of the Lord of Hosts; and one of them shall be called the city of Asedek. [19] And in that day there shall be an altar for the Lord in the country of the Egyptians, and at its boundary a pillar for the Lord, [20] and it shall be an everlasting sign for the Lord, in the country of Egypt. Because they will cry to the Lord on account of their oppressors, therefore He will send them a man who will save them: He will vindicate their cause and deliver them. [21] And the Lord will be made known to the Egyptians, and the Egyptians will acknowledge the Lord in that day, and offer sacrifices and make vows to the Lord and perform them. [22] Thus will the Lord smite the Egyptians and heal them, and they shall be turned to the Lord, and He will hearken to them and heal them.

[23] In that day this will be the highway from Egypt to Assyria; and Assyrians will come to Egypt and Egyptians to Assyria; and the Egyptians shall serve the Assyrians. [24] In that day Israel shall be a third, among the Egyptians and among the Assyrians, blessed in the land [25] which the Lord of Hosts hath blessed saying, Blessed is My people which is in Egypt, and which is in Assyria and Israel which is Mine inheritance.

* CHAPTER XX *

IN the year that Tanathan having been sent by Arna king of Assyria went to Azotus and fought against it and took it, [2] at that time the Lord spoke to Esaias son of Amos saying, Go and take the sackcloth from thy loins and loose thy sandals from thy feet; and having done so walk stripped and barefoot.

[3] And the Lord said, As My servant Esaias hath walked stripped and barefoot, three years; three years he shall be for signs and wonders to the Egyptians, and Ethiopians, [4] that in this manner the king of Assyria will lead away the captives of Egypt and Ethiopia, young and old, naked and barefoot, exposing to view the shame of Egypt. [5] And they, being subdued, shall

be ashamed of the Ethiopians in whom the Egyptians had placed confidence; for they were their glory. [6] And in that day the inhabitants of this country will say: Behold we trusted to flee for help to them, who were unable to deliver themselves from the king of Assyria: how then shall we escape?

* CHAPTER XXI *

The vision of the Desert:

AS when a whirlwind, having passed through a desert, is rushing out of a desert, the sight from the land is terrible,— [2] this vision being also dreadful, was revealed to me. The treacherous dealeth treacherously; the transgressor transgresseth; the Elamites are upon me; and the elders of the Persians are coming against me. Am I now to groan and comfort myself? [3] For this cause my loins are filled with fainting; pangs have seized me like a woman in travail. I did wrong not to hear; I shuddered so that I could not see. [4] My heart is bewildered, transgression overwhelmeth me. My soul is on the brink of despair.

[5] Prepare the table. Eat, drink, ye chiefs. Having arisen, prepare shields. [6] Because thus the Lord said to me: Go set a watchman for thyself and proclaim what thou seest. [7] Thereupon I beheld a chariot with two riders, and a rider on an ass and a rider on a camel.

[8] Listen with the utmost attention, said the Lord, And call thou a fair breeze to the watch-tower. I have kept my station all the day long, and by the camp I have stood the whole night; [9] and behold here cometh a man riding in a chariot, and addressing me he said, It is fallen! Babylon is fallen! and all her images, and all the works of her hands are dashed on the ground.

[10] Hear this, ye who have been forsaken! and ye who have been sorely grieved, hear what I have heard from the Lord of Hosts—what the God of Israel hath announced to us.

The vision concerning Idumea:

[11] To me one calleth from Seir, Guard ye the fortifications. I keep watch morning and night. [12] If thou wouldst inquire, inquire and dwell near me. [13] Thou mayst go to rest in the western forest, or in the way to Dedan.

[14] O inhabitants of the country of Thaiman, bring out water to meet the thirsty; meet with bread [15] them who are fleeing, because of the multitude of the slain; and because of the multitude

of dispersed: and because of the multitude of swords; and because of the multitude of bended bows; and because of the multitude of them who have fallen in battle. [16] For thus hath the Lord said to me, Within a year, according to the year of an hireling, the glory of the children of Kedar shall fail; [17] and the remnant of the mighty bowmen of Kedar shall be small. For the Lord God of Israel hath spoken.

✦ CHAPTER XXII ✦

The Oracle concerning the valley of Sion:

WHAT aileth thee, that you are all now gone up to the house-tops? [2] This vain city is full of people shouting. Thy slain are not slain with the sword; nor have thy dead died in battle. [3] All thy chiefs have fled and they who are taken are cruelly bound. Even the mighty men in thee have fled far away.

[4] Therefore I said, Let me alone; let me weep bitterly: labour not to comfort me, for this distress of the daughter of my people. [5] For it is a day of trouble and destruction and treading down. There is indeed some wandering from the Lord of Hosts; in the valley of Sion they are wandering about; from the least to the greatest they are wandering on the mountains. [6] But the Elamites have taken up their quivers; and the horsemen have mounted their horses; and the army is arrayed in order for battle; [7] and on they will come. Thy choicest valleys shall be filled with chariots; [8] and the horsemen will block up thy gates, and burst open the gates of Juda; and look, on that day, into the choicest houses of the city; [9] and lay open the stores of the houses of David's citadel. They indeed know that they are many, and that the water of the old pool is turned into the city, [10] and that the houses of Jerusalem have been pulled down, to fortify the wall in the city.

[11] You have indeed provided water for yourselves, between the two walls nearer than the old pool, and have not looked to Him Who formed it of old, nor regarded Him Who created it.

[12] Though the Lord of Hosts, on that day called for mourning and lamentation, and for shaving of hair and girding with sackcloth, [13] yet they indulged themselves in joy and gladness, slaying oxen and sacrificing sheep, that they might eat flesh and drink wine, saying, Let us eat and drink, for to-morrow we die. [14] Yes, these were their undisguised expressions in the hearing

of the Lord of Hosts, therefore this sin will not be forgiven you till you die. [15] Thus saith the Lord of Hosts, Go to the treasury—to Somnas the steward, and say to him, [16] Why art thou here? and what hast thou here? that thou hast hewn out for thyself a monument, and hast made for thyself a sepulchre on high, and graved for thyself a tabernacle in a rock?

[17] Behold the Lord of Hosts is now driving out and will utterly destroy men of rank, and He will take away thy robe and this gorgeous crown of thine, [18] and whirl thee into a large immeasurable country, and there thou shalt die. And He will bring to disgrace thy splendid chariot, and make the house of thy chief a public walk. [19] And when thou shalt be removed from thine office and station: [20] it shall come to pass in that day, that I will call my servant Eliakim son of Chelkias, [21] and clothe him with thy robe. And this crown of thine I will confirm to him, and I will commit to his hands this office of thine: and he shall be as a father to the inhabitants of Jerusalem, and to them who dwell in Juda. [22] And I will give him the glory of David, and he shall rule and there shall be no antagonist; and on his shoulder I will lay the key of the house of David; and he will open and none shall shut; and he will shut and none shall open: [23] and I will make him a ruler in a sure place, and he shall be a throne of glory for the house of his father. [24] And on him will rely with confidence, every honourable man in his father's house, from the least even to the greatest. On him they shall be dependant in that day.

[25] Thus saith the Lord of Hosts: The man who is now fixed in a sure place shall be removed and taken away and shall fall; and the glory which is on him shall be utterly destroyed, for the Lord hath spoken it.

* CHAPTER XXIII *

The Oracle concerning Tyre:

RAISE the mournful cry, O ships of Carthage! for Tyre is destroyed and there are no arrivals from the land of the Kitians. She is carried away captive.

[2] Who could be compared with the dwellers in this island—these merchants of Phœnicia, who traversed the ocean, [3] this offspring of merchants on many a water, who made a traffic of nations as of an ingathered harvest?

[4] Be ashamed, O Sidon, said the sea—even the strength of

the sea said: I did not travail nor did I bring her forth; nor did I nourish her youths, nor educate her virgins; [5] yet when the news shall reach Egypt, sorrow for Tyre will take hold on them.

[6] Away to Carthage! Raise the mournful cry, ye who inhabit that isle! [7] Was not she your boast of old, before she was delivered up?

[8] Who hath taken this counsel against the Tyrians? Is she inferior? Or hath she not power? Her merchants are glorious chiefs of the earth.

[9] The Lord of Hosts hath determined to destroy all the haughtiness of the glorious; and to bring to contempt everything renowned on the earth.

[10] Work thy land: for ships no more arrive from Carthage, [11] nor is thy hand which vexed kings, any more powerful by sea. The Lord of Hosts hath given a command, concerning Chanaan, to destroy its power: [12] and shall it be said, You must not proceed to insult and distress the daughter of Sidon? Nay though thou shouldst go to the Kitians; yet even there thou shalt not have rest. [13] Away to the land of the Chaldeans, though it hath been wasted by the Assyrians; because its walls had fallen.

[14] Raise the mournful cry, O ships of Carthage, because your stronghold is destroyed.

[15] And it shall come to pass in that day, that Tyre shall be forsaken seventy years, according to the days of a king, according to the time of a man. And it shall come to pass after seventy years, that Tyre shall be as the song of a harlot.

[16] Take a kithara, stroll about, O city, O harlot long forgotten! Play skilfully; sing many songs, that thou mayst be remembered.

[17] And it shall come to pass after seventy years, that God will take account of Tyre, and she shall be restored to her former state, and be a mart for all the kingdoms of the world; which are on the face of the earth. [18] And her traffic and gain shall be holy to the Lord. All her gain shall not be treasured up for themselves, but for them who dwell before the Lord, that they may eat and drink and be filled, and for contributions to be kept in remembrance before the Lord.

* CHAPTER XXIV *

BEHOLD the Lord is about to destroy this inhabited land! He will lay it waste and uncover the face thereof and scatter abroad them who dwell therein. [2] And it shall be as with the

people so with the priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller, as with the lender, so with the borrower; as with the debtor, so with the creditor. [3] With destruction the land will be destroyed, and with spoiling this land will be ransacked: for the mouth of the Lord hath spoken this. [4] The land mourned and this empire is destroyed—the lofty people of the land mourned. [5] As for the land, it transgressed by means of its inhabitants.

Because they transgressed the law, and changed the institutions—the everlasting covenant, [6] therefore a curse devoureth the land. Because they who dwell therein have sinned, therefore the inhabitants of the land shall be distressed, and few are the men who shall be left. [7] The wine will mourn, the vineyard will mourn, and all that were merry-hearted will sigh. [8] The mirth of the tabrets hath ceased, the sound of the kithara is no more. [9] They are confounded: they have drunk no wine. The palm wine was bitter to them who drank it. [10] Every city is desolated—the houses will be shut up that none may enter.

[11] Raise the mournful cry every where for the wine. A stop is put to all the joy of the land—all the joy of the land is gone. [12] The cities will be left desolate, and the houses being forsaken will be destroyed. [13] All this shall come to pass in this land, in the midst of the nations. As when one shall shake an olive tree, so shall they be shaken: and when the vintage is over [14] a shout will be raised.

But they who are left in the land shall be gladdened with the glory of the Lord. [15] The water of the sea will be troubled: for this cause the glory of the Lord will be in the isles of the sea. In the isles of the sea the name of the Lord will be glorious.

[16] O Lord the God of Israel! from the outskirts of the earth we have heard of Thy wonders: there is hope for the righteous.

Let them say also, Woe to the rebels who reject the law! [17] Terror and a pit and a snare are for you who dwell in the land: and it shall come to pass, that he who fleeth from the terror, shall fall into the pit; [18] and he who getteth out of the pit, shall be caught by the snare. Because the floodgates of heaven are opened, therefore the foundations of the land shall be shaken. [19] With confusion the land will be confounded; with perplexity this land will be perplexed. [20] It reeled to and fro like a drunkard when intoxicated: like a lodge in a vineyard the land shall be shaken. For iniquity hath prevailed over it; and it shall fall and shall not be able to rise. [21] When God shall bring His hand on

the hosts of heaven, even upon the kings of this land; [22] and the congregation thereof shall have been assembled for imprisonment, and shut up as chaff for many generations; of them there shall be a visitation.

[23] When the bricks shall have mouldered away, and the wall shall have fallen; because the Lord will commence His reign from Sion and from Jerusalem, and be glorified in the presence of the elders.

* CHAPTER XXV *

O LORD God, Thee I will glorify: in songs of praise I will extol Thy name. For Thou hast executed wonderful things, [according to] a counsel of old immutably true.

[2] Because Thou hast reduced cities to a heap of ruins—cities made strong so that their foundations might not fall (a city of wicked men cannot be built to last forever); [3] therefore the distressed people will bless Thee and the cities of injured men will give Thee thanks; [4] for Thou hast been the support of every humble city and the defence of them who were dispirited; by reason of their weakness. From wicked men Thou wilt deliver them. Thou art the support of the thirsty and the breath of men in distress.

[5] When dispirited men shall be thirsting in Sion on account of wicked men to whom Thou hast delivered us up; [6] then will the Lord of Hosts make provision for all the nations. On this mount they shall drink gladness: they shall drink wine [7] and be anointed with myrrh on this mount. Hand down all these things to the nations, for this counsel is for all the nations.

[8] Mighty death had swallowed [all] up; but the Lord God hath again wiped every tear from every face; and removed from the whole earth the reproach of this people. For the mouth of the Lord hath spoken.

[9] And in that day they will say, Behold, our God in whom we trusted, will indeed save us. He is the Lord, for Him we waited and exulted; let us therefore rejoice in our salvation. [10] God will give rest on this mountain.

When the country of Moab shall be trodden down, as a threshing floor is trampled with cars [11] and He shall cause His hands to relax, as He indeed humbled him to be slain, and shall humble his pride—those things on which He hath laid His hands, [12] and

shall lower the height of His wall of refuge; and it shall be laid low in the dust: in that day shall this song be sung in the land of Judea.

* CHAPTER XXVI *

BEHOLD we have a strong city! He will make salvation its wall and outworks. [2] Open the gates; let the people enter, who keep righteousness and who keep truth; [3] who support truth and keep peace; [4] because their confidence is placed in Thee, O Lord! Who art to everlasting, the Mighty, the Eternal God, [5] Who hast humbled and brought down them who dwell in lofty places. Fortified cities Thou canst demolish and level them with the dust, [6] that the feet of the meek and lowly may trample them. [7] The way of the pious was straight; the way of the pious was well prepared; for the way of the Lord is justice. [8] We have trusted in Thy name and in that remembrance which is the desire of our soul by night.

[9] To Thee, O God, my spirit awaketh early, because Thy statutes are a light on the earth. Learn righteousness ye dwellers on earth, for the wicked one is no more. [10] Whoever will not learn justice on earth, cannot act agreeably to truth. Let the wicked be removed that he may not see the glory of the Lord. [11] Thy hand, O Lord, was lifted high; but they did not know it; but when they know they will be ashamed. Zeal will seize an un-instructed people; even now a fire devoureth the adversaries.

[12] O Lord, our God, grant us peace, for Thou hast forgiven us all things. [13] O Lord, our God, take possession of us! besides Thee, O Lord, we know none other. We celebrate Thy name. [14, 15] As for those who are dead they would not see life, nor can physicians raise them up; therefore Thou hast removed and destroyed and taken away all their males. Heap, O Lord, evils upon them—Heap evils on the vainglorious of the earth.

[16] O Lord, in affliction I remembered Thee. Thine instruction to us was with a small affliction; [17] and as a woman in labour, when near delivery, crieth in her pangs, so have we been to Thy beloved. On account of the fear of Thee, O Lord, [18] we conceived and suffered the pangs of childbirth, and brought forth the spirit of Thy salvation; for what we did in that land we are not to fall; but all the dwellers in that land are to fall.

[19] The dead shall be raised up again, even they in the tombs

shall be raised up: and they in this land shall be filled with joy: for the dew from thee is healing for them; but the land of the ungodly shall fall. [20] Go, my people, enter into thy chambers; shut thy door: hide thyself for a little while; until the anger of the Lord is passed. [21] For behold the Lord from His sanctuary is about to bring wrath on the inhabitants of this land; and the land will disclose the blood on it, and will no longer cover the slain.

* CHAPTER XXVII *

IN that day God will bring His holy sword, even His great and powerful sword, upon the dragon, the flying serpent—upon the dragon, the crooked serpent; He will slay the dragon.

[2] In that day, the fair vineyard—I have a mind to lead a responsive song about this:

[3] (c) I am a strong city, a city besieged.

(v) In vain shall I supply her with drink: for by night she will be taken, and by day she will fall. [4] There is no wall, or it hath not availed her. Will anyone set me to watch a stalk in a field? On account of this warfare I have rejected her.

(c) For this cause therefore the Lord hath executed all that He determined. [5] I am about to be burned up.

(v) Let the inhabitants therein cry aloud, Let us make peace with Him, let us make peace.

[6] (p) They who are coming are children of Jacob. Israel shall bloom and blossom; and the world shall be filled with his fruit.

[7] He shall not, as he smote, be so smitten: nor, as he slew, shall he be so slain. [8] Having fought and disgraced them he [the (Assyrian) conqueror] will let them go. Thou hast not been visiting with this severe wind, to destroy them utterly with a blast of anger.

[9] (J) By means of this the iniquity of Jacob will be removed: and this will be to him a subject of thanksgiving, when I take away his sin—when they grind to powder all the hewn stones of their altars, and their groves no longer remain, and their idols hacked to pieces like a forest are far away. [10] The folded flock shall be disconsolate, like a flock which hath been forsaken; and for a long time the country shall be for a pasture, and flocks shall there take their rest. [11] And after a time there will be no verdure in it, by reason of its being parched up.

(c) the city; (v) the vineyard; (p) the prophet; (J) the Lord.

(p) O ye women who are coming from a goddess, attend! For this is not a people who have understanding; therefore He Who made them will not have pity on them; nor will He Who formed them shew them any favour.

[12] (J) But it shall come to pass in that day, that God will hedge them about from the channel of the river even to Rinocorou-ron. Therefore gather ye the sons of Israel together one by one. [13] And it shall come to pass in that day, that the great trumpet shall be sounded and those shall come who are perishing in the land of Assyria, and they who are perishing in Egypt; and shall bow themselves down before the Lord, on this holy mountain in Jerusalem.

* CHAPTER XXVIII *

(p) AH! the crown of haughtiness! The mercenaries of Ephraim! That flower which hath fallen from the glory on the top of the fertile mountain! Ye who are drunk without wine! [2] Behold the wrath of the Lord is a harsh and terrible thing. Like a tempest of hail furiously driven when there is no shelter, like a mighty deluge sweeping a country. In this land it will put a stop to the labour of hands; [3] and with the feet shall be trampled down the crown of your pride, O mercenaries of Ephraim. [4] And the flower which hath dropped from the hope of the Glory, on the top of the lofty mountain, shall be like the early fruit of a fig tree, which he who seeth it will wish to devour, before he can get it into his hand.

[5] In that day the Lord of Hosts will be the crown of hope—the diadem of glory to the remnant of the people. [6] They shall be left for the spirit of Justice—to administer justice and destroy the power of the opposers. For by wine these were made transgressors; [7] they were led astray by strong drink. Priest and prophet were stupefied with strong drink; they were gorged with wine—they were agitated by drunkenness; they reeled to and fro. This is oracling! [8] A curse shall devour their counsel; for their counsel is for the sake of gain.

[9] To whom, [say they*] have we announced evils? And to whom have we announced a message—we who have been weaned from milk, we who have been withdrawn from the breasts?

* The false prophets.

[10] Expect affliction on affliction; hope on hope, yet a little while—yet a little while.

[11] On account of the mockery of their lips—because they will speak to this people with a strange tongue, saying to them, [12] This is the rest for him who is hungry: and this is the destruction, but they would not hear. [13] Therefore the oracle of God will be to them: Affliction on affliction; hope on hope, yet a little while, yet a little while, that they may proceed on and fall backwards; and they shall be broken and snared and caught.

[14] Therefore hear the word of the Lord, ye afflicted men, and ye rulers of this people in Jerusalem! [15] Because you said, We have made a covenant with death: and with the grave we have made a treaty: though the furious tempest may pass through, it will by no means reach us. We have made falsehood our refuge and by this falsehood we shall be saved,— [16] therefore thus saith the Sovereign Lord:

Behold I lay for the foundation of Sion a stone of inestimable worth—a chosen, precious corner stone for the foundations of it, and he who believeth shall not be ashamed. [17] And I will establish judgment for hope, and My mercy shall be for scales. But as for you who have vainly trusted in falsehood, that the tempest would not reach you; [18] and that it would not break your treaty with death; the hope which you have with respect to the grave shall not last: when the furious tempest cometh, by it you shall be beaten down. [19] When it cometh it will overtake you. Early, very early in the morning it will come, and at night your hope will be wretched. [20] Learn to hear: We are straitened for room, we cannot fight. We are weakened by Your pressing upon us.

[21] Like a mountain of wicked men the Lord will rise up; and He will be in the valley of Gabaon. With wrath He will execute His work—a work of bitterness; and His wrath will attack in a strange manner; and its severity will be unusual. [22] As for you therefore, be not filled with joy, yet let not your bonds gather strength. For the things are complete and decisive which I have heard from the Lord of Hosts—which He will execute on all this land.

[23] Listen and hear my voice; attend and hearken to these words of mine. [24] Will the ploughman plough the whole day? Or prepare seed before he hath tilled the ground? [25] Doth he not, when he hath levelled the face of the soil, then sow the small dill or cummin? and again sow wheat and barley and millet and

rye in all thy borders? [26] So thou shalt be corrected by the judgment of God; and be made glad. [27] For the dill is not cleaned with a corn drag; nor is the wheel of a wain to turn round on the cummin; but with a rod are beaten out the dill and the cummin.

[28] (J) Yet with bread they will be eaten. For I, *The I Am*, will not be angry with you forever, nor shall the voice of My severity destroy you. These wonders have indeed proceeded from the Lord of Hosts.

* CHAPTER XXIX *

HOLD consultation; exalt vain comfort. Ah, city Ariel, against which David fought! collect provisions year after year; eat; for you shall eat with Moab; [2] for I will bring distress upon Ariel, and her strength and her riches shall be for Me. [3] I will indeed encompass thee as David did; and surround thee with a rampart; and erect towers around thee. [4] But when thy words shall be brought down to the ground; and shall be as if they sounded out of the earth; and thy voice on the ground shall be feeble; [5] then shall the riches of the wicked be as the dust of a wheel, and the multitude of thine oppressors as chaff blown away: and this shall be as in a moment, suddenly.

[6] For from the Lord of Hosts there will be a visitation—a hurricane and a devouring flame of fire, with thunder and an earthquake and a mighty noise; [7] and the wealth of all the nations which encamped against Ariel, and all they who are warring against Jerusalem, and all who have been assembled against her, and those distressing her, shall be like one dreaming dreams by night: [8] and like men who in sleep are eating and drinking, but when they awake the dream is vain: even as a thirsty man dreameth that he drinketh, and when he waketh he is still athirst, his soul having trusted in a shadow: so shall be the wealth of all the nations, who have warred against mount Zion.

[9] Be sunk in dejection and stand astonished; be drunk and reel, not with wine nor strong drink; [10] for the Lord hath drenched you with a spirit of stupefaction, and will close up the eyes of them and of their prophets and their rulers. As for your seers of hidden things, [11] all these prophesies will be to you like the words of a book which is sealed: which when they give to a man skilled in letters, saying, Read this: He will say, I cannot read it, for it is sealed. [12] And should the book be put in the

hands of an illiterate man, and they say to him, Read that, he will say, I do not know letters.

[13] The Lord hath indeed said: This people draw near to Me with their mouth; and with their lips they honour Me; but their heart is far from Me: and in vain do they worship Me, teaching the commands and doctrines of men: [14] therefore, behold, I will proceed to the removal of this people and I will remove them; and destroy the wisdom of the wise, and darken the understanding of the prudent.

[15] Alas! for them, who deeply form a design, but not by the Lord. Alas! for them, who form designs in secret, that their works may be in darkness; and who will say, Who hath seen us, and who can find out us, or what we do?

[16] Are not you to be considered as the potter's clay? Shall the thing formed say to the former of it, Thou hast not made me? Or shall the work say to the workman, Thou hast not made me wisely? [17] Is it not a little while, ere Lebanon shall be changed to a likeness of mount Carmel, and Carmel be accounted a forest? [18] And in that day the deaf shall hear the words of a book, and they in darkness, even they in thick darkness— [19] the eyes even of the blind—shall see; and the distressed shall exult with joy because of the Lord; and the disconsolate among men shall be filled with joy.

[20] The lawless one hath failed, and the haughty one is destroyed, and these are utterly cut off who maliciously commit iniquity, [21] and who by reasoning cause men to err. But as for all them who reprove in the gates they will indeed lay a stumbling block, because of their having turned aside the righteous one for the unrighteous. Therefore, [22] thus saith the Lord respecting the house of Jacob, whom He set apart from Abraham: Jacob will not be ashamed now, nor will he now change his countenance; [23] but when his children shall see My works, because of Me they will hallow My name. They will hallow the Holy One of Jacob, and tremble before the God of Israel. [24] And they who have erred in spirit will gain knowledge, and the murmurers shall be taught obedience, and the trifling tongues will learn to speak peace.

* CHAPTER XXX *

AH rebellious children! saith the Lord, you have formed a design, but not by Me: and thou hast made covenants—but not by My Spirit—that you may add sins to sins.

[2] They are setting out to go down to Egypt, without having consulted Me—to be assisted by Pharaoh and protected by the Egyptians. [3] For the protection of Pharaoh will be your shame, and a disgrace to them who have trusted in Egypt. [4] Because generals are unwelcome messengers at Tanis, [5] they shall labour in vain with a people who will be of no service for assistance; but for a shame and disgrace.

[6] This is the vision of the four-footed beasts in the desert: A lion and a lion's whelp were in distress and difficulty; and from them went the asps and the brood of flying serpents, who carried their wealth on asses and camels to a nation which could not profit them.

[7] In vain and to no purpose will the Egyptians help you. Announce to them: This application of yours is vain.

[8] Now therefore sit down and write these things in a tablet and make a book that they may be for the appointed time—even for the time to come. [9] Because this is a rebellious people—lying children, who would not hear the law of God, [10] who say to the prophets, Preach not to us; and to them who see visions, Speak not to us, nay, speak to us and tell us another error, [11] and turn us from this way, and take from us this path, and take from us the oracle of Israel.

[12] Therefore thus saith the Holy One of Israel: Because you have disbelieved these words and placed your hopes on a lie, and because thou hast murmured, and been confident in this matter; [13] therefore this sin shall be to you like the tottering wall of a fortified city, which hath been taken by surprise, the fall of which is instantaneous. [14] And its fall shall be like the breaking of an earthen vessel, the fragments of which are so small that there cannot be found among them a sherd on which thou canst carry fire or with which thou canst scoop up a little water.

[15] Thus saith the Lord, the Holy Lord of Israel: When thou shalt return sighing, then thou shalt be saved, and thou shalt know in what a situation thou wast, when thou didst trust in these vanities.

Your strength was vain, yet you would not hearken, [16] but

said, We will flee on horses. Therefore flee you shall. And, [since you said,] We will mount swift coursers, therefore swift shall be your pursuers. [17] A thousand shall flee at the voice of one; and at the voice of five, many thousands shall flee: until you be left like a beacon on a mountain, and like a flag staff upon a hill.

[18] But again the Lord will wait to be gracious to you, and will therefore be exalted for compassionating you. Because the Lord your God is judge, happy are they who wait for Him. [19] Because a holy people will dwell in Sion, and Jerusalem with weeping cried, Have mercy upon me. Therefore He will have mercy upon thee. When He heard the sound of thy cry, He hearkened to thee. [20] When the Lord shall have given thee bread of affliction and stunted water, they who lead thee astray shall no more come near thee. Because thine eyes will see them who are leading thee astray [21] and thine ears will hear the words of the deceivers behind thee who say, This is the way let us walk in it, whether to the right or left. [22] Therefore thou wilt defile thine idols plated with silver, and cut to pieces those overlaid with gold, and scatter them like polluted water and cast them out as dirt. [23] Then shall there be rain for the seed of thy land, and the bread of the increase of thy land shall be both abundant and nutritive; and thy cattle shall feed in rich and large pastures. [24] Your bulls and your cattle which till the ground shall eat provender mixed with winnowed barley. [25] And there shall be on every lofty mountain, and on every high hill streams of water in that day, when many shall be perishing and when towers may be falling. [26] And the light of the moon shall be as the light of the sun; and the light of the sun shall on that day be seven fold; when the Lord will heal the bruises of His people, and when He will cure thy painful wound.

[27] Behold the name of the Lord cometh for a time, a burning wrath. The oracle of His lips with glory is an oracle full of indignation, and the fury of the wrath devoureth like fire; [28] and His breath is like a sweeping flood in a valley, which will reach up to the neck and swell to confound nations for their vain errors.

When error shall pursue them and overtake them, [29] before their face ought not you to rejoice continually and continually go to My solemnities like them who are celebrating a festival? Like them who are gladdened you should go with instrumental music to the mount of the Lord, to the God of Israel, [30] when the Lord shall cause the glory of His voice to be heard—when, to display the fury of His arm with wrath and indignation and con-

suming fire, He shall utter tremendous thunder, accompanied with a furious tempest of rain and hail. [31] For by the voice of the Lord the Assyrians shall be beaten down by the stroke with which He will smite them. [32] This indeed he shall have from all around him—from every place whence they had a hope of that assistance on which he relied, they will with timbrels and the kithara fight against him, after his rout.

[33] Of thee He will previously demand (and hast thou not provided for His reign) a deep valley and wood laid up in piles; the wrath of the Lord will be fire and wood in abundance like a valley burning with brimstone.

✦ CHAPTER XXXI ✦

ALAS! They went down to Egypt for help! They trusted in horses and chariots (for they have many and their cavalry is very numerous) and did not rely on the Holy One of Israel, nor did they ask the counsel of the Lord. [2] Therefore He in His wisdom brought evils on them: and that His word may not be slighted, He will rise up against the houses of wicked men and against this hope of theirs which is vain— [3] against an Egyptian—a man, not a god—against the flesh of horses in which there is no help. When the Lord shall lay His hand upon them, then shall these helpers fail and be all destroyed together. [4] Because the Lord hath thus said to me:

As the lion or the young lion will roar over the prey which he hath taken; and will repeat his roaring over it, until the mountains are filled with his voice, and the multitude are subdued and terrified at his wrath: so will the Lord of Hosts descend to encamp on this mountain—on this Sion—on the summits thereof: [5] as birds hover over their young, so will the Lord of Hosts protect Jerusalem; He will hover over it and spring forward, and will protect and save it.

[6] Therefore turn to Him, O children of Israel, who are taking deep and wicked counsel.

[7] Because men will in that day reject the works of their hands—their idols of silver and gold which their hands have made, [8] therefore Assur shall fall—not by the sword of a man of valour, nor shall the sword of a mortal devour him; and he shall flee—(not from the face of the sword) and the young men shall be for destruction. [9] For with a rock they shall be enclosed as with a

rampart, and shall be subdued; and he who fleeth shall be taken.

Thus saith the Lord: Happy he who hath a seed in Sion and a family in Jerusalem.

✦ CHAPTER XXXII ✦

FOR behold, a righteous king shall reign and chiefs shall rule with justice. [2] And this man will be one who hideth his words, and he will be hid as from a rolling flood. And he will be seen on Sion like a glorious stream in a thirsty land. [3] And they shall no more put confidence in men; but shall apply their ears to hear. [4] And the heart of the weak will listen attentively; and trifling tongues will soon learn to speak peace. [5] And they will no more order the fool to govern, nor shall thy servants any more command silence. [6] For the fool will speak foolishly, and his heart will devise vain things; that he may commit iniquity, and utter error before the Lord in order to scatter hungry souls: and the thirsty souls he will send away empty. [7] For the counsel of the wicked will devise unlawful devices to destroy the poor with unjust pleas; and to baffle the pleas of the poor in judgment. [8] But the pious have counselled with understanding; and their counsel shall be established.

[9] Arise, ye rich women, and hear my voice, hearken to my words ye daughters of hope! [10] make mention of a day of a year in sorrow, with hope. The vintage is destroyed; it hath failed! must it never come again any more?

[11] Be confounded; be grieved, ye confident women! strip, make yourselves bare; gird your loins [12] and beat your breasts for the lovely field—for the fruitful vine. [13] In this land of my people shall spring up the thorn and the briar, and joy shall be taken from every dwelling.

[14] O rich city! O houses wholly forsaken! They shall abandon city, riches, lovely houses; and until the age the villages shall be dens—the joy of wild asses, the pastures of flocks, [15] till a spirit come on you from on high. Then will a desert become a Chermel and Chermel will be accounted a forest; [16] and judgment will make a lasting abode in the desert, and righteousness will dwell in Chermel. [17] And the works of righteousness shall be peace; and righteousness shall enjoy rest. As for them who have kept up their confidence till that age— [18] His people shall then inhabit a city of peace and dwell secure, and they shall enjoy

rest with riches. [19] Though the hail descend, it shall not reach you: and they who dwell in the forest shall be secure as they in the plain.

(c) Happy they who sow on every water where the ox and the ass treadeth!

* CHAPTER XXXIII *

(p) WOE to them who miserably afflict you; but none can make you miserable. Even the deceiver doth not deceive you. The deceivers shall be taken and delivered up and like a moth on a garment they shall be crushed.

[2] O Lord, have mercy upon us! for in Thee we have placed our trust. The seed of the rebellious were for destruction: but Thou wast our safety in the time of trouble. [3] At the terror of Thy voice peoples were confounded; for fear of Thee the nations were dispersed.

[4] Now your spoils are to be gathered; the spoils both of small and great. As if one were gathering locusts, so will they insult you.

[5] Holy is the God Who dwelleth on high.

Sion is filled with judgment and righteousness.

[6] By law they were to be delivered up; in treasures is our safety.

Let there be there wisdom and knowledge and piety towards the Lord (these are the treasures of righteousness); [7] then behold with the dread of you they shall be terrified—they, of whom you have been afraid, will for fear of you raise a grievous cry. Messengers will be sent weeping bitterly, suing for peace. [8] For their highways shall be deserted, the dread of the nations is at an end and the treaty with them broken. And you will account them common men.

[9] The land mourned; Lebanon was ashamed; Saron was become fens; Galilee and Chermel were bare.

[10] Now will I arise, saith the Lord, Now shall I be glorified; [11] now shall I be exalted; now you shall see: now you shall feel. The strength of your spirit shall be vain; a fire shall utterly devour you; [12] and nations shall be burned up, as thorns in a field are rejected and burned. [13] The far distant nations shall hear what I have done, they who are near shall know My power. [14] The transgressors in Sion are fled; terror will seize the ungodly. Who

will tell you that a fire is kindled? who will proclaim to you the place which is everlasting? [15] He who is walking in righteousness, speaking of a straight way; who hateth iniquity and injustice; who shaketh his hands from bribes; who stoppeth his ears that he may not hear a bloody sentence; who shutteth his eyes against the appearance of injustice: [16] he shall dwell in a lofty cavern of a strong rock: bread shall be given him and his water shall not fail.

[17] You shall see a king with glory; your eyes shall see a far distant land; [18] your soul will meditate on terror. Where are the scribes? Where the counsellors? Where is he who numbereth them who are fed— [19] The people small and great? Alas! they gave no counsel; nor did they understand Him whose voice was so low that a despised people could not hear; and [even] he who heareth hath not knowledge [to understand].

[20] Behold the city Sion is our salvation. Thine eyes will look upon Jerusalem. It is a rich city composed of tents which should not be shaken; nor should the pins of her tabernacle ever be moved, nor its cords broken.

[21] Because the name of the Lord is great to you, it shall be to you a place of streams and canals broad and spacious.

Thou shalt not pass this way; nor shall a galley with oars cross; [22] for my God is great and will not pass me by. The Lord our judge—the Lord our chief—the Lord our king—the Lord will Himself save us.

[23] Thy tacklings broke, for they had no strength; thy mast gave way. It will not support the sails, nor rear a standard until it be delivered up for a spoil; therefore many who are lame will seize the prey: [24] but let not the people who dwell among these say, I am remorseful, for their sin is forgiven them.

* CHAPTER XXXIV *

ATTEND, O nations! and hearken, ye chiefs. Let the earth hear, and the inhabitants thereof—the world and the people who are therein. [2] Because the wrath of the Lord is against all the nations, and His anger against this number of them to destroy them and deliver them up to slaughter; [3] therefore their wounded and dead shall be cast out, and the stench of them shall ascend; and the mountains shall be drenched with their blood; [4] and all the powers of the heavens shall waste away; and the

heaven shall be rolled up like a scroll and all the stars shall fall like leaves from a vine and as leaves fall from a fig tree.

[5] (J) My sword hath drunk deep in the heaven; behold it shall come down on Idumea and on the people justly doomed to destruction.

[6] (p) The sword of the Lord hath been glutted with blood; it is pampered with suet—with the blood of he-goats and lambs, and with the suet of goats and rams. Because there is a sacrifice for the Lord in Bosor, and a great slaughter in Idumea; [7] therefore the fatlings shall fall with them, namely the rams and the bulls. And the land shall be drenched with blood, and glutted with their suet. [8] For it is the day of the Lord's vengeance, and the year for a judicial retribution to Sion: [9] and its torrents shall be turned into pitch, and its land into sulphur. And its land shall be like pitch burning day and night, [10] and which shall not be extinguished: for a long time the smoke of it shall ascend. During its generation it shall be desolate. [11] And for a long period fowls and porcupines, ibises and crows shall dwell therein. And over it shall be stretched a line of devastation; and in it the satyrs shall dwell.

[12] The chiefs of it shall be no more; for its kings and its nobles shall be for destruction. [13] And in their cities shall spring up brakes; and brambles shall be its fortresses: and they shall be cots for sirens, and for the ostrich's court. [14] And demons shall meet satyrs; and bellow one to the other. Satyrs shall there enjoy repose having found for themselves a place of rest. [15] There the porcupine hath made its nest; and the land hath safely kept its young. There the deer have assembled and seen each other's face. [16] I counted them and there is not one of them lost. They have not had occasion to seek each other: for the Lord hath issued orders to them; and His spirit hath brought them together. [17] And He will Himself cast the lots for them, His hand hath meted the place for them to feed. For a long time you shall inherit it.

For generations of generations let them rest therein.

* CHAPTER XXXV *

REJOICE, O desert; shout for joy, O thirsty desert and blossom like a lily. [2] Let the deserts of Jordan also bloom and rejoice; to it hath been given the glory of Lebanon and the honour

of Karmel. And My people shall see the glory of the Lord, and the majesty of our God.

[3] Be strong ye hands which are feeble, and ye knees which are without strength. [4] Take comfort ye who are faint hearted; take courage, be not terrified; behold our God retributeth judgment; He will indeed make retribution—He Himself will come and save us. [5] Then shall be opened the eyes of the blind; and the ears of the deaf will hear. [6] Then will the lame bound like a hart; and the stammering tongue will speak plain.

Because water is burst forth in the desert, and torrents in a thirsty land; [7] therefore the glowing sand shall become pools, and for the thirsty soil there will be fountains of water. The reedy beds and the pools there will be the joy of birds. [8] There will be there a pure highway, which shall be called The Holy Way. And the unclean shall not come there; nor shall there be there an unclean way. But as for the dispersed, they shall travel it, and shall not be led astray. [9] No lion shall be there; nor shall any ravenous beast come up thither, nor ever be found there; but in it the redeemed will walk, and they who have been collected for the Lord. They indeed shall return and come to Sion with joy, and everlasting joy shall crown their head: for on their heads will be praise and rapture; and gladness shall have full possession of them. Pain and sorrow and sighing are fled.

✱ CHAPTER XXXVI ✱

IN the fourteenth year of the reign of Ezekias, Sennacherim king of the Assyrians came up against the fortified cities of Judea, and took them. [2] And the king of the Assyrians sent Rabsakes from Lakes to Jerusalem, to king Ezekias, with a great army. And he halted at the canal of the upper pool in the high way to the fuller's field. [3] And to him went out Eliakim the son of Chelkias the steward, and Somnas the scribe, and Joach son of Asaph the recorder. [4] And Rabsakes said to them: Tell Ezekias, Thus saith the great king, the king of the Assyrians, On what hast thou placed confidence? [5] Notwithstanding negotiation and fair speeches, are not preparations making for war? Now therefore on whom hast thou relied, that thou rebellest against me? [6] Behold thy reliance is on that staff—that staff of reed—that broken reed, Egypt; on which if a man lean, it will pierce his hand and go through it. Such is Pharaoh king of Egypt to all who rely on

him. [7] But if you say, Our confidence is in the Lord our God; [8] were you now in close connexion with my master the king of the Assyrians, and were I to give you two thousand horses, could you put riders on them? [9] How, then, can you revolt and affect to be petty princes? Those are reduced to slavery who have trusted in the Egyptians for charioteers and cavalry. [10] Besides, are we now come up without the Lord against this land to war against it? The Lord hath said to me, Go up against this land and destroy it.

[11] Then Eliakim and Somnas and Joach said to him, Speak to thy servants in Syriac, for we understand it. Therefore speak not to us in the Jewish language. Why speakest thou to the ears of the men on the walls?

[12] Thereupon Rabsakes said to them, Hath my lord sent me to your lord or to you to speak these words? Was it not to those men—to them who are stationed on that wall, that they may eat dung and drink urine, both they and you together? [13] Then Rabsakes stood and cried with a loud voice in the Jewish language and said, Hear the words of the great king, the king of the Assyrians. [14] Thus saith the king, Let not Ezekias deceive you with speeches. He cannot deliver you. [15] And let not Ezekias say to you, God will deliver you; and this city shall not be delivered into the hand of the king of the Assyrians. [16] Hearken not to Ezekias. Thus saith the king of the Assyrians, If you wish to be happy, come out to me; and eat, every one, of his own vine and his own fig trees, and drink water from your own cisterns, [17] until I come and take you to a land like your own—a land of corn and wine, and of bread and vineyards.

[18] Let not Ezekias deceive you saying, God will deliver you. Have the gods of the nations, delivered every one his own country out of the hand of the king of the Assyrians? [19] Where is the God of Emath and Arphath? And where is the God of the city Eppharuim? Were they able to deliver Samaria out of my hand? [20] Who is there of all the gods of the nations who hath delivered his country out of my hand, that God should deliver Jerusalem out of my hand? [21] But they were silent and none answered him a word, because the king had given a charge that none should answer.

[22] Then Eliakim the son of Chelkias the steward, and Somnas the secretary at war and Joach the son of Asaph the recorder went to Ezekias with their clothes rent and told him the words of Rabsakes.

* CHAPTER XXXVII *

AND when Ezekias heard them he rent his clothes and put on sackcloth and went up to the house of the Lord. [2] And he sent Eliakim the steward and Somnas the scribe and the elders of the priests clothed with sackcloth to Esaias son of Amos the prophet with this message to him, Thus saith Ezekias, [3] This day is a day of trouble and of reproach and of rebuke and of wrath; for pangs are come on a woman in travail and she hath not strength to bring forth. [4] That the Lord thy God may attend to the message of Rabsakes which the king of the Assyrians hath sent to reproach the Living God; and refute the words which the Lord thy God hath heard, thou shouldst pray to the Lord for these poor remains.

[5] So when the servants of king Ezekias came to Esaias [6] he said to them: Thus shall you say to your lord, Thus saith the Lord: Be not terrified at the words which thou hast heard; with which the messengers of the king of the Assyrians have reproached Me. [7] Behold I am about to put such a spirit in him, that he having heard news will return to his own country: and he shall fall by the sword in his own land.

[8] So Rabsakes returned and found the king of the Assyrians besieging Lobna, for he heard that he had removed from Lachis; [9] and Thoraka king of the Ethiopians came out to give him battle. Upon hearing this, he retreated, and sent messengers to Ezekias, saying; [10] Thus shall you say to Ezekias king of Judea, Let not thy God, on whom thou reliest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of the Assyrians. [11] Hast thou not heard what the kings of the Assyrians have done? How they have destroyed all the land? And shalt thou be delivered? [12] Have the gods of the nations delivered them whom my ancestors destroyed? Either, Goza or Charran or Raphath which are in the country of Theemath? [13] Where are the kings of Emath? And where those of Arphath? And where those of the city Eppharuim, of Anagougana?

[14] When Ezekias received the letter from the messengers and had read it, he went up to the house of the Lord; and having spread it before the Lord, [15] Ezekias prayed to the Lord, saying: [16] O Lord of Hosts the God of Israel, Who art enthroned on the cherubim! Thou alone art the God of every kingdom of the world. Thou hast made the heaven and the earth. [17] Incline, O Lord,

Thine ear! O Lord, hearken! Open, O Lord, Thine eyes! O Lord, look down and behold the words of Sennacherim which he hath sent to reproach the Living God. [18] In truth, O Lord, the kings of the Assyrians have laid waste this whole inhabited land and the country of those [here mentioned] [19] and have cast their idols into the fire; for they were not gods; but works of men's hands, stocks and stones; [20] therefore they destroyed them. But now, O Lord, our God, save us out of their hands that every kingdom of the earth may know, that Thou alone art God.

[21] Thereupon Esaias son of Amos was sent to Ezekias and said to him, Thus saith the Lord the God of Israel: I have heard the prayer which thou hast made to Me concerning Sennacherim king of the Assyrians.

[22] This is the word which the Lord hath spoken concerning him: The virgin daughter of Sion hath despised thee and mocked thee; at thee the daughter of Jerusalem hath shaken her head.

[23] Whom hast thou reproached and provoked? Or against whom hast thou exalted thy voice, without lifting up thine eye to the Holy One of Israel, [24] that by thy messengers thou hast reproached the Lord? For thou hast said, By the multitude of my chariots, I have ascended the height of mountains, and to the utmost limits of Lebanon, and cut down the lofty cedar and beautiful cypress, and entered the stately part of the forest. [25] I have laid bridges and dried up waters and every collection of water.

[26] Hast thou not heard those things of old which I have done? From ancient times I gave command and have now pointed out to lay waste nations in strong places and them who dwell in fortified cities. [27] I weakened their hands and they were dried up, and became like dry grass on house tops, and like a blasted ear of corn.

[28] And now I know thy resting place and thy going out and thy coming in. As the rage with which thou hast been inflamed; [29] and thy bitterness are come up to Me; I will therefore put a hook in thy nose and a bridle in thy jaws; and turn thee back by the way in which thou camest.

[30] Now this shall be a sign to thee. Eat this year what thou hast sown, and in the second year what is left; but in the third year sow ye and reap; plant vineyards and eat the fruit thereof; for they who are left shall continue in Judea. They shall strike root downwards and bear fruit upwards. [32] For they of Jerusalem shall be left and they of mount Sion shall be saved. The zeal of the Lord of Hosts will do this. [33] Therefore thus saith the Lord, With regard to the king of the Assyrians, he shall not

enter this city; nor shoot an arrow against it; nor present against it a shield; nor enclose it with a rampire. [34] But by the way which he came, by the same he shall return; and into this city he shall not come. Thus saith the Lord, [35] I will cover this city with My shield to save it for Mine own sake and the sake of My servant David.

[36] So an angel of the Lord went forth and slew of the camp of the Assyrians a hundred and eighty-five thousand. And when they arose in the morning they found all these dead bodies. [37] Thereupon Sennacherim king of the Assyrians retreated and went and dwelt in Ninive. [38] And as he was worshipping, in his house, Nasarach his ancestor; Adramelech and Sarousar his sons smote him with their swords; and, they having made their escape to Armenia, Asardan his son reigned in his stead.

* CHAPTER XXXVIII *

AT that time Ezekias was seized with a mortal sickness; and Esaias son of Amos, the prophet, came to him and said to him, Thus saith the Lord, Give orders respecting thy household, for thou art at the point of death and shall not live. [2] Thereupon Ezekias turned his face to the wall and prayed to the Lord, [3] saying, O Lord, remember how I have walked before Thee with truth and with an upright heart, and have done the things which are pleasing in Thy sight. And Ezekias wept bitterly. [4] And a word of the Lord came to Esaias saying: [5] Go and say to Ezekias, Thus saith the Lord, the God of thy father David: I have heard thy prayer and seen thy tears, Behold I will add to thy term fifteen years. [6] And I will deliver thee and this city out of the hand of the king of the Assyrians and cover this city with My shield. [7] And this shall be a sign to thee from the Lord, that God will perform this decree. [8] Behold I will bring back the shadow of the steps the ten steps of the house of thy father, which the sun hath gone down. I will bring back the sun those ten steps. So the sun reascended the ten steps which the shadow had gone down.

[9] *The prayer of Ezekias, king of Judea, when he had been sick, and was recovered from his sickness:*

[10] I said in the height of my days I shall go down to the gates of Hades, I shall leave the years which remain. [11] I said, I shall no more see the salvation of God in the land of the living; I shall no more see the salvation of Israel on the earth; I shall behold

man no more. [12] I am cut off from my generation, I have left the remainder of my life. He is gone and departed from me, like one striking a tent, having just pitched it. My soul within me was like a web which the weaver was in act to sever from the loom.

[13] In that day I was delivered up until morning as to a lion. So did He break to pieces all my bones. For from day to night I was delivered up. [14] Like a swallow so let me twitter; and like a turtle dove so let me moan; for mine eyes were too weak to look up to the vault of heaven—to the Lord Who hath rescued me and taken from me the sorrow of my soul. [16] Of this indeed Thou, O Lord, wast told, and Thou hast restored my breath and I am comforted and live. [17] For Thou hast rescued my soul that it should not perish; and hast cast behind Thee all my sins. [18] For those in the mansion of the dead cannot praise Thee; nor can the dead return Thee thanks, nor they in Hades hope for Thy kindness. [19] The living will praise Thee even as I do; for from this day I shall raise up children, who will proclaim this loving-kindness of Thine, [20] O God of my salvation; and I will never cease praising Thee with a psaltery, all the days of my life before the house of God.

[21] Now Esaias had said to Ezekias, Take a cake of figs and bruise and apply it as a poultice and thou shalt recover. [22] Whereupon Ezekias said, Let this be a sign to Ezekias that I shall go up to the house of God.

* CHAPTER XXXIX *

AT the time when Marodach Baladan, the son of Baladan the king of Babylon, sent letters and ambassadors and presents to Ezekias (for he heard that he had been sick unto death and had recovered): [2] and Ezekias was rejoiced at their arrival and shewed them the house of Nechotha and that of the silver and of the gold; and that for stacte, and for perfumes and for myrrh; and all the treasure houses and all that he had in his treasuries; there being nothing in his house nor in all his dominion which Ezekias did not shew them.

[3] Esaias the prophet then went to king Ezekias and said to him, What say those men? And, whence are they come to thee? And Ezekias said, They are come to me from a far distant land, from Babylon. [4] And Esaias said, What have they seen in thy house? To which Ezekias replied, They have seen all that are in

my house. There is nothing in my house which they have not seen; nay, they have seen also what are in my treasuries. [5] Thereupon Esaias said to him, Hear the word of the Lord of Hosts! [6] Behold days are coming, when they shall seize all that are in thy house. And all that thy fathers have collected even to this day shall go to Babylon; and nothing shall be left behind. Moreover God hath said, [7] That of thy children whom thou shalt beget, they will take some and make them eunuchs in the house of the king of the Babylonians. [8] And Ezekias said to Esaias, Good is the word of the Lord which He spake: let there be, I pray, peace and righteousness in my days.

* CHAPTER XL *

COMFORT ye, comfort ye My people, saith God: [2] O priests, speak to the understanding of Jerusalem; comfort her; for her humiliation is accomplished; her iniquity is pardoned: for she hath received from the hand of the Lord [blessings] double to the punishment of her sins.

[3] A voice of one crying in the wilderness, Prepare the way of the Lord; make straight the roads for our God. [4] Let every valley be filled up, and every mountain and hill be levelled: and let all the crooked be made a straight road, and the rough way, smooth plains: [5] and the glory of the Lord will appear: And all flesh shall see the salvation of God. For the Lord hath spoken.

[6] A voice of one saying, Proclaim! Wherefore I said, What shall I proclaim? "All flesh is grass; and all the glory of man as a flower of grass. [8] The grass is withered and the flower fallen; but the word of our God will endure forever."

[9] Ascend a lofty mountain, thou who proclaimest good news to Sion. Exalt thy voice with strength, thou who bringest glad tidings to Jerusalem: raise it up; be not afraid; say to the cities of Juda, Behold, your God! [10] behold the Lord! The Lord is coming with majesty; and His arm with dominion. Behold His reward is with Him; and His work, before Him. [11] Like a shepherd He will tend His flock; and with His arm He will gather the lambs, and comfort the ewes that are with young.

[12] Who hath measured the water with his hand, and the heaven with a span and the whole earth with a hand breadth? Who hath weighed the mountains in scales and the dales with a

balance? [13] Who hath known the mind of the Lord? and who hath been of His counsel to teach Him? [14] or whom hath He consulted that He might instruct him? or who hath pointed out judgment to Him? or who hath shewn Him the way of knowledge? [15] If all the nations are as a drop from a cask; and are accounted as the turning of a balance—may be reckoned as spittle; [16] if Lebanon is not sufficient for a fire, nor all the beasts sufficient for an homage offering: [17] and all the nations are as nothing and reckoned as nothing: [18] to whom have you likened the Lord? and to what likeness have you compared Him?

[19] Hath a carpenter when he hath made an image, or the goldsmith when he hath melted gold and gilded it, prepared this as a likeness of Him? [20] for the carpenter chooseth a sound piece of timber and will inquire wisely, how he may place his image that it may not be moved. [21] Will you not know? will you not hear? hath it not been told you from the beginning? have you not known the foundations of the earth? [22] He it is, who occupieth the circuit of the earth; and the inhabitants thereon are as grasshoppers. He it is, who established the heaven as an arch, and spread it out as a tent to be dwelt in; [23] who giveth chiefs as a nothingness to govern: and hath made the earth as a mere nothing. [24] For they could not plant nor could they sow, nor could their root strike into the ground; He blew upon them and they withered, and a whirlwind will sweep them away like stubble.

[25] Now therefore to whom have you likened Me; that I may be exalted? said the Holy One. [26] Raise your eyes upwards and take a view: who hath displayed all those? He who bringeth out His host by number can call them all by name. On the account of abundant glory, by reason of the mightiness of His power He hath in no wise escaped thy notice; [27] wherefore, thou, Jacob, shouldst not say (yet what hast thou, O Israel, spoken?), My way is hidden from God and, My God hath put off my cause and is gone. [28] Hast thou then not known? Hast thou not heard?

The everlasting God, the God who fitted up the ends of the earth, cannot hunger, nor can He be weary; nor can His understanding be searched out. [29] He it is Who giveth strength to the hungry and grief to them who have not had sorrow. [30] For youths will hunger and young men be weary, and chosen warriors will become strengthless; [31] but they who wait upon God shall have new strength; they shall put forth fresh feathers like eagles; they shall run and not be wearied; they shall march on and shall not faint.

* CHAPTER XLI *

DEDICATE yourselves to Me, O Islands, for the Archons will gather new strength. Let them draw near and confer together, then let them announce judgment.

[2] Who raised up righteousness from the East—called upon it to attend His steps? when He marcheth on, He will exhibit it before nations and confound kings and dash their swords to the ground, and their bows shall be driven away like stubble. [3] When He pursueth them, the road for His feet shall pass through to peace. [4] Who hath performed and done these things? He who called that righteousness—who from the generations of the beginning is calling it—I, God, the First, and to the succeeding ages, the I AM.

[5] The nations saw and were affrighted; the ends of the earth drew near and came together. [6] Every one is determining to help his neighbour and his brother, and one will say, [7] The carpenter had strength, so had the smith who beateth with a hammer and plateth it. Sometimes indeed one will say, It is a beautiful composition?

These things they made strong with nails; they will fix them up that they may not be moved: [8] but thou Israel My servant; thou Jacob, whom I have chosen; thou seed of Abraham whom I loved! [9] have I not taken thee from the ends of the earth, and from the speculations thereof called thee, and said to thee, Thou art My servant I have chosen thee and have not forsaken thee. [10] Fear not, for I am with thee; be not led astray, for I am thy God. I have strengthened thee and helped thee, and secured thee with My just right hand. [11] Behold all thine adversaries shall be ashamed and confounded; for they shall be as nothing and all thine opponents shall be destroyed. [12] Thou mayst seek but thou shalt not find the men, who through drunkenness will dare to insult thee. For they shall be as mere nothing: and they who war against thee shall be no more. [13] For I am thy God, Who have hold of thy right hand, and Who say to thee, [14] Fear not, O Jacob, O diminutive Israel! I have helped thee, saith thy God, Who redeemeth thee, O Israel.

[15] Behold I have made thee like the wheels of a wain bruising to pieces a brood of pigeons: [16] thou indeed shalt grind mountains and reduce hills to small pieces, and make them like dust: and thou shalt winnow them; and a wind shall take them up, and

a whirlwind shall sweep them away; but thou shalt be gladdened in the sanctuaries of Israel; [17] and the poor and the needy shall exult with joy: for when they shall seek water and there shall be none, and their tongue is parched with thirst; I the Lord their God, I the God of Israel will hear and will not forsake them; [18] but will open rivers on the mountains, and fountains in the midst of plains: I will turn the wilderness into watery fens, and with streams refresh the thirsty ground. [19] And I will plant in the dry wilderness the cedar and box, the myrtle and cypress and elm: [20] that they may see and know, and consider and understand at once that the hand of the Lord hath done these things; even what the Holy One of Israel hath pointed out.

[21] The trial of you is near, saith the Lord God. Your councils are nigh at hand, saith the King of Jacob; [22] let them draw near and tell you what will happen, or such things as these before they come to pass. [23] Tell us that we may apply our understanding, and that we may know the final issue, and the train of events leading to it. [24] Tell us, announce to us the things in successive train to the issue; and we will acknowledge that you are gods. Confer favours and inflict punishments, and we will pay respect and see at once that wherever you are, thence is your operation.

They have chosen you, an abomination from the earth; [25] but I have raised up that one from the north, and that other from the risings of the sun; they shall be called by My name. Let the princes come, and as the clay of the potter—even as a potter treadeth clay, so shall you be trampled down. [26] Who now can tell these things from the beginning, that we may know, even these things before hand: that we may say, The prediction is true. There is none who predicteth, nor doth anyone hear your words. [27] I will first give notice to Sion and I will comfort Jerusalem on the way. [28] For of the nations behold, there is none, and of the idols none giveth warning. And should I ask them, Whence are you? [29] They could not make Me any answer. For are these they who made you? They are indeed those who vainly lead you astray.

* CHAPTER XLII *

JACOB is My servant, I will uphold him, Israel is My chosen one, My soul hath embraced him; I have put My Spirit upon him; he will publish judgment to the nations. [2] He will not scream,

nor urge with vehemence: nor will his voice be heard abroad in the streets. [3] A bruised reed he will not break, nor extinguish a dimly burning taper; but will publish judgment to establish truth. [4] He will shine out, and shall not be broken until he hath established judgment on the earth. In his name therefore let the nations trust.

[5] Thus saith the Lord, the God Who made the heaven and fixed it; Who established the earth and the things therein and Who giveth vital air to the people on it, and breath to them who tread thereon: [6] I the Lord God have called thee unto righteousness, and I will take hold of thy hand and strengthen thee; for I have given thee for the covenant of a race—for the light of nations: [7] to open the eyes of the blind; to lead out from chains them who are bound; and out of prison, them who are sitting in darkness. [8] I am the Lord God; this is My name: this glory of Mine I will not give to another, nor these powers of Mine to the graven idols. [9] With regard to the former predictions, behold they are come to pass; and these are new things which I now declare; and before their promulgation, they are revealed to you.

[10] (p) Sing to the Lord a new song, ye, His government! praise His name, ye from the utmost border of the earth, ye who go down on the sea and navigate it, ye islands, and ye who dwell therein. [11] Let the desert be glad and the villages thereof; the folds for flocks and them who inhabit Kedar: let the inhabitants of Petra rejoice; let them shout from the top of the mountains: [12] to this God let them ascribe glory; let them proclaim His powers among the isles. [13] The Lord God of Hosts will come forth and tread down battle; He will rouse up His zeal, and shout against His enemies with majesty.

[14] (J) I have been silent; but shall I always keep silence and forbear? Like a woman in travail I have endured suffering; I will strike with astonishment and wither at once. [15] I will lay waste mountains and hills, and dry up all the herbage on them. I will make rivers islands and dry up pools, [16] and lead the blind in a way which they know not, and cause them to walk in paths which they have not known. For them I will make the darkness light, and the crooked ways a straight road. These things I will do, and I will not forsake them: [17] but as for them they have turned backwards! bewhelmed in shame, ye who trust in graven images—who say to the molten images, ye are our gods.

(J) Jehovah. (p) the prophet.

[18] (p) Hear, O ye deaf; and ye blind, look up that you may see.

[19] (J) Who indeed is blind but My servants? And deaf, but those who rule over them? Even the servants of God are become blind. [20] You have seen again and again but have not regarded: your ears have been opened, but you did not hear.

[21] (p) The Lord God came to a determination, that He might be justified and might magnify praise. [22] Whereupon I beheld and the people were plundered and dispersed: for the snare was every where in the private chambers, and in the houses also where they had hidden themselves. They were for a prey and there was no rescuer—for a spoil; and there was none who said, Restore.

[23] Who is there among you who will give ear to these things? Attend to those leading causes, [24] for which He hath given Jacob for a spoil, and Israel to them who plundered him. Hath not God, against whom they sinned, and in Whose ways they would not walk, and Whose law they would not obey— [25] hath not He brought upon them His fierce anger?

(J) Though war prevailed over them, and they who were burning them up were all around, yet they did not, any of them, know, nor lay it to heart.

* CHAPTER XLIII *

STILL however thus saith the Lord, the God Who made thee O Jacob, and Who formed thee, O Israel! fear not. Because I have redeemed thee—have called thee by thy name—thou art Mine; [2] therefore when thou passest through water, I am with thee, and the streams shall not overwhelm thee: and when thou passest through fire, thou shalt not be burned up—the flame shall not quite consume thee.

[3] Because I the Lord thy God, the Holy One of Israel am thy Saviour, I have given Egypt for thy ransom and Ethiopia and Soena in thy stead. [4] Because thou hast been precious in My sight—hast been honoured and I loved thee; therefore I will give men for thee and chiefs for thy life. [5] Fear not. Because I am with thee, from the east I will bring thy seed, and gather thee together from the west: [6] I will say to the north, Give up; and to the south, Keep thou not back; bring My sons from afar and My daughters from the ends of the earth— [7] all that are called by My name.

For I have prepared him for My glory, I have fashioned him and made him, [8] and have brought out a blind people: for their eyes are as if they were blind; and they are deaf, though they have ears.

[9] (p) All the nations were assembled together; now let all the archons be assembled: can any among them announce these things? Or can any tell you these things before hand? Let them produce their witnesses and be justified, and let them hear and tell things true.

[10] (J) Be you witnesses for Me: and as for Me I Myself am a witness saith the Lord God; and this servant of Mine whom I have chosen; that you may know and believe and understand that with respect to Me, [11] *The I Am*, There is no other God before Me; and after Me none will exist. I am God and there is no Saviour besides Me. [12] I have announced and saved; I reproached when there was no strange god among you. You are witnesses for Me; [13] and I the Lord am still the same God from the beginning; and there is none who can rescue out of My hands. I will act; and who can prevent it— [14] Thus saith the Lord, the God Who redeemed you, the Holy One of Israel. For your sakes I will send to Babylon, and rouse up all who are fleeing; and the Chaldeans shall be bound in ships. [15] I am the Lord God, your Holy One, Who pointed out Israel your king.

[16] Thus saith the Lord Who made a highway in a sea, and a path in the mighty water; [17] Who brought out chariots and horses and a mighty host, but they lay down to sleep and shall rise no more: they were extinguished like an extinguished taper. [18] Mention not these former things, nor reason from the things of old. [19] Behold I am in act to do new things, which shall now spring up and you shall know them—I will make a way in the wilderness, and streams of water in the desert. [20] The wild beasts of the field will bless Me—the sirens and the daughters of the ostrich; because I have given water in the wilderness, and flowing streams in the desert, to give drink to this race of Mine which I have chosen— [21] My people whom I have preserved to recount My praises.

[22] I had not now called upon thee, Jacob, nor caused thee Israel, to weary thyself: [23] thou hadst not brought Me thy sheep of thy whole burnt offering; nor honoured Me with thine incense offerings: I had not burdened thee with sacrifices of flour; nor wearied thee with demands of frankincense: [24] nor hadst thou purchased with silver perfumes for Me; nor had I desired the suet of thy sacrifices: but thou stoodest before Me in thy sins and in

thine iniquities. [25] I even I, *The I Am*, am He Who blotteth out thy transgressions for Mine Own sake; and of thy sins I will no more make mention: but do thou mention them and let us be judged; do thou first state thy transgressions, that thou mayst be acquitted.

[27] Your fathers first, then your chiefs transgressed against Me. [28] When the chiefs polluted My sanctuary, then I gave up Jacob to be destroyed, and Israel to reproach.

* CHAPTER XLIV *

BUT now hear, O Jacob My servant, and thou Israel, whom I have chosen; [2] Thus saith the Lord, the God Who made thee, and Who formed thee from the womb, still thou shalt be helped. Fear not, thou My servant Jacob, and thou, beloved Israel, whom I have chosen: [3] for I will give water in their thirst to them who are travelling in a desert. I will put My Spirit on thy seed, and My blessings on thy children; [4] and they shall spring up like grass among water, and like a willow by the side of a flowing stream. [5] One will say, I belong to God; and another will call himself by the name of Jacob; and another will write on his hand, I belong to God; and will surname himself by the name of Israel.

[6] Thus saith God, the King of Israel, and his [Israel's] Redeemer, the God of Hosts, I am the First and I am the Last: besides Me there is no God. [7] Who is like Me? Let him stand up and call and announce, and make ready for Me: In as much as I have made a man for this age, let them now tell you the train of events before they come to pass. [8] Hide not yourselves nor be led astray. Have you not heard from the beginning? And have I not told you? You are witnesses whether there be any God besides Me. [9] And have not then the fashioners and engravers heard? They are all fools making things to please their fancies—things which cannot profit them: but shame shall cover these god-makers, [10] and all the engravers of these useless things. [11] When all by whom they were made are dried up; then let all the stupid among men be collected and stand together, and let them be confounded and ashamed together: [12] for the carpenter sharpened an axe, with a hatchet he modelled it; then he put it into a lathe and with his strong arm fashioned it. Though he be hungry and faint, he must not drink water.

[13] The carpenter having chosen a piece of wood, framed it

by rule and glued the parts together, and made it in the form of a man and with the comeliness of a man, to set it in a house. [14] He cut wood from the forest which the Lord planted—a pine tree which the rain had nourished, [15] that it might be fuel for the use of man: and having taken some of it he warmed himself; and with other pieces they made a fire and baked cakes, and of the residue they made gods and worshipped them. [16] Did he not burn half of it in the fire, and, with the coals of that half, bake cakes; and having roasted meat with it did he not eat and was satisfied; and when warmed say, Aha! I am warmed, I have enjoyed the fire? [17] Yet of the residue he made a carved god, and worshippeth it, and prayeth to it, saying, Deliver me, for thou art my god.

[18] They had not sense to think; for they were so involved in darkness that they could not see with their eyes, nor understand with their hearts: [19] nor did any reason in his mind, nor by his understanding recollect, that he had burned half of it in the fire, and on the coals thereof baked cakes, and had roasted flesh and eaten, and of the residue had made an abomination; so they bow themselves down to it. [20] Know thou that their heart is ashes, and they are led astray and none can deliver his soul. Take a view of it, will you not say, There is indeed a lie in my right hand?

[21] Remember these things, O Jacob, even thou Israel, for thou art My servant. I have made thee My servant; therefore O Israel do not thou forget Me. [22] For, lo! I have made thy transgressions vanish like a cloud—and thy sins like the murky vapour. Return to Me and I will redeem thee.

[23] (c) Rejoice, O heavens! because God hath compassionated Israel. Utter sounds of joy, ye foundations of the earth! Burst forth into songs, ye mountains and hills, and all ye trees which are thereon! Because God hath redeemed Jacob and Israel shall be glorified.

[24] Thus saith the Lord, Who redeemed thee—even He Who formed thee from the womb: I am the Lord the Maker of all things; I alone stretched out the heavens and firmly established the earth. [25] Who else can dispel from the heart the signs of belly speakers and divinations? I am He Who turneth sages backwards and maketh their counsel foolish; [26] but establisheth the word of His servant, and verifieth the counsel of His messengers—Who saith to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be rebuilded, and in its deserts vegeta-

(c) the chorus of Zion.

tion shall spring up; [27] Who saith to the deep, Thou shalt be wasted, and I will dry up the rivers; [28] Who saith to Cyrus: [I will give] wisdom, and he shall execute all My pleasure; Who saith to Jerusalem, Thou shalt be rebuildd and the house dedicated to Me I will found.

* CHAPTER XLV *

THUS saith the Lord God: For Mine anointed, for Cyrus, (whose right hand I have taken hold of, that nations may listen before him) I will break the power of kings; I will open gates before him, and cities shall not be shut up. [22] I will go before thee and level mountains; I will break in pieces the gates of brass, and burst asunder the bars of iron; [3] and give thee treasures of darkness—deep, hidden, unseen treasures I will disclose to thee, that thou mayst know, that I, the Lord thy God, Who calleth thee by thy name, am the God of Israel.

[4] For the sake of My servant Jacob, and of Israel My chosen one, I will call thee by thy name and receive thee kindly. As for thee, thou didst not know Me. [5] Because I am the Lord God and there is no God else besides Me; I strengthened thee when thou didst not know Me; [6] that they from the risings of the sun and they from its goings down may know, that there is no God besides Me. [7] I the Lord am God and there is none else. It was I Who provided light and made darkness; Who make peace and create evils: I the Lord God am He Who doth all these things.

[8] (c) Let the heaven above be glad; and the clouds shower down righteousness. Let the earth spring and bloom with mercy and let it cause righteousness to spring up with it.

I the Lord am He Who created thee. [9] Is anything endowed with excellence? I fashioned it like the clay of a potter. Will the ploughman plough the ground all the day long? Will the clay say to the potter, What art thou making? Or the work to the workman, Thou hast not hands. Will the thing formed reply against him who formed it? [10] Will one say to his father, What wilt thou beget? Or to his mother, What art thou bringing forth? [11] Wherefore thus saith the Lord God, the Holy One of Israel, even He Who made the train of events; Do you question Me concerning My children; and concerning the works of My hands give Me directions! [12] It was I Who made the earth and man on it: it was I Who with My hand established the heaven: it was I Who gave

direction to all the stars. [13] It was I Who have raised him up with righteousness to be king; and all his ways shall be straight. He shall rebuild this city of Mine, and send back the captives of this My people, not for ransom nor reward, said the Lord of Hosts.

[14] Thus saith the Lord of Hosts: That for which Egypt laboured and the traffic of the Ethiopians, and the Sabeans men of tall stature shall come over to thee; and they shall be thy vassals and shall follow thee bound with chains. They will come over to thee and pay thee homage and pray to thee because God is in thee.

[c] There is indeed no God besides Thee. [15] For Thou art God and we knew it. The God of Israel is a Saviour: [16] let all that oppose Him be ashamed and confounded and in shame let them march along.

[17] Dedicate yourselves to Me, ye islands! The Lord hath saved Israel with an everlasting salvation. They shall not be put to shame nor confounded any more forever. [18] Thus saith the Lord Who made the heaven, the same God Who displayed the earth to view, and Who, having made it, parcelled it out: He did not make it to be waste, but formed it to be inhabited: I am the Lord and there is none else. [19] I have not spoken in secret nor in an obscure part of the earth. I have not said to the seed of Jacob, Seek ye a vain thing. I am *The I Am*, the Lord, Who speak righteousness and proclaim truth. [20] Assemble yourselves together and come; consult together ye who escape from among the nations. They are devoid of knowledge, who carry the wood—their carved image; and who pray to gods which cannot save them. [21] If they will proclaim, let them draw near and know at once who hath published these things from the beginning: then let them be announced to you.

I am God and there is no other besides Me; a just God and a saviour besides Me there is none. [22] Turn to Me and ye shall be saved, ye from the farthest part of the earth, I am God and there is none else. [23] By Myself I swear (righteousness shall proceed from My mouth; My words shall not be reversed) [24] that to Me every knee shall bow and every tongue shall swear, with respect to God, saying, Righteousness and glory shall come to him, and all that make distinctions among them shall be ashamed. [25] On account of the Lord they shall be acquitted; and in God all the seed of Israel will glory.

* CHAPTER XLVI *

BEL is fallen; Nabo is broken to pieces, Their graven images were a load for wild beasts and cattle. You are carrying them bound like a burden on the weary, fainty, and hungry, [2] who are all without strength and unable to escape from battle; and as for them, they are carried away captives!

[3] Hearken to me O house of Jacob and all ye remnant of Israel, who have been carried from the womb, and instructed from childhood to old age. [4] I am the Self-Existent. Even till you grow old, I am, I sustain you: I made you and I will bear with you; I will lift you up and I will save you. [5] To what have you likened Me? Look! Contrive, ye wanderers! [6] Collecting gold from a bag, and silver by weight they will put it in a balance; and having hired a goldsmith they made handiworks and bowing themselves down they will worship them. [7] They carry it on the shoulder and move on; but if they set it in its place, there it remaineth. It cannot move itself. And if any one cry to it, it cannot hear, nor can it save him from evils.

[8] Remember these things and groan; reform, ye who have been led astray: return with the heart [9] and remember the things of old, that I am God and there is none besides Me, [10] Who can declare events before they happen, as if they were already accomplished. When I have spoken, all My counsel shall stand; and all that I have determined, I will effect. [11] Calling from the east a winged fowl, even from a far distant land, for purposes which I have resolved on, I have spoken and brought, I have created and made, I have brought it and made its way prosperous.

[12] Hear me, ye who have lost understanding—who are far from righteousness! [13] I have brought My righteousness near; and the salvation which is from Me I will not delay. I have placed in Sion salvation for Israel, for a subject of glory.

* CHAPTER XLVII *

COME down, sit on the ground, O Virgin daughter of Babylon! Sit on the ground, O daughter of the Chaldeans! for thou shalt no more be called tender and delicate! [2] Take a millstone and grind corn. Doff thy veil; uncover thy grey locks. Make bare

thy leg: wade through rivers. [3] Thy shame shall be exposed; thy nakedness shall be seen.

This vengeance I will take on thy account and no more deliver thee up to men. [4] Thy deliverer is the Lord of Hosts, His name is the Holy One of Israel.

[5] Sit in compunction: enter into darkness, O daughter of the Chaldeans! thou shalt no more be called the strength of a kingdom.

[6] I was angry with My people: thou didst pollute My heritage. I delivered them into thy hand: and thou didst shew them no mercy. The yoke of the aged thou madest very heavy, [7] and saidst, I shall be empress forever. These things did not enter thy heart; nor didst thou call to mind what might at last befall thee.

[8] Now, therefore, hear these things, thou voluptuary! thou who art seated at ease, who thinkest thyself secure; who sayest in thy heart; I am and there is none else. I shall not sit a widow, nor shall I know the loss of children. [9] But now upon thee shall come these two things, suddenly, in one day. The loss of children and widowhood shall come suddenly on thee, in the midst of thy sorcery, in the full strength of thy mighty enchantments. [10] Confiding in thy wickedness thou indeed saidst, I am and there is none else. Know thou, the consciousness of these things and thy whoredom shall be thy shame. Thou indeed saidst in thy heart, I am and there is none else; [11] but upon thee shall come destruction, and thou shalt not know—a pit; and into it thou shalt fall. Yes, upon thee shall come misery, of which thou shalt not be able to rid thyself: and destruction shall come upon thee suddenly of which thou wilt have no apprehension.

[12] Persist now in thine incantations and in thy manifold sorcery, which thou hast learned from thy youth: if thou canst be benefited by them. [13] Thou hast wearied thyself with thy counsels: let the astrologers now stand up and save thee—let them who gaze on the stars tell thee what is instantly coming upon thee.

[14] Behold like brambles on a fire they shall be all burned up; and shall not deliver their own life from the flame. Seeing thou hast coals of fire, sit upon them; [15] will they give thee relief? Thou hast wearied thyself with this traffic from thy youth. The men have wandered away, every one to his own home; but for thee there shall be no safety.

* CHAPTER XLVIII *

HEAR these things, ye house of Jacob, ye who are called by the name of Israel! ye who are descendants of Juda! ye who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness; [2] and who stay themselves on the name of this holy city, and rely for support on the God of Israel, Whose name is the Lord of Hosts.

I have already told you former things: [3] when they proceeded from My mouth and were published, I did them speedily and they came to pass. [4] I know that thou art of an untractable temper, that thy neck is a sinew of iron and thy brow, brass; [5] therefore I told thee beforehand what would come upon thee; I published them that thou mightest not say, The idols have done this to me, nor say, The graven or molten images have ordered it for me. [6] You have heard all these things, and did not yourselves know them. But now I have made thee hear new things, which shall hereafter come to pass. Yet hast thou not said, Things done now and not formerly! Yes, never in former days didst thou hear these things. Thou shouldst not say, Indeed I know them. [8] Thou didst neither know nor didst thou believe, nor did I from the beginning open thine ear: for I knew that, being in rebellion, thou wilt continue to rebel and wilt still be called a transgressor from the womb.

[9] For Mine Own name's sake I will shew thee My wrath, and bring upon thee My marvellous things; that I may not cut thee off utterly. [10] Behold I sold thee; but not for money; and I have rescued thee out of the furnace of affliction. [11] For Mine own sake I will deal with thee; because My name hath been profaned, and My glory I will not give to another.

[12] Harken to me, O Jacob! and thou, Israel, whom I call. I am the First and am forever. [13] My hand hath founded the earth, and My right hand hath established the heaven. Let Me summon them and let them stand together. [14] Let them all be assembled and listen. Who hath told them these things? I Who love thee have executed thy will on Babylon, to take away the seed of the Chaldeans. [15] I have spoken, I have called, I have brought him [Jacob], and have made his way prosperous. [16] Draw near to Me and hear these things: from the beginning I have not spoken in secret. When it was doing I was there.

And now the Lord God hath sent me and His spirit. [17] Thus

saith the Lord Who hath redeemed thee, the Holy One of Israel: I am thy God. I pointed out to thee, how to find the way in which thou shouldst walk. [18] And hadst thou hearkened to My commandments thy peace would have been like a river and thy righteousness like a wave of the sea; [19] and thy seed would have been as the sand, and the issue of thy bowels as the dust of the ground. Still, however, thou shalt not be utterly cut off; nor shall thy name perish from before Me. [20] Haste out of Babylon! flee from the Chaldeans: proclaim the joyful news, and let this be published. Proclaim even to the end of the earth—say: The Lord hath delivered His servant Jacob; [21] and if they shall thirst (for He will lead them through a desert) a rock shall be cleft and water shall gush forth, that My people may drink. [22] There is no peace, saith the Lord, for the wicked.

* CHAPTER XLIX *

HEARKEN to me, O isles; and ye nations attend: after a long time one will arise, saith the Lord.

From my mother's womb He mentioned my name [2] and made my mouth like a sharp sword and hid me under the cover of His hand. He made me like a chosen shaft, and in His quiver kept me concealed, [3] and said to me, Thou, Israel, art My servant and by thee I shall be glorified. [4] Whereupon I said, I have laboured in vain; for vanity and for nought I have spent my strength; therefore my cause is with the Lord, and my labour is before my God. [5] And now thus saith the Lord, Who formed me from the womb to be His servant, to gather Jacob to Him, and Israel. I shall be gathered and glorified before the Lord. And my God will be my strength. [6] Moreover He said to me, It is a great thing for thee to be called My servant to re-establish the tribes of Jacob and bring back the dispersion of Israel. Behold I have given thee for the everlasting testament of a race—for the light of nations; that thou mayst be for salvation to the farthest part of the earth.

[7] Thus saith the Lord Who delivered thee—the God of Israel: Hallow him who despised his life, him who was abhorred by the nations, the slaves of the princes. Kings shall see him and chiefs shall rise up and they shall worship him for the sake of the Lord; because the Holy One of Israel is faithful, therefore I have chosen thee.

[8] Thus saith the Lord, In an acceptable time I have hearkened to thee, and in a day of salvation helped thee; and have formed thee and given thee for the covenant of nations that thou mayst reduce the earth to order and possess desolate heritages, [9] saying to them who are in bonds, Go forth; and to them who are in darkness, Come into light. In all the highways they shall be fed, and there shall be pasture for them in all the paths. [10] They shall not hunger nor shall they thirst, nor shall the burning wind nor the sun smite them; but He Who hath compassion on them will comfort them and lead them to bursting springs of water. [11] And I will make every mountain a highway, and every path a pasture for them. [12] Behold they from afar shall come, some from the north and the west and others from the land of the Persians.

[13] Rejoice O heavens, and let the earth be glad, let the mountains resound with bursts of joy; for God hath compassionated His people, and comforted those of His people who were afflicted.

[14] Hath Sion then said, The Lord hath quite forsaken me, and, Why hath the Lord forgotten me? [15] can a woman forget her child? or not have compassion on the offspring of her womb? Grant that a woman may forget even these, but I will not forget thee, said the Lord. [16] Behold I have engraven thy walls on My hands; and thou art continually before Me. [17] And thou shalt be speedily rebuilt by them who destroyed thee; and they who laid thee waste shall become thine offspring.

[18] Look up with thine eyes all around and view them all; behold they are gathered together and coming to thee. As I live saith the Lord, Thou shalt clothe thyself with them all, as with raiment, and wrap them about thee as a bride doth her dress.

[19] Because thy waste and desolate and ruined places will now be too narrow for the inhabitants, and they who devoured thee shall be removed far from thee; [20] therefore thy sons whom thou hast lost will say in thine ears, This place is too strait for me: make room for me, where I may dwell. [21] Whereupon thou wilt say in thy heart, Who hath begotten these for me? I indeed was childless and a widow, Who then hath brought up these for me? I was abandoned and alone; whence then have I these?

[22] Thus saith the Lord God, Behold I will lift up My hand to the nations, and I will erect My standard for the isles. And they shall bring thy sons in their bosoms and carry thy daughters on their shoulders: [23] and kings shall be thy foster fathers; and their queens thy nursing mothers. And on the face of the ground

they shall pay thee homage, and lick the dust of thy feet. And thou shalt know that I am the Lord, and that they who wait for Me shall not be ashamed.

[24] Can anyone take spoils from a giant?

And if anyone captivate unjustly, shall he be safe? [25] For thus saith the Lord, When one captivateth a giant he shall take spoils.

But can one take from a mighty man and be safe?

Yet it is I Who vindicate thy cause, and I will deliver thy children. [26] And they who afflicted thee shall eat their own flesh, and drink like new wine their own blood and be made drunk; and all flesh shall know that it is I the Lord Who delivered thee, and Who uphold the strength of Israel.

* CHAPTER L *

THUS saith the Lord: Of what sort was the bill of your mother's divorce with which I divorced her? Or to what creditor have I sold you? Behold you were sold for your transgressions; and for your iniquities I divorced your mother. [2] Why, when I came, was there no man? And why, when I called, did none answer? Is My hand unable to save? Or have I no power to rescue? Behold with My rebuke I can dry up the sea, and make the rivers a desert, so that the fishes thereof shall shrivel for want of water, and die for thirst. [3] I can clothe the heaven with darkness, and make its covering like sackcloth.

[4] The Lord God giveth me an instructed tongue, to know when it is proper to speak a word. He gave it me in the morning; He gave me in addition an ear to hear. [5] And the instruction of the Lord God openeth mine ears and I am not rebellious, nor do I gainsay. [6] My back I have given to scourges, and my cheeks to be slapped with an open hand, and I turned not my face from the shame of spittles. [7] Indeed the Lord God was my helper; therefore I was not ashamed, but kept my countenance firm as a rock. I knew indeed that I should not be confounded, because He Who justified me is near at hand.

[8] Who is he that contendeth with me? Let him stand up with me face to face. Yes, let my accuser, whoever he be, come near me. [9] Behold the Lord God will be my advocate; who can do me any evil? Behold, you shall all wax old like a mantle, and the moth shall consume you.

[10] Who is there among you who feareth the Lord, let him hearken to the voice of His servant. Ye who walk in darkness and have no light, trust in the name of the Lord and stay firmly with God. [11] Behold you are all kindling a fire and increasing the flame; walk in the light of your fire and by the flame which you have kindled. On my account these things have befallen you. You shall lie down in sorrow.

* CHAPTER LI *

HEARKEN to me, ye who are in pursuit of righteousness and who are seeking the Lord. Look at that hard rock which you have been hewing, and into that deep pit which you have digged. [2] Look to Abraham your father, and to Sarah who brought you forth. For he was an individual when I called him; and I blessed him and loved him and multiplied him. [3] And now O Sion, I will comfort thee. I have indeed comforted all her desolations, and I will make her waste places like a garden; and those west of her like the garden of the Lord. In her shall be found joy and gladness, thanksgiving and the sound of praise.

[4] Hear Me; hear Me, O My people, and ye kings; listen to Me; for from Me shall proceed a law; and My judgment shall be for the light of nations. [5] My deliverance is approaching speedily, and My salvation shall go forth as light; and on Mine arm nations will rely. The islands will expect Me and on Mine arm they will rely. [6] Turn up your eyes to heaven; then look down on the earth below! for the heaven is like smoke condensed, and the earth shall grow old like a garment, and like those things the inhabitants shall perish: but My salvation shall endure forever, and My saving mercy shall never fail.

[7] Hearken to Me, ye who know judgment; ye people, in whose heart is My law. Fear not the reproach of men, nor be overcome by their contempt. [8] For they are like a garment which shall be worn out by time, and like woollens which shall be devoured by a moth; but My saving mercy shall endure forever, and My salvation to generations of generations.

[9] Awake, awake, O Jerusalem! and clothe thyself with the strength of thine arm. Awake as at the beginning of day. [10] Art thou not as the generation of old, which dried up the sea—the swelling water of the deep? Which made the depths of the sea a road for the delivered and redeemed to pass? [11] For under the

guidance of the Lord they shall be brought back, and shall come to Sion with joy and everlasting gladness; for praise shall crown their head and joy shall overtake them. Grief and sorrow and sighing are fled.

[12] I *The I Am* am He Who comforteth thee. Recollect what thou wast when terrified at a mortal man, and at a son of man who are withered like grass; [13] and forgottest the God Who made thee—Him Who made the heaven and founded the earth; and wast every day in continual dread of the furious countenance of thine oppressor. For how did he consult to carry thee away! But where now is the fury of thine oppressor? [14] For when thou art saved he shall not stand; nor long continue. [15] Because I thy God am He Who tempesteth the sea and causeth the billows thereof to roar; the Lord of Hosts is My name; [16] I will put My words in thy mouth, and cover thee under the shelter of My hand with which I made the heaven and founded the earth; and say to Sion, Thou art My people.

[17] Awake, awake! stand up, O Jerusalem, who hast drunk from the hand of the Lord the cup of His indignation. For thou hast drunk the cup of horror—the great cup of His wrath; and drained it. [18] And of all thy children which thou didst bring forth there was not one who comforted thee, nor was there one who took hold of thy hand: no, not of all the sons whom thou didst raise. [19] Because these things have befallen thee, who will condole with thee? Desolation and destruction, famine and the sword; who will comfort thee? [20] Thy sons? Some are astounded; some asleep at the head of every street, like a parboiled beet; some are full of the indignation of the Lord, enervated by the Lord God. [21] Therefore hear, thou who hast been humbled, and who art drunk, but not with wine. [22] Thus saith the Lord, the God Who judgeth His people, Behold I have taken out of thy hand the cup of horror—the great cup of Mine indignation; and thou shalt no more drink it again. [23] And I will put it into the hands of them who have injured thee and oppressed thee—who have said to thy soul, Crouch down that we may walk over thee; when thou hadst bent thy body down level with the earth in the street, to them passing along.

* CHAPTER LII *

AWAKE, awake, O Sion! clothe thyself, O Sion, with thy strength. Put on thy glory, O Jerusalem, thou holy city! No more shall the uncircumcised and the unclean pass through thee. [2] Shake off the dust, and stand up: assume thy seat, O Jerusalem! Loose the chain from thy neck, O captive daughter of Sion! [3] For thus saith the Lord: You were sold for nought; and you shall be ransomed, not with money.

[4] Thus saith the Lord, My people went down to Egypt at first to sojourn there; and to the Assyrians they were carried by force. [5] Now therefore why are you here? Thus saith the Lord, Because My people were taken away for nought, express your amazement, and raise the mournful cry! [6] Thus saith the Lord, On your account My name is continually reviled among the nations.

Therefore in that day My people shall know My name. Because I *The I Am*, the same Who am speaking, am at hand, [7] like beauty on the mountains—like the feet of one proclaiming peace, like one proclaiming glad tidings. Because I will cause thy salvation to be proclaimed, saying, O Sion, Thy God will reign; [8] because the voice of thy watchmen is lifted up; with the voice therefore let all at the same time express joy.

Because eyes will look to eyes when the Lord compassionateth Sion; [9] let the ruins of Jerusalem break out together with bursts of joy. Because the Lord hath compassionated her and delivered Jerusalem; [10] let the Lord therefore make bare His holy arm in the sight of all the nations! and let all the ends of the earth see the salvation come from our God.

[11] Depart, depart; come out thence, and touch no polluted thing. Come out from the midst of her; be clean, ye who carry the vessels of the Lord. [12] For you shall not come out in haste, nor by flight march along; for the Lord will march before you in front; and the God of Israel will bring up your rear.

[13] Behold My servant will mind and be exalted and highly glorified. [14] In the same manner as many will be astonished at thee; so devoid of glory for men will be thine appearance, and thy glory for the sons of men. [15] Thus many nations will express admiration at him; and kings will shut their mouths, because they, to whom no publication was made concerning him, shall see; and they, who had not heard, will understand.

* CHAPTER LIII *

O LORD, who hath believed this report of ours, and to whom hath the arm of the Lord been made manifest? [2] We have made proclamation as a child before him: as a root in a thirsty soil, he hath no appearance nor glory. We have seen him; and he hath neither appearance nor beauty: [3] but his appearance is mean and defective beyond the sons of men. Being a man in affliction and acquainted with grief, because his countenance was dejected, he was despised and disesteemed.

[4] This man beareth away our sins; and for us he is in sorrow: and we considered him as being in trouble and under a stroke and in affliction. [5] But he was wounded for our sins, and afflicted for our iniquities. The chastisement of our peace was upon him; by his bruises we are healed. [6] We all like sheep had strayed; every man wandered in his way: and the Lord delivered him up for our sins: [7] and he, on account of his affliction, openeth not his mouth. He was led as a lamb to be slaughtered. And as a sheep before its shearer is dumb, so he openeth not his mouth. [8] In this humiliation his legal trial was taken away. Who can describe the [evil] generation of men among whom he lived?

Because his life is taken from the earth—for the transgressions of my people he is led to death,— [9] therefore I will appoint the wicked for his tomb, and the rich for his death, because he committed no iniquity, nor practised guile with his mouth. [10] And the Lord determined to purify him from this blow: if there shall be given up an offering for sin, your soul shall see a long-lived seed. [11] Moreover, it is the determination of the Lord to take away the trouble of his soul—to shew him light and inform him with understanding—to justify the righteous one who is serving many well. And he shall bear away their sins; [12] therefore he shall inherit much and divide the spoils of the strong.

His soul was delivered up to death and he was numbered among transgressors and bore away the sins of many, and on account of their iniquities was delivered up.

* CHAPTER LIV *

REJOICE thou barren, who bearest not—break forth with shouts of joy, thou who sufferest not the pangs of childbirth; for many more are the children of the desolate than of her who hath a husband. For the Lord said, [2] Enlarge the place of thy tent and thy curtains; make firm; spare not; lengthen thy cords and make thy stakes strong. [3] Extend still farther to the right and left. And thy seed shall inherit nations and thou shalt inhabit wasted cities. [4] Be not terrified because thou hast been exposed to shame; nor blush because thou hast been reproached. For thou shalt forget the shame of ancient times, and the reproach of thy widowhood thou shalt remember no more. [5] For the Lord Who is thy maker, Whose name is the Lord of Hosts—even He Who delivered thee, shall be called the God of Israel, in the whole earth.

[6] The Lord hath not called thee as a wife forsaken and disconsolate; nor as a wife that hath been hated from her youth. Thy God hath said, [7] I left thee for a little while; but with great mercy I will compassionate thee: [8] in brief wrath I turned away My face from thee; but with everlasting kindness I will have mercy on thee. The Lord Who delivered thee hath said, [9] From the flood which was in Noah's time this is My purpose—as I solemnly promised him at that time that I would no more be angry with the earth on thine account, nor in rebuking thee overturn the mountains, [10] and that thy hills should no more be moved; so My kindness for thee shall not fail, nor shall the covenant of thy peace ever be changed: for he said for thee, Be appeased, O Lord.

[11] O thou afflicted and storm-beaten! art thou not comforted? Behold I am preparing for thee carbuncles for thy building-stones, and the sapphire for thy foundations; [12] and for thy battlements I will lay jasper; and crystal, for thy gates; and for thy circumambient walls, precious stones: [13] even thy sons, all instructed of God; and thy children in great prosperity. [14] And with righteousness thou shalt be rebuilt. Abstain from injustice and thou shalt not be affrighted; and as for terror, it shall not approach thee. [15] Behold proselytes shall come to thee for My sake; and they shall sojourn with thee and fly to thee.

[16] Behold I have created thee, not like a coppersmith blowing coals and using a tool for the work. But I have created thee not for destruction. [17] Perish every weapon formed against thee! I will not prosper it. Though every voice should rise up against

thee for judgment, thou shalt overcome them all and in the trial they shall be condemned. There is an inheritance for them who serve the Lord, therefore you are to be just for Me, saith the Lord.

* CHAPTER LV *

HO! ye who are thirsting, come to water! and ye who have no money, come buy and eat, without money and without price, wine and the choicest bread. [2] Why are you expending money and labour for that which will not satisfy? Hearken to Me and you shall eat good things; and your soul will be regaled with delicacies. [3] Incline your ears and follow in My paths; hearken to Me and your soul shall live on good things; and I will make with you an everlasting covenant—the gracious promises to David which are faithful. [4] Behold for a testimony to nations I gave him,—a chief and a lawgiver to nations. [5] Nations which knew thee not will fly to thee, for the sake of the Lord thy God, the Holy One of Israel, because He hath glorified thee.

[6] Seek ye the Lord; and when you find him call upon Him. And when He draweth near to you; [7] let the wicked man forsake his ways, and the unrighteous man his counsels, and turn to the Lord and he shall find mercy; for He will abundantly pardon your sins. [8] For My counsels are not as your counsels; nor are My ways as your ways, saith the Lord. [9] But distant as the heaven is from the earth, so is My way distant from your ways; and your thoughts from My understanding. [10] For as the rain when it descendeth, or snow, from the heavens, doth not return thither, till it hath watered the earth, and caused it to generate and bloom and yield seed for the sower and bread for food; [11] so shall it be with My word: when it hath proceeded from My mouth, it shall not be reversed, till all are accomplished which I willed; and till I prosper thy ways and My commandments. [12] For with gladness you shall go forth; and with joyfulness you shall be taught: for the mountains and hills shall leap for joy, expecting you; and all the trees of the field will clap with their branches. [13] And instead of the briar, shall spring up the cypress; and instead of the nettle, shall come up the myrtle. And the Lord shall be for a name, and for an everlasting sign which shall not fail.

* CHAPTER LVI *

THUS saith the Lord:

Keep judgment and practise righteousness; for My salvation is near, just ready to come, and My saving kindness to be revealed.

[2] Happy the man who doth these things and the mortal who adhereth to them; and who is careful not to profane My sabbaths, and who restraineth his hands from doing evil.

[3] Let not the stranger who cleaveth to the Lord say, The Lord will separate me from His people. Nor let the eunuch say, I am a dry tree. [4] For thus saith the Lord to the eunuchs, Whoever of them shall keep My sabbaths, and choose the things in which I delight, and adhere to My covenant; [5] I will give them, in My house and within My walls, an honourable place better than sons and daughters—I will give them an everlasting name which shall not fail. [6] And with regard to the strangers who cleave to the Lord to serve Him, and love the name of the Lord—to be His man servants and handmaids, even all who are careful not to profane My sabbaths and who adhere to My covenant; [7] them I will bring to My holy mountain and make them joyful in My house of prayer; their burnt offerings, and their sacrifices shall be acceptable on Mine altar; for My house shall be called a house of prayer for all the nations.

[8] The Lord who gathereth the dispersed of Israel said, Because I will gather a congregation for him, [9] O all ye beasts of the field, come! [10] O all ye beasts of the forests, devour! you see that they are all blind; that they have not knowledge. They are dumb dogs, they cannot bark; they are asleep in bed, they love to slumber: [11] yet these dogs are of untamed appetite; they can never have enough. They are indeed mischievous, they have no consideration. They all followed their own ways, each according to his own desire.

* CHAPTER LVII *

YOU see how a righteous one was destroyed, and no one layeth it to heart. And righteous men are taken away, and no one observeth that on account of iniquity the righteous one was taken away. [2] His sepulture shall be in peace. He is taken from among you.

[3] But as for you, draw near hither, ye lawless sons! ye seed of adulterers and of fornication! [4] in what have you indulged yourselves? and at whom have you opened your mouth, and at whom lolled your tongue? Are you not children of destruction—a lawless race? [5] invoking idols under shady trees, slaying your children in the valleys among the rocks? [6] This shall be thy portion—this thy lot—as thou hast poured out libations to them and to them offered up sacrifices, shall I not for these things be angered? [7] On a high and lofty mountain thou hast made thy bed, and caused thy sacrifice to ascend thither; [8] and behind the posts of thy doors thou hast set up thy memorial. Didst thou think that, if thou departedst from Me, thou shouldst have something more? Thou hast loved them who lay with thee [9] and multiplied thy fornication with them, and hast done it with many who are far from thee; and hast sent ambassadors beyond thy borders, and humbled thyself even to Hades; [10] With thy long journeys thou hast wearied thyself and hast not said, I will take some rest. Because in thy full strength thou hast done this, therefore thou shouldst not supplicate Me.

[11] Of whom hast thou been so anxiously afraid that thou hast dealt falsely with Me, and has not remembered nor taken Me into thy thoughts, nor into thy heart? When I saw and neglected thee thou didst not fear Me. [12] Now I will declare My righteousness and thine evil deeds which shall not avail thee. [13] When thou criest; let them deliver thee in thine affliction. A wind indeed shall overtake them all; and a whirlwind shall sweep them away. But they who adhere to Me shall possess the land, and inherit My holy mountain. [14] And they will say, Clear the ways before Him. Remove obstructions out of the road of My people.

[15] Thus saith the Most High, Who on earth inhabiteth eternity, Who is Holy among holies, Whose name is The Most High, Who at rest in the holies giveth patience to the humble, and life to them who are of a contrite heart:— [16] I will not contend with you forever, nor will I be continually angry with you, for from Me My Spirit shall proceed, and I have made every breathing soul. [17] Because of sin I grieved him a little while and smote him and turned away My face from him; and he was grieved and went his ways sorrowing; [18] I have seen his ways and healed him, and comforted him, and given him true consolation. [19] Peace upon peace, to them near and to them far off. And the Lord said, I will heal them. [20] But the wicked shall be tossed like waves and

shall not be able to rest. [21] There is no peace, said God, for the wicked.

* CHAPTER LVIII *

CRY aloud and spare not; raise thy voice like a trumpet: proclaim to My people their sins, and to the house of Jacob their iniquities. [2] Day after day they seek Me, and desire to know My ways, like a people who have practised righteousness, and who have not forsaken the ordinance of God. They now ask of Me a just decision and desire to draw near to God, [3] saying, Why have we fasted and Thou hast not seen? We have humbled our souls and Thou hast not known.

In the very days of your fasts you enjoy your own pleasures and goad all them who are under your control. [4] You fast for strife and debate; and smite the poor with your fists. Why fast ye for Me as to-day that by a cry your voice may be heard? [5] This is not such a fast as I have chosen, that a man should afflict his soul for a day. No: though thou shouldst bend thy neck like a hook and lay sackcloth and ashes under thee: even in that case you are not to call it an acceptable fast.

[6] It is not such a fast as this that I have chosen, saith the Lord. But loose every bond of iniquity; dissolve the obligations of onerous contracts; set at liberty them who are oppressed, and tear in pieces every unjust stipulation in writing: [7] deal out thy bread to the hungry, and take into thy house the poor who have no shelter; if thou seest one naked, clothe him, and look not scornfully on dependants of thy race; [8] then shall thy light break forth like the morning, and thy remedies shall spring up speedily: and thy righteousness shall go before thee, and the glory of the Lord will surround thee. [9] Then thou shalt cry and God will answer thee; and whilst thou art speaking He will say, Lo I am here.

[10] If thou remove from thee the bond and the vote and decree which cause murmuring complaints, and from thy soul give bread to the hungry and satisfy an afflicted soul; then shall thy light spring up in darkness; and thy darkness shall be as the noon day: [11] and thy God will be with thee continually; and thou shalt be satisfied as thy soul desireth; and thy bones shall be made fat and be like a watered garden, and like a spring whose water never

failed. [12] And thine old waste places shall be rebuilded; and thy foundations shall last for generations of generations: and thou shalt be called the repairer of breaches, and shalt enjoy rest in the midst of thy paths.

[13] If on account of the sabbaths thou restrain thy foot from doing thy pleasure on that holy day; and call the sabbaths delightful, dedicated to God; and wilt not lift up thy foot for any work; nor utter a word in anger from thy mouth; [14] and trust continually in the Lord; He will then mount thee on the good places of the land and feed thee on the inheritance of thy father Jacob: for the mouth of the Lord hath spoken these words.

* CHAPTER LIX *

IT is not that the hand of the Lord is unable to save; nor that his ear is grown dull to hear; [2] but your sins make a separation between you and your God; and on account of your sins He hath turned away his face from you that He may not exercise compassion. [3] For your hands are polluted with blood, and your fingers with sins; your lips have spoken iniquity, and your tongue contriveth injustice. [4] None speaketh just things, nor is there any just judgment. They trusted in vanities and they speak lies. Because they hatch mischief, therefore they bring forth iniquity. [5] They hatched the eggs of asps, and are weaving a spider's web; and he who was about to eat some of their eggs, upon breaking one that was hatched found therein a viper. [6] Their web will not serve for a mantle, nor can they clothe themselves with their works; for their works are works of iniquity. [7] Their feet are running to evil; they are swift to shed blood. And their reasonings are reasonings for murders. Destruction and misery are in their ways, [8] and the path of peace they do not know, nor is there any judgment in their ways; for the paths which they travel are crooked and peace they do not know.

[9] Therefore judgment is far from them, and saving mercy shall not overtake them. When they were waiting for light, darkness came upon them, expecting a blaze of light they walked in obscurity. [10] They shall grope like blind men for a wall and feel about like men who have no eyes, and fall at mid-day as at midnight. [11] When dying they will groan like a bear and mourn like a dove; and at their departing say:

We waited for judgment and there is none: and as for safety,

it is far from us. [12] For our manifold iniquity is before Thee; and our sins are risen up against us: for our iniquities are in us, and we acknowledge our transgressions. [13] We have sinned; we have lied, and turned back from following our God; we have spoken things unjust, and have been disobedient; we have conceived and meditated from our heart lying words, [14] we have indeed turned judgment backward, therefore saving mercy standeth aloof.

Because truth was destroyed in their ways and they could not walk in straight paths; [15] and truth was removed and they substituted opinion in place of knowledge, therefore the Lord took a view, and it displeased Him that there was no judgment. [16] When He took a view and there was no man; and made close observation, and there was no helper; then with His own arm He defended them and with mercy supported them. [17] And He put on righteousness as a breast plate, and placed on His head the helmet of salvation, and threw around Him the mantle of vengeance, and His cloak, [18] as about to render retribution—reproach to His adversaries: [19] and they from the west shall revere the name of the Lord; and they from the rising of the sun, His glorious name. For He will come like an impetuous stream—for the wrath of the Lord will come with fury. [20] For the sake of Sion the Deliverer will come, and turn away ungodliness from Jacob. [21] And this shall be My covenant with them, said the Lord, this spirit of Mine which is upon thee, and these words which I have put in thy mouth shall not fail from thy mouth, nor from the mouth of thy seed, (for the Lord hath spoken) from this time forth forever.

* CHAPTER LX *

BE enlightened: be enlightened, O Jerusalem! for thy light is come; and the glory of the Lord is risen upon thee. [2] Behold! darkness will cover the earth and thick darkness, the nations: but upon thee the Lord will shine and His glory over thee will be conspicuous. [3] And kings will walk by thy light, and nations by thy splendour.

[4] Raise thine eyes around and behold thy children gathered together; all thy sons are come from afar, and thy daughters shall be carried on shoulders. [5] Then thou wilt look and be filled with awe and astonished at heart; because the riches of the sea

and of nations and peoples will pour in upon thee. [6] And for thee will come herds of camels and those of Madiam and Gaipha will cover thee, and those of Saba will come bringing gold and will also bring frankincense, and with joy proclaim the salvation of the Lord. [7] And all the flocks of Kedar shall be gathered together; and the rams of Nabaioth will come; and acceptable offerings will be made on Mine altar, and My house of prayer will be glorified.

[8] Who are those? They are flying like clouds, and like doves with their young towards Me!

[9] For Me the islands waited, and among the first the ships of Tharsis to bring thy children from afar and their silver and their gold with them. And because of the holy name of the Lord, and because the Holy One of Israel is glorious; [10] therefore strangers shall rebuild thy walls and their kings shall wait upon thee. For on account of My wrath I smote thee, but for mercy's sake I have loved thee; [11] and thy gates shall be open continually (by day or by night they shall not be shut) to introduce to thee the wealth of nations and their kings pompously attended. [12] For the nations and kings which will not serve thee shall perish—such nations indeed shall be utterly laid waste.

[13] The glory of Lebanon also shall come to thee, with the cypress and the pine and the cedar, to adorn the place which is dedicated to Me. [14] And to thee shall come trembling the sons of them who afflicted and humbled thee, and thou shalt be called, *City Sion of the Holy One of Israel*.

[15] Because of thy having been forsaken and hated when there was no helper, I will make thee an everlasting boast—a joy for perpetual generations. [16] And thou shalt suck the milk of nations, and feed on the wealth of kings, and shalt know that I the Lord am thy Saviour, and that thy Redeemer is the God of Israel. [17] And instead of brass I will bring thee gold; and instead of iron I will bring thee silver; and instead of wood I will bring thee brass and instead of stones, iron. And I will make thy chiefs peaceful and thine overseers righteous; [18] and violence shall no more be heard in thy land, nor destruction nor misery in thy borders; but thy walls shall be called *Salvation* and thy gates, *Sculpture*.

[19] And thou shalt no more have the sun for a light by day nor shall the rising of the moon enlighten thy night; but the Lord will be to thee an everlasting light; and thy God will be thy glory. [20] For thy sun shall not go down nor shall thy moon ever wane: For the Lord will be to thee an everlasting light; and the days of

thy mourning shall be ended. [21] And thy people shall be all righteous, they shall inherit the land forever, preserving the plant, the works of their hands, for glory. [22] The fewest in number shall become thousands, and he who is smallest, a great nation. I the Lord in due time will gather them.

* CHAPTER LXI *

THE Spirit of the Lord is upon me, for the business for which He anointed me. He hath sent me to publish glad tidings to the poor, to heal them who are broken hearted; to proclaim a deliverance to captives, and a recovery of sight to the blind: [2] to proclaim an acceptable year of the Lord and a day of retribution. To comfort all who are mourning; [3] that to the mourners in Sion may be given, glory instead of ashes, oil of joy to the mourners, robes of praise for the spirit of heaviness; that they may be called generations of righteousness, a plant of the Lord for glory. [4] And the wastes of old times shall be rebuilt; and former desolations shall be repaired, and wasted cities renewed which had lain in ruins for ages. [5] And strangers shall come and feed thy flocks and foreigners shall be thy ploughmen and vine-dressers.

[6] But you shall be called priests of the Lord, ministers of God. You shall eat the wealth of nations and for their riches be admired. [7] Thus shall they again inherit the land; and everlasting joy shall be on their head. [8] For I am the Lord Who love righteousness and hate the spoils of injustice; and I will give the righteous the fruit of their toil and make an everlasting covenant with them [9] and their seed shall be distinguished among the nations, and their offspring in the midst of peoples. Every one who seeth them will know them, that they are a seed whom God hath blessed. [10] And they shall rejoice in the Lord with joy.

Rejoice in the Lord, O my soul, for He hath clothed me with the mantle of Salvation, and with an under garment of gladness, He hath crowned me as a bridegroom with a crown and adorned me as a bride, [11] with jewels, and like the earth blooming with flowers. And as a garden causeth its seeds to vegetate, so will the Lord God cause righteousness to spring up, and joy, in the presence of all nations.

* CHAPTER LXII *

FOR Sion's sake I will not be silent, and for the sake of Jerusalem I will not rest; until the righteousness thereof break forth as light, and my salvation blaze like a torch; [2] and nations see thy righteousness, and kings this glory of thine. When he shall call thee by a new name which the Lord Himself will give thee; [3] then thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. [4] And thou shalt no more be called, *Forsaken*; nor shall thy land any more be called *The desert*; but thy name shall be called *My delight*; and that of thy country, *The inhabited land*. Because the Lord is well pleased with thee, therefore thy land shall be thickly inhabited: [5] and as a youth cohabiting with a virgin bride, so shall thy sons inhabit it; and as a bridegroom will rejoice in his bride, so will the Lord rejoice over thee.

[6] Now upon thy walls, O Jerusalem, I have set watchmen all the day; and all the night, they will not cease continually to mention the Lord; for there is none like you. [7] When He shall have re-established and made Jerusalem a boast on the earth— [8] the Lord hath sworn by His glory and by the power of His arm:

I will no more give thy corn and thy food to thine enemies; nor shall the sons of strangers any more drink thy wine, for which thou hast laboured. [9] But they who reap the harvest shall eat and praise the Lord; and they who gather the vintage shall drink wine in My holy courts. [10] Go through My gates and prepare the way for My people and throw the stones out of the way. Erect a standard for the nations. [11] For lo! the Lord hath published this to the end of the earth. Say to the daughter of Sion, Behold the Saviour is come for thee, having His own reward and His work before Him. [12] And He will call this a holy people, redeemed by the Lord; and thou shalt be called the city *Sought* and not *Forsaken*.

* CHAPTER LXIII *

WHO is this who is coming from Edom? What redness of mantles from Bosor! He so magnificent in apparel? He marcheth with majesty!

I proclaim righteousness and the judgment of salvation.

[2] Why are thy garments red, and thy clothing, as from a trodden wine-vat?

[3] I am full of a country trodden down; and of the nations there is not a man with Me. I have trodden them down in My wrath, and crumbled them like dust and shed their blood on the earth. [4] For the day of retribution came upon them and the year of redemption is at hand. [5] When I looked and there was no helper and observed that none upheld; then Mine own arm delivered them. Mine indignation indeed was roused, [6] and I trampled them down in Mine anger and shed their blood on the earth.

[7] I recollected the lovingkindness of the Lord—the mercies of the Lord in all those things which He retributeth for us. The Lord is a good judge to the house of Israel. He dealeth with us according to His tender mercy and according to the abundance of His saving goodness, [8] and said, Is not this My people? Children should not rebel. And He became their Saviour from all their distress.

[9] It was not an ambassador nor a messenger; but He Himself saved them. Through His love and His indulgence to them, He Himself redeemed them and took them up, and exalted them all the days of old. [10] But they rebelled and provoked His holy spirit; so He became their enemy. He fought against them; [11] though He remembered the days of old.

O! where is He who caused the shepherd of His flock to come up out of the sea? Where is He, who put His Holy Spirit in them? That glorious arm of His which led Moses by the right hand? He forced back the water from before Him, to make Himself an everlasting name. [13] He led them through the deep, like a horse through a desert; and they were not fatigued: [14] and like cattle through a plain. A spirit from the Lord descended and conducted them. Thus Thou didst lead this people of Thine, to make Thyself a glorious name. [15] Return from heaven and take a view from the house of Thy sanctuary and Thy glory. Where is Thy zeal and Thy majesty? Where the abundance of Thy loving kindness and tender affections, that Thou hast withdrawn thyself from us? [16] For Thou art our Father. Because Abraham knoweth us not, and Israel hath not acknowledged us; do thou, O Lord, our Father, do thou deliver us. From the beginning Thy name is upon us; [17] why, O Lord, hast Thou suffered us to wander from Thy way, and our hearts to be hardened so as not to fear Thee? Return for the sake of Thy servants—for the sake of the tribes of Thy heritage,

[18] that we may inherit a little of Thy holy mountain. [19] We are become as at the beginning, when Thou didst rule over us, and when we were not called by Thy name.

* CHAPTER LXIV *

IF thou wilt open the heaven, at Thy presence terror will seize the mountains, [2] and they will melt as wax melteth before fire; and a fire will burn up the adversaries, and Thy name will be manifest to the adversaries. At Thy presence the nations will be troubled. [3] When Thou executest Thy glorious works, because of Thee terror will seize the mountains. [4] Never have we heard, nor have our eyes seen a God besides Thee; nor works such as Thine, which Thou wilt do for them who wait for mercy. [5] For it will meet them who practise righteousness, and they will remember Thy ways.

Behold, Thou wast angry when we sinned; [6] because of this we wandered and became all of us as unclean, and all our righteousness was like a polluted rag; and for our iniquities we have fallen like leaves; so that the wind will sweep us away. [7] There is indeed none who invoceth Thy name, or who remembered to lay hold on Thee; because Thou hast turned away Thy face from us, and delivered us up for our sins.

[8] But now, O Lord, Thou art our Father. Though we are clay, we are all the works of Thy hands: [9] be not angry with us to the uttermost; nor remember forever our sins: but, O, look down now upon us; for we are all Thy people. [10] The city of Thy sanctuary is become a desert: Sion is become like a desert; Jerusalem, a curse. [11] The house, our sanctuary—even that glory which our fathers blessed, is utterly burnt up with fire, and all our glorious things are in ruins; [12] yet despite all these things, Thou, O Lord, hast refrained, and been silent. Thou hast humbled us exceedingly.

* CHAPTER LXV *

I BECAME manifest to them who inquired not for Me; I was found by them who sought Me not. I said, Behold here I am, to the nation which did not invoke My name. [2] I stretched out My hands all the day long to a disobedient and gainsaying people,

who were walking not in a good way, but following their own sins. [3] This people are provoking Me continually to My face. They will sacrifice in the gardens and burn incense on the tiles to demons which have not an existence. [4] They sleep in tombs and in caverns for the purpose of dreaming: they eat swine's flesh, and the broth of sacrifices; all their vessels are polluted; [5] yet they say, Keep at a distance from me; come not near me, for I am clean. This is a smoke which causeth My wrath; a fire is kindled by it every day. [6] Behold it is written before Me: I will not keep silence, until I have retributed into their bosom their sins; [7] and the sins of their fathers, saith the Lord. They have burned incense on the mounts, and treated Me with scorn on the hills, I will retribute their works into their bosom.

[8] Thus saith the Lord: as when a good grape is found in the cluster, they will say, Destroy it not, for there is a blessing in it; so will I do for the sake of him who serveth Me; for his sake I will not destroy them all. [9] I will indeed bring forth the seed from Jacob; namely, from Juda, and he shall inherit My holy mountain: and My chosen ones and My servants shall inherit and dwell there; [10] and there shall be in the forest folds for flocks; and the valley of Achor shall be a resting place of herds, for My people who have sought Me. [11] But as for you, who forsake Me and forget My holy mountain, and who prepare a table for the Demon, and fill up a mixed potion for Fortune, [12] you I will deliver up to the sword; you shall all bow down to slaughter. Because I called and you answered not: I spake and you would not listen; but did what is evil in My sight; and chose the things in which I did not delight.

[13] Therefore thus saith the Lord, Behold My servants shall eat; but you shall be hungry: behold My servants shall drink; but you shall be thirsty: behold My servants shall rejoice; but you shall be ashamed: [14] behold My servants shall triumph with joy: But you shall scream for sorrow of heart, and howl for anguish of spirit. [15] For you shall leave your name for a loathing to My chosen. As for you, the Lord will destroy you; but to My servants, a new name shall be given [16] which shall be blessed on the earth: for they will bless the true God: and they who swear on the earth, will swear by the true God.

For they will forget their former affliction and it shall not recur to their mind: [17] for there shall be a new heaven and the earth shall be new: and they shall no more remember former things, nor shall they ever come again into their mind. [18] But in this they shall find joy and gladness: for behold, I am about to make

Jerusalem a subject of joy, and this people of Mine a subject of rejoicing. [19] And I will exult in Jerusalem and rejoice in My people; and there shall no more be heard therein, the voice of wailing nor the sound of a mournful cry. [20] Nor shall there any more be an untimely birth there, nor an old man, who shall not complete his term. For he who is a hundred years old shall be young; and the sinner, who dieth at a hundred years, shall be deemed accursed.

[21] And they shall build houses and dwell therein: and they shall plant vineyards and eat the fruits thereof. [22] They shall not build, and others inhabit, nor shall they plant and others eat; for according to the days of the tree of that life, shall be the days of this My people: for they shall outlast the works of their toils. [23] My chosen ones shall not labour in vain, nor shall they bring forth children for a curse. Because they are a seed blessed of God, both they and their offspring, [24] therefore it shall come to pass, that before they call I will answer them; and while they are yet speaking I will say, What is the matter. [25] Then shall the wolves and the lambs feed together: and the lion shall eat straw like the ox. But the serpents shall eat dust as bread. They shall not hurt, nor shall they destroy on My holy mountain, saith the Lord.

* CHAPTER LXVI *

THUS saith the Lord, The heaven is My throne, and the earth, My footstool: what sort of an house will you build for Me? And of what sort shall be the place of My rest? [2] For all these things My hand hath made: and all these things are Mine, saith the Lord. Upon whom, therefore, will I look down, save upon him only who is humble and quiet, and who trembleth at My words? [3] As for the wicked man, who sacrificeth to Me a young bull: he is as one who slayeth a dog; and though he offereth Me fine flour, it will be as the blood of swine. Though he offereth incense for a memorial, he is as a blasphemer. As they have chosen their own ways: and their soul hath delighted in their abominations: [4] I also will choose their delusions, and pay them back their sins.

Because I called them and they did not answer—I spake, but they did not listen, but did that which is evil in My sight, and chose the things in which I did not delight; [5] hear the decisions of the Lord—ye who tremble at His word. Say, O our brethren (to them

who hate you and are abominable, that the name of the Lord may be glorified and appear to their joy, when they shall be ashamed) [6] a sound of screaming from the city! a sound from the temple! the voice of the Lord rendering a recompense to his adversaries!

[7] That a woman hath brought forth before she travailed; that before her pangs came on, they are over and a male child born; [8] who hath heard such a thing, or who hath seen the like? Did ever the earth bring forth in a day, or was ever a nation born at once? That Sion should travail and bring forth her children, [9] I Myself raised this expectation; yet thou didst not remember Me, saith the Lord. Behold, did I not make her who beareth; and her who is barren? said thy God.

[10] Rejoice O Jerusalem! and sing praises therein, all ye who love her! Be exceedingly joyful with her, all ye who mourn for her! [11] That you may suck and be satisfied from the breast of her consolation—that you may suck and be fed deliciously, at the commencement of her glory. [12] For thus saith the Lord, Behold I will glide to them like a peaceful stream, and like a torrent deluging the glory of nations. Their children shall be carried on shoulders, and shall be dandled on knees. [13] As one whom his mother comforteth, so will I comfort you, and in Jerusalem you shall find consolation. [14] And you shall see it, and your heart shall rejoice; and your bones shall flourish like a green herb. And the hand of the Lord will be made known to them who fear Him. And it will terrify them who are disobedient. [15] For behold! the Lord will come as a fire, and His chariots as a whirlwind, to execute His vengeance with wrath and His rebuke with flaming fire. [16] For with the fire of the Lord all this land shall be tried, and all flesh with His sword. Many shall be the slain of the Lord! [17] They who consecrate and purify themselves for the gardens, and they who, in the outer courts, eat swine's flesh, and the abominations and the mouse, shall for this be consumed together, said the Lord.

[18] As I know their works and their reasoning I am coming to gather together all the nations and the tongues, and they shall come to see My glory. [19] And I will leave among them a sign, and those of them who escape I will send to the nations—to Tharsis and Phud and Lud and Mosach and to Thobel and Greece and to the far distant isles. They who have not heard My name nor seen My glory—even they shall proclaim My glory among the nations; [20] and they shall bring your brethren from all the nations, as a gift for the Lord with horses and chariots, in litters borne

by mules with umbrellas over them, to the holy city Jerusalem, said the Lord; as the children of Israel brought up their sacrifices for Me with songs of praise to the house of the Lord. [21] And of them I will take priests and Levites, said the Lord. [22] For as the new heaven and the new earth, which I make, shall remain in My presence, saith the Lord; so shall your seed and your name be established. [23] And it shall be, that month after month and sabbath after sabbath, all flesh shall come to worship before Me, in Jerusalem, said the Lord. [24] And they shall go forth, and see the carcasses of those men, who have transgressed against Me. For their worm shall not die and their fire shall not be quenched, and they shall be a spectacle to all flesh.

JEREMIAH (JEREMIAS)

* CHAPTER I *

The word of God which came to Jeremias the son of Chelkias, one of the priests who dwelt at Anathoth in the land of Benjamin: [2] as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign [3] and came to him in the days of Joakim son of Josias king of Juda even to the eleventh year of Zedekias son of Josias king of Juda, even to the capture of Jerusalem, in the fifth month.

[4] This word of the Lord came to him: [5] Before I formed thee in the womb, I knew thee, and before thou wast born I hallowed thee. I have appointed thee a prophet for nations.

[6] Thereupon I said, O Self-existent Sovereign, Lord! behold I know not how to speak, for I am a child.

[7] And the Lord said to me: Say not, For I am a child. For thou shalt go to all, to whomsoever I send thee; and according to all that I command thee thou shalt speak. [8] Be not afraid of them; for I am with thee to deliver thee, saith the Lord.

[9] Then the Lord stretched forth His hand towards me and touched my mouth; and the Lord said to me, Behold I have put My words in thy mouth. [10] Behold I have this day set thee over nations and over kingdoms to root out and demolish and destroy; and to rebuild and plant.

[11] Then a word of the Lord came to me saying, What dost thou see. Whereupon I said, I see a rod of an almond-tree. [12] And the Lord said to me, Thou hast seen well: for I have watched over My words to perform them.

[13] Again a word of the Lord came to me a second time saying: What dost thou see? And I said, A kettle; its bottom glowing hot; and its mouth from the north. [14] Then the Lord said to me, From the north shall blaze out the evils against all the inhabitants of this land. [15] For behold I am calling together all the kingdoms of the earth from the north, saith the Lord; and they shall come and set, every one his throne against the vestibules of the gates of Jerusalem and against all the walls thereof round about, and against all the cities of Juda: [16] and I will speak to them with a judicial process touching all their wickedness.

As they have forsaken Me and sacrificed to strange Gods, and worshipped the works of their hands, [17] therefore gird thou up thy loins and stand up and speak all that I command thee. Be not afraid of them, nor terrified at their presence; for I am with thee to deliver thee, saith the Lord. [18] Behold I have made thee this day, like a fortified city and like a wall of brass, too strong for all the kings of Juda and the chiefs thereof and the people of the land. [19] Though they fight against thee they cannot prevail over thee; for I am with thee to deliver thee, saith the Lord.

✦ CHAPTER II ✦

THEN he said, Thus saith the Lord: [2] I remembered mercy in thy youth; and love, in thy mature age, [3] that thou mightest follow the Holy Israel, saith the Lord. The Holy Israel is to the Lord the chief of His productions, all that devour him shall be guilty of trespass: evils shall come upon them, saith the Lord.

[4] Hear a word of the Lord, O house of Jacob and every family of the house of Israel. [5] Thus saith the Lord:

What fault did your fathers find in Me, that they have withdrawn from Me; and have gone after vanities and become vain? [6] and did not say, Where is the Lord Who brought us up out of the land of Egypt; Who led us through the wilderness—through a boundless and untrodden land—through a land without water and without fruit—through a land which no man traversed, and where no man had a fixed abode?

[7] When I brought you to Charmel that you might eat its fruits and the good things thereof; you entered in and polluted My land; and made My heritage an abomination. [8] The priests did not say, Where is the Lord? and they who studied the law did not know Me; the pastors also transgressed against Me; and the prophets prophesied for Baal and went after an unprofitable thing. [9] For this also I will emplead you; and your childrens' children I will emplead. [10] For go to the isles of Chettim and see; and send to Kedar and make strict inquiry; and see if such things have ever happened: [11] have nations changed their Gods, though they are no Gods? but My people have changed their glory for that which will not profit them. [12] At this the heaven was astonished and shocked exceedingly, saith the Lord. [13] Because My people did two things which are both evil: they forsook

Me, the fountain of living water; and hewed out for themselves broken cisterns which cannot hold water.

[14] Is Israel a slave or a home-born servant? Why was he for a prey? [15] Against him lions roared and uttered their voice: they have made his land a desert and his cities are demolished so as to be uninhabitable. [16] Even the sons of Memphis and Taphnas have known and derided thee. [17] Hath not thy forsaking Me, saith the Lord thy God, brought these things upon thee? [18] Now therefore what hast thou to do with the way to Egypt? Is it to drink the water of Geon? Or what hast thou to do in the way to the Assyrians? Is it to drink the water of rivers? Let this apostacy of thine correct thee. [19] And thy wickedness work conviction in thee. And know and see how bitter a thing it is to forsake Me, saith the Lord thy God.

[20] Further, I have no pleasure in thee, saith the Lord thy God, because of old thou hast broken thy yoke, and burst thy bands, and said, I will not serve Thee; but I will go up every high mount: and under every shady tree, I will there indulge my wantonness.

[21] I indeed planted thee an entirely good and fruitful vine: how art thou, O degenerate vine, turned to bitterness? [22] Though thou wash thyself with nitre and use much soap: thou art stained by thine iniquities in My sight, saith the Lord. [23] How canst thou say, I am not polluted, nor have I gone after Baal? View thy ways in the grave-yard, and recollect what thou hast done. In the evening her voice raised the mournful cry. [24] She enlarged her ways to the waters of a desert: by the desires of her soul she was transported into raptures. She is delivered up: who will bring her back? None who seek her will weary themselves. In her humiliation they shall find her.

[25] Turn thy foot from a rugged way, and thy throat from thirst. But she said, I will act like one come to maturity. Because she loved strangers, therefore after them she did go. [26] As a thief when taken, is ashamed; so shall the children of Israel be put to shame.

They and their kings and their chiefs and their priests and their prophets, [27] said to a stock, Thou art my father; and to a stone, Thou hast begotten me. And turned their backs to Me and not their faces: yet in the time of their troubles they will say, Arise and save us. [28] Where now are thy gods which thou hast made for thyself? Will they arise and save in the time of thy trouble?

Since according to the number of thy cities were thy gods, O

Juda—and according to the number of the streets of Jerusalem they burned incense to Baal; [29] why do you address Me? You are all guilty of impiety; and you have all transgressed against Me, saith the Lord. [30] In vain have I smitten your children, you did not receive instruction: a sword devoured your prophets, like a ravening lion; and you were not terrified.— [31] Hear a word of the Lord! Thus saith the Lord, Was I a desert to Israel or a desolate land? Why did My people say, We will not be lorded over, nor come to Thee any more. [32] Will a bride forget her attire; or a virgin, the ornaments that deck her bosom? Yet My people have forgotten Me, days without number. [33] Wilt thou yet study any decency in thy ways in search of love? Far from that, thou hast abandoned thyself to wickedness to pollute thy ways. [34] And on thy hands hath been found the blood of innocent souls. These I did not find in breaches into houses, but in every grove of oaks. [35] Yet thou sayest, ‘I am innocent; let His wrath be turned from me. Behold I will emplead thee for saying, I have not sinned. [36] Because thou hast made very light of repeating thy journies, therefore thou shalt be made ashamed of Egypt, as thou hast been, of Assyria: [37] for thou shalt come up thence with thy hands on thy head, for the Lord hath rejected thy confidence and thou shalt not prosper in it.

* CHAPTER III *

IF a man divorce his wife and she depart from him and marry another, can she return again to him? Would not such a wife be altogether polluted? Yet thou hast played the harlot with many shepherds and hast returned to Me, saith the Lord. [2] Raise thine eyes, look forward and take a view! where is there a place in which thou hast not prostituted thyself? In the highways thou hast sat for them like a deserted daw, and polluted the land with thy whoredoms and with thy wicked acts, [3] and retained many shepherds for a stumbling block to thyself: yet with the face of a harlot and behaving indecently before them all, [4] hast thou not returned home and called Me Father and the guide of thy youth? [5] Will anger continue forever? Shall it be kept up to the last? Behold thou hast spoken and done these evil things: yet thou hast prevailed.

Again the Lord said to me in the days of Josias the king, Hast thou seen what the house of Israel have done to Me? They have

gone up upon every high mountain and under every shady tree and have there committed whoredom— [7] and after she had committed all these acts of whoredom I said, Return to Me; but she returned not. And the treacherous Juda saw this treachery; [8] and I saw that when for all the whoredoms which Israel had committed and in which she had been caught, I had put her away and given her a bill of divorce in her hands, the treacherous Juda was not terrified, but went and committed the like herself. [9] Indeed the other's fornication was as nothing; she committed adultery with stocks and stones, [10] and for all this the treacherous Juda turned not to Me with her whole heart but only feignedly. [11] Then the Lord said to me: Israel hath justified herself more than the treacherous Juda.

[12] Go and proclaim these words to the north and thou shalt say, Return to Me, O house of Israel, saith the Lord, and I will not set My face against you. For I am merciful, saith the Lord and will not be angry with you forever. [13] Nevertheless acknowledge thine iniquity—that thou hast transgressed against the Lord thy God, and opened thy ways for strangers under every shady tree; and hast not hearkened to My voice, saith the Lord. [14] Return, O apostate children, saith the Lord: for I will exercise dominion over you, and take one of a city and two of a family and bring you to Sion: [15] and I will give you pastors according to Mine own heart, and they shall tend and feed you with knowledge.

[16] And when you are multiplied and increased in the land, saith the Lord,—in those days they shall no more say, 'The ark of the covenant of the Holy Israel.' It shall no more come to mind nor be named; nor shall it be covered nor made any more. [17] In those days and at that time Jerusalem shall be called *The Throne of the Lord*, and all the nations shall be gathered to it. And they shall no more follow the desires of their own wicked heart. [18] In those days the house of Juda shall unite with the house of Israel, and they shall come together from the land of the north and from all those countries, to the land which I put in possession of their fathers.

[19] (p)* (Whereupon I said, so be it, O Lord.)

(J) Because I am to rank thee among children and give thee a choice land—the heritage of God the Supreme Ruler of nations; therefore I said, Call Me Father, and, From Me you shall not turn away. [20] But as a wife dealeth treacherously with her

* See note in Isaiah, page 1114.

husband, so the house of Israel dealt treacherously with Me, saith the Lord. [21] A sound from the lips was heard, of the wailing and supplication of the children of Israel; because they had transgressed in their ways—had forgotten God their Holy One. [22] Return, return, O children, and I will heal your bruises.

(c) Behold we will be Thy servants for Thou art the Lord our God. [23] False indeed have been the hills and the strength of the mountains, but from the Lord our God is the salvation of Israel. [24] This shame consumed the labours of our fathers from our youth—their flocks and their herds, their sons and their daughters. [25] We lay down in our shame and our dishonour covered us; because we sinned against our God—both we and our fathers from our youth to this day; and hearkened not to the voice of the Lord our God.

* CHAPTER IV *

IF Israel will return, saith the Lord; let him return to Me. And if he will remove his abominations from his mouth, and on account of Me be filled with holy awe; and swear [2] *As the Lord liveth* with truth in judgment and justice: then shall the nations bless by him, and by him praise God in Jerusalem. [3] For thus saith the Lord to the men of Juda and inhabitants of Jerusalem, Break up for yourselves fallow grounds and sow not among thorns: [4] be circumcised for your God and circumcise the stubbornness of your hearts, O men of Juda and ye inhabitants of Jerusalem; lest My wrath break out like a fire and burn; and there be none to quench it, because of the wickedness of your devices.

[5] (J) Make proclamation in Juda and let it be heard in Jerusalem. Say, Sound the trumpet in the land; raise the screaming cry! Say, Assemble together and let us go into the walled cities! [6] Break up and flee to Sion; make all haste; tarry not: for I am bringing evils from the north and a great destruction. [7] A lion has gone up from his den: a destroyer of nations hath begun his march and is come from his place to make this land a desolation; and the cities shall be demolished so as to be uninhabitable. [8] For these things gird on sackcloth; wail and utter lamentation. Because the wrath of the Lord is not turned away from you, [9] therefore it shall come to pass in that day, saith the Lord, that the understanding of the king shall be destroyed; and the understand-

ing of the chiefs; and the priests shall be confounded and the prophets amazed.

[10] (p) Upon this I said, O Sovereign Lord! hast thou indeed deceived this people and Jerusalem, saying, 'There shall be peace,' when lo! the sword hath reached their very soul?

[11] (J) At that time let it be said to this people and to Jerusalem, there is a spirit of wandering in the wilderness. The way of the daughter of My people is not to purity nor to holiness. [12] A spirit of execution shall come for Me and I am now denouncing My judgments on them. [13] Behold, he shall come up like a cloud, and his chariots like a whirlwind. His horses are swifter than eagles.

(p) Alas for us! we are undone! [14] O Jerusalem! wash thy heart from wickedness that thou mayst be saved. How long do ill-grounded reasonings for thy troubles remain in thee?

[15] (J) Because the voice of a messenger will come from Dan, and distress will be heard from mount Ephraim; [16] Call to mind the nations: behold, they are come. Proclaim in Jerusalem: Predatory bands are coming from afar, and have uttered their voice against the cities of Juda! [17] Like men watching a field they are all around her. Because thou wast not mindful of Me, saith the Lord, [18] thy ways and thy devices have done these things to thee. It is owing to thy wickedness that they are bitter—that they have reached thy very heart.

[19] (p) My bowels! my bowels are pained! and every sensation of my heart. My soul throbbeth! my heart is torn. I cannot keep silence; for my soul hath heard the trumpet's sound; the din of war and of distress. [20] It calleth for contrition; for the whole land is in deep distress. My tent is suddenly whelmed in ruin; my curtains are rent to pieces. How long shall I see men fleeing! [21] How long hear the sound of trumpets!

[22] (J) Because the rulers of My people did not know Me, they are foolish children and devoid of understanding. They are wise in doing evil; but to do good they have no knowledge.

[23] (p) I beheld the earth and lo! a void! Then the heaven; and its lights were gone. [24] I beheld the mountains, and they were trembling; and all the hills were in perturbation. [25] I looked; and lo! there was not a man; and all the birds of the air were flown. [26] I beheld; and lo! Karmel was a desert; and all the cities were burned with fire. At the presence of the Lord, and because of His fierce anger, they are utterly destroyed.

[27] (J) Thus saith the Lord, The whole land shall be a desert;

but I will not make a complete end. [28] For these things let the land mourn; and the heaven above be covered with darkness; for I have spoken and I will not change My mind. I have made an assault and will not withdraw from it.

[29] (p) At the sound of the cavalry and bended bow all the country had fled. They had skulked into caves; and hidden themselves in forests; and upon rocks they had climbed up. Every city was deserted; in them not a man dwelt. [30] And as for thee what wilt thou do? Though thou clothe thyself with scarlet and deck thyself with ornaments of gold—though thou paint thine eyes with stibium, thy decoration will avail nothing; thy lovers have cast thee off. They will seek thy life. [31] For I have heard a sound as of one in labour—of thy groan, as of one who beareth her first child.

(J) The voice of the daughter of Sion shall be weak: and she shall let her hands hang down.

(p) Woe is me! for my soul fainteth on account of the slain.

* CHAPTER V *

(J) RUN to and fro through the streets of Jerusalem; and look, and inquire, and search in her broad ways. If you can find—if there be a man, who executeth judgment and seeketh truth, I will be merciful to them, saith the Lord. [2] They say, 'As the Lord liveth.' Do they not on this very account swear to falsehoods?

[3] (p) O Lord, Thine eyes look for faithfulness. Thou hast chastised them: but they have not grieved. Thou hast consumed them and they would not receive instruction. They have made their faces harder than a rock and refused to return. [4] Then I said, perhaps they are poor, therefore they could not. Because they have not known the way of the Lord and the judgment of God, [5] I will go to the nobles and speak to them.

(J) Because these knew the way of the Lord and the judgment of God, and lo! with one consent, have broken the yoke and burst the bands; [6] therefore a lion from the forest hath smitten them and a wolf hath destroyed them even in their houses, and a leopard hath lain in wait against their cities. Let all who go out from them be hunted down. Because they have multiplied their iniquities—have strengthened themselves in their apostasies; [7] for which of these can I be merciful to thee? Thy children have forsaken Me, and sworn by things which are no Gods. When I fed them plentifully, they committed adultery, and revelled in the houses of harlots. [8] They became furious wanton steeds; they neighed

every one for his neighbour's wife. [9] Shall I not visit for these things, saith the Lord, and on such a nation as this shall not My soul be avenged? [10] Go up against her battlements and demolish them: but you must not make a complete destruction; leave her buttresses, for they are the Lord's. [11] Because the house of Israel have broken faith with Me, saith the Lord, and the house of Juda have given the lie to their Lord and said, [12] 'These things are not so. Evils will not come upon us; we shall see neither sword nor famine. [13] Our prophets are but wind and the word of the Lord was not in them.'

[14] Therefore thus saith the Lord Almighty: Because you have spoken this word; behold I have made these words of Mine for thy mouth, a fire; and this people fuel; and it shall devour them.

[15] Behold I am about to bring against you, O house of Israel, saith the Lord, a nation from afar—a nation the sound of whose tongue thou wilt not understand. [16] They are all mighty men; [17] and they shall devour your harvest and your bread; and they shall devour your sons and your daughters; and they shall devour your flocks and your herds; and they shall devour your vineyards and fig trees and olive orchards, and smite with the sword your fortified cities, in which you trusted. [18] But it shall come to pass in those days, saith the Lord thy God, That I will not make an entire end of you. Now when ye say, 'Why hath the Lord our God done all this to us?' then thou shalt say to them, Because ye served strange gods in your land, therefore ye shall serve strange gods in a land which is not yours. [20] Proclaim these things to the house of Jacob and let them be published to the house of Juda.

[21] (p) Hear these things I beseech you, O foolish and stupid people!

(J) They have eyes, but they do not see; ears they have, but they do not hear. [22] Will you not fear Me, saith the Lord, nor be struck with awe at the presence of Me who have by an everlasting decree, made sand a boundary to the ocean, so that it shall not pass it. Though it be tossed with a tempest, it shall not prevail—though the waves thereof roar, they shall not overpass it. [23] But this people have a revolting and disobedient heart. They have turned aside and are gone, [24] and did not say in their heart, Let us now fear the Lord our God Who giveth us the early and the later rain, according to the time of completing the appointed harvest and hath reserved it for us.

[25] (p) Your iniquities have turned these things out of their course: and your sins have removed good things from you.

[26] (J) Since there have been found among My people wicked men, who have set snares to destroy men and have caught them — [27] as a trap which hath been set is full of birds, so their houses are full of deceit,—therefore they became great and rich [28] and overleaped judgment; they did not administer justice to the orphan, nor decide righteously the cause of the widow; [29] shall I not visit for these things, saith the Lord, and on such a nation as this shall not My soul be avenged?

[30] Astonishing and horrible things have been done in this land. [31] The prophets prophesy falsehoods, and the priests clapped with their hands, and My people loved to have it so. Now what will you do in regard to the consequences?

* CHAPTER VI *

ASSUME courage, ye sons of Benjamin who are from the midst of Jerusalem, and give a signal with the trumpet at Thekoe; and on Bethacharma erect a standard. Because evils from the north are apparent and a great destruction is begun, [2] therefore thy loftiness shall be destroyed. With regard to the daughter of Sion: [3] shepherds shall come to her with their flocks, and pitch their tents around against her and feed. [They will say] each one to his band, [4] Prepare yourself for battle against her; arise, and let us go up against her at noon. Alas for us, the day is declined. Because the shadows of the day fail, [5] arise and let us go up against her by night, and let us destroy her foundations.

[6] For thus saith the Lord, Cut down her trees: discharge engines against Jerusalem: O lying city! in it all is oppression. [7] As a reservoir sendeth forth water, so her wickedness gusheth out. Open wickedness and misery may be heard in her continually. With anguish and scourging [8] be instructed, O Jerusalem! lest My soul be alienated from thee—lest I make thee an untrodden land, which shall not be inhabited. [9] For thus saith the Lord: Glean, glean as a vineyard the remains of Israel. Return again and again like a grape gatherer to his basket.

[10] (p) To whom shall I speak and give warning that he may hearken? behold their ears are uncircumcised and they cannot hear.—

(J) Behold the word of the Lord was to them an object of reproach and they *would* not [hear]. [11] Therefore My wrath

(which I filled up and restrained that I might not destroy them) I now pour out on infants in the streets, and on the congregation of youths at the same time. Because husband and wife shall be both taken—the elder with him who is full of days; [12] therefore their houses shall be transferred to others—their fields and their wives together. Because I will stretch forth My hand against the inhabitants of this land, saith the Lord— [13] because from the least of them to the greatest, they have all committed unrighteous deeds; from the priest to the false prophet, they have all practised falsehoods, [14] and healed the hurt of My people by underrating it and saying: Peace, Peace. But where is there peace? [15] Were they ashamed because they failed? even in that case they were not ashamed; nor were they sensible of their infamy; therefore they shall fall in the common ruin; and in the time of visitation they shall perish, saith the Lord. [16] Thus saith the Lord, Stand in the highways and take a view and inquire for the ancient paths of the Lord, and see which is the good way and walk in it, and you shall find a purification for your souls: but they said, We will not go.

[17] I have set watchmen over you: hearken to the sound of the trumpet. But they said, We will not listen. [18] Therefore the nations heard; even they who were tending their flocks.

[19] Hear, O earth, behold; upon this people I am bringing evils—the fruit of their apostasy, because they attended not to My words and rejected My law. [20] Why do you bring Me incense from Saba, and cinnamon from a far distant country? Your whole burnt offerings are not acceptable; nor were your incense offerings sweet to Me. [21] Therefore, thus saith the Lord: Behold I send weakness on this people, and weak shall be fathers and sons with them; and neighbour with neighbour shall perish. [22] Thus saith the Lord, Behold a people is coming from the north; and nations shall be roused from the extremity of the earth; [23] they will grasp the bow and the spear: they are haughty and will show no mercy; their voice is like the roaring sea; on horses and in chariots they will draw up in array like fire, for battle against thee, O daughter of Sion.

[24] (c) We have heard the fame of them. Our hands are enfeebled. Anguish hath taken hold of us—pangs, as of a woman in travail.

[25] (p) Go not out to the fields and in the highways walk not, because the sword of the enemy dwelleth all around. [26] O

daughter of My people gird thee with sackcloth; strew thyself with ashes: utter for thyself piteous lamentation like the mourning for a beloved. For misery will suddenly come upon thee.

[27] (J) I have made thee an assayer for trying peoples: and thou shalt know Me when I try their ways. [28] They are all disobedient and walk perversely. Being brass and iron they are all utterly consumed. [29] The bellows could not stand the fire: the lead is consumed. In vain doth the silversmith try to extract silver. Their wickedness was not to be melted. You shall call them rejected silver, for the Lord hath rejected them.

* CHAPTER VII *

[2] HEAR a word of the Lord, all ye of Judea! [3] thus saith the Lord the God of Israel: Amend your ways and your pursuits: and I will cause you to dwell in this place. [4] Trust not in yourselves—in lying words: for you will derive no benefit from them who say, The temple of the Lord! it is the temple of the Lord! [5] For if you thoroughly amend your ways and your pursuits, and actually execute judgment between man and man: [6] and do not oppress the stranger and orphan and widow, nor shed innocent blood in this place, nor go after strange gods to your hurt: [7] then will I cause you to dwell in this place—(in the land which I gave to your fathers) from age to age.

[8] But if you continue to trust in lying words from which you can derive no benefit; [9] and commit murder, and adultery and steal and swear to a falsehood, and burn incense to Baal; and when you have gone after strange gods which you did not know; [10] you, because of your calamities, have then come and stood before Me, in the house which is called by My name, and said, We have been restrained from committing these abominations. [11] Is not this house of Mine, which is called by My name, become in your eyes a den of robbers? Now behold I have seen this, saith the Lord. [12] Go then to My place which was at Selo, where I caused My name to dwell at first; and see what I have done to it, for the wickedness of My people Israel. [13] Now therefore because you have done all these things: and I have spoken to you and you have not hearkened to Me; and I have called you and you have not answered; [14] I therefore will do to this house which is called by My name, and in which you have placed your confidence; and to this place which I gave to you and

your fathers; as I did to Selo. [15] And I will drive you from My presence, as I have driven out your brethren, the whole seed of Ephraim.

[16] And as for thee, pray not thou for this people; nor supplicate for compassion to be shewn them: neither pray nor intercede with Me for them; for I will not listen. [17] Dost thou not see what they are doing in the cities of Juda and in the streets of Jerusalem? [18] Their sons are collecting wood; and their fathers are kindling a fire: and their wives are kneading dough to make cakes for the host of heaven: and they have poured out libations to strange gods, to vex Me. Do they vex Me? Saith the Lord: [19] do they not vex themselves; that their faces may be covered with shame? [20] Therefore thus saith the Lord: Behold, My anger and My fury is poured upon this place and on these men; and on the cattle and on every tree of their field and on all the products of the ground, and it shall burn and shall not be quenched.

[21] Thus saith the Lord, Collect your whole burnt offerings with your sacrifices and eat flesh. [22] Because I did not speak to your fathers nor give them a charge, on the day when I brought them up out of the land of Egypt, concerning the whole burnt offerings and sacrifices; [23] but only gave them this charge saying, Harken to My voice and I will be your God and you shall be My people; and walk in all My ways which I command you that it may be well with you. [24] But they hearkened not to Me nor inclined their ear; but walked in the devices of their own wicked heart, and went backward and not forward [25] from the day their fathers came out of the land of Egypt to this day: though I sent to you all My servants the prophets—daily and early though I sent them, [26] yet they hearkened not to Me nor inclined their ears—nay they hardened their necks more than their fathers; [27] therefore thou shalt deliver them this message:

[28] This is the nation which hearkened not to the voice of the Lord, nor received instruction: faithfulness is gone from their mouth: [29] shave thy head and throw away the hair, and take up with thy lips a song of lamentation, for the Lord hath rejected and cast off the generation which hath done these things.

[30] Because the children of Juda have done evil in My sight, saith the Lord, have set up their abominations in the house called by My name, to pollute it; [31] and have built up the altar of Tophet which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; a thing which I never com-

manded them and which never entered My mind; [32] therefore, behold days are coming saith the Lord, when they shall no more say, The altar of Tophet, and the valley of the son of Ennom, but [rather], The valley of them who were slain. For they shall bury in Tophet for want of room. [33] And the carcasses of this people shall be for food for the birds of the air and the wild beasts of the earth; and there shall be none to scare them away. [34] And I will cause to cease from the cities of Juda and from the streets of Jerusalem, the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride; for the whole land shall be a desolation.

* CHAPTER VIII *

AT that time, saith the Lord, they shall carry out the bones of the kings of Juda, and the bones of his chiefs, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; [2] and expose them to the sun and moon and to all the stars, and to all the host of heaven which they loved and served, and after which they went and to which they were attached, and to which they bowed down. They shall not be lamented nor buried; but shall be for a spectacle, on the face of the earth [3] (because they chose death rather than life) even to all the residue left of that generation, in every place whither I shall drive them.

[4] Thus saith the Lord: Doth not he who falleth rise again? Or doth not he who turneth aside, return back? [5] Why then hath this My people shamefully turned aside, and persisted in their error and refused to return? [6] Hearken now and hear! Will they not speak thus, There is not a man who repenteth of his wickedness, saying, What have I done? He who was running stopped in his course like a horse tired with whinnying. [7] The stork in the heaven knoweth her season; so doth the dove and the swallow of the field; the ostriches observed the time of their coming; but My people do not know the judgments of the Lord.

[8] How can you say, We are wise and the law of the Lord is with us? In vain was it made; the scribes had a lying pen. [9] The wise are ashamed. They are indeed dismayed and taken, because they rejected the law of the Lord. What wisdom is in them? [10] Therefore I will give their wives to others and their

fields to them who will take possession, that they may gather the products thereof, saith the Lord.

[13] (c) There is not a cluster on the vine nor is there a fig on the fig trees, even the leaves are fallen. [14] Why sit we still? Assemble and let us go into the fortified cities; and let us be cast off there; since God hath cast us off. He hath indeed given us water of gall to drink because we have sinned against Him. [15] We assembled for peace; but there is no good; for a time of healing and behold trouble. [16] From Dan we can hear the sound of the snorting of His horses; with the neighing of His cavalry the whole earth is shaken.

(J) And He will come on and devour the land and the fulness thereof, the cities and them who dwell therein. [17] For behold I am sending against you deadly serpents, which cannot be charmed, and they will bite you [18] with incurable wounds, which shall pain your throbbing hearts.

[19] Hark! a sound of the cry of the daughter of My people from a distant land: Is not the Lord in Sion? Is He not king there? Because they provoked Me to anger with their graven images and with strange vanities.

[20] (p) The summer is past; the harvest is over and we are not saved, [21] at the destruction of the daughter of my people I was whelmed in darkness: in distress I was seized with pangs like those of a woman in travail. [22] Is there no balm in Gilead? Is there no physician there? Why is not healing come for the daughter of my people?

* CHAPTER IX *

O THAT my head were water! and mine eyes a fountain of tears! That I might weep day and night for this people of mine—for the slain of the daughter of my people! [2] O! that I had a remote lodging in the wilderness, that I might leave my people and go away from them!

(J) Because they are all adulterers, an assembly of treacherous men, [3] and have bent their tongue like a bow—lying and infidelity prevailed in the land—because they have proceeded from evils to evils, and have not known Me, saith the Lord; [4] be upon your guard every man against his neighbour, and in your own brothers place no confidence; for every brother will supplant,

and every friend will walk deceitfully; [5] each one will treat his friend with contempt. They cannot speak truth; their tongue hath learned to speak lies. They have done injustice, and have not stopped to rectify it. [6] There is usury upon usury, deceit upon deceit; they refused to know Me, saith the Lord.

[7] Therefore thus saith the Lord, Behold I will melt them and try them. What else can I do on account of the wickedness of the daughter of My people? [8] Their tongue is a wounding dart: the words of their mouth are deceitful. To his neighbour one speaketh peace; when inwardly he harboureth enmity. [9] Shall I not visit for these things, saith the Lord; and on such a nation shall not My soul be avenged? [10] Take ye up a lamentation for the mountains, and for the paths of the wilderness, a song of woe; for such is the desolation that there are no men, nor is there a sound of existence heard from birds of the air, nor from cattle. They were confounded. They are fled. [11] I will indeed deliver up Jerusalem to captivity and make it a den for jackals; and the cities of Juda an uninhabitable desolation.

[12] (p) Whoever is a wise man, let him understand this; and let him, who hath a word from the mouth of the Lord, declare to you for what cause the land is destroyed—burned up like a desert, so as not to be travelled.

[13] Again the Lord said to me:

(J) Because they have forsaken My law which I set before them and have not hearkened to My voice; [14] but have gone after the pleasures of their own wicked heart, and after the idols which their fathers taught them; [15] therefore thus saith the Lord the God of Israel: Behold I will feed them with wormwood, and give them the water of gall to drink. [16] And I will scatter them among the nations, which neither they nor their fathers have known, and send a sword after them till they are consumed by it. [17] Thus saith the Lord, Call the mourning women and let them come; send for the well instructed and let them utter a plaintive sound [18] and take up a mournful lamentation for you: and let your eyes collect tears, and your eyelids gush out water.

[19] (p) Because a sound of wailing is heard in Sion: "Oh how wretched we are! how greatly confounded because we have left our land, and abandoned our habitations!": [20] hear I beseech ye, O women, a word of God! and let your ears receive the words of His mouth: and teach your daughters a song of woe; and every woman, the mournful dirge to her neighbour. [21] For death is gone up through your windows: it is come into your land, to

destroy infants at home and young men in the streets, [22] and the carcasses of the men shall be for a spectacle on the open field throughout your land, like grass after a mower; and there will be none to gather.

[23] (J) Thus saith the Lord: Let not the wise man boast of his wisdom, nor the mighty man boast of his strength; neither let the rich man boast of his riches; [24] but let him who boasteth boast of this only: that he understandeth and knoweth that I am the Lord, Who exercise mercy and judgment and justice on the earth: that in these things is My delight, saith the Lord. [25] Behold days are coming, saith the Lord, when I will visit upon all the uncircumcised their uncircumcision— [26] upon Egypt, and upon Idumea, and upon Edom, and upon the Ammonites, and upon the Moabites, and upon all that have their foreheads shaven, namely them who dwell in the wilderness. For all the nations are uncircumcised in flesh, and all the house of Israel are uncircumcised in their hearts.

* CHAPTER X *

HEAR the word of the Lord which He hath spoken for you, O house of Israel. [2] Thus saith the Lord: Learn not the ways of the nations, and at the signs of heaven be not dismayed, because they are terrified at these appearances, [3] because the ordinances of the nations are vain. Timber is cut from the forest: [4] a carpenter's work and a molten image are adorned with silver and gold. Having fastened them with mallets and nails they will place them and they are not to be moved. [5] They are silver which can be turned in a lathe; they cannot walk. [9] They are silver which can be formed into plates. From Tharsis will come the gold of Mophaz, and the hand of men skilled in casting gold. They are all the workmanship of artists. With blue and purple raiment they are to be clothed: they must be taken up and carried, for they cannot walk. Fear them not, for they can do you no harm; and there is no good in them.

[11] Thus shall you say to them: Let the gods which have not made heaven and earth perish from the earth and from under heaven. [12] It is the Lord who made the earth by His power, who established the world by His wisdom: and by His understanding spread out the heaven, [13] and the multitude of waters in heaven: when He brought up clouds from the extremity of the

earth; He made the lightning for rain, and brought light forth from His treasuries. [14] Every man on account of knowledge became foolish. Every melter of gold was put to shame for his graven images, because he cast falsities and there is no breath in them. [15] These ridiculous works are vain; in the time of their visitation they shall perish.

[16] Unlike to these is the portion of Jacob: for He who formed all things is his inheritance. His name is, The Lord. [17] He hath collected from abroad the substance of thee, dwelling in chosen places. [18] For thus saith the Lord, Behold I am about to subvert with affliction the inhabitants of this land, that the stroke may reach thee. [19] Alas for thine affliction! the stroke given thee is painful.

(p) Upon this I said, This is a wounding of thee indeed! it hath sunk deep in thee! [20] thy tent is in a miserable state. It is ruined. And all thy curtains are torn to pieces.

(c) My children and my flocks are no more. There is not a trace of my tent left—no remains of my curtains.

[21] (J) Because the shepherds were foolish and sought not the Lord, therefore the whole flock was thoughtless, and they are scattered. [22] A noisy sound! Hark! it is coming; and a great disturbance from the land to the north, to make the cities of Juda a desolation and a haunt of ostriches.

[23] (p) I know, O Lord, that the way of man is not in himself, nor can a man who travelleth ensure to himself a prosperous journey. [24] Correct us, O Lord, but with judgment and not with wrath, that Thou mayst not make us few in number. [25] Pour out Thy wrath on the nations that knew Thee not, and on the families which have not invoked Thy name. Because they have devoured Jacob and consumed him, and have made his pasture a desolation.

* CHAPTER XI *

THE word which came to Jeremias from the Lord, saying, [2] Hear ye the words of this covenant: and thou shalt speak to the men of Juda, and to the inhabitants of Jerusalem [3] and say to them, Thus saith the Lord the God of Israel, Cursed is the man who will not hearken to the words of that covenant [4] which I enjoined on your fathers, at the time when I brought them out of the land of Egypt; out of the iron furnace saying, Hearken to My

voice, and do all that I command you: and you shall be My people, and I will be your God; [5] that I may perform the oath which I swore to your fathers to give them a land flowing with milk and honey, as at this day. Thereupon I answered and said, So be it, O Lord.

[6] Then the Lord said to me, Read these words in the cities of Juda and in the streets of Jerusalem, and say, Hear the words of this covenant and do them. [8] And when they did not: [9] the Lord said to me, A conspiracy is found among the men of Juda and among the inhabitants of Jerusalem. [10] They have turned back to the iniquities of their fathers, who refused to hearken to My words. And lo they are going after strange gods to serve them. Both the house of Israel and the house of Juda have broken My covenant which I made with their fathers; [11] therefore thus saith the Lord, Behold I am bringing upon this people evils, from which they shall not be able to escape. And when they cry to Me I will not hearken to them.

[12] Let the cities of Juda and the inhabitants of Jerusalem go and cry to the gods, to which they burn incense; but which cannot save them in the time of their adversity. [13] Since according to the number of thy cities were thy gods, O Juda—and according to the number of the streets of Jerusalem, you erected altars to burn incense to Baal; [14] therefore pray not thou for this people, nor intercede for them with supplication and prayer; for I will not hearken when they call on Me in the time of their distress.

[15] What! My beloved hath committed abomination in My very house! Will prayers and holy meats remove from thee thy wickedness? or by means of these shalt thou escape? [16] The Lord called thy name *The beautiful shady olive tree*. At the sound of lopping it, a fire was kindled against it. Great is the affliction coming upon thee. Its branches are destroyed. [17] The Lord who planted thee hath denounced evils against thee, for the wickedness of the house of Israel and the house of Juda, for they have brought this upon themselves by burning incense to Baal to provoke Me.

[18] (p) Inform me, O Lord, and let me know!

Then I saw their devices. [19] As for me, I like a lamb led to slaughter did not know. Against me they had formed a wicked design, saying, Come, let us put poison in his bread, and cut him off from the land of the living; and let his name be mentioned no more.

[20] O Lord, who judgest righteously, trying reins and hearts!

let me see Thy vengeance on them, for to Thee I have laid open my cause.

[21] On this account, thus saith the Lord to the men of Anathoth (who seek my life, [and] who say, Thou shalt not prophesy in the name of the Lord—if thou dost, thou shalt die by our hand):

[22] Behold I will punish them. Their young men shall die by the sword. And their sons and their daughters shall die by famine.

[23] And there shall not be a remnant of them left; for I will bring evils on the inhabitants of Anathoth in the year of their visitation.

* CHAPTER XII *

(p) **RIGHTEOUS** as thou art, O Lord, can I defend a cause against Thee? but let me speak to Thee in respect to judgments. Why is the way of wicked men prosperous? why are they happy who have been all guilty of perfidy? [2] Thou hast planted them and they have taken root, they have generated and produced fruit. Thou art near in their mouth, but far from their reins. [3] But thou, O Lord, knowest me. Thou hast tried my heart before Thee. Prepare them for the day of their slaughter. [4] How long shall the land mourn, and all the grass of the field be withered, for the wickedness of them who dwell therein? The cattle and fowls are vanished; because they said, God will not regard our ways.

[5] (J) Thy feet run and fail thee: what preparation canst thou make for horses? In thy land of peace hast thou been secure? how wilt thou act at the swelling of Jordan? [6] since even thy brethren and the house of thy father have dealt perfidiously with thee; when they have raised the cry of war—have assembled in pursuit of thee, wilt thou trust them, because they speak thee fair? [7] I have forsaken My house, I have abandoned My heritage, I have given the beloved of My soul into the hands of her enemies. [8] My heritage became to Me like a lion in a forest; against Me it roared; therefore I hated it. [9] Is not this heritage of Mine the den of a hyena? to Me indeed it is the den around her.

Go, collect all the beasts of the field and let them come and devour it. [10] Many shepherds have destroyed My vineyard, they have defiled My portion, they have made My beloved portion a trackless desert: [11] it is given up to total destruction. On My account the whole land is utterly desolated. Because there is not a man who layeth this [My word] to heart, [12] against every

outlet by the wilderness destroyers are come; because the sword of the Lord devoureth from one end of the land to the other, there is no peace for any flesh. [13] Sow wheat and reap brambles. Their portions shall not profit them. Be ashamed of your boasting, of reproaches against the Lord.

[14] For thus saith the Lord: Respecting all those malignant neighbours, who touch My inheritance which I parcelled out to My people Israel: behold I am about to pluck them out of their land, and I will drive out Juda from among them, [15] but after I have driven them out, I will return and have compassion on them, and settle them each one in his inheritance even every one in his own land. [16] And it shall come to pass, if they will diligently learn the way of My people to swear by My name: *As the Lord liveth*, as they taught My people to swear by Baal; they shall be established among My people: [17] but if they will not return; I will assuredly root out that nation with ruin and destruction.

* CHAPTER XIII *

THUS saith the Lord, Go and get thee a linen girdle and gird it about thy loins; but it must not be washed with water. [2] And when I had procured the girdle according to the word of the Lord and had girded it about my loins, [3] a word of the Lord came to me saying, [4] Take the girdle which is about thy loins, and arise and go to the Euphrates and hide it there in the hole of the rock. [5] So I went and hid it by the Euphrates as the Lord commanded me. [6] And after many days the Lord said to me, Arise and go to the Euphrates and take thence the girdle, which I commanded thee to hide there. [7] So I went to the river Euphrates and digged and took the girdle out of the place where I had buried it; and behold it was rotten and good for nothing.

[8] Then a word of the Lord came to me saying, [9] Thus saith the Lord: So will I mar the haughtiness of Juda, and the haughtiness of Jerusalem, [10] that great haughtiness—they who refuse to hearken to My words, and have gone after strange gods to serve them and worship them: and they shall be like this girdle which is good for nothing. [11] For, as the girdle is tightly bound around the loins of its owner, so did I bind to Myself the house of Israel and the whole house of Juda; that they might be for Me a renowned people, and for a boast and for a glory. But they have not hearkened to Me.

[12] Therefore thou shalt say to this people, Every leathern bottle is to be filled with wine. And if they say to thee, Do we not know very well that every leathern bottle is to be filled with wine?

[13] Then thou shalt say to them, Thus saith the Lord: Behold I will fill the inhabitants of this land, both their kings who are seated as sons of David on their thrones, and the priests and the prophets, even Juda and all the inhabitants of Jerusalem, with drunkenness.

[14] And I will scatter them, their heads of families and their brethren, both fathers and their sons at the same time. I will not have compassion, saith the Lord, nor will I spare, nor pity them for their destruction.

[15] (p) Hearken and give ear and be not elated; for the Lord hath spoken. [16] Give glory to the Lord your God, before the darkness cometh, and before your feet stumble on the dark mountains; when you will wait for light; and the shadow of death will be there; and they shall be placed in darkness. [17] But if you will not hearken, your soul shall weep in secret for your haughtiness; and tears shall gush from your eyes; because the flock of the Lord is destroyed.

[18] (J) Say to the king and the rulers: Humble yourselves and sit on the ground; for from your head is taken your crown of glory. [19] The cities of the south shall be shut up and there shall be none to open. Juda is removed; they have made a complete removal. [20] Raise thine eyes, O Jerusalem, and see them who are coming from the north! Where is the flock that was given thee—the flock of thy glory? [21] What wilt thou say, when these visit thee, seeing thou thyself hast taught them against thyself lessons for government. Will not pangs seize thee as a woman in travail? [22] Now shouldst thou say in thy heart, Why have such things befallen me? For the greatness of thine iniquity thy back is uncovered, that thy heels may be exposed to view!

[23] Will an Ethiopian change his skin and a leopard her spots? As for you, then, will you who have learned these evils be able to do good? [24] Therefore I have scattered them like stubble whirled by wind to a desert; [25] this, then, shall be thy lot and portion for your disobeying me, saith the Lord. As thou hast forgotten Me and trusted in lies; [26] I therefore will expose thee naked to view that thy shame may be seen—namely, thy adultery and thy neighing and the lewdness of thy whoredom. [27] On the mounts and in the fields I have seen thine abominations. Alas for thee, Jerusalem, because thou hast not purified thyself to follow Me. How much longer will it be before thou wilt?

* CHAPTER XIV *

THERE came also to Jeremias a word of the Lord concerning the drought. [2] Judea mourned and her gates were deserted: and darkness overspread the land and the cry of Jerusalem ascended. [3] When her nobles sent their underlings for water; they went to the wells and found no water and returned with their vessels empty. [4] A stop was put to the works of the field because there was no rain. The husbandmen were confounded; they covered their heads. [5] The hinds calved in the field and left their young because there was not a [green] plant. [6] The wild asses stood in the forests and snuffed up the wind: their eyes failed because there was no grass.

[7] Our sins have risen up against us. O Lord, deal with us for Thine own sake: for our sins are many in Thy sight—for we have sinned against Thee. [8] Thou, O Lord, art the hope of Israel, and savest in time of troubles. Why art Thou become as a stranger in the land—as a traveller turning aside for a lodging? [9] Wilt Thou be like a man asleep or like a head of a family who cannot save? as Thou, O Lord, art among us and we are called by Thy name, O! do not forget us.

[10] Thus saith the Lord to this people: They have loved to wander and did not refrain, therefore God hath not prospered their ways, He will now remember their iniquity. [11] Then the Lord said to me, Pray not for the prosperity of this people; [12] for though they fast I will not hear their prayer; and though they offer whole burnt offerings and sacrifices, I will not accept them. For with sword, and with famine, and with pestilence, I will utterly consume them. [13] Thereupon I said, O self-existent Lord! behold their prophets prophesy and say, You shall not see the sword; nor shall there be famine among you. For I will give truth and peace in this land and in this very place.

[14] Then the Lord said to me: These prophets prophesy falsehood in My name; I did not send them, nor command them, nor did I speak to them. Because they prophesy to you lying visions and divinations, and auguries, and the devices of their own hearts; [15] therefore thus saith the Lord concerning those prophets: Those who prophesy falsehoods in My name, and who say (though I did not send them), 'There shall be no sword nor famine in this land,' they shall die a direful death; and by famine these prophets shall be consumed. [16] And the people to whom they prophesy,

with their wives and their sons and their daughters, shall, by reason of the sword and the famine, be cast out in the streets of Jerusalem; and there shall be none to bury them, when I pour out these evils on them. [17] Therefore thou shalt deliver to them this word: Collect tears for your eyes day and night and let them not fail; for with a bruise the daughter of My people is bruised, and the wound is exceedingly painful.

[18] (p) If I go out into the field, behold the slain of the sword! and if I go into the city; behold the distress of famine! seeing priest and prophet are gone to a land which they knew not: [19] hast Thou utterly rejected Juda and is Thy soul alienated from Sion? Why hast Thou smitten us, and there is no cure for us? We waited for peace, and there was no good; for a time of healing, and behold trouble! [20] We acknowledge, O Lord, our sins and the iniquities of our fathers—that we have sinned against Thee. [21] O be appeased for Thy name's sake. Destroy not the throne of Thy glory; remember, O dissolve not Thy covenant with us. [22] Is there any among the idols of the nations who can give rain? and if the heaven shed its abundance, art Thou not He who causeth it. Therefore we will wait on Thee, O Lord, for Thou hast done all these things.

✦ CHAPTER XV ✦

THEN the Lord said to me, Though Moses and Samuel stood before Me, My soul is not towards them. Send away this people and let them go. [2] And if they say to thee, Whither shall we go? then thou shalt say to them, Thus saith the Lord, such as are for pestilence, to pestilence, and such as are for the sword, to the sword; and such as are for famine, to famine; and such as are for captivity, to captivity. [3] For I will send against them four kinds of avengers, saith the Lord, the sword to slay; and the dogs to tear; and the wild beasts of the earth, and the birds of the air to devour and destroy. [4] And I will deliver them up to distress in all the kingdoms of the earth, on account of Manasses son of Ezekias king of Juda—for all that he did in Jerusalem.

[5] Who will pity thee, Jerusalem? or who will bemoan thee? or who will turn aside to inquire after thy welfare? [6] Thou hast turned thy back on Me, saith the Lord: backwards thou shalt go. And I will stretch forth My hand and destroy thee. I will no longer

bear with them; [7] but utterly disperse them. In the gates of My people they are bereaved of children; My people are destroyed because of their wickedness. [8] Their widows are multiplied above the sand of the sea. Against a mother I have brought soldiers—misery at noon-day. Upon her I have cast suddenly terror and consternation. [9] She who was the mother of seven is childless; her soul is afflicted, the sun set upon her while it is yet mid-day; she is ashamed and confounded: the rest of them I will deliver up to the sword before their enemies.

[10] (p) Woe is me, O my mother, what sort of a person hast thou born [in] me! a man of strife and contending with all this land! I have neither lent on usury: nor hath any one lent to me; yet my strength is spent among them who curse me. [11] Be it so, O Lord, while they enjoy prosperity.

(J) Did I not stand by thee, in the time of their calamities and in the time of their affliction, for good with the enemy? [12] Shall the sword be felt and thy strength be a coat of mail? [13] Thy treasures indeed I will give for a spoil in all thy borders, as a ransom for all thy sins; [14] and I will make thee a slave to thine enemies around in the land which thou hast not known. For a fire is kindled from My wrath and against you it shall blaze.

[15] (p) O Lord, remember me and visit me and save me from them, who are persecuting me past forbearance. Consider how I have for Thy sake borne reproach from them who despise my words. [16] Bring them to an end. But let Thy word be to me the joy and rejoicing of my heart. Because I am called by Thy name, O Lord Almighty; [17] I did not sit in the council of those scorers; but was struck with awe because of Thy hand. I sat alone because I was full of bitterness. [18] Why do they who grieve me prevail over me? My wound is deep, how can I be healed? It is indeed become to me like deceitful water which cannot be trusted.

[19] (J) Therefore thus saith the Lord: If thou wilt return I will reinstate thee; and in My presence thou shalt stand. And if thou wilt lead out the precious from the vile, thou shalt be as My mouth; and they shall turn to thee and thou shalt not turn to them. [20] And I will make thee to this people like a strong wall of brass: though they fight against thee, they shall not prevail over thee; for I am with thee to save thee and rescue thee out of the hand of the wicked. [21] And I will redeem thee out of the hand of pestilent men.

* CHAPTER XVI *

BUT thou must not take a wife, saith the Lord God of Israel; [2] nor shall a son or a daughter be born to thee in this place. [3] For thus saith the Lord concerning the sons and concerning the daughters born in this place, and concerning the mothers who bore them, and concerning their fathers who begot them in this land; [4] by a direful death they shall die; they shall not be lamented, nor shall they be buried; they shall be for a spectacle on the face of the earth; they shall be for the wild beasts of the earth, and the birds of the air. By the sword they shall fall, and by famine they shall be consumed. [5] Thus saith the Lord: Join not in their funeral entertainments; go not to make lamentation nor bewail them. [6] Since I have taken away My peace from this people, no lamentation shall be made for them; nor shall any cut themselves nor be shaved.

[7] There shall neither be bread broken in their mourning, to comfort them for the dead; nor shall a cup of consolation be given to any one for his father or mother. [8] Into a house of feasting thou shalt not enter, to sit with them to eat and to drink: [9] for thus saith the Lord the God of Israel: Behold I am about to remove out of this place, before your eyes and in these your days, the sound of joy and the sound of mirth, the voice of the bridegroom and the voice of the bride.

[10] Now when thou hast proclaimed to this people all these words and they say to thee, Why hath the Lord denounced against us all these evils? What is our iniquity? And what is our sin which we have committed against the Lord our God? [11] Then thou shalt say to them, Because your fathers have forsaken Me, saith the Lord, and have run after strange gods and served them and worshipped them, and have forsaken Me and have not kept My law; [12] and you have done evil worse than your fathers; and lo! you walk every one after the desires of your wicked heart, that you may not hearken to Me: [13] therefore I will hurl you out of this land, into a land which neither your nor your fathers knew; and you shall there serve strange gods which will shew you no mercy.

[14] Therefore behold the days are coming, saith the Lord, when they shall no more say, 'As the Lord liveth Who brought up the Israelites out of the land of Egypt': [15] but, 'as the Lord liveth, Who brought up the house of Israel from the north, and

from all the countries to which they were driven'; for I will bring them again to their land which I gave to their fathers. [16] Behold I will send many fishers, saith the Lord, and they shall fish them: and after that I will send many hunters and they shall hunt them, on every mountain and every hill, and out of the holes of the rocks. [17] Because Mine eyes are on all their ways, and their iniquities are not hid from Mine eyes, [18] therefore I will doubly requite them for their wickedness and their sins—for their having defiled My land with the carcasses of their abominations, and for their acts of iniquity with which they have caused My heritage to transgress.

[19] (p) O Lord, Thou art my strength and my help, and my refuge in days of affliction. To Thee nations will come from the extremity of the earth and say, What lying idols did our fathers possess! there is no advantage in them. [20] If a man make gods for himself, they are indeed no gods.

[21] (J) For this purpose, behold! I will at that time manifest My hand to them and make known to them My power, and they shall know that My name is The Lord.

* CHAPTER XVII *

[5] CURSED is the man whose hope is on man—who shall fix the flesh of his arm on him, and whose heart hath departed from the Lord. [6] He shall be like the wild myrtle in the desert. He shall not see when good cometh; but shall dwell in parched places and in a desert—in a salt land which is uninhabited. [7] But blessed is the man who hath trusted in the Lord; and whose hope is the Lord. [8] He will be like a thriving tree near waters which shall shoot out its roots in a moist soil. It will not be afraid when heat cometh, though its stock be loaded with branches. In a year of drought it will not be afraid, nor will it fail to bear fruit.

[9] (p) The heart is deep beyond all things; so also is a man, who then can know Him?

[10] (J) I the Lord search hearts and try reins, to give to every one according to his ways, and according to the fruit of his devices. [11] A partridge whistled and collected young which it did not bring forth, increasing its wealth but not with judgment; in the midst of its days they will leave it, and at its end it will be a fool.

[12] (p) Our sanctuary is an exalted throne of glory. [13] Thou, O Lord art the hope of Israel. Let all who forsake Thee be

ashamed; let them who have apostatised be enrolled in the dust, because they have forsaken the Lord the fountain of life. [14] Heal me, O Lord, and I shall be healed. Save me, and I shall be saved. Because Thou art my boast, behold they say to me, [15] Where is the word of the Lord? Let it come.

[16] As for me, I was not weary of following Thee, nor did I desire the day of a man: Thou knowest. The words which pass my lips are before Thee, [17] be not estranged from me. Spare me in an evil day. [18] Let my persecutors be ashamed; but let me not be shamed. Let them be dismayed; but let not me be dismayed. Bring upon them an evil day. Crush them with a double crush.

[19] Thus saith the Lord: Go and stand in the gates of the children of thy people at which the kings of Juda come in and at which they go out, even at all the gates of Jerusalem, [20] and thou shalt say to them, Hear the word of the Lord, O kings of Juda and all Juda and all Jerusalem, who enter in by these gates! [21] Thus saith the Lord, Take heed to yourselves and carry no burdens on the sabbath day; nor go out of the gates of Jerusalem. [22] Neither carry burdens out of your houses on the sabbath day nor do any work. Hallow the sabbath day as I commanded your fathers. [23] Though they did not hearken, though they did not incline their ear, but stiffened their necks more than their fathers, that they might not hearken to Me nor receive instruction; [24] yet if you will hearken to Me, saith the Lord, and not carry burdens through the gates of this city on the sabbath day, but hallow the sabbath day by doing no work thereon; [25] there shall enter in at the gates of this city, kings and chiefs seated on the throne of David and riding in chariots and on horses, they and their chiefs, the men of Juda and the inhabitants of Jerusalem; and this city shall be inhabited for the age.

[26] And there shall come from the cities of Juda and from around Jerusalem and from the land of Benjamin and from the plain and from the mountain and from the country to the south, people bringing whole burnt offerings and sacrifices and incense and fine flour and frankincense—bringing offerings of thanksgivings to the house of the Lord. [27] But if you will not hearken to Me to hallow the sabbath day, so as not to carry burdens nor come in at the gates of Jerusalem on the sabbath day, I will kindle a fire in the gates thereof and it shall consume the streets of Jerusalem and shall not be quenched.

* CHAPTER XVIII *

THE word which came to Jeremias from the Lord, saying: [2] Arise and go down to the house of the potter and there thou shalt hear My words.

[3] So I went down to the house of the potter; and behold he was making a piece of work on stones; [4] and the vessel, which he was fashioning with his hands, fell, whereupon he again made it a vessel of another sort as it seemed good to him to make it. [5] Then a word of the Lord came to me saying, Cannot I do with you, [6] O house of Israel, as this potter? [7] Behold you are in My hands like the clay of the potter. When I speak to a nation or kingdom, that I will remove and destroy them; [8] if that nation turn from all their evils, I will relent in respect to the evils which I was resolving to bring on them. [9] And when I speak to a nation and kingdom that I will build up and replant. [10] If they do evil in My sight so as not to hearken to My voice, I indeed will alter My mind in respect to the good things which I spoke of doing for them.

[11] Now I have said to the men of Juda and to the inhabitants of Jerusalem, Behold I am preparing evils against you and forming against you a determination; turn therefore every one from his evil way and make better things the objects of your pursuit. [12] But they said, We will act like men. We will follow our own courses; and what every one findeth agreeable to his own wicked heart that we will do.

[13] Therefore thus saith the Lord: Inquire among the nations. Who hath heard of such horrible things as the virgin of Israel hath sedulously done? [14] Will crags forsake a rock or snow quit Lebanon? Or water turn aside when furiously driven by wind? [15] Because My people have forgotten Me—have burned incense to vanity; they will therefore break down the everlasting barriers in their ways that they may walk in paths having no road for traveling— [16] that they may make the land a desolation—an everlasting object of pity. All that pass through it shall be astonished and shake their head. [17] Like a burning wind I will scatter them before their enemies. I will shew them the day of their destruction.

[18] Upon this they said, Come let us settle on account with Jeremias. Because law shall not perish from the priest, nor coun-

sel from the wise, nor a word from the prophet, Come and that we may smite him with the tongue, let us hear all his words.

[19] Hear me, O Lord, and hearken to my justification. [20] Shall evils be returned for good offices? Because they contrived designs against my life and concealed the punishment they intended for me. Remember how I stood before Thee to intercede for them—to turn away Thy wrath from them. [21] For this cause deliver up their sons to famine and give them up in multitudes to the sword. Let their wives become childless and widows, and the husbands be cut off by pestilence and their young men fall by the sword in battle. [22] Let a scream be heard in their houses. Thou wilt bring robbers suddenly on them because they contrived a speech to entrap me and concealed the snares they had set for me. [23] Thou indeed, O Lord, knewest all their designs against me to put me to death. Absolve them not from their wickedness, nor blot out their sins from before Thee. Let their weakness be before Thee. Deal with them in the time of Thy wrath.

* CHAPTER XIX *

THEN the Lord said to me, Go and get a pitcher of earthenware and thou shalt take out some of the elders of the people and of the priests [2] and go out to the common grave yard which is at the entrance of the gate *Charseith* and read there all these words which I shall speak to thee and thou shalt say to them,

[3] Hear the word of the Lord, ye kings of Juda and ye men of Juda and ye inhabitants of Jerusalem, and ye who enter in at these gates. Thus saith the Lord, the God of Israel: Behold I am bringing evils upon this place, so that the ears of every one who heareth them shall tingle. [4] Because they have forsaken Me and profaned this place; and have burned incense in it to strange gods, which neither they nor their fathers knew. And the kings of Juda have filled this place with the blood of innocents, [5] and have built high places to Baal to burn their sons with fire, things which I never commanded, and which never came into My mind.

[6] Therefore behold the days are coming, saith the Lord, When this place shall no more be called, *The end of hope*, and *The graveyard of the sons of Ennom*, but *The graveyard of slaughter*. [7] For I will slaughter the council of Juda and the council of Jerusalem in this place; And cause them to fall by the sword before their

enemies, and by the hands of them who seek their lives. And I will give their carcasses to be meat for the birds of the air and the wild beasts of the earth, and make this city a desolation and an object of pity. [8] Everyone who passeth by it shall be sad and express the sound of pity for the stroke which it hath received. [9] They shall indeed eat the flesh of their sons and the flesh of their daughters; and they shall eat, every one, the flesh of his neighbour during the blockade and siege with which their enemies shall besiege them.

[10] Then thou shalt break the pitcher before the eyes of the men who went out with thee [11] and say, Thus saith the Lord: So will I break this people and this city: as this earthen pitcher is broken and cannot be mended, [12] so will I do, saith the Lord, to this place and to the inhabitants thereof, that this city may be dashed down like that hopeless vessel. [13] And the houses of the kings of Juda shall be like this hopeless place, because of their impurities in all the houses, on the tops of which they burned incense to all the host of heaven and poured out libations to strange gods.

[14] Now when Jeremias returned from the graveyard whither the Lord had sent him to prophesy, he stood up in the court of the house of the Lord and said to all the people: [15] Thus saith the Lord, Behold I am bringing upon this city and upon all the cities belonging to it and upon all the villages thereof all the evils which I have denounced against it, because they have hardened their necks so as not to hearken to My commandments.

* CHAPTER XX *

WHEREUPON Paschor son of Emmer, the priest who was appointed ruler of the house of the Lord, when he heard Jeremias prophesying these words, [2] smote him and committed him to the prison which was in the upper story of the gate to the house of the Lord. [3] And when Paschor took Jeremias out of prison, Jeremias said to him, He hath not called thy name *Paschor*, but *Exile*. [4] For thus saith the Lord, Behold I will send thee with all thy friends into exile; and they shall fall by the sword of their enemies and thine eyes shall see it. I will deliver thee and all Juda into the hands of the king of Babylon; and they shall be exiled and slain with swords. [5] And I will deliver all the strength of this city and all the labours thereof and all the treasures

of the king of Juda into the hands of his enemies and they shall carry them to Babylon. [6] And thou and all that dwell in thy house shall go into captivity and thou shalt die in Babylon and be buried there, thou and all thy friends to whom thou hast prophesied falsehoods.

[7] Hast thou, O Lord deceived me? and have I been deceived? Thou hast taken hold and hast prevailed. I am become a subject of laughter: all the day long I endure reproach. [8] Because I am to be derided for my bitter word, shall I appeal to a breach of covenant and misery? because the word of the Lord became a reproach to me—a subject of mockery all the day long. [9] Therefore I said, I will not name the name of the Lord—I will not speak anymore in His name. But there was kindled as it were a burning fire in my bones and I became dejected and cannot bear it [10] because I heard the whisper of many collected from all around saying: Join in conspiracy and let us all conspire against him; ye men who are his friends watch his thoughts; if he can be deceived, we shall then prevail over him and take our revenge on him.

[11] But the Lord was with me as a mighty warrior, therefore they persecuted and could not contrive. They were put to great confusion.

Because they had not a due sense of their infamous practices, which are never to be forgotten. [12] O Lord, who provest righteous things, who knowest the reins and hearts [of men], I might have seen Thy vengeance on them. For to Thee I laid open my cause. [13] Sing to the Lord; sing praises to Him, because He hath rescued the soul of the needy out of the hand of evil doers.

[14] Let the day be cursed on which I was born—the day on which my mother bore me. Let it not be mentioned with expressions of joy. [15] Let the man be cursed who brought tidings to my father saying, *A male child is born to thee*, making him glad. [16] Let that man be like the cities which the Lord overthrew in wrath and relented not, Let him hear a scream in the morning and the cry of woe at noon-day, [17] because He did not kill me in the womb, and my mother was not made my grave, and her womb always with child. [18] To what purpose this? I came forth from the womb to see labours and sorrows, and my days have been spent in shame.

* CHAPTER XXI *

THE word which came from the Lord to Jeremias when king Sedekias sent to him Paschor son of Melchias, and Sophonias son of Basaias the priest saying, [2] Inquire of the Lord concerning us for the king of Babylon is come against us. Will the Lord do according to all His wondrous works that he [the king of Babylon] may depart from us?

[3] Thereupon Jeremias said to them, Thus shall you say to Sedekias king of Juda: [4] Thus saith the Lord: Behold I turn back the weapons of war with which you fight against the Chaldeans who have besieged you without the wall. And I will bring them into this city. [5] I Myself indeed will fight against you with an outstretched hand and a strong arm, with wrath and with great indignation. [6] And I will smite all the inhabitants of this city, both men and beasts with a great pestilence, and they shall die.

[7] And after that, saith the Lord, I will deliver Sedekias, king of Juda, and his servants and the people left in this city from the pestilence and from the famine and from the sword, into the hands of their enemies who seek their lives, and they shall smite them with the edge of the sword. I will not spare them, nor will I have compassion on them. [8] And to this people thou shalt say, Thus saith the Lord, Behold I have set before you the way of life and the way of death. [9] He who abideth in this city, shall die by the sword and famine, but he who goeth out to the Chaldeans who have besieged you, he shall live. His life shall be given him for a spoil and he shall live.

[10] For I have set My face against this city for evils and not for good. It shall be delivered into the hands of the king of Babylon and he will burn it with fire. [11] With respect to the house of the king of Juda, hear a word of the Lord, [12] O house of David. Thus saith the Lord: Administer judgment in the morning and relieve and deliver the spoiled out of the hand of him who wrongeth him, that My wrath may not be kindled like a fire and blaze so that none can quench it.

[13] Behold I am against thee who inhabitest the vale of Sor—that plain—them who say, who can terrify us? or who can come into our habitation? [14] And I will kindle a fire in its forests and it shall devour all things around it.

* CHAPTER XXII *

THUS saith the Lord: Go down to the house of the king of Juda and thou shalt speak there this word [2] and say, Hear a word of the Lord, O king of Juda, who art seated on the throne of David, thou and thy household and thy people and they who enter in at these gates! [3] Thus saith the Lord: Execute judgment and justice and deliver the spoiled out of the hand of him who wrongeth him; and over the stranger and the orphan and the widow tyrannise not; nor be guilty of impiety; nor shed innocent blood in this place. [4] For if you faithfully execute this charge, there shall enter in at the gates of this house, kings seated on the throne of David and riding in chariots and on horses, they and their servants and their people.

[5] But if you will not perform these things, by Myself I have sworn, saith the Lord, This house shall be a desolation. [6] For thus saith the Lord against the house of the king of Juda, though thou wert to Me as Galaad, as the top of Lebanon, I will make thee a desolation, cities uninhabitable. [7] I will indeed bring against thee a destroyer, a man with his axe; and they shall cut down thy choice cedars and throw them into the fire. [8] And when nations shall pass by this city, they will say, everyone to his neighbour, Why hath the Lord dealt thus with this great city? [9] To which it will be said in reply, Because they forsook the Lord their God and worshipped strange gods and served them.

[10] Weep not for him who is dead, nor utter lamentations for him. Weep bitterly for him who is going away; for he shall never return, nor see anymore his native country. [11] For thus saith the Lord respecting Sellem son of Josias, who reigned in the room of his father and who is gone from this place: he shall not return hither any more; [12] but in the place to which I have transported him, there he shall die and this land he shall see no more.

[13] With regard to him who is building himself a house, but not with righteousness, and lofty stories, but not with justice: he useth the service of his neighbour for nothing, and will not pay him his wages. [14] Thou hast built thyself a well proportioned house, lofty chambers well fitted with windows, and ceiled with cedar and painted with vermillion. [15] Is it thy desire to be made king? Because thou art instigated by thy father Achaz, are there not feasts? Are there not entertainments? Better were it for thee to execute judgment and justice. [16] They did not take cogni-

sance, they did not administer justice to the lowly, nor decide righteously the cause of the needy, is not this owing to thy not knowing Me? saith the Lord.

[17] Behold thine eyes are not good, neither is thy heart; but they are bent upon thine inordinate desires and on the shedding of innocent blood, and on injustice, and on murder; that thou mayst perpetrate these things.

[18] Therefore thus saith the Lord respecting Joakim son of Josias, king of Juda, even concerning this man: They shall not utter for him the lamentation, Alas Brother, nor shall they bewail him saying, Alas lord. [19] He shall be buried with the burial of an ass—being blotted out he shall be cast forth without the gates of Jerusalem.

[20] Ascend Lebanon and scream; ascend Basan, and shout. Shout till thy voice reach the sea coast; for all thy lovers are destroyed. [21] I spake to thee respecting thy fall; but thou saidst, I will not listen. This hath been thy way from thy youth, thou hast not hearkened to My voice. [22] All thy shepherds shall be fed with wind; and all thy lovers shall go into captivity; that thou mayst then be ashamed and confounded on the account of them who love thee.

[23] O inhabitant of Lebanon, who hast thy nest in the cedars, thou shalt groan bitterly when pangs come upon thee like those of a woman in travail. [24] As I live, saith the Lord, though Jechonias may be made a son of Joakim, a king of Juda, a signet on My right hand,—I will drag thee out thence [25] and deliver thee into the hands of them who seek thy life—they whose countenance thou darest—into the hands of the Chaldeans. [26] And I will cast out thee and the mother who brought thee forth into a land where thou wast not born, and there thou shalt die. [27] Into the land which their souls long for they shall not return. [28] Jechonias is dishonoured like a vessel which is useless, because he is hurled away and cast into a land which he knew not. [29] O earth, earth, hear a word of the Lord! [30] Record the chieftain himself as a man of low rank, exiled by the voice of a herald; for no increase from his seed shall sit on the throne of David, nor any more be chief in Juda.

* CHAPTER XXIII *

HA! the shepherds are destroying and scattering the sheep of their pasture. [2] Therefore thus saith the Lord to the shepherds

of my people: You have scattered My flock and driven them away and have not watched them; behold I will punish you according to your malignant doings. [3] And I will gather the remains of My people in every land whither I have driven them and bring them back to their own pasture and they shall increase and multiply. [4] And I will raise up shepherds for them who will feed them. And they shall no more be terrified nor affrighted, saith the Lord.

[5] Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgment and justice on the earth. [6] In his days Juda shall be saved, and Israel shall dwell securely.* [9] And the name which the Lord will give him by the prophets shall be *Josedek* [Lord of righteousness].

(p) My heart within me was broken. All my bones quivered. I was like a man sore bruised and like a man staggering with wine, at the presence of the Lord, and at the comeliness of His glory; [10] because on account of them the land mourned and the pastures of the wilderness were parched up—because their course was bad and suitably thereto, their strength.

[11] (J) Because priest and prophet are polluted, and in My house I have seen their wickedness; [12] let their way therefore be slippery and dark, that they may stumble and fall therein. For I will bring evils upon them in the year of their visitation. [13] Among the prophets of Samaria I saw indeed unlawful doings—they prophesied in the name of Baal and led My people Israe' astray: [14] but among the prophets of Jerusalem I saw horrible things—some committing adultery, and some walking in lies, and some strengthening the hands of the multitude, that none might turn from his evil way. To Me they are all become like Sodom, and the inhabitants thereof like Gomorra.

[15] Therefore thus saith the Lord: Behold I will feed them with wormwood, and give them the water of gall to drink. Because from the prophets of Jerusalem pollution has gone forth through all the land, [16] thus saith the Lord Almighty: Harken not to the words of these prophets; for they contrive for themselves a foolish vision: they speak from their own hearts and not from the mouth of the Lord. [17] They say to them who reject the word of the Lord, You shall have peace. Even to all who are walking by their own desires, and to every one walking in the error of his own heart they say, Evils shall not come upon thee. [18] For which

* For verses 7 and 8 see the beginning passage of Ch. XXIV, where these verses appear in the Septuagint text of the Bible.

of them hath stood in the council of the Lord and seen? who hath hearkened and heard His voice?

[19] Behold a tempest from the Lord and wrath like a hurricane is issuing forth: it will come like a whirlwind upon the wicked; [20] and from the purpose of his heart the wrath of the Lord will not turn away; until it hath executed it; and until He hath established it. In the last of these days they shall perceive this. [21] I did not send these prophets, but they ran of themselves; I did not speak to them, yet they prophesied. [22] Now had they stood in the firm belief of Me and heard My word, they might have turned My people from their wicked pursuits.

[23] I am God when near, saith the Lord; and am I not God when far off? [24] Can anyone hide himself in secret places and I not see him? Do I not fill the heaven and the earth? saith the Lord. [25] I have heard what these prophets speak—what they prophesy in My name, saying falsely, I have dreamed a dream. [26] How long shall it be in the heart of these prophets, who prophesy lies, that by prophesying the desires of their own hearts — [27] they may count upon causing My name to be forgotten, by their dreams which they tell, every one to his neighbour; as their fathers forgot My name by using Baal? [28] Let the prophet, who hath a dream, tell his dream: and let him, to whom My word cometh, declare it with truth. Why is the chaff added to the wheat? Is not this the case with My words? saith the Lord. [29] Behold are not My words like fire? saith the Lord; and like a sledge which breaketh a rock?

[30] Therefore behold I am against those prophets, saith the Lord, who steal My words every one from his neighbour. [31] Behold I am against those prophets, who belch forth prophecies of the tongue and drowse their dozy drowsings: [32] therefore behold I am against those prophets who prophesy false dreams. Have they not told them and led My people astray by their lies and their errors? As for Me, I neither sent them nor commanded them; therefore they cannot in anywise benefit this people. [33] Now if this people or a priest or a prophet should ask, What is the burden of the Lord? Thou shalt say to them, You are that burden and I will cast you off, saith the Lord. [34] As for the prophet and the priests and the people who say, The burden of the Lord; I will punish that man and his house.

[35] Thus you shall say everyone to his neighbour and everyone to his brother, What hath the Lord answered, and, What hath the Lord spoken. [36] So mention no more the burden of the Lord:

since every man's word shall be his burden. [37] But why hath the Lord our God spoken? [38] For this cause, saith the Lord our God, because you have used this expression, The Burden of the Lord, though I sent to you saying: You shall not say, The Burden of the Lord. [39] Therefore behold I will take and dash down you and this city which I gave to you and your fathers; [40] and I will bring upon you everlasting reproach, and everlasting dishonour which shall not be forgotten.

* CHAPTER XXIV *

[Because of this prophecy (Ch. XVI, v. 14, 15)]:

BEHOLD the days are coming, saith the Lord, when they shall no more say, As the Lord liveth Who brought up the house of Israel, out of the land of Egypt, but, As the Lord liveth Who gathered all the seed of Israel from the land of the north and from all the countries whither He had driven them and re-established them in their own land,—[because of this] the Lord shewed me two baskets of figs set before the temple of the Lord, after Nabuchodonosar the king of Babylon had carried away Jechonias son of Joakim, king of Juda, and the chiefs and the artisans and the prisoners of war and the rich men from Jerusalem and brought them to Babylon. [2] The one was a basket of very fine figs, such as are first ripe; and the other was a basket of very bad figs, so bad that they could not be eaten.

[3] And the Lord said to me, What seest thou, Jeremias? [4] And I said, Figs; the good figs, very good: and the bad figs, very bad—so bad, that they cannot be eaten. [5] Then a word of the Lord came to me saying, Thus saith the Lord the God of Israel: Like these good figs so will I acknowledge for good those banished Jews whom I have sent from this place to the land of the Chaldeans. [6] And I will fix Mine eyes upon them for good and re-establish them in this land for good. And I will build them up and not pull them down: [7] and I will plant them and not root them up: and I will give them a heart to know Me, that I am the Lord: and they shall be My people, and I will be their God; for they will turn to Me with their whole heart.

[8] But like those bad figs which for their badness cannot be eaten, thus saith the Lord, So will I deliver up Sedekias, king of Juda, and his nobles and the remnant of Jerusalem—them who are left in this land and them who dwell in Egypt. [9] Them in-

deed I will devote to dispersion in all the kingdoms of the earth; and they shall be for a reproach and for a by-word and for a taunt and a curse in every place whither I shall drive them. [10] And I will send against them famine and pestilence and the sword, until they are utterly consumed from this land which I gave them.

* CHAPTER XXV *

THE word [of God] which came to Jeremias concerning all the people of Juda in the fourth year of Joakim son of Josias, king of Juda, [2] which he spoke to all the people of Juda and to all the inhabitants of Jerusalem, saying:

[3] From the thirteenth year of Josias son of Amos, king of Juda, even to this day, for three and twenty years I have spoken to you, rising early and speaking; [4] and I have sent to you My servants the prophets, sending them early, though you have not hearkened nor inclined your ears; [5] saying, Turn ye every one from his evil way, and from your wicked pursuits and you shall dwell in this land, which I gave to you and your fathers from age to age. [6] Go not after strange gods to serve them, and worship them, that you may not provoke Me by the works of your hands to bring evils upon you. [7] But you hearkened not to Me.

[8] Therefore thus saith the Lord: Since you have not believed My words, [9] behold I am sending, and I will take a family from the north and bring them against this land and against the inhabitants thereof and against all the nations around it. And I will lay them waste and make them a desolation and an object of pity and an everlasting reproach. [10] And I will destroy from among them the sound of joy and the sound of gladness; the voice of the bridegroom, and the voice of the bride; the odour of myrrh and the light of the lamp. [11] And the whole country shall be a desolation. And they shall be slaves among the nations seventy years.

[12] And when the seventy years are completed I will execute vengeance on that nation, and make them an everlasting desolation. [13] I will indeed bring against that land all these words of Mine which I have spoken against it—all the things which are written in this book which Jeremias prophesied against the nations.*

* From this point on, the older Septuagint text of Jeremiah differs markedly from the order of the presently received text, revised in the Christian era by rabbinical scribes. Those who wish to read the original order of the

[15] Thus said the Lord, the God of Israel: Take this cup of wine—this strong wine from My hand, and thou shalt make all the nations, to which I send thee, drink it. [16] And they shall drink and vomit and rave, because of the sword which I send among them.

[17] So I took the cup out of the hand of the Lord and made all the nations drink to which the Lord sent me, [18] namely Jerusalem, and the cities of Juda, and the kings of Juda, and his chiefs, to make them a desolation and a waste and an object of pity; [19] also Pharaoh king of Egypt and his servants and his nobles and all his people; [20] and all the mixed people; and all the kings of the Philistines (namely, Askalon and Gaza and Akkaron and the remnant of Azotus); [21] and Idumea and Moab and the children of Ammon; [22] and the kings of Tyre and the kings of Sidon; and the kings on the border of the sea; [23] and Daidan and Thaiman and Ros, and all that had their foreheads shaven; [24] and all the mixed people who dwell in the desert; [25] and all the kings of Ailam and all the kings of the Persians [26] and all the kings north of the sun, far and near, every one adjoining his brother, even all the kingdoms on the face of the earth. [27] And thou shalt say to them, Thus said the Lord Almighty: Drink and be drunk, and you shall vomit, and fall and rise no more because of the sword which I send among you.

[28] And if they refuse to take the cup out of thy hand to drink, then thou shalt say, Thus saith the Lord: You shall drink it; [29] for in the city which is called by My name I am beginning to inflict calamity and with purification you shall not be purified; for I am calling for a sword against all the inhabitants of the earth. [30] Therefore thou shalt prophesy against them all these words and say; The Lord from on high will solemnly pronounce sentence from His sanctuary; He will utter His voice—in His place He will utter a triumphant shout and some like the treading of grapes will answer. When destruction hath come on the inhabitants of this land— [31] upon a part of the earth; because the Lord hath a controversy with the nations, He will come to judgment with all flesh; and the wicked shall be given up to the sword, saith the Lord.

[32] Thus saith the Lord: Behold, evils are coming from nation to nation. A mighty tempest is issuing forth from the extremity of Septuagint text should read the following chapters in consecutive order: Ch. 25 (v. 1-13), 49 (v. 34 to end), 46, 50, 51, 47, 49 (v. 7-22), 49 (v. 1-5), 49 (v. 28-33), 49 (v. 23-27), 48, 25 (v. 15 to end), 26 through 45, and finally Ch. 52.

the earth, and the slain of the Lord shall in the day of the Lord be from one end of the earth to the other. [33] They shall not be buried. They shall be for dung on the face of the earth. Raise the mournful cry, ye shepherds; [34] utter loud moans and lamentations, ye rams of the flock; for the days for your slaughter are accomplished, and ye shall fall like choice rams; [35] and the shepherds shall have no way to flee, nor the rams of the flock to escape. [36] Hark! a sound of the shepherds' screaming! and a doleful bleating of the sheep and the rams! For the Lord hath utterly destroyed their pastures [37] and because of His fierce anger He will put an end to the remains of peace. [38] Like a lion He hath quitted His covert; therefore their land is become a trackless desert by reason of the mighty sword.

* CHAPTER XXVI *

IN the beginning of the reign of Joakim son of Josias, this word came from the Lord.

[2] Thus saith the Lord: Stand in the court of the house of the Lord and thou shalt solemnly pronounce to all the Jews and to all who come to worship in the house of the Lord all the words which I have commanded thee to prophesy to them; keep not back a word. [3] Perhaps they may hearken and turn every one from his evil way, that I may refrain from all the evils which I am resolving to do to them, because of their wicked pursuits. [4] And thou shalt say, 'Thus saith the Lord', unless you hearken to Me so as to walk by the ordinances which I have set before you; [5] and hearken to the words of My servants the prophets, whom I send to you, whom I, rising early, have sent to you, though you have not hearkened to them; [6] I will make this house like Selo; and this city I will make a curse for all the nations of the whole earth.

[7] So the priests and the false prophets and all the people heard Jeremias pronouncing these words in the house of the Lord. [8] And when Jeremias had done speaking all that the Lord had commanded him to deliver to all the people; the priests and the false prophets and all the people seized him, saying, [9] Thou shalt be put to death, because thou hast prophesied in the name of the Lord saying, This house shall be like Selo, and this city shall be desolate, without inhabitants. And all the people were assembled against Jeremias in the house of the Lord.

[10] When the chiefs of Juda heard the affair, they went up from the king's house to the house of the Lord and sat down in the vestibule of the new gate. [11] And the priests and the false prophets addressed the chiefs, and said to all the people, Let sentence of death pass on this man, because he hath prophesied against this city as you have heard with your ears. [12] Whereupon Jeremias, addressing the chiefs, spoke to all the people saying, The Lord hath sent me to prophesy against this house and against this city, all the words which you have heard. [13] Now therefore amend your ways and your doings, and hearken to the voice of the Lord; and the Lord will refrain from all the evils which He hath denounced against you. [14] As for me, behold I am in your hands. Do with me as seemeth good and best to you. [15] But be assured that if you put me to death, you bring innocent blood on yourselves and upon this city and upon the inhabitants thereof. For in truth, the Lord hath sent me to you to speak all these words in your hearing.

[16] Then the chiefs and all the people said to the priests and the false prophets, This man is not liable to death, for he hath spoken to us in the name of the Lord. [17] And there stood up some principal men of the elders of the land, and said to all the assembly of the people, [18] Michaias the Morasthite lived in the days of Ezekias king of Juda, and he said to all the people of Juda, Thus said the Lord: Sion shall be ploughed like a field; and Jerusalem shall be a desolation; and the mountain of this house, a grove of a forest. [19] But did Ezekias and all Juda put him to death? No. Because they feared the Lord; and because they in-treated the favour of the Lord: therefore the Lord refrained from the evils which He had denounced against them. Now as for us, we have committed great evils against our souls.

[20] Now there was a man who prophesied in the name of the Lord, namely Ourias son of Samaias of Kariathiarim; and he prophesied against this land according to all the words of Jeremias. [21] And when king Joakim and all the chiefs heard all his words, and sought to kill him and Ourias heard it, he fled to Egypt. [22] And the king sent men to Egypt, [23] who fetched him out thence and brought him to the king; and he slew him with the sword and threw him into the common grave yard. [24] But the hand of Achikam son of Saphan was with Jeremias that they should not deliver him up into the hands of the people, nor kill him.

* CHAPTER XXVII *

AT the beginning of the reign of king Joakim, son of Josias, came this word from the Lord.

[2] Thus said the Lord, Make thee chains and yokes and put them about thy neck; [3] and thou shalt send them to the king of Idumea and to the king of Moab and to the king of the Ammonites and to the king of Tyre and to the king of Sidon by the hands of their ambassadors, who are coming to meet those sent to Jerusalem to Sedekias king of Juda. [4] And thou shalt charge them to say to their masters,

Thus said the Lord, the God of Israel: Thus shall you say to your masters, [5] As I have made the earth by My great power and by My outstretched arm, I can give it to whom it seemeth good in Mine eyes. [6] I have given this land to Nabuchodonosar king of Babylon to serve him, and the beasts of the field to work for him. [8] And the nation and the kingdom—all who will not submit their neck to the yoke of the king of Babylon, them I will visit with sword and famine, said the Lord, until they are consumed by his hand. [9] Therefore hearken not to your false prophets, nor to them who divine or dream for you, nor to your augurers, nor your sorcerers who say, You shall not serve the king of Babylon; [10] for they prophesy lies to you to remove you far from your land. [11] But the nation which shall submit its neck to the yoke of the king of Babylon and work for him, that nation I will leave in its own hand. It laboureth for him and it shall dwell therein.

[12] So I spoke to Sedekias king of Juda according to all these words, saying, Submit your neck to work for the king of Babylon. For these men prophesy falsehoods to you; [15] for I have not sent them, saith the Lord. They indeed prophesy in My name for falsehood to destroy you; therefore you shall be destroyed, both you and your prophets who prophesy to you for unjust falsehood. [16] To you and to all this people and to the priests I have spoken, saying, Thus said the Lord: [17] Harken not to the words of those prophets who prophesy to you saying, Behold the vessels of the house of the Lord shall be brought back from Babylon. For they prophesy falsities to you. I have not sent them. [18] If they are prophets, if the word of the Lord is in them, let them meet Me. For thus saith the Lord: Even the residue of the vessels which the

king of Babylon did not take when he carried away Jechonias from Jerusalem, shall go to Babylon, saith the Lord.

* CHAPTER XXVIII *

AGAIN it came to pass in the fourth year of Sedekias king of Juda, in the fifth month, that Ananias son of Azor, the false prophet from Gabaon spoke to me in the house of the Lord, in the presence of the priests and of all the people, saying, [2] Thus said the Lord: I have broken the yoke of the king of Babylon— [3] yet two years of days [4] and I will bring back to this place the vessels of the house of the Lord, and Jechonias and the captives of Juda; for I have broken the yoke of the king of Babylon.

[5] Thereupon Jeremias spoke to Ananias in the presence of all the people and in the presence of the priests who were standing in the house of the Lord. [6] May the Lord indeed do so, said Jeremias; may He establish the word which thou hast spoken, by bringing back the vessels of the house of the Lord and all the captives from Babylon to this place. [7] Nevertheless hear ye the word of the Lord, which I speak in your hearing and in the hearing of all the people. [8] There have been prophets of old before me, and before you, who have prophesied of war against many a land and against great kingdoms. [9] As for the prophet who hath prophesied peace; when his word cometh to pass let the people acknowledge him as a prophet whom the Lord hath indeed sent to them.

[10] Then in the presence of all the people, Ananias took the yokes from the neck of Jeremias and broke them. [11] And Ananias spoke before all the people, saying, Thus said the Lord, So will I break the yoke of the king of Babylon from the necks of all the nations. So Jeremias went his way.

[12] And there came a word of the Lord to Jeremias after Ananias had broken the yokes from his neck, saying, [13] Go and speak to Ananias and say, Thus said the Lord: Thou hast broken wooden yokes; but instead of them I will make yokes of iron. [14] For thus said the Lord, I have put an iron yoke on the neck of all the nations, that they may work for the king of Babylon. [15] Then Jeremias said to Ananias, The Lord hath not sent thee; and thou hast made this people trust in a lie. [16] For this cause thus saith the Lord, Behold I send thee from the face of the earth;

this very year thou shalt die. [17] So he died in the seventh month.

✦ CHAPTER XXIX ✦

NOW these are the words of the letter which Jeremias sent from Jerusalem to the elders of the captivity and to the priests and to the false prophets.— [2] After the departure of king Jecho-nias and of the queen and the chamberlains and of every nobleman and prisoner of war and artificer from Jerusalem [I sent] to Baby-lon [3] by the hand of Eleason son of Saphan and of Gamarias son of Chelkias whom Sedekias king of Juda sent to the king of Baby-lon at Babylon, a letter for the captives addressed to all the people saying:

[4] *Thus said the Lord the God of Israel to the captivity whom I have exiled from Jerusalem: [5] Build houses and dwell therein; and plant orchards and eat the fruits thereof; [6] and take wives and beget sons and daughters; take wives also for your sons and give your daughters in marriage; and multiply and be not diminished; [7] and seek the peace of the country to which I have exiled you; and pray to the Lord for the people; for in their peace you will have peace.*

[8] *For thus said the Lord: [9] Let not the false prophets among you deceive you; nor let your diviners deceive you; nor hearken to your dreams which you dream. For they prophesy falsehood to you in My name, and I have not sent them. [10] For thus said the Lord, When seventy years shall be accomplished at Babylon, I will visit you and establish My words for you by bringing back your people to this place. [11] When I plan a purpose of peace and not evils against you, to grant you this, [12] then pray to Me and I will hearken to you: [13] then seek Me diligently and you shall find Me. [14] Because you will seek Me with your whole heart, therefore I will manifest Myself to you.*

[15] *Because you said, The Lord hath raised up prophets for us in Babylon, [21] thus said the Lord against Achiab and against Sedekias, behold I deliver them into the hands of the king of Babylon and he will smite them before your eyes. [22] And among all the captives of Juda at Babylon; they shall from them use an execration saying, The Lord deal with thee as He did with Sedekias, and as He did with Achiab whom the king of Babylon*

roasted with fire; [23] because they have committed iniquity in Israel and have committed adultery with the wives of their fellow citizens, and have delivered as prophets a word in My name, which I did not give them in charge—I myself am witness, saith the Lord.

[24] And to Samaias the Ailamite thou shalt say, [25] I did not send thee; yet in My name he said to Sophonias son of Maasias, the priest: [26] The Lord hath made thee priest in the room of Jodae the priest, to be a ruler in the house of the Lord, over every man who prophesieth, and over every man who divineth, that thou mayst commit him to prison, and confine him in a dungeon. [27] Now why have you reviled Jeremias of Anathoth who prophesied to you? [28] Was it not for this purpose that information was given that within this month he had sent to you to Babylon, saying, Your return is far off; build houses and dwell therein; plant orchards and eat the fruits thereof.

[29] When Sophonias read this letter in the hearing of Jeremias, [30] a word of the Lord came to Jeremias saying, [31] Send to the captives, and say, Thus said the Lord against Samaias the Ailamite: Because Samaias hath prophesied to you, and I did not send him, and he hath made you trust in falsehoods, [32] therefore thus said the Lord, Behold I will punish Samaias and his family, and there shall not be a man of them among you to see the good things which I will do for you. They shall not see them.

* CHAPTER XXX *

THE word which came from the Lord to Jeremias:

[2] Thus spake the Lord the God of Israel, saying: Write all the words which I have delivered to thee in a book; [3] for behold the days are coming, saith the Lord, when I will bring back the captivity of My people Israel and Juda; and I will bring them to this land, which I gave to their fathers and they shall rule over it.

[4] Now these are the words which the Lord spake concerning Israel and Juda. [5] Thus said the Lord: You shall hear the sound of terror. It is terror and not peace. [6] Inquire and see! Hath a male ever brought forth? Now with respect to the terror, in which they will hold their loins, it is indeed for a deliverance.

(p) Why then have I seen every man with his hands on his loins? Their faces are turned to paleness.

[7] It is because that great day is come which is unparalleled.

It is indeed a distressful time to Jacob, but by this he shall be saved. [8] In that day, saith the Lord, I will break the yoke from their neck, and burst their bonds asunder; and they shall no more work for strangers. [9] But they must work for the Lord their God and I will raise up for them David their king.

[12] Thus said the Lord: I raised up affliction; thy wound was grievous; [13] there is none to plead thy cause; the attempts to cure thee increased thy pain; there is no relief for thee; [14] all thy friends forgot thee. They would make no inquiry for thee, because I inflicted on thee the wound of an enemy, a severe chastisement for all thine iniquity. Thy sins had multiplied: [16] therefore all that devour thee shall be devoured, and all thine enemies shall eat their own flesh. For the multitude of thine iniquities (thy sins indeed were multiplied) they have done all these things to thee; but they who plunder thee shall be for plunder; and all who have preyed upon thee, I will give for a prey.

[17] Because I will bring up the cure for thee I will cure thee, saith the Lord, of thy painful wound; because thou wast called *the Outcast*, the hunt is up after thee. Because there is none who seeketh this outcast, [18] thus saith the Lord: Behold I Myself will bring back the outcast of Jacob, and his captivity I will compassionate. And the city shall be rebuilt on its height; and the people shall sit for the administration of justice. [19] And from them shall come forth singers—the sound of the sportive; and I will multiply them and they shall not be diminished. [20] And their sons shall come in as in former times; and their judicatories shall be established in My presence. And I will punish them who afflict them. [21] His own mighties shall preside over them; and from him his own chief shall come forth; and he will gather them that they may return to Me—that he who hath given his heart, whoever he is, may return to Me, saith the Lord.

[23] Because the anger of the Lord hath gone forth—hath gone forth a furious anger, it will come whirling on the wicked— [24] the fierce anger of the Lord will not turn back, till He hath done—till He hath executed the purpose of His heart. In the latter days you will know these things.

* CHAPTER XXXI *

AT that time, said the Lord, I will be the God of the family of Israel and they shall be My people.

[2] Thus said the Lord, I found him warm in the wilderness among them who had perished by the sword. Go: you shall not destroy Israel. [3] The Lord from afar hath appeared for him [and said]: With everlasting love I have loved thee; therefore I have drawn thee into compassion. [4] For I will rebuild thee, and thou shalt be rebuilt. O virgin of Israel, again thou shalt take thy timbrel, and go forth with a congregation of rejoicers. [5] As you have planted vineyards on the mountains of Samaria, plant and sing praises; [6] for there shall be a day of invitation to them who make apologies on the mountains of Ephraim: Arise and go up to Sion to the Lord your God.

[7] For thus said the Lord to Jacob, Rejoice and shout at the head of nations; issue proclamations and sing praises; say: The Lord hath saved His people, the remnant of Israel. [8] Behold I will bring them from the north and gather them from the extremity of the earth. At the festival of Phasek he shall have a multitude of children who shall return hither. [9] They set out with weeping; but I will bring them up with consolation, causing them to rest at fountains of water in a straight road; and in it they shall not be led astray, for I am become a Father to Israel, and Ephraim is My first-born.

[10] Hear the words of the Lord, ye nations! and proclaim them to the far distant isles. Say, He who scattered Israel will gather them, and guard them as a shepherd doth his flock. [11] Because the Lord hath redeemed Jacob—hath rescued him out of the hand of them who were stronger than he; [12] therefore they shall come and rejoice on mount Sion. They shall indeed come to the good things of the Lord—to a land of corn and wine, and of fruits and herds and flocks; and their soul shall be like a fruitful tree; and they shall no more be hungry. [13] Then shall virgins rejoice in the assembly of youths; the elders also shall be filled with joy; for I will turn their mourning into joy and make them glad. [14] I will enlarge and satisfy the soul of the priests the sons of Levi. And My people shall be regaled with My good things.

[15] Thus said the Lord: There was heard at Rama a sound of lamentation and weeping and wailing—Rachel, weeping for her children, refused to be comforted, because they are no more.

[16] Thus saith the Lord, Let thy voice refrain from lamentation and thine eyes from tears. [17] For there is a reward for thy works and they shall return from the enemies' land. It is firmly established for thy children. [18] I have heard the voice of Ephraim moaning, Thou hast chastised me and I have been chas-

tised. I like a bullock was uninstructed, bring me back that I may return; for Thou art the Lord my God. [19] For after my captivity I reformed and after I gained knowledge I groaned for my days of shame and shewed Thee that I was ashamed of my youth.

[20] Ephraim is a beloved son—My darling child; since My words are in him I will surely remember him. For this cause I have been anxious for him, I will surely have mercy upon him, saith the Lord.

[21] Establish thyself, O Sion; take revenge—rouse up thy courage. By the way thou wentest return, O virgin of Israel—return to thy cities, O mourner. [22] How long shall it be, ere thou wilt return, O despised daughter! Since the Lord hath created safety for a new plantation, with safety men may walk about. [23] For thus saith the Lord, Again they shall use these words in the land of Juda and in his cities when I have brought back his captivity: *Blessed be the Lord on His righteous, His holy mountain.* [24] It shall be used by them who dwell in the cities of Juda and in all His land, and shall be repeated by the husbandman and among the flocks. [25] For I have satisfied with drink every thirsty soul; and every soul that was hungry I have filled.

[26] (p) Upon this I awoke and beheld, and my sleep was sweet to me.

[27] Therefore behold, the days are coming, saith the Lord, when I will sow Israel and Juda with the seed of man and the seed of beast. [28] And it shall be, that as I watched over them to pull down and waste, so I will watch over them to build up and plant, saith the Lord. [29] In those days they shall no more say, Our fathers ate a sour grape and the childrens' teeth are set on edge. [30] But every one shall die for his own sin. And whoever eateth the sour grape, his teeth shall be set on edge. [31] Behold the days are coming, saith the Lord, when I will make a new covenant with the house of Israel and the house of Juda. [32] Not according to the covenant which I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. Because they did not abide by this covenant of Mine, therefore I took no care of them.

[33] For this, saith the Lord, is My covenant which I will make with the house of Israel:

After those days, saith the Lord, I will adapt My laws to their understanding and write them on their hearts, and I will be their God and they shall be My people. [34] And they shall no more teach every man his neighbour, and every man his brother, saying,

Know the Lord; for all will know Me from the greatest to the least of them: for I will be merciful to their iniquities and no more remember their sins.

[37] Though the heaven is exalted very high, saith the Lord, and the surface of the earth is depressed far below, yet I will not reject the race of Israel, saith the Lord, for all that they have done.

[35] Thus said the Lord Who hath given the sun to enlighten the day and the moon and stars to enlighten the night, and hath caused the sea to roar and its billows to resound,—the Lord Almighty is His name: [36] If these laws cease to operate in My presence, saith the Lord, then may the race of Israel cease from being a nation before Me forever.

[38] Behold days are coming, saith the Lord, when a city shall be built to the Lord from the tower of Anameel to the gate of the corner; [39] and the diameter thereof shall extend forward as far as the hills of Gareb: [40] and it shall be enclosed around with choice stones; and all the Asaremoth as far as Nachal Kedron, even to the corner of the horse gate eastward shall be dedicated to the Lord, and it shall no more fail nor shall it ever be demolished.

* CHAPTER XXXII *

THE word which came from the Lord to Jeremias in the tenth year of king Sedekias (this was the eighteenth year of the reign of Nabuchodonosar king of Babylon) [2] when the army of the king of Babylon was besieging Jerusalem, and Jeremias was confined in the court of the prison which is in the king's house ([3] to which king Sedekias had confined him) saying, Why dost thou prophesy and say, Thus said the Lord: Behold I deliver this city into the hands of the king of Babylon and he shall take it; [4] and Sedekias shall not escape out of the hands of the Chaldeans, for he shall assuredly be delivered into the hands of the king of Babylon who shall speak to him mouth to mouth, and his eyes shall see his eyes; [5] and Sedekias shall go to Babylon.

[6] Now when he was there, the word of the Lord came to Jeremias, saying: [7] Behold Anameel son of Salom thy father's brother is coming to thee and will say, Buy thee my field which is at Anathoth, for the right of purchase is in thee.

[8] Accordingly Anameel, son of Salom, my father's brother, came to me in the court of the prison and said, Buy thee my field

which is in the land of Benjamin, that at Anathoth, for the right of purchase is in thee as thou art the eldest. Upon this I knew that it was a word of the Lord, [9] so I bought the field of Anameel, my father's brother's son and paid him seventeen shekels of silver. [10] And when I had signed the writing and sealed it and had it witnessed and had paid the money by weight, [11] I took the deed of possession which was sealed and gave it to Baruch, son of Nerias son of Maasias in the presence of Anameel my father's brother's son, [12] and in the presence of the bystanders who had signed the deed of purchase, and in the presence of the Jews who were in the court of the prison. [13] And in their presence I gave a charge to Baruch, saying, [14] Thus said the Lord Almighty: Take this deed of possession, even this deed which hath been read, and put it in an earthen vessel that it may remain there many days. [15] For thus said the Lord, Fields and houses and vineyards shall again be possessed in this land.

[16] And after I had given the deed of purchase to Baruch son of Nerias, I prayed to the Lord, saying:

[17] O self-existent Lord, Thou hast made the heaven and the earth by Thy great power and by Thy high and exalted arm. From Thee nothing can be hid. [18] Thou shewest mercy to thousands and retributest the sins of fathers into the bosoms of their children after them. [19] Thou art the God, the Great, the Mighty One, the Lord of great counsel and mighty in works, the Mighty Omnipotent God, and the Lord of great renown. Thine eyes are on the ways of the children of men to give to every one according to his way. [20] Thou hast done signs and wonders in the land of Egypt which continue even to this day; and in Israel and among the inhabitants of the earth; and hast made Thyself a name as at this day. [21] Thou didst bring Thy people Israel out of the land of Egypt with signs and wonders and with a strong hand and an outstretched arm and with stupendous visions, [22] and gavest them this land which with an oath Thou hadst promised to their fathers, a land flowing with milk and honey.

[23] But when they entered in and had taken possession of it, they hearkened not to Thy voice nor walked in Thy statutes. They did not do all that Thou commandedst them, so they have brought upon themselves all these evils. [24] Behold a multitude is come up against this city to take it; and this city is about to be delivered into the hands of the Chaldeans who are fighting against it, by reason of the sword and famine. As Thou hast spoken, so it hath come to pass. [25] Now Thou sayest to me, Buy thee a field for

money. Accordingly I have signed the deed of purchase and sealed it and had it witnessed; though the city is about to be delivered into the hands of the Chaldeans.

[26] Then a word of the Lord came to me saying, [27] I the Lord am the God of all flesh. From Me nothing can be hid. [28] Therefore thus said the Lord the God of Israel: This city will assuredly be given up into the hands of the king of Babylon, and he will take it. [29] And the Chaldeans who are fighting against this city will come and burn this city with fire; and they will burn those houses on the tops of which they have offered incense to Baal and poured out libations to strange gods, to provoke me. [30] Because the children of Israel and the children of Juda have done nothing but evil before Mine eyes from their youth— [31] because this very city hath been an object of My wrath and of My resentment from the day it was built to this day; [32] let him remove it from My presence on account of all the iniquities of the children of Israel and Juda, which they and their kings and their chiefs and their priests and their prophets, the men of Juda and the inhabitants of Jerusalem have done to provoke Me.

[33] For they have turned to Me their back and not their face. Though I taught them betimes, they would no more receive instruction, [34] but have set up their abominations in the house which is called by My name, and polluted it with their impurities; [35] and have built up the altars to Baal which were in the valley of the son of Ennom to offer up their sons and their daughters to king Moloch—a thing which I never commanded them, nor did it ever come into My mind that they should commit such an abomination to cause Juda to transgress heinously.

[36] But now thus said the Lord the God of Israel respecting this city, which as thou sayest shall be delivered into the hands of the king of Babylon by sword and by famine and by pestilence: [37] Behold I will gather them from every land through which I have in My wrath and in My great indignation dispersed them; and I will bring them back to this place and cause them to live securely. [38] And they shall be My people and I will be their God. [39] And I will give them another way and another heart that I may be always feared and may be for good to them and their children after them. [40] And I will make an everlasting covenant with them, which I will not turn away from them; and I will put My fear in their heart, that they may not apostatise from Me; [41] and I will watch over them to do them good, and plant them in this land with faithfulness even with My whole heart and soul.

[42] For thus said the Lord: As I have brought upon this people all these great evils, so will I bring upon them all these good things, which I have spoken concerning them. [43] And fields shall again be purchased in this land which as thou sayest shall be untrodden by men and beasts when they are delivered into the hands of the Chaldeans. [44] And they shall purchase fields for money. And thou shalt subscribe deeds and seal them and cause them to be witnessed in the land of Benjamin and around Jerusalem and in the cities of Juda and in the cities of the mountain and in the cities of the plain and in the cities of the south; for I will bring back their captivities.

* CHAPTER XXXIII *

AGAIN a word of the Lord came to Jeremias a second time, while he was still a prisoner in the court of the prison, saying, [2] Thus saith the Lord, the maker of the earth, who formed it that He might regulate it. His name is the Lord. [3] Cry to Me and I will answer thee and shew thee great and marvellous things which thou hast not known. [4] For thus said the Lord concerning the houses of this city. And concerning the houses of the king of Juda which have been pulled down to make mounts and [5] ramparts to fight against the Chaldeans and to fill the city with the carcasses of men whom I have slain in Mine indignation and in My wrath; and from whom I have turned away My face for all their wicked deeds: [6] Behold, I am raising up for it [i.e. the city] a cure for wounds and a restorative which I will shew them, and I will heal it and give it peace and fidelity.

[7] And I will bring back the captivity of Juda and the captivity of Israel; and I will build them up as in former times. [8] And I will cleanse them from all their iniquities which they have committed against Me, and no more remember the sins which they sinned against Me, when they apostatised from Me. [9] And it shall be for a joy and praise and for a subject of exultation to all the people of the earth who shall hear all the good things which I will do. And they will be struck with awe and remorse for all the good and for all the peace which I will procure for them.

[10] Thus said the Lord: In the place which you say is a desert without men and beasts—in the cities of Juda and in the streets of Jerusalem which have been desolate so as to have neither man nor beast, [11] there shall be heard again the sound of joy and the

sound of mirth; the voice of bridegroom and the voice of the bride; the voice of people, saying, Praise the Lord Almighty, for the Lord is gracious, for His mercy endureth forever. And they shall bring gifts to the house of the Lord. For I will bring back all the captivity of this land, as in former times, saith the Lord.

[12] Thus saith the Lord of Hosts: There shall be again, in this very place which shall be desolate, without man or beast, [and] in all the cities belonging to it, lodging places for shepherds folding flocks. [13] In the cities of the hilly country and in the cities of the plain, and in the cities of the south and in the land of Benjamin and in those around Jerusalem and in the cities of Juda, flocks shall again pass under the hand of him that counteth them, said the Lord.

* CHAPTER XXXIV *

THE word which came to Jeremias from the Lord, when Nabuchodonosar king of Babylon, with all his army and every country under his dominion were warring against Jerusalem, and against all the cities of Juda, saying:

[2] Thus said the Lord, Go to Sedekias king of Juda and say to him, Thus said the Lord, This city shall assuredly be delivered into the hands of the king of Babylon; and he shall take it, and burn it with fire. [3] And thou shalt not escape out of his hand. Thou shalt indeed be taken and delivered into his hands; and thine eyes shall see his eyes; and to Babylon thou shalt go.

[4] Nevertheless hear the word of the Lord, O Sedekias king of Juda, Thus said the Lord: [5] Thou shalt die in peace; and as they bewailed thy fathers who reigned before thee so will they bewail thee with, Alas Lord, and utter a lamentation for thee at thy burial; for I have spoken the word, said the Lord.

[6] So Jeremias delivered to king Sedekias all these words at Jerusalem when the army of the king of Babylon was warring against Jerusalem [7] and against the cities of Juda; namely, against Lachis and against Azeka; for they were the only fortified cities which were left of the cities of Juda.

[8] The word which came to Jeremias from the Lord:

After king Sedekias had made a covenant with the people to proclaim a release, [9] that every man should set free his man servant and his maid servant of Hebrew extraction so that no person of Juda should continue in slavery; [10] when all the nobles

and all the people who had entered into covenant, to set free every one his man servant, and his maid servant, [11] altered their minds and compelled them to become their servants.

[12] Thereupon a word of the Lord came to Jeremias saying, [13] Thus said the Lord: I made a covenant with your fathers at the time I brought them out of the land of Egypt, out of the house of bondage, saying, [14] When six years are accomplished thou shalt set at liberty thy brother, a Hebrew, who shall be sold to thee. When he hath worked for thee six years, thou shalt let him go free.

But they have not hearkened to Me, nor inclined their ear. [15] And now, when they turned to do what is right in My sight, by proclaiming a general release, everyone to his neighbour, and had made a covenant in My presence in the house which is called by My name; [16] you have turned back and profaned My name by causing everyone his man servant, and everyone his maid servant whom you had sent away free at their own disposal, to return and become your servants. [17] Therefore thus said the Lord: You have not hearkened to Me to proclaim a general release, everyone to his neighbour; behold, I proclaim a dismissal of you to the sword, and to pestilence and to famine; and I will deliver you up to dispersion in all the kingdoms of the earth.

[18] I will indeed give up the men who have transgressed My covenant—they who have not stood to this covenant of Mine which they entered into in My presence. As the labouring bullock which they sacrificed, [19] I will deliver up the chiefs of Juda and the rulers, and the priests, [20] and the people themselves to their enemies: and their carcasses shall be meat for the birds of the air and the beasts of the earth: [21] and I will deliver Sedekias king of Judea, and their chiefs, into the hands of their enemies. And as for the army of the king of Babylon, even to them who are retreating, [22] behold I am about to issue orders, saith the Lord; and I will cause them to return to this city. And they shall fight against it, and take it and burn it with fire. And I will make the cities of Juda a desolation, without inhabitants.

* CHAPTER XXXV *

THE word which came to Jeremias from the Lord in the days of Joakim king of Juda, saying, [2] Go to the family of Archabin and thou shalt bring them to the house of the Lord, into one

of the courts, and give them wine to drink. [3] Accordingly I brought Jechonias, the son of Jeremin, son of Chabasin, with his brethren and his sons, even all the family of Archabin, [4] and took them into the house of the Lord, to the chamber of the sons of Jonan son of Ananias son of Godolias, a man of God, which is near the house of the chiefs who are above the house of Maasias son of Selom, the keeper of the court. [5] And having set before them a pot of wine and drinking cups, I said, Drink wine.

Thereupon they said, We must not drink wine. For Jonadab son of Rechab, our father, gave us a charge, saying, You shall not drink wine; [6] neither you nor your sons forever; [7] neither shall you build houses, nor sow seed, nor have a vineyard; for you shall dwell in tents all your days, that you may live many days in the land where you sojourn. [8] Accordingly, we have hearkened to the voice of Jonadab, our father, so as not to drink wine all our days, neither we nor our wives, nor our sons nor our daughters. [9] And we have not built houses here to live in, nor have we vineyard, or field or seed; [10] but have dwelt in tents and have hearkened and done according to all that our father Jonadab commanded us. [11] So when Nabuchodonosar came up against the land, we determined upon coming and came to Jerusalem out of the way of the army of the Chaldeans and out of the way of the army of the Assyrians, and here we have made our abode.

[12] Upon this a word of the Lord came to me, saying: [13] Thus saith the Lord, Go and say to the men of Juda and to the inhabitants of Jerusalem, Will you never receive instruction to hearken to My words? [14] The children of Jonadab son of Rechab have steadfastly observed the command which he gave them not to drink wine: and they have not drunk any. But I have spoken to you, rising early; and you have not hearkened. [15] Though I have sent to you My servants the prophets, saying, Turn ye, every one from his evil way, and amend your doings, and go not after strange gods to serve them, and you shall dwell in the land which I gave to you and your fathers; yet you have not inclined your ears nor hearkened. [16] The sons of Jonadab son of Rechab have steadfastly observed the command of their father; but this people have not hearkened to Me.

[17] Therefore thus saith the Lord: Behold I will bring upon Juda and upon the inhabitants of Jerusalem all the evils which I have denounced against them. [18] Therefore thus saith the Lord: Seeing the sons of Jonadab son of Rechab have obeyed the command of their father and have done as he ordered them; [19] there

shall never be wanting a man of the sons of Jonadab son of Rechab to stand before Me all the days of this land.

* CHAPTER XXXVI *

IN the fourth year of Joakim son of Josias, king of Juda, a word of the Lord came to me, saying, [2] Take thee a roll of a book and write therein all the words which I have spoken to thee against Jerusalem and against Juda and against all the nations from the day I first spoke to thee—from the days of Josias king of Juda even to this day. [3] Perhaps the house of Juda will hear all the evils which I am purposing to do to them, that they may turn from their evil way and that I may be merciful to their iniquities and their sins.

[4] Thereupon Jeremias sent for Baruch, son of Nerias, and he wrote in a book, from the mouth of Jeremias, all the words which the Lord had spoken to him. [5] Then Jeremias gave a charge to Baruch, saying, I am watched so that I cannot go to the house of the Lord; [6] therefore thou shalt read from this roll in the hearing of the people in the house of the Lord on the fast day, even in the hearing of all Juda who come from their cities thou shalt read to them. [7] Perhaps they may find favour in the sight of the Lord and turn from their evil way, for great is the wrath and the anger of the Lord which He hath denounced against this people. [8] So Baruch did according to all that Jeremias commanded him, that he might read from the book the words of the Lord in the house of the Lord.

[9] And it came to pass that in the eighth year of the reign of Joakim, in the ninth month, all the people in Jerusalem and the house of Juda kept a solemn fast before the Lord. [10] And Baruch read from the book the words of Jeremias in the house of the Lord in the house of Gamarias son of Saphan the scribe, in the upper court at the vestibule of the new gate of the house of the Lord and in the hearing of all the people. [11] And when Michaias son of Gamarias son of Saphan heard all the words of the Lord from the book, [12] he went down to the king's house, to the house of the secretary; and lo! all the chiefs were there in council, namely, Elisama the secretary, and Dalias son of Selemias, and Jonathan son of Achobar and Gamarias son of Saphan and Sedekias son of Ananias and all the chiefs.

[13] And when Michaias told them all the words which he had

heard, which Baruch read in the hearing of the people, [14] all the chiefs sent Judin son of Nathanas son of Selemias, son of Chusi to Baruch, saying, Take in thy hand the roll thou art reading to the people and come. Accordingly Baruch took the roll and went down to them. [15] And they said to him, Read it again to us. So Baruch read it. [16] And when they had heard all the words, they consulted and said one to another, We must certainly inform the king of all these words. [17] Then they questioned Baruch and said, Where didst thou write all these words? [18] And Baruch said, From his mouth. Jeremias dictated to me all these words and I wrote them in a book. [19] Then they said to Baruch, Go and hide, both thou and Jeremias and let no man know where you are. [20] Then they went to court to the king, but left the roll in safe keeping in the house of Elisamas and they told the king all the words. [21] And the king sent Judin for the book. And Judin having brought it from the house of Elisamas read it in the hearing of the king and in the hearing of all the chiefs who were standing round the king.

[22] Now the king was sitting in the winter house and there was a grate with fire in it before him. [23] So as Judin read three or four folds, he cut them off with the secretary's knife and threw them into the fire in the grate, till the whole roll was consumed in the fire. [24] But neither the king nor his servants, who heard all these words, made any inquiry nor rent their clothes. [25] Nay Elnathan and Godolias suggested to the king to burn the roll. [26] Then the king commanded Jeremeel the king's son and Saraias son of Esriel to apprehend Baruch and Jeremias. But they had hid themselves.

[27] And after the king had burned the roll—all the words which Baruch had written from the mouth of Jeremias, a word of the Lord came to Jeremias, saying: [28] Take thee another roll and write all the words which were in that roll which king Joakim hath burned, [29] and thou shalt say, Thus saith the Lord:

Thou hast burned that roll, saying, Why hast thou written therein and said that the king of Babylon shall surely come and lay waste this land, so that neither man nor beast shall be left therein? [30] Therefore thus said the Lord respecting Joakim king of Juda, He shall not have one to sit on the throne of David; and his carcass shall be exposed to the heat of the day and to the frost of the night; [31] and I will keep a watch upon him and upon his family and upon his servants and bring upon him and upon the inhabitants of Jerusalem and upon the land of Juda all the evils which I have

denounced against them and to which they have not hearkened.

[32] So Baruch took another roll and wrote thereon from the mouth of Jeremias all the words of the book which Joakim had burned and to it were added more words similar to them.

* CHAPTER XXXVII *

NOW Sedekias son of Josias, whom Nabuchodonosar had made king over Juda, reigned in the place of Joakim, [2] and neither he nor his servants nor the people of the land hearkened to the words which the Lord spoke by the ministry of Jeremias. And king Sedekias [3] sent Joachel son of Selemias and Sophonias son of Maasias, the priest, to Jeremias saying, Pray now to the Lord for us.

[4] Now Jeremias went out and came in through the midst of the city and they had not committed him to prison; [5] and the army of Pharao had come out of Egypt, and the Chaldeans had heard the news of them when they came up against Jerusalem. [6] Then a word of the Lord came to Jeremias, saying, [7] Thus saith the Lord: Thus shalt thou say to the king of Juda who hath sent to thee to inquire of Me:

Behold the army of Pharao which is coming to your assistance shall turn back to the land of Egypt, [8] and the Chaldeans shall return and fight against this city and take it and burn it with fire. [9] For thus said the Lord, Flatter not yourselves, saying, The Chaldeans are retreating; they will depart from us. For they shall not depart. [10] Nay, though you should smite all the army of the Chaldeans who are warring against you and only some wounded men should be left, everyone in his place; these shall rise up and burn this city with fire.

[11] Now when the army of the Chaldeans left Jerusalem on account of the army of Pharao, [12] Jeremias was going out of Jerusalem among the people with a design to go to the land of Benjamin, to make thence some purchase; [13] but when he was at the gate of Benjamin, a man there at whose house he stopped namely Sarouia son of Selemias, son of Ananias, took hold of Jeremias, saying, Thou art fleeing to the Chaldeans. [14] To which he replied, It is false. I am not fleeing to the Chaldeans. But Sarouia hearkened not to him, but took hold of Jeremias and brought him to the chiefs.

[15] And the chiefs were enraged at Jeremias and smote him

and committed him to the house of Jonathan the scribe; for they had made that a prison. [16] And when Jeremias had gone into the lowest apartment, even into the Chereth, and had been there many days, Sedekias sent for him.

[17] And the king asked him privately to tell him whether there was a message from the Lord. And Jeremias said, There is. Thou shalt be delivered into the hands of the king of Babylon. [18] Then Jeremias said to the king, Wherein have I offended thee and thy servants and this people, that thou hast committed me to prison? [19] Where now are your prophets who prophesied to you saying, The king of Babylon shall not come against this land? [20] Now therefore, my Lord the king, let me find favour in thy sight. Why art thou sending me back to the house of Jonathan the scribe? Must I not die there? [21] Thereupon the king gave orders and they committed him to the guardhouse and gave him a loaf of bread a day from the bake-house until all the bread in the city was spent. So Jeremias remained in the court of the prison.

* CHAPTER XXXVIII *

WHEN Saphanias son of Nathan and Godolias son of Paschor and Joachal son of Semelias, heard the words which Jeremias spoke concerning the people saying, [2] 'Thus said the Lord: He who abideth in this city shall die by the sword and the famine; but he who goeth out to the Chaldeans shall live. He shall have his life for a spoil. He shall live. [3] For thus said the Lord: This city shall certainly be delivered into the hands of the army of the king of Babylon and he shall take it.'

[4] They said to the king, Let this man, we pray thee, be put out of the way; for he weakeneth the hands of the warriors who are left in the city and the hands of all the people by making such speeches to them. For this man prophesieth not peace to the people, but only evils. [5] And the king said, Behold he is in your hands. For the king could not withstand them. [6] So they threw him into the dungeon of Melchias the king's son which was in the court of the prison. And when they had lowered him down into the dungeon, there was no water in the dungeon, but there was mire; and he was in the mire. [7] But when Abdemelech, the Ethiopian, who was in the king's family, heard that they had put Jeremias in the dungeon, as the king was at the gate of Benjamin, [8] he went out to him and spoke to the king, and said, [9] Thou

hast done wrong in ordering this man to be put to death by way of famine, for there is [now] no bread in the city.*

[10] Thereupon the king gave orders to Abdemelech, saying, Take hence with thee thirty men and draw him up out of the dungeon, that he may not die. [11] So Abdemelech took the men and went to the king's house, into the cellar, and took thence old rags and old ropes and threw them down to Jeremias into the dungeon [12] and said, Put those under the ropes. And when Jeremias had done so, [13] they drew him up with the ropes out of the dungeon. And Jeremias abode in the court of the prison. [14] And the king sent and ordered him to come to him to the house Aseleis which is in the house of the Lord. And the king said to him, I will ask thee a word and thou must not conceal anything from me. [15] And Jeremias said to the king, If I tell thee, wilt thou not put me to death? And if I give thee counsel, perhaps thou wilt not hearken to me.

[16] Then the king swore to him, saying, As the Lord liveth Who made us this soul, I will not put thee to death, nor will I deliver thee into the hands of those men. [17] And Jeremias said, Thus said the Lord: If thou wilt go out to the generals of the king of Babylon, thy soul shall live and this city will not be burned with fire. Both thou and thy family shall live. [18] But if thou wilt not go out, this city will be delivered into the hands of the Chaldeans and they will burn it with fire; and thou shalt not escape. [19] And the king said to Jeremias, I am afraid of the Jews who have fled to the Chaldeans, lest upon being delivered into their hand they make me a mocking stock. [20] And Jeremias replied, Thou wilt not be delivered up to them, Hear the word of the Lord which I speak to thee and it will be better for thee and thy soul shall live.

[21] But if thou wilt not go out, this is the word which the Lord hath revealed to me:

[22] And behold all the women who were left in the house of the king of Juda were brought out to the chiefs of the king of Babylon. And they said, Thy men of peace deceived thee, and will prevail over thee. And with a fall they will weaken thy foot. They are gone from thee. [23] And thy wives and thy children shall be brought out to the Chaldeans. And thou shalt not escape. For by the hand of the king of Babylon thou shalt be taken and this city shall be burned.

[24] Then the king said to him, Let no man know any of these

* The thought being that Jeremiah's holiness had brought down famine upon the city because of his having unjustly suffered famine.

words, and thou shalt not be put to death. [25] And if the chiefs hear that I have spoken to thee and come to thee and say, Tell us, What did the king say to thee? Hide it not from us and we will not put thee to death. What did the king say to thee? [26] Then thou shalt say to them, I presented my supplication before the king that he would not send me back to the house of Jonathan to die there. [27] So when all the chiefs came to Jeremias and questioned him, he answered them according to all the words which the king commanded and they were silent; for the word of the Lord was not heard. [28] So Jeremias remained in the court of the prison until Jerusalem was taken.

* CHAPTER XXXIX *

AND it came to pass that in the ninth year and ninth month of Sedekias king of Juda, [that] Nabuchodonosar king of Babylon, with all his army, came against Jerusalem and besieged it. [2] And in the eleventh year of Sedekias in the fourth month on the ninth day of the month, a breach was made into the city; [3] and all the generals of the king of Babylon entered and sat in the middle gate; namely, Margansar, and Samagoth and Nabusachar and Nabusaris, Nagargas, Naserrabamath, and the rest of the generals of the king of Babylon; [14] and they sent and took Jeremias out of the court of the prison and committed him to Godolias son of Achikam son of Saphan. And when they brought him out he sat down among the people.

[15] Now there had come to Jeremias in the court of the prison a word of the Lord, saying, [16] Go and say to Abdemelech the Ethiopian, Thus said the Lord the God of Israel: Behold I will bring My words on this city for evils and not for good. [17] But I will save thee on that day and not deliver thee into the hands of those men of whom thou art afraid. [18] For I will save thee and thou shalt not fall by the sword. And thou shalt have thy life for a spoil, because thou hast trusted in Me, said the Lord.

* CHAPTER XL *

THE word which came from the Lord to Jeremias after Nabouzardan the chief cook, he who was of Rama, had dismissed him:

When the chief cook found him in chains in the midst of the captives of Juda who were to be carried to Babylon, [2] he took him and said to him, The Lord thy God hath denounced all these evils against this place, [3] and the Lord hath done them, because you sinned against Him and did not hearken to His voice. [4] Behold I have loosed thee from the chains which were on thy hands. If it seemeth good to thee to go with me to Babylon, I will have an eye over thee. But if not, Go thy way. [5] Return to Godolias son of Achikam son of Saphan whom the king of Babylon hath set over the land of Juda and dwell with him among the people in the land of Juda. Go whithersoever it seemeth best in thine eyes to go. So the chief cook gave him gifts and dismissed him; [6] and he went to Godolias to Massepha and dwelt among his people who were left in the land.

[7] Now when all the generals of the army in the country, both they and their men heard that the king of Babylon had set Godolias over the land, and had committed to him the men and their wives whom he had not removed to Babylon, [8] there came to Godolias, at Massepha, Ismael son of Nathanas and Joanan son of Karae and Saraias son of Thanaemeth and the sons of Jophe the Ne-tophathite and Ezonias son of Mochathi, they and their men; [9] and Godolias swore to them and their men, saying, Be not afraid of the Chaldeans: dwell in the land and serve the king of Babylon, and it will be better for you. [10] As for me, behold I reside before you at Massepha, to meet the Chaldeans who may come against you. But as for you, collect wine and summer fruits and oil and lay them up in your vessels and dwell in the cities over which you have taken possession.

[11] All the Jews also who were in Moab and among the Ammonites and those in Idumea and in all that country, when they heard that the king of Babylon had left a remnant for Juda and had set Godolias son of Achikam over them, [12] came to Godolias into the land of Juda to Massepha, and collected wine and summer fruits in great abundance, and oil. [13] And Joanan son of Karae and all the generals of the army who were in the country came to Godolias to Massepha [14] and said to him, Dost thou know that Beleissa king of the Ammonites hath sent Ismael to thee to take thy life. [15] But Godolias did not believe them. And when Joanan said privately to Godolias at Massepha, Let me, I pray thee, go and smite Ismael and let none know it; lest he kill thee; and all Juda who are gathered to thee, be dispersed and the

remnant of Juda perish; [16] Godolias said to Joanan, Thou must not do this: for what thou sayest of Ismael is false.

* CHAPTER XLI *

NOW it came to pass that in the seventh month Ismael son of Nathanias, son of Eleasa of the royal family, and ten chief men with him, came to Godolias at Massepha and they there ate bread together. [2] And Ismael arose and the ten chiefs who were with him, and smote Godolias, whom the king of Babylon had set over the land, [3] and all the Jews who were with him at Massepha and all the Chaldeans who were found there. [4] And it happened that on the second day after he had slain Godolias and it was not generally known, [5] there came eighty men from Sychem and from Salem and from Samaria, with their beards shaven and their clothes rent and in deep mourning, with manna and frankincense in their hands, to make an offering for the house of the Lord. [6] And Ismael went out to meet them as they were proceeding on in their journey weeping, and said to them, Come to Godolias. [7] And when they were come into the midst of the city he slew them at the pit.

[8] But there were ten men among them who said to Ismael, Do not kill us; for we have treasures in a field, wheat and barley, honey and oil. So he forbore and did not kill them among their brethren. [9] Now the pit, into which Ismael threw all that he had slain, was that great pit which king Asa had made for fear of Baasa king of Israel. This Ismael filled with the slain. [10] And Ismael carried away all the people who were left at Massepha and the king's daughters whom the chief cook had committed to the care of Godolias son of Achikam; and fled towards the borders of the Ammonites.

[11] But when Joanan son of Kareia, and all the generals of the army who were with him heard all the evils which Ismael had done, [12] they drew out their whole army and marched with speed to fight him and came up with him at the great waters at Gabaon. [13] And when all the people who were with Ismael saw Joanan and the generals of the army who were with him, they turned back to Joanan; [15] but Ismael escaped with eight men and fled to the children of Ammon. [16] Then Joanan and all the generals of the army who were with him took all the remnant of the people whom they had rescued from Ismael— [17] the men fit for war and

the women and children and the eunuchs whom they brought back from Gabaon and marching with speed they encamped at Gaberochama which is near Bethlehem with an intent to go to Egypt [18] for fear of the Chaldeans. For they were afraid of them because Ismael had slain Godolias whom the king of Babylon had set over the land.

* CHAPTER XLII *

AND all the generals of the army, with Joanan and Azarias son of Maasias, and all the people small and [2] great came to Jeremias the prophet and said to him, Have compassion on us, we beseech thee, and pray to the Lord thy God for this remnant; for we are left only few of many as thine eyes see. [3] Now let the Lord thy God point out to us the way which we should go and what we are to do. [4] Whereupon Jeremias said to them, I have heard. Behold, I will pray for you to the Lord our God according to your words and whatever answer the Lord our God shall give, that I will declare to you. I will not hide anything from you. [5] And they said to Jeremias, The Lord be a true and faithful witness between us, that we will act conformably to the word, whatever it be, which the Lord shall send to us. [6] Whether it be agreeable or disagreeable we will hearken to the voice of the Lord our God in respect to that for which we send thee to Him, that it may be the better for us. We will obey the voice of the Lord our God.

[7] So after ten days a word of the Lord came to Jeremias, [8] whereupon he sent for Joanan and the generals of the army, and all the people small and great, [9] and said to them, Thus said the Lord, [10] If you will abide in this land I will build you up, and not pull you down; and I will plant you, and not root you up; for I am appeased by the evils which I have done to you. [11] Be not afraid of the king of Babylon of whom you are in dread. Be not afraid of him, saith the Lord, for I am with you to deliver you, and to save you out of his hands. [12] And I will shew you mercy, and have compassion on you, and bring you back to your own land.

[13] But if in direct disobedience to the voice of the Lord you say, [14] We will not abide in this land, for we will go to the land of Egypt, that we may not see war nor hear the trumpet's sound, nor pine for want of bread, and we will dwell there; [15] then hear the word of the Lord: thus said the Lord, If you set your face for Egypt, and go there to make your abode, [16] the sword of which

you are afraid shall find you in the land of Egypt; and the famine which you wish to avoid shall follow and overtake you in Egypt, and there you shall die. [17] For all the men, even all the strangers who have set their faces towards the land of Egypt to dwell there, shall perish by the sword and by famine, and not one of them shall escape from those evils which I bring upon them. [18] For thus said the Lord, As My wrath was poured out on the inhabitants of Jerusalem, so shall My wrath be poured out upon you, if you go to Egypt; and you shall be wasted and made slaves, and be for an execration and reproach; and shall never see this land again.

[19] These are the things which the Lord hath spoken respecting you, the remnant of Juda; that you may not go to Egypt.— [20] For now you must be aware that you did evil in your hearts when you sent me saying, Pray for us to the Lord, and we will act conformably to all that the Lord shall say to thee.— [21] For you have not hearkened to the voice of the Lord, which He hath sent by me to you. [22] Now therefore you shall perish by the sword and by famine, in that place to which you are determined to go there to make your abode.

* CHAPTER XLIII *

AND when Jeremias had made an end of speaking all these words of the Lord to the people, even all the words which the Lord had sent him to speak to them, [2] Azarias son of Maasias, and Joanan son of Karae, and all the men who had spoken to Jeremias, said in reply, It is false; the Lord hath not sent thee to us, saying, You shall not go to Egypt to dwell there. [3] But Baruch son of Nerias setteth thee on against us, that thou mayst deliver us into the hands of the Chaldeans to be put to death, or banished to Babylon.

[4] So Joanan and all the generals of the army and all the people hearkened not to the voice of the Lord to dwell in the land of Juda. [5] And Joanan and all the generals of the army took all the remnant of Juda, who had returned to dwell in the land; [6] the men fit for war, and the women and the children which were left and the king's daughters, even all the souls which Nabusardan had left with Godolias son of Achikam, including Jeremias the prophet, and Baruch son of Nerias, and went to Egypt.

[7] Because they hearkened not to the voice of the Lord, there-

fore when they came to Taphnas, [8] a word of the Lord came to Jeremias at Taphnas, saying, [9] Take thee large stones and bury them at the entrance of the gate of Pharao's house at Taphnas, in the presence of the men of Juda and [10] thou shalt say, Thus said the Lord, Behold I send and I will bring Nabuchodonosar king of Babylon and he shall place his throne over these stones, which thou hast hidden, and pile his arms over them. [11] And when he is come he will smite the land of Egypt, sentencing to death them who are for death; and to banishment such as are for banishment; and to the sword such as are for the sword. [12] And he will kindle a fire in the houses of their gods, and burn the houses and carry away the god's captives: and he will search the land of Egypt, as a shepherd doth his garment, and shall go thence in peace. [13] And he will break in pieces the pillars of Heliopolis, even those of On, and burn their houses with fire.

* CHAPTER XLIV *

THE word which came to Jeremias for all the Jews who dwelt in the land of Egypt—for them settled at Magdulus, and at Taphnas, and in the land of Pathoura, saying:

[2] Thus said the Lord the God of Israel, You have seen all the evils which I brought upon Jerusalem, and upon the cities of Juda; [3] and behold they are desolate, without inhabitants because of their wickedness which they committed to provoke Me, by going to burn incense to strange gods, which you knew not. [4] Though I sent to you My servants the prophets, rising early and sending them, saying, Do not commit this abominable thing which I hate; [5] yet they hearkened not to Me, nor inclined their ear to turn from their wickedness so as not to burn incense to strange gods. [6] Therefore My wrath and Mine indignation was poured out and kindled to a flame in the cities of Juda, and in the streets of Jerusalem, and they became a desolation and a waste, as at this day.

[7] Now then, thus said the Lord Almighty, Why do ye commit great evils against your souls, to cut off every man and woman of you, with the infant and suckling out of Juda, [8] so that none of you may be left—to provoke Me with the works of your hands—by burning incense to strange gods in the land of Egypt, where you are come to dwell—that you may be cut off and become an execration and a reproach, among all the nations of the earth? [9] Have you forgotten the evils of your fathers, and the evils of

the kings of Juda, and the evils of your chiefs, and the evils of your wives, which they committed in the land of Juda, and in the streets of Jerusalem?

[10] They have not indeed even to this day desisted, nor have they adhered to the ordinances which I set before their fathers.

[11] Therefore thus said the Lord: [12] Behold I am setting My face to destroy all the remnant in Egypt; and they shall fall by the sword and by famine and die, both small and great; and they shall be for reproach and for destruction and for a curse. [13] For I will visit those settled in Egypt as I visited Jerusalem, with sword and with famine, [14] so that none of this remnant of Juda who dwell in Egypt, shall be saved to return to the land of Juda, to which they earnestly hope to return, save those only who have made their escape thither.

[15] Then all the men who knew that their wives burned incense, and all the women, a great congregation, and all the people who were settled in the land of Egypt at Pathoura answered Jeremias, saying, [16] In regard to this word which thou hast spoken to us in the name of the Lord, [17] we will not hearken to thee; for we will continue to perform every word which shall proceed from our mouth to burn incense to the queen of heaven and pour out libations to her; as we and our fathers and our kings and our chiefs did in the cities of Juda and in the streets of Jerusalem. For we had then plenty of bread and were in happy circumstances and saw no evils; [18] but soon as we left off burning incense to the queen of heaven, we all became fewer in number, and were wasted by sword and famine. [19] Now grant that we have burned incense to the queen of heaven, and poured out libations to her, have we made cakes for her or poured out libations to her without our husbands?

[20] In reply to this Jeremias said to all the people, to the men in authority, and to the women and all the people who made him that answer:

[21] This incense which you offered in the cities of Juda and in the streets of Jerusalem, you and your fathers, and your kings and your chiefs, and the people of the land,—did not the Lord remember? [22] Did it not come into His mind so that the Lord could no longer forbear on account of your evil doings and on account of your abominations which you committed?

So your land was made a desolation and a waste, [23] and for a curse, as at this day, because of the incense which you offered and the sins which you committed against the Lord. As you

hearkened not to the voice of the Lord, nor walked in His statutes and in His law and in His testimonies; therefore these evils have come upon you.

[24] Then Jeremias said to the people, particularly to the women, Hear a word of the Lord; [25] thus saith the Lord the God of Israel: Ye women have spoken with your mouths and with your hands confirmed it, saying, We will continue to perform the vows which we made to burn incense to the queen of heaven, and pour out libations to her. Ye have obstinately adhered to your vows, and have actually performed them.

[26] Therefore hear a word of the Lord, all ye of Juda, who are settled in the land of Egypt; behold by My great name I have sworn, said the Lord: My name shall no more be mentioned by the mouth of any Jew in all the land of Egypt, saying, *As the Lord liveth*. [27] Because I have watched over them, to afflict them, and not to do them good; therefore all the Jews who are dwelling in the land of Egypt shall perish by sword and by famine until there be an end of them. [28] They indeed who have escaped from the sword being few in number, shall return to the land of Juda; but the remnant of Juda, who have stayed in the land of Egypt to settle there, shall know whose word shall stand. [29] Now this shall be a sign to you, that I will visit you for evil. [30] Thus said the Lord: Behold I deliver up Onaphre king of Egypt, into the hands of his enemy, and into the hands of him who seeketh his life, as I delivered Sedekias king of Juda into the hands of Nabuchodonosar king of Babylon, his enemy, and who sought his life.

* CHAPTER XLV *

THE word which Jeremias the prophet spoke to Baruch son of Nerias, when he was writing the words in the book, from the mouth of Jeremias, in the fourth year of Joakim son of Josias king of Juda: [2] Thus said the Lord concerning thee, Baruch, [3] because thou saidst, "Ah woe is me! for the Lord hath added grief to my sorrow: I laid me down with sighing; no rest did I find," [hence] [4] say to him, Thus said the Lord: Behold! them whom I built up, I am pulling down; them whom I planted, I am rooting up; [5] And wilt thou seek great things for thyself? Seek them not. For behold I am about to bring evils on all flesh, saith the Lord; but I will give thee thy life as a gift in every place whither thou shalt go.

* CHAPTER XLVI *

IN the beginning of the reign of king Sedekias, this word came [from the Lord] respecting Elam:

[2] To Egypt, respecting the army of Pharaoh Nechao, king of Egypt, who was by the river Euphrates, at Charmis, whom Nabuchodonosar king of Babylon defeated in the fourth year of Joakim, king of Juda:

[3] Arm with buckler and shields, and advance to battle. [4] Harness the horses. Horsemen mount! and stand firm in your helmets. Having put on your breast plates, charge with your lances. [5] Why are they daunted, and falling back? Because their mighty men will be cut down, they fled again; they rallied not, being hemmed in on all sides, saith the Lord. [6] Let not the swift flee, nor the mighty escape to the north. The forces at the river Euphrates are weak and have fallen. [7] Who is this that will rush forth like the river, and whose stream will billow like a flood? [8] The waters of Egypt will rush forth like a river; for He said: I will issue forth and overwhelm the earth, and destroy the inhabitants thereof. [9] Mount your horses, prepare your chariots: march forth ye warriors of Ethiopia! and ye Libyans well clad in armour! go up also ye Lydians who bend the bow.

[10] (p) This is indeed a day for the Lord our God: a day of vengeance, to execute vengeance on His enemies. And the sword of the Lord shall devour and be filled; it shall indeed be glutted with their blood; for there is a sacrifice for the Lord in the land of the north at the river Euphrates. [11] Go up, Galaad, and take balm for the virgin daughter of Egypt. In vain hast thou multiplied thy medicines; there is no cure for thee. [12] The nations heard thy voice and with thy screams the land was filled; because warrior added to warrior were weak, they both fell together.

[13] The words which the Lord spoke by the ministry of Jeremiah, that the king of Babylon would come and smite the land of Egypt:

[14] Despatch messengers to Magdolus; send also to Memphis. Say, to arms! and be ready! for a sword hath laid waste thy grove. [15] Why did Apis flee from thee? Thy chosen bull, why did he not stand? [16] Because the Lord made him weak and thy multitude was weak and fell, therefore every one said to his fellow, Let us arise and return to our people, to our native land, from the

face of the Grecian sword. [17] Call the name of Pharaoh Nechao king of Egypt, *Saon-Esbie-Moed*, [meaning *An empty sound*].

[18] As I live, saith the Lord God, like Itaburion among the mountains, and like Charmel which is by the sea, he shall come. Get ready utensils for thy removal, [19] O well-housed daughter of Egypt! for Memphis shall be a waste and shall be called, *Alas*, because in it there are no inhabitants. [20] Egypt was a beautiful heifer; a detachment from the north came against her. [21] And the mercenaries, which she had with her, were like fatted bulls which she had fed. For they turned and fled with one consent: they made no stand, because the day of destruction came upon them and the time of their visitation. [22] Their sound is that of a hissing serpent; for they march in dust. With axes they will come against her; [23] like fellers of timber they will cut down her groves, saith the Lord. Because she would not be assimilated. Because she increaseth more than locusts which are innumerable, [24] the daughter of Egypt is put to shame; she is delivered into the hands of a people from the north. [25] Behold I will punish her son Ammon in the person of Pharaoh, and in the persons of them who trusted in him.

[27] But thou Jacob My servant be not afraid; and thou Israel be not dismayed. For behold I will save thee from afar and thy seed from their captivity. And Jacob shall return and enjoy rest and sleep; and there shall be none to discompose him. [28] Fear not, My servant Jacob, saith the Lord, since I am with thee. This fearless and luxurious one is delivered up, for I will make an end of every nation to which I have driven thee; But of thee I will not make an entire end. But I will correct thee for judgment and not suffer thee to go unpunished.

* CHAPTER XLVII *

CONCERNING the Philistines,

[2] Thus saith the Lord: Behold, waters are coming from the north, and they shall become an overwhelming flood, and shall overwhelm the land and the fulness thereof—the cities and them who dwell therein: and the men shall utter the scream of distress, and all the inhabitants of the land, a doleful cry. [3] At the sound of his impetuous onset; at the armour of his infantry; at the rushing of his chariots; the rumbling of his wheels; fathers looked not back on their children, by reason of the feebleness of their hands.

[4] In the day which is coming to destroy all the Philistines I will destroy also Tyre and Sidon and all the residue of their help.

(p) For the Lord will utterly destroy the remnants in the isles, [5] baldness is come upon Gaza: Askalon is overthrown and the remnant of Enakim.

[6] (c) How long wilt thou hew down, O sword of the Lord? How long will it be ere thou wilt rest? Return into thy scabbard, rest and be removed.

[7] (p) How can it rest when the Lord hath given it a charge against Askalon and the cities on the sea coast and to be lifted up against them whom remain?

✦ CHAPTER XLVIII ✦

RESPECTING Moab, thus said the Lord: Alas! for Nabo; for it is destroyed. Kariathaim is taken. Amath and Agath are put to shame. [2] There is no more a cure for Moab; a boasting in Esebon. He hath devised evils against her. We have cut her off from being a nation and she shall go to rest. Behind thee the sword shall stalk on. [3] Because there is a sound of screaming from Oronaim—destruction and great tribulation, [4] Moab is trodden down. Despatch news to Zogora that Aloth is filled with lamentation; [5] she will go up weeping by the way of Oronaim. You have heard the scream of distress; [6] flee and save your lives, and you shall be like a wild ass in the desert. [7] Seeing thou hast trusted in thy fortifications, therefore thou shalt be taken; and Chamos shall go into banishment, and his priests and his chiefs with him; [8] and destruction shall come on every city, none shall escape. The vale also shall be destroyed and the plain wasted as the Lord hath said. [9] Set up marks for Moab; for with destruction she shall be destroyed; and all her cities shall be for desolation. Whence can she have an inhabitant? [10] He is cursed who doth the work of the Lord negligently, withholding his sword from blood.

[11] Moab enjoyed rest from his youth and trusted in his glory; he hath not been decanted from vessel to vessel; and into banishment he hath never gone; therefore his taste remaineth in him and his flavour is not lost. [12] Therefore behold the days are coming, saith the Lord, when I will send decanters and they shall decant him; and they shall break his vessels and cut to pieces his drinking horns; [13] and Moab shall be put to shame for Chamos

as the house of Israel were for Baithel, their confidence. [14] How can ye who have put confidence in them say, We are strong, and a man mighty for feats of war? [15] Moab is destroyed with his cities; and his chosen men are gone down to slaughter. [16] The day of Moab is near at hand, and with speed his calamity is approaching.

[17] Shake your heads for him, all ye around him; pronounce his name, all of you; say, How the beautiful sceptre is broken! the sceptre of majesty! [18] Come down from glory and sit low in mire. Daibon shall be trampled down because Moab is destroyed. The demolisher of thy stronghold is come up against thee. Stand by the wayside and take a view, [19] O inhabitant of Aroer! ask him who is fleeing and making escape, and say, What is the news? [20] Moab is put to shame; for he is utterly discomfited. Raise the mournful cry and scream; proclaim in Arnon that Moab is destroyed. [21] Judgment is indeed coming on the land of Misor, upon Chalon, and Rephas, and Mophas, [22] and on Daibon, and on Nabo, and on the house of Daithlathaim, [23] and on Kariathaim, and on the house of Gaimol, and on the house of Maon, [24] and on Karioth, and on Bosor, and on all the cities of Moab far and near. [25] The horn of Moab is hacked to pieces, and his prowess is broken. [26] Make him drunk.

Because he magnified himself against the Lord, He will therefore clap with His hand at Moab that he may be an object of derision; [27] for was not Israel an object of mirth to thee and found among thy stolen goods, because thou didst fight against him? [28] The inhabitants of Moab have left their cities and made their abode among rocks. They were like pigeons nestling in rocks at the mouth of a cave.

[29] (p) I have heard indeed of the pride of Moab: he was very proud—and of his haughtiness; his heart was elated.

[30] (J) But as for Me, I know his words: is not this his desert? Hath he not acted thus? [31] Therefore raise on all sides the mournful cry for Moab; scream for the shorn men of a place forlorn.

[32] (p) With the wailing of Jazer I will wail for thee, O vine of Aserema. Thy branches extended to the sea; they reached to the cities of Jazer. When thy fruit was ripe, destruction came upon thy grape-gatherers. [33] Joy and gladness were snatched from Moab, when the vine was in thy lakes. In the morning there was no treading, and in the evening no shouts of joy. [34] At the scream of Esebon which reached to Aitam, their cities from Zogar

to Oronaim uttered their voice, and spread the news with an alarm.

(J) Because the water of Nebrin also shall be dried up, [35] therefore I will destroy Moab, saith the Lord; when he is going up to the altar and burning incense to his gods.

[36] (p) For this let the heart of Moab groan like droning pipes. Let my heart sound like a droning for the men of Keiradas.

(J) Because all that every man had procured is utterly destroyed; [37] let them everywhere shave the whole head; and let the whole beard be shaven and all hands gashed; and let there be sackcloth on every loin, [38] and on all the house-tops of Moab and in every street: for I have broken him, saith the Lord, like a vessel that is useless. [39] How did he deprecate! How did Moab turn his back! Moab was ashamed and became a subject of laughter and derision to all around. [40] For thus said the Lord: [41] Karioth is taken and the strongholds are surprised; [42] and Moab shall be destroyed from being a multitude. Because he magnified himself against the Lord, [43] a trap, a scare-net and a pit are prepared for thee, O inhabitant of Moab! [44] He who fleeth from the scare-net shall fall into the pit; and he who getteth up out of the pit shall be caught in the trap. For I will bring these things on Moab in the year of their visitation.

* CHAPTER XLIX *

RESPECTING the children of Ammon, thus said the Lord: Hath Israel no sons? or have they no heir? Why then hath Melchol taken possession of Galaad? Shall his people dwell in their cities? [2] For this cause behold the days are coming, saith the Lord, when I will cause the tumult of battles against Rabbath to be heard; and they shall be for desolation and destruction; and her altars shall be consumed with fire; and Israel shall assume his government.

[3] Raise the mournful cry, O Esebon, for Gai is destroyed. Scream, ye daughters of Rabbath; gird on sackcloth and mourn; for Melchol shall go into banishment and his priests and his chiefs with him. [4] What! are you exulting with joy in the vales of Enakim? O daughter of wantonness who trustest in thy treasures—who sayest, Who shall come against me? [5] Behold I am bringing terror against thee, said the Lord,—from every neigh-

bour around thee: and you shall be scattered every one before it; and there shall be none to collect you.

[7] Respecting Idumea, thus said the Lord: There is no more any wisdom in Thaiman. Counsel is perished from the prudent.

[8] Wisdom is fled from them. Their place hath been led into error.

[8] (p) O inhabitants of Daidan! retire to a deep settlement for He hath brought on calamities.

(J) I brought them on him at the time when I visited him. [9] Because grape gatherers are come, who will not leave thee a gleaning. Like thieves by night they will lay to their hands. [10] Because I plundered Esau and discovered their hidden stores; They could not be concealed, they were destroyed.

[11] (p) By means of the hand of his brother, my neighbour, there is indeed no place for Thine orphan to be left that it may live.

(J) But I will cause it to live. In Me the widows have trusted.

[12] Because they (said the Lord) who had a law not to drink the cup, drank it; thou therefore shalt not escape unpunished. [13] For by Myself I have sworn, saith the Lord, thou shalt be a desolation and a reproach and a curse in this country and all its cities shall be perpetual wastes.

[14] (p) I have heard a report from the Lord. He hath sent messengers to the nations [saying], Assemble and come against her; arise for battle.

[15] (J) I have made thee little among the nations, very contemptible among men. [16] Thine insolence hath entrapped thee; the wantonness of thy heart destroyed the holes of rocks. It took possession of a strong, lofty mountain. Because like an eagle thou hast built thy nest high; thence I will pull thee down: [17] and Idumea shall be a desolation. Every passer-by shall express for it the sound of pity. [18] As in the overthrow of Sodom and Gomorra and the neighbouring cities, said the Lord Almighty, no man shall abide there, nor shall a son of man dwell there. [19] Behold they shall be like the lion which must go up from the swelling of Jordan to Aitham. For I will speedily drive them from that place. Therefore set ye chosen warriors against it.

[20] Because who is like Me? Or who can withstand Me? And who is the shepherd who can stand before Me? Therefore hear the counsel of the Lord which He hath taken against Idumea, and the determination He hath come to against the inhabitants of Thaiman: Let all but the tenderest of the flock be destroyed; let all but a resting place for them be made a desolation.

[21] (p) At the sound of their fall the earth trembled, so that the roaring of the sea was not heard. [22] Behold He will take a view like an eagle, and expand His wings against her fortifications; and the heart of the valiant men of Idumea shall be on that day like the heart of a woman in travail.

[23] Respecting Damascus, Emath and Arphath are overwhelmed in shame. Because they heard bad news they were confounded; they boiled with rage; they cannot take rest. [24] Damascus is enervated. She turned to flee: terror seized her.

[25] How can it be otherwise? She forsook My city. Did they regard a single village? [26] Therefore thy young men shall fall in thy streets; and all thy valiant warriors shall fall, saith the Lord. [27] And I will kindle a fire in the wall of Damascus and it shall consume the palaces of Son of Ader.

[28] Respecting Kedar the queen of the court, which Nabuchodonosar king of Babylon smote, thus said the Lord; arise and go up against Kedar; and glut the sons of Kedem. [29] Let them seize their tents and their flocks: let them take for themselves their clothing, all their utensils and their camels: and call ye for destruction against all them around. [30] Flee, retire very deep to a settlement, O inhabitants at the court. For against you the king of Babylon hath taken counsel, and hath come to a determination, saying, [31] Arise and go up against a wealthy nation dwelling at ease who have neither gates nor bars nor bolts—who dwell alone. [32] Let their camels be for a prey and the multitude of their cattle for slaughter.

For I will winnow them with every wind who have their foreheads shaven, and from all sides I will bring destruction on them, saith the Lord. [33] And the court shall be a lodging place for ostriches and a waste forever. No man shall abide there, nor shall a son of man there make his dwelling.

[34] In the beginning of the reign of king Sedekias came this word concerning Ailam,

[35] Thus saith the Lord: The bow of Ailam is broken, the instrument of his dominion. [36] And I will bring upon Ailam four winds from the four quarters of heaven and I will scatter them with these winds; so that there shall not be a nation to which the outcasts of Ailam shall not come. [37] And I will terrify them before their enemies who seek their lives; and bring against them according to the fury of My wrath, and send against them My sword, until it utterly consume them. [38] And I will set My throne in Ailam and drive thence kings and nobles. [39] But it

shall come to pass at the last of these days I will bring back the captivity of Ailam, saith the Lord.

* CHAPTER L *

A WORD of the Lord which he spake against Babylon:

[2] Proclaim among the nations, publish and conceal not—say, Babylon is taken; Bel is confounded; the fearless, the luxurious Mairodach is delivered up. [3] For a nation is gone up against her from the north, which will make her land a desolation, so that none shall dwell therein, neither man nor beast. [4] In those days, even at that time, shall come up the children of Israel, they and the children of Juda together: walking slow and weeping they will march on seeking the Lord their God. [5] They will ask the way to Zion; for thitherward they will set their face; and they will come and flee to the Lord their God; for the everlasting covenant shall not be forgotten.

[6] My people have been lost sheep. Their shepherds caused them to stray. On the mountains they caused them to wander. From mountain to hill they roamed. They forgot their place of rest. [7] All that found them devoured them. Their enemies said, Let us not spare them because they sinned against the Lord. He who gathered their fathers hath a pasture of righteousness: [8] remove out of Babylon and from the country of the Chaldeans, and go out and be like dragons before sheep. [9] For lo! I am raising up against Babylon assemblies of nations from the north; and they shall be drawn up in array against her. Thence one shall be taken like the dart of a skillful warrior which shall not rebound in vain.

[10] So Chaldea shall be for a prey. All that plunder it shall be satisfied. [11] Because you rejoiced and triumphed when you were plundering My heritage—because you frisked about like calves in a pasture, and brandished your horns like bulls; [12] your mother shall be greatly ashamed: she who brought you forth for prosperity shall be confounded. Being the hindmost of nations; [13] a desert because of the wrath of the Lord, she shall not be inhabited; but shall be entirely a desolation.

Sorrow will cover the countenance of all who travel through Babylon; and at all their calamity they will express pity. [14] Set yourselves in array all around against Babylon. All ye who bend the bow shoot at her: spare not your arrows, [15] you must needs

subdue her. Her hands are weakened; her bulwarks have fallen, and her wall is undermined. Because it is a vengeance from the Lord; execute vengeance on her. As she hath done, do ye to her. [16] Destroy utterly the seed of Babylon, him who handleth the sickle in harvest. Let them return from the face of the Grecian sword, every one to his own people; and let every one flee to his own land.

[17] Israel was a wandering sheep. Lions scared him away. The first who devoured him was the king of Assur, and this last, the king of Babylon gnawed his bones. [18] Therefore thus saith the Lord, Behold I will execute vengeance on the king of Babylon and his land as I executed vengeance on the king of Assyria. [19] And I will bring back Israel to his pasture, and he shall feed on Carmel, and on mount Ephraim, and on Galaad; and his soul shall be satisfied. [20] In those days and at that time, search shall be made for the iniquity of Israel; but none shall remain; and for the sins of Juda, but none shall be found. For I will be merciful to them who are left.

[21] With respect to this land, saith the Lord. Go up with bitterness against it and against them who dwell in it; take vengeance, O sword, and destroy utterly; saith the Lord, and do according to all that I command thee.

[22] A sound of battle and great distress in the land of the Chaldeans! [23] How the hammer of the whole earth is broken and dashed to pieces! How Babylon is become a desolation among the nations! [24] They will come upon thee and thou shalt not know—like Babylon itself and thou shalt be taken. Thou art found out and taken, because thou didst set thyself against the Lord.

[25] The Lord hath opened His arsenal and brought out the instruments of His wrath; because the Lord God hath a work to perform in the land of the Chaldeans.

[26] Because her time is come; open ye her treasuries, search her like a cave; and destroy her utterly. Let not a remnant of her be left. [27] Lay waste all her fruits and let them go down to destruction.

(p) Alas for them; for their day is come and the time of their visitation! [28] Hark! a sound of men fleeing and escaping out of the land of Babylon to inform Sion of the vengeance of the Lord our God.

[29] (J) Issue these orders to many against Babylon—to every

one bending a bow—Encamp against her round about; let none escape out of her.

Render to her according to her works—according to all that she hath done, do ye to her. Because she set herself against the Lord, the Holy God of Israel, [30] therefore her young men shall fall in her streets and all her mighty warriors shall be laid low, saith the Lord.

[31] Behold I am against thee, thou essence of haughtiness, saith the Lord. Because thy day is come and the time of thy punishment; [32] therefore thy haughtiness shall be abated and fall, and none shall continue to support it. For I will kindle a fire in her forest which shall devour all around her.

[33] Thus saith the Lord: The children of Israel and the children of Juda have both been oppressed; all who captivated them tyrannised over them.

Because they refused to let them go, [34] therefore their Redeemer—the Mighty One, Whose name is The Lord Almighty, will plead their cause with their adversaries. In order that He may remove this land out of the way, He will sharpen for the inhabitants of Babylon [35] a sword against the Chaldeans and against the inhabitants of Babylon, and against her grandees and against her counsellors— [36] a sword against her warriors, and they shall be destroyed; [37] a sword against their horses and against their chariots—a sword against their warriors and the mixed multitude in the midst of her [Babylon], and they shall be like women—a sword against her treasures, and they shall be rifled; [38] [a sword] against those who are on her waters, and they shall be exposed to shame.

Because it is a land of the graven images and it was in these islands where they boasted; [39] therefore idols shall dwell in those islands and in her shall dwell the daughters of Sirens, and she shall never more be inhabited. [40] As God overthrew Sodom and Gomorra and the neighbouring cities,—said the Lord: No man shall dwell there, nor shall a son of man make his abode there. [41] Behold a people is coming from the north, even a mighty nation, and many kings shall be roused up from the extremity of the earth [42] handling the bow and sword. They are haughty and will shew no mercy: their voice will roar like the sea. On horses they will come prancing, in array like fire, for battle against thee, O daughter of Babylon.

[43] The king of Babylon heard the report of them and his

hands were enfeebled; anguish seized him like the pangs of a woman in travail. [44] Behold he will be like the lion which must go up from the swelling of Jordan to Gaitham, for I will speedily drive men from her, and set every youth against her: for who is like Me and who can withstand Me? And who is the shepherd who can stand before Me? [45] Therefore hear the counsel which the Lord hath taken against Babylon; and the determination He is come to against the Chaldean inhabitants, let all but the lambs of the flock to destroyed; let all but a pasture for them be made a desolation. [46] For at the sound of the capture of Babylon the earth shall be shaken, and a scream shall be heard among the nations.

✦ CHAPTER LI ✦

THUS said the Lord: Behold, against Babylon and against the Chaldean inhabitants I am raising up a hot destroying wind. [2] And against Babylon I will send scorers who will treat her with scorn and waste her land. Woe shall surround Babylon on all sides in the day of her affliction. [3] Let him, who bendeth the bow, bend it; and him, who hath armour put it on; shew no compassion to her youths, and destroy utterly all her host. [4] And let the wounded fall in the land of the Chaldeans, and those who are pierced through, fall in her streets.

[5] (p) Since Israel and Juda are not quite forsaken by their God, the Lord Almighty, on account of their land being filled with iniquity by reason of the sanctuaries of Israel; [6] flee out of Babylon and save every one his life and be not involved in her iniquity. For the time of her punishment is come from the Lord, and He is rendering to her a recompense. [7] Babylon was a golden cup in the hand of the Lord, furnishing a plentiful draught to all the nations. Of her wine the nations drank, therefore they reeled. [8] But Babylon is suddenly fallen and broken. Utter a lamentation for her. Get balm for her deadly wound; perhaps she may be cured.

[9] (c) We have administered medicines to Babylon, but she is not healed. Let us leave her and depart every one to his own land: for her judgment hath reached to heaven and mounted up to the stars. [10] The Lord hath published His decree. Come let us proclaim in Sion the works of the Lord our God.

[11] (p) Prepare the arrows. Fill the quivers. The Lord hath

stirred up the spirit of the king of the Medes. For His wrath is against Babylon to destroy her utterly. For it is the vengeance of the Lord—the avengement of His people. [12] On the walls of Babylon erect a standard; set the watch; have arms ready. Because the Lord hath undertaken; therefore He will accomplish what He hath spoken against the inhabitants of Babylon— [13] against them who dwell on many waters, and against the multitude of her treasures. Thine end is come, it is come indeed into thy bowels: [14] for the Lord hath sworn by His arm, I will fill thee with men as with locusts; and they who go down shall utter a sound against thee.

[15] (c) The Lord is He who made the earth by His power, who fitted up the world by His wisdom. By His understanding He stretched out the heaven. [16] At His voice there was in heaven a sound of water, and He brought up clouds from the extremity of the earth. He made the lightning for rain and brought out light from His treasuries. [17] Every man by knowledge became stupefied, every melter of gold was put to shame for his graven images; for their molten images were falsehoods, there is no breath in them. [18] They are works of vanity and objects of derision. In the time of their visitation they shall perish. [19] The portion of Jacob is not such as these, for He who formed all things is his inheritance: His name is the Lord.

[20] (J) Thou art dispersing for Me implements of war, but in thee I will disperse nations and remove kings out of thee; [21] and in thee I will disperse the horse and his rider; [22] and in thee I will disperse chariots and charioteers; and in thee I will disperse the youth and the virgin; and in thee I will disperse the husband and the wife; [23] and in thee I will disperse the shepherd and the flock; and in thee I will disperse the husbandman and his husbandry; and in thee I will disperse the generals and leaders of armies, [24] and retribute to Babylon and all the Chaldean inhabitants all the evils which they have done to Sion in your sight, saith the Lord.

[25] Behold I am against thee, O corrupted mountain which corruptest the whole earth, and I will stretch out My hand against thee and roll thee down on rocks; and I will make thee like a mountain which hath been burned to ashes, [26] so that they shall not take of thee a stone for a corner nor a stone for a foundation. For thou shalt be a desolation for ever, saith the Lord. [27] Erect a standard in the land. Sound a trumpet among the nations. [28] Prepare the nations against her. Issue orders against her. Carry

them, O kings, from Me even to the Achanazeans. Erect towers against her. Against her bring up cavalry like a multitude of locusts. Against her bring up nations, the king of the Medes and of the whole earth—his generals and all the leaders of his army.

[29] (p) The earth was in commotion and oppressed with toil, because the determination of the Lord against Babylon had roused it, to make the land of Babylon a desolation and uninhabitable. [30] The warriors of Babylon declined to fight. They will sit still there during a siege. Their mighty power is broken. [31] They are become like women. Her habitations are burned with fire. Her bars are broken. Courier will run to meet courier, and messenger to meet messenger, to tell the king of Babylon that his city is taken— [32] that the passages one after another are forced—that the barriers are burned with fire and his warriors are fleeing. [33] For thus said the Lord: The houses of the king of Babylon shall be threshed like a floor full of ripe grain. Yet a little while and her harvest will come.

She devoured me*; she chewed me to pieces: thick darkness overwhelmed me. [34] Nabuchodonosar king of Babylon swallowed me down; like a dragon he filled his belly with my dainties. They have cast me up.

[35] (p) Let the inhabitants of Sion say, My troubles and my miseries be upon Babylon! and let Jerusalem say, My blood be upon the Chaldean inhabitants!

[36] (J) For this cause, thus saith the Lord, Behold I will judge thine adversary and avenge thy cause; and I will drain off her sea and make her fountain dry, [37] and Babylon shall be a desolation and shall not be inhabited. [38] Because they roused together like lions and like lions' whelps; [39] in their heat I will give them a draught and make them drunk; that they may be stupefied and sleep a perpetual sleep and never awake, saith the Lord.

[40] (p) Down, down with them, like lambs to slaughter and like rams and he goats. [41] How the boast of the whole earth is hunted and taken! how Babylon has become a desolation among the nations! [42] The sea came up against Babylon with its roaring waves, and she is overwhelmed. [43] Her cities are become like a land without water, an untrodden desert. Not an individual can dwell there, nor can a son of man lodge in her.

[44] (J) I will indeed punish Babylon and bring forth out of * Sion now speaks.

her mouth what she hath swallowed. And the nations shall no more be gathered together to her; nor shall the victims of the whole earth fall by Babylon. [45] Away from her country, [50] ye who have escaped; and tarry not; ye who are far off, remember the Lord; and let Jerusalem recur to your mind.

[51] (c) We are ashamed; because we have heard our reproach, disgrace hath covered our face; strangers have entered our sanctuaries—into the house of the Lord.

[52] (J) Therefore behold the days are coming, saith the Lord, when I will execute vengeance on her graven images, and among all them her wounded shall fall in that land. [53] For though Babylon should mount up to heaven—though she fortify her walls with all her might, from Me shall come forth those who shall destroy her, saith the Lord.

[54] (p) A sound of screaming in Babylon! and great destruction in the land of the Chaldeans! [55] For the Lord hath utterly destroyed Babylon, and put an end to her din, which was like the sound of great waters. Her din He hath given up to destruction.

[56] For misery is come upon Babylon. Her warriors are taken. Their bow is confounded; for God rendereth them retribution.

The Lord rendereth them retribution; [57] and He will make utterly drunk her leaders and her wise men and her generals, saith the King whose name is The Lord Almighty. [58] Thus saith the Lord, The wall of Babylon was made broad; It shall be totally demolished and her lofty gates shall be burned with fire; and the peoples shall not labour in vain, though the nations may at first fail.

[59] The word which the Lord commanded Jeremias the prophet to deliver to Saraias son of Nerias son of Maasias when he was going from Sedekias king of Juda to Babylon in the fourth year of his reign. (Now Saraias had the charge of the homage gifts.)

[60] When Jeremias had written in a book all the evils which were to come upon Babylon, even all the words above written against Babylon, [61] Jeremias said to Saraias: When thou art come to Babylon and shalt have seen and read all these words, [62] then thou shalt say, O Lord, Lord, Thou hast spoken against this place, that Thou wilt destroy it utterly, so that none shall dwell therein, neither man nor beast; for it shall be a desolation forever.

[63] And when thou hast finished reading the book, then thou

shalt tie a stone to it and throw it into the midst of the Euphrates, [64] and say, So shall Babylon sink and rise no more by reason of the evils which I bring upon it.

* CHAPTER LII *

SEDEKIAS was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem and his mother's name was Ameital. She was a daughter of Jeremias of Lobena. [4] And it came to pass in the ninth year of his reign in the ninth month, on the tenth of the month, Nabuchodonosar king of Babylon, came with his whole army against Jerusalem, and they besieged it and built a wall around it of square stones, [5] and the city was besieged until the eleventh year of king Sedekias. [6] On the ninth day of the [fourth] month there was a grievous famine in the city and there was no bread for the people of the land. [7] When a breach was made into the city, all the men who were warriors went out by night by the way of the gate between the outer and the inner wall, which was along the king's garden, (though the Chaldeans were all around the city); and took the road to Araba.

[8] And the army of the Chaldeans pursued the king and overtook him on the borders of Jericho. And all his servants being dispersed from him, [9] they took the king and carried him to the king of Babylon at Deblatha, who passed sentence on him. [10] And the king of Babylon slew the sons of Sedekias before his eyes. He slew also all the chiefs of Juda at Deblatha. [11] Then he put out the eyes of Sedekias and bound him with chains. And the king of Babylon led him to Babylon and committed him to the slave prison where he continued till the day of his death.

[12] And in the fifth month on the tenth of the month Nabou-zardan the chief cook, who stood in the presence of the king of Babylon, came to Jerusalem [13] and burned the house of the Lord and the king's house. He burned also with fire all the public buildings of the city and every stately house. [14] And the army of the Chaldeans which was with the chief cook demolished all the wall of Jerusalem round about. [16] But the chief cook left the remains of the people for vinedressers and husbandmen.

[17] The Chaldeans also broke to pieces the pillars of brass which were in the house of the Lord and the bases and the sea of brass which was in the house of the Lord, and took the brass and

carried it to Babylon with the crown, [18] and the bowls and the flesh-forks and all the utensils of brass with which they sacrificed; [19] and the basons and the snuffers and the oil vessels and the candlesticks and the censers and the cups. Those which were of gold, or gilded, and those which were of silver, or plated, the chief cook took. [20] As for the two pillars and the sea and the twelve oxen of brass under the sea, which king Solomon had made for the house of the Lord, there was no weighing the brass thereof. [21] The height of each of the pillars was thirty five cubits and a fillet of twelve cubits encircled it, the thickness of which was four fingers all around. [22] And there was a chapiter of brass on each of them of the height of five cubits with a ball on the top of each and a piece of grillwork and pomegranates around on each chapiter, all of brass; eight pomegranates to a cubit for the twelve cubits. [23] So that there were ninety-six pomegranates on the sides and all the pomegranates on the grillwork round about were one hundred.

[24] And the chief cook took the chief priest, and the priest who was second to him, and the three who guarded the way; [25] and a chamberlain who was over the men of war, and seven men of renown who attended in the king's presence, who were found in the city, and the scribe of the armies, who mustered the people of the land; and sixty chief men of the people of the country, who were found in the city. [26] These Nabouzardan, the chief cook, took and brought to the king of Babylon at Deblatha. [27] And the king of Babylon slew them at Deblatha in the land of Aimath. [31] And it came to pass in the thirty-seventh year of the captivity of Jechonias king of Juda, in the twelfth month, on the twenty-fourth of the month, Oulaimadachar king of Babylon, in the first year of his reign, took and raised up the head of Jechonias king of Juda, and caused him to be shaven and released him from the prison, in which he was confined, [32] and spoke kindly to him and set his seat above the kings, who were with him in Babylon; [33] and changed his prison-dress, and caused him to eat in his presence, all the days of his life.

[34] And he had a portion continually given to him, day by day, from the king of Babylon, to the day of his death.

THE LAMENTATIONS OF JEREMIAS

* CHAPTER I *

AFTER Israel was carried into captivity, and Jerusalem was laid waste, Jeremias sat down and wept, and sang this song of woe over Jerusalem, and said:

How solitary sitteth the city which was full of people! she who was abundant among nations is become like a widow! the empress of provinces is become tributary!

[2] She wept sore by night and her tears are on her cheeks: and of all her lovers there is none to comfort her. All her friends dealt treacherously with her. They became her enemies.

[3] Judea is forced to emigrate. On account of her humiliation and because of her great servitude, she sat down among the nations; she found no rest. All her persecutors found her among them who were afflicting her.

[4] The highways of Sion mourn because none attend her festivals. All her gates are desolate. Her priests groan bitterly. Her virgins are carried away; and she is by herself in bitterness.

[5] They who afflict her are become her head; and her enemies prosper. Because the Lord hath humbled her for the multitude of her transgressions, her children are gone into captivity before the oppressor.

[6] From the daughter of Sion all her comeliness is taken away. Her chiefs were like rams which could find no pasture; and they came without strength in view of the pursuer.

[7] In the days of her humiliation and rejection, Jerusalem remembered all the good things which she had in days of old. When her people fell into the hands of the oppressor, and there was none to help her; her enemies seeing this, laughed at her festivals held in commemoration of her settlement.

[8] Jerusalem sinned grievously, therefore she became unstable as a wave. By all that honoured her she hath been humbled, for they saw her nakedness, while she sighing turned away her face.

[9] Her uncleanness was before her feet. She was insensible to her extreme distress. He hath indeed lowered her haughtiness;

there is none who comforteth her. O Lord, behold my affliction because the enemy is magnified.

[10] On all the objects of her desire the oppressor hath laid his hand; for into her sanctuary she saw nations entering, concerning whom Thou hast commanded that they should not come into Thy congregation.

[11] All her people were sighing deeply, seeking bread. They gave up the objects of her desire, for meat to preserve life. Look down, O Lord, and see how she is dishonoured.

[12] (s) Ho! all ye who travel the way turn and see! is there any sorrow like this of mine, which He hath denounced against me. The Lord hath humbled me in the day of His fierce indignation.

[13] From His loftiness he hath sent a fire; He brought it in among my bones. He hath spread a net for my feet and turned me backwards. He hath made me desolate and full of sorrow, all the live-long day.

[14] He hath kept a watch on my transgressions. They are wreathed round my hands. They have reached up to my neck. My strength is enfeebled. For into my hands the Lord hath sent pains. I cannot stand.

[15] From amidst me the Lord hath moved all my mighty men. He hath brought upon me the time for crushing my chosen bands. The Lord trod out a vat for the virgin daughter of Juda. [16] For these things I mourn. Mine eye hath flowed with water because my comforter, He who is the supporter of my life, is far removed from me. My children are vanished because the enemy hath prevailed.

[17] (p) Zion stretched forth her hand; there is none to comfort her. The Lord gave a command respecting Jacob; around him are they who afflict him. Jerusalem became among them like one set apart as unclean.

[18] (s) The Lord is righteous; for against His express commandment I rebelled. Hear I beseech you all ye peoples and behold my sorrow! my virgins and my young men are gone into captivity.

[19] I called on my lovers; but they with false excuses deceived me. My priests and my elders expired in the city, because they sought food to support their lives, but found none.

[20] Look, O Lord! because of my distress my bowels are troubled; and my heart within me is distracted, because I have

(s) *Sion*, or the city of Jerusalem. (p) *The prophet*, as before.

grievously rebelled. Abroad the sword, and at home death have bereaved me of children.

[21] Hear, I beseech thee! because I groan; there is none to comfort me. All mine enemies heard of my calamities, and rejoiced at what thou hast done. Thou hast brought on a day, Thou hast proclaimed a time. They were like me, [22] let all their wickedness come before Thee. Make search for them as they have made search for all my transgressions. For my groans are many, and my heart is afflicted with grief.

✦ CHAPTER II ✦

O HOW the Lord hath in His wrath covered with darkness the daughter of Sion! He hath cast down, from heaven, upon the earth, the glory of Israel; and hath not remembered His own footstool.

[2] In the day of His indignation the Lord overwhelmed and did not spare; in His wrath He destroyed all the comeliness of Jacob: He levelled to the ground the strong holds of the daughter of Juda. He brought contempt on her king, and her chiefs. [3] In His fierce anger He broke the whole horn of Israel: He turned back His right hand from before His enemy: He kindled in Jacob a flaming fire, which devoured all around.

[4] He bent His bow like an opposing enemy—like an adversary He strengthened His right hand and slew all the desires of mine eyes. In the tent of the daughter of Sion He poured out His wrath like fire.

[5] The Lord became like an enemy. He overwhelmed Israel. He sunk her palaces. He destroyed His own munitions, and multiplied on the daughter of Juda humiliation on humiliation.

[6] He laid open like a vineyard His own dwelling; He marred His own festivals. The Lord forgot the festivals and sabbaths which He had established in Sion, and by the rebuke of His anger vexed king and priest and chief.

[7] The Lord hath cast off His altar; He hath shaken off His sanctuary. With the hand of an enemy He hath demolished the wall of her palaces. They uttered a shout in the house of the Lord as on the day of a festival.

[8] He turned back to destroy the wall of the daughter of Sion; He stretched out a measuring line: He withdrew not His hand

from destruction; so the outer wall mourned and the inner wall languished with it.

[9] Her gates were dashed to the ground: He destroyed and broke to pieces her bars, her king and her chiefs among the nations. Law is no more; and her prophets saw not a vision from the Lord.

[10] The elders of the daughter of Sion sat on the ground. They were silent. They heaped dust on their heads; they girded themselves with sackcloth. He humbled to the ground the virgin princesses in Jerusalem.

[11] Mine eyes failed with tears; my heart was astounded. My glory was poured on the ground for the distress of the daughter of my people when the infant and suckling expired in the streets of the city.

[12] To their mothers they said, Where is corn and wine, when they were fainting like wounded men in the streets of the city—when they were pouring out their souls in their mothers' bosom.

[13] What shall I take to witness for thee? Or to what shall I liken thee, O daughter of Jerusalem? Who can save and comfort thee, O virgin daughter of Sion? Because thy cup of ruin hath been large, who can heal thee?

[14] Thy prophets saw vanities and follies for thee; they made no revelations against thine iniquity to turn away thy captivity, but saw for thee false burdens and expellings.

[15] All that passed by clapped their hands for thee, they expressed the sound of pity and shook their heads for the daughter of Jerusalem. Is this, say they, the city, the crown of joy of the whole earth!

[16] Against thee all thine enemies opened their mouth; they hissed and gnashed their teeth and said, We have swallowed her up; but this is the day we looked for; we have found it; we have seen it.

[17] The Lord hath done what He purposed. He hath executed His decree, what He enjoined in days of old. He hath destroyed and hath not spared. He hath caused an enemy to rejoice over thee. He hath exalted the horn of thy oppressor. [18] Their heart cried to the Lord: O walls of Sion, cause tears to flow down like a torrent day and night! Give thyself no rest; let not the daughter of thine eyes be silent. [19] Arise, chant praise in the night at setting thy watch. Pour out thy heart like water before the Lord; lift up thy hands to Him for the life of thine infants who are perishing with hunger at the head of every street.

[20] Look, O Lord, and see. For whom hast Thou caused such a search to be made? Shall women eat the fruit of their womb! The cook hath made search! Shall infants at the breast be butchered? Wilt Thou slay priest and prophet in the sanctuary of the Lord?

[21] On the high way lie the youth and the elder. My virgins and my young men are gone into captivity; with sword and with famine thou hast slain; in the day of Thine anger Thou hast slaughtered and hast not spared.

[22] He called my sojourners from all around to a solemn festival, so that in the day of the indignation of the Lord none escaped or were left. As I excelled in power so have I multiplied all mine enemies.

* CHAPTER III *

I AM a man who have seen affliction by the rod of His wrath against me. [2] He hath seized me and dragged me into darkness and there is no light. [3] But still He turned His hand against me all the day long.

[4] He hath made my flesh and my skin old; He hath broken my bones. [5] He built up against me and encompassed my head and afflicted it with pain; [60] in dark mansions He placed me like the dead of old.

[7] He built up against me so that I cannot get out. He made my chain heavy. [8] Though I scream and cry, He shut out my prayer. [9] He walled up my ways; He blocked up my paths; He terrified me.

[10] He was as a bear lying in wait; to me He was like a lion in secret coverts. [11] He pursued me when I fled and stopped me. He removed me quite out of sight. [12] He bent his bow and set me up as a mark for His arrow. [13] He poured into my reins the darts of His quiver.

[14] I became a subject of laughter to all my people—their song all the day long. [15] He glutted me with wormwood; He gave me a large draught of gall, [16] and broke my teeth with gravel. He drenched me with ashes. [17] He removed my soul far from peace. I forgot prosperity, [18] so my strength was destroyed and the hope which I had from the Lord. [19] I recollected because of mine affliction. When by reason of persecution, my bitterness and gall shall be remembered; [20] then on myself will my soul

meditate. [21] I will lay this up in my heart. [22] On this account I will wait for the mercies of the Lord, because He hath not quite forsaken me—because His compassion is not exhausted. In the ensuing months, O Lord, exercise compassion, since we are not quite consumed—since Thy mercies are not exhausted. [23] New every morning is Thine abundant faithfulness. [24] The Lord is my portion, saith my soul, therefore I will wait for Him. [25] The Lord is gracious to them who wait for Him; for the soul that will seek Him there is good: let it therefore wait quietly for the salvation of the Lord. [27] It is good for a man when he hath borne a yoke in his youth. [28] He will sit solitary and be silent, because he hath taken it upon him. [30] He will give his cheek to him who smiteth it; he will feed on reproaches, [31] because the Lord will not cast off forever— [32] because He who hath humbled will have compassion, even according to the multitude of His mercies. [33] He did not answer from His heart and humble the children of men [34] with an intent to crush under His feet all the prisoners of the earth. [35] To turn aside the cause of man from before the Most High, [36] to condemn a man when he is [still] on trial, the Lord hath not enjoined.

[37] Who ever spoke thus, and it came to pass? The Lord hath not ordered it.

[38] From the mouth of the Most High shall not proceed evil and good. [39] Why should a living man complain over his transgressions? [40] Our way hath been searched and tried; let us then return to the Lord.

[41] Let us offer up our hearts on our hands to Him Who is High in heaven. [42] We have sinned; we have been guilty of impiety; and Thou hast not been appeased. [43] Thou hast covered with wrath and discarded us; Thou hast slain and hast not spared, [44] Thou hast covered Thyself with a cloud because of prayer, that I may shut mine eyes and [45] be cast off. Thou hast placed us in the midst of the peoples; [46] all our enemies have opened their mouths against us. [47] On us are come terror and wrath, desolation and destruction. [48] Let streams of water be collected by mine eye, for the destruction of the daughter of my people.

[49] Mine eye is bathed in tears and I cannot keep silence that it may dry, [50] until the Lord look down from heaven and behold. [51] Let mine eye be more watchful for my life, than all the daughters of a city. [52] With eagerness all mine enemies have hunted me like an ostrich; [53] without cause they have

condemned me to die in a dungeon, and placed a stone over me. [54] Water was poured above upon my head. I said, I am cast off. [55] I called on Thy name, O Lord, out of the deepest dungeon. [56] Thou hast heard my voice; stop not Thine ear against my supplication. [57] To my assistance Thou didst draw near. On the day I called on Thee, Thou saidst to me, Fear not.

[58] Thou, O Lord, hast pleaded the causes of my soul; Thou hast redeemed my life. [59] Thou, O Lord, hast seen my wrongs; Thou hast decided my cause. [60] Thou hast seen all their vengeance—into all their devices against me. [61] Thou hast heard their reproach—all their charges against me— [62] the speeches of them who accused me; their studied harangues against me all the day long. [64] At their sitting down and their rising up, look down on their eyes. [65] Thou, O Lord, wilt render them a recompence according to the works of their hands. [66] Thou wilt give them for a shield the sorrow of my heart. Thou wilt pursue them with indignation, and destroy them utterly from under heaven.

* CHAPTER IV *

HOW gold can be tarnished! How pure silver can be changed! Holy stones were thrown down at the head of all the streets.

[2] The sons of Sion who were precious, more precious than gold; how they have been accounted as earthen vessels, the works of a potter's hands.

[3] Surely jackals drew out the breasts; their whelps suckled the daughters of my people, to make them unnatural as the ostrich in the desert.

[4] The tongue of a suckling babe cleaved to the roof of its mouth for thirst: infants asked for bread, there is none who breaketh it for them.

[5] They who had fed upon dainties perished in the highways; they who had been nursed in scarlet were covered with dung.

[6] The transgression of the daughter of my people was greater than that of Sodom, which was overthrown suddenly, without tiring hands with it.

[7] Her Nazarites were purer than snow; they were whiter than milk. They were more ruddy than a sapphire. Behold their change!

[8] Their visage became blacker than soot. They are not distinguished in the streets. Their skin is shrivelled to their bones. They are withered. They are become like a stick.

[9] The victims of the sword are more beautiful than those slain by famine. These stalked about, pierced through for want of the fruits of the field.

[10] The hands of tender-hearted women boiled their own children; these were food for them in the extreme distress of the daughter of my people.

[11] The Lord hath executed His wrath—He hath poured out His fierce anger. He hath kindled a fire in Sion, which hath devoured her very foundations.

[12] The kings of the earth, all the inhabitants of the world, did not believe that an enemy and a destroyer could have entered the gates of Jerusalem.

[13] Because of the sins of her prophets, the iniquities of her priests, of them who were shedding innocent blood in the midst of her, [14] her watchmen shuddered in the streets; they were polluted with blood, for they could not help but touch their clothes. Stand off from the unclean! Call to them, Stand off! [15] Stand off! touch not. Because they had been touched they shuddered. Say among the nations [because of all this]: Let them no longer sojourn there.

[16] The presence of the Lord was their portion; He will no more look upon them: they paid no respect to the presence of priests; on prophets they had no compassion.

[17] While we yet existed our eyes failed looking in vain for our help. When we looked out, we looked to a nation that could not save.

[18] We have hunted for our little ones that they might not walk in our streets. Our time is come. Our days are fulfilled. Our time is at hand.

[19] They who pursue us are swifter than eagles in the air; they overtook us on the mountains. They lay in wait for us in the desert.

[20] In their slaughters is comprehended the breath of our nostrils, our anointed Lord, of whom we said, Under His shadow we shall live among the nations.

[21] Rejoice and be glad, O daughter of Idumea who dwellest in the land. To thee however the cup of the Lord will come and thou shalt drink and vomit.

[22] O daughter of Sion, thine iniquity is done away. He will no more banish thee. He hath visited thine iniquities, O daughter of Edom. He hath exposed thee for thy sins.

* CHAPTER V *

REMEMBER, O Lord, what hath befallen us: look down and behold our reproach. [2] Our inheritance is transferred to strangers; our houses, to foreigners. [3] We are become orphans. Our father is no more. Our mothers are like widows. [4] Our water we have drunk for money. Our wood came by barter on our shoulders. [5] We have been persecuted. We have laboured and have had no rest. [6] Egypt laid a hand [on us]; Assyria, till they were satisfied.

[7] Our fathers sinned; they are no more. We have borne their transgressions. [8] Slaves have got dominion over us; there is none to deliver us out of their hand. [9] At the peril of our lives we must gather in our corn, because of the sword of the desert. [10] Our skin is black as an oven. They are shrivelled up by storms of famine. [11] Our wives are humbled in Sion; our virgins in the cities of Juda. [12] Our chiefs were hanged up by their hands; our elders were held in no esteem. [13] Our warriors took up a lamentation; and our youths fainted under a club. [14] Our elders have ceased to attend at the gates, and our chosen men have ceased from their songs. [15] The joy of our heart is at an end; our dance is turned into mourning.

[16] Our crown is fallen from our head; alas for us! for we have sinned. [17] Because of this, grief is come upon us—our heart is full of sorrow: because of this, our eyes are dim. [18] On mount Sion, because it is desolate, foxes have walked about. [19] But Thou, O Lord, wilt inhabit it forever: Thy throne is for all generations. [20] Why wilt Thou utterly forget us? Wilt Thou leave us for length of days? [21] Turn us to Thee, O Lord, and we shall be turned and renew our days as heretofore. [22] Because Thou wast cast off, Thou hast cast us off; Thou hast been provoked against us to a high degree.

EZEKIEL

* CHAPTER I *

IN the thirtieth year, and fourth month, on the fifth day of the month, when I was among the captives by the river Chobar, the heavens were opened and I saw the visions of God.

[2] On the fifth of that month (this was the fifth year of the captivity of king Jechonias) [3] the word of the Lord came to Ezekiel son of Buzi the priest, in the land of the Chaldeans, by the river Chobar.

And the hand of the Lord was upon me, [4] and I looked, and lo! a whirlwind came from the north, and with it a great cloud surrounded with a splendour of flashing fire; and in the midst thereof, an appearance like that of amber in the middle of the fire, and a splendour in it. [5] And in the middle, a resemblance like that of four living beings.

And this was the appearance of them: They had a resemblance of a man in them. [6] And each had four faces, and each had four wings; and their legs were straight [7] and their feet winged, and sparking like sparkling brass. And their wings had a quick motion. [8] And underneath their wings on their four sides was a man's hand. [9] And the faces of the four turned not when they went. They marched forward each having a face on every side. [10] And with regard to the similitude of their faces, the four had the face of a man with the face of a lion, on the right; and on the left the four had the face of a bullock, and the four had a face of an eagle. [11] And the wings of the four were expanded upwards, each having a pair unfolded adjoining each other and a pair folded on their body. [12] And they moved on, each straight forward, which way soever the wind was moving, they moved on, and turned not.

[13] And in the midst of the four living beings, was an appearance like that of glowing coals of fire, resembling lamps whirling round between the [14] living beings with a splendour of fire, and from the fire lightnings flashed. [15] And lo! I beheld on the ground, close to the four living beings a wheel, one to each of the four. [16] And the appearance of the wheels was like the appearance of a beryl. And the four had one and the same likeness. And their workmanship was as if there were a wheel within a

wheel. [17] They ran on their four sections and shifted not their position when they ran, [18] nor did their felloes when they were elevated. And I beheld, and their felloes were full of eyes, all around the four. [19] And when the living beings moved on, the wheels moved on close by them.

And when the living beings mounted up from the earth, the wheels mounted up. [20] Wherever the cloud was, there was the wind for their movement; the wheels moved on and were carried aloft with them. Because there was a breath of life in the wheels, when the living beings moved on, the wheels moved on: [21] when those stood still, these stood still: and when those mounted up from the earth, these mounted up with them, because there was a breath of life in the wheels. [22] And over the head of the living beings, there was a likeness resembling a firmament, like the appearance of crystal over their wings, which were expanded above them. [23] And their wings which were expanded below the firmament, flapped one against another, while every one had a pair that covered their bodies.

[24] And when they moved on I heard the sound of their wings like the sound of much water: but when they stopped, their wings were still. [25] And lo! a voice from above the firmament! [26] This being over their heads, there was an appearance like that of a sapphire stone and a resemblance of a throne upon it. And upon the resemblance of the throne a resemblance like the appearance of a man above. [27] And I saw a resemblance of amber from the appearance of the loins and upwards; and from the appearance of the loins and downwards, I saw an appearance of fire: and the splendour thereof round about [28] was like the bow which is in the clouds in a showery day. Such was the state of the splendour round about.

* CHAPTER II *

THIS was the vision of the likeness of the glory of the Lord. And when I saw it, I fell on my face and I heard a voice of One speaking and He said to me, Son of man, stand on thy feet and I will speak to thee. [2] Whereupon a blast of wind came upon me and took me and lifted me up and set me on my feet, and I heard Him speaking to me and He said to me:

[3] Son of man, I am about to send thee to the house of Israel, to them who are provoking Me; who have provoked Me, both

they and their fathers even to this day. [4] And thou shalt say unto to them, Thus saith the Lord, [5] whether they hear or be affrighted; (for they are a provoking house) and let them know that thou art a prophet among them. [6] And thou son of man, be not afraid of them nor daunted at their presence. Because they will sting thee and rise up against thee on all sides and thou dwellest in the midst of scorpions. Be not afraid of their words nor terrified at their looks—because they are a provoking house, [7] therefore thou shalt deliver My words to them whether they hear or be affrighted.

[8] Because they are a provoking house, thou therefore, son of man, hear Him Who is speaking to thee and be not thou rebellious like this rebellious house. Open thy mouth and eat what I give thee.

[9] Then I looked, and lo! a hand stretched out towards me and in it a roll of a book [10] and He unfolded it before me and there were writings on it on both sides. And the writings were funeral odes and songs of woe.

* CHAPTER III *

AND he said to me, Son of man eat this roll and go and speak to the children of Israel. [2] And when he had opened my mouth and put the roll into it, he said to me, Son of man, [3] Let thy mouth eat and thy belly be filled with this roll which is given thee. So I ate it, and it was in my mouth sweet as honey.

[4] Then he said to me, Son of man, go and get thee to the house of Israel and speak to them these words of mine, [5] seeing thou art sent to the house of Israel—not to a people of strange language, [6] nor to many tribes of strange and foreign tongues, nor to them whose pronounciation is harsh and whose words thou canst not understand; though had I sent thee to such they might have hearkened to thee. [7] But the house of Israel will not hearken to thee, since they are not willing to hearken to Me. Because all the house of Israel are contentious and stubborn, [8] therefore behold I have made thy face strong against their faces, and I will invigorate thy struggle against their struggling [9] and it shall be on all occasions firmer than a rock. Be not afraid of them nor daunted at their countenance, because they are a provoking house. [10] Then he said to me, Son of man, lay up in thy heart all the words which I have spoken to thee; and [11] hav-

ing heard with thine ears go get thee to the captivity, to the children of thy people, and thou shalt speak to them and say to them, Thus saith the Lord, whether they hear or forbear.

[12] Then a blast of wind took me up and I heard behind me a sound of a great earthquake: Blessed be the glory of the Lord from this place of His; [13] whereupon I looked towards the sound and saw that this sound of an earthquake was that of the wings flapping one against another and that of the wheels near them.

[14] Then the blast lifted me up and bore me aloft and I went by the impulse of my own spirit, and the hand of the Lord upon me was strong. [15] And being borne aloft I came to the captivity and went round among them who dwelt by the river Chobar—among them who were there. And I abode there seven days conversing with them.

[16] And after these seven days a word of the Lord came to me saying, Son of man, [17] I have made thee a watchman to the house of Israel; therefore thou shalt hear a word from My mouth and warn them from Me; [18] When I say to the unrighteous, Thou shalt surely die, and [if] thou hast not warned the unrighteous to turn from his ways that he may live, [then] that unrighteous man shall die for his iniquity; but his blood I will require at thy hand. [19] But if thou hast warned the unrighteous and he will not turn from his iniquity and from his way, that unrighteous man shall die for his iniquity, and thou shalt deliver thy soul.

[20] So when a righteous man turneth from his righteous acts, and shall commit transgression though I lay the punishment before him; he shall die. Because thou hast not warned him, though he indeed shall die for his sins (for his righteous acts will not be remembered); yet his blood I will require at thy hand. [21] But if thou hast warned the righteous man not to sin and he sinneth not, the righteous man shall live; and because thou hast warned him, thou shalt deliver thy soul.

[22] Then the hand of the Lord was upon me; and He said to me, Arise and go out to the plain and I will there speak to thee.

[23] So I arose and went out to the plain; and behold, the glory of the Lord stood there like the vision and like the glory of the Lord which I saw by the river Chobar. Whereupon I fell on my face.

[24] And a blast of wind came upon me and set me on my feet, and He spoke to me and said to me, Go and shut thyself up in thy house. [25] Now son of man, behold chains are prepared for thee; and thou shalt be bound with them and shalt not get out of them.

[26] And I will bind up thy tongue, that thou mayst be dumb and

not be to them a reprover, because they are a rebellious house. [27] And when I speak to thee, I will open thy mouth and thou shalt say to them, Thus saith the Lord, whoso heareth let him hear; and let him who is disobedient, be disobedient, since they are a rebellious house.

* CHAPTER IV *

AND thou, son of man, take thee a tile and set it before thee and portray thereon the city Jerusalem, [2] and thou shalt lay siege to it and build mounds against it and throw up a circumvallation around it and pitch camps against it and arrange the towers for engines round about. [3] Then take thee an iron pan and place it as an iron wall between thee and the city and set thy face against it, and it shall be besieged and thou shalt besiege it. This is a sign for the children of Israel.

[4] And thou shalt lie on thy left side and lay on it the iniquities of the house of Israel. According to the number of the hundred and fifty days which thou shalt lie upon it thou shalt bear their iniquities. [5] Now I have given thee their iniquities to the number of a hundred and ninety days. So when thou hast taken the iniquities of the house of Israel [6] and finished them, thou shalt lie on thy right side and bear the iniquities of the house of Juda forty days. I have given thee a day for a year.

[7] Therefore thou shalt prepare thy face for the siege of Jerusalem and strengthen thine arm and prophesy against it. [8] And behold I have given chains for thee that thou mayst not turn from one of thy sides to the other until the days of thy siege are accomplished. [9] Provide, therefore, for thyself wheat and barley and beans and lentils and millet and rye, and put them into an earthen vessel and make them into loaves for thyself according to the number of the days which thou liest on thy side, to be eaten in the course of a hundred and ninety days. [10] And thou shalt eat thy bread by weight, twenty shekels a day. From time to time thou shalt eat it; [11] and thou shalt drink water by measure, namely the sixth of an hin to be drunk at stated times. [12] And thou shalt eat the loaves baked like barley cakes on the hearth, and thou shalt bake them in their sight with a fire made of human ordure and [13] shalt say, Thus saith the Lord the God of Israel, So shall the children of Israel eat impure meats among the nations.

[14] Upon this I said, Not so: O Lord God of Israel, seeing my soul hath not been polluted with impurity. Even from my birth to this day I have not eaten what died of itself, or was torn by wild beasts, nor hath any tainted flesh ever entered my mouth. [15] Thereupon He said to me, Behold I have given thee the dung of cattle instead of human ordure that thou mayst bake thy loaves with it. [16] Moreover He said to me, Son of man, behold I break the staff of bread in Jerusalem and they shall eat bread by weight and with scantiness; and they shall drink water by measure and with faintness; [17] that they may be in want of bread and water and perish, one and all, and be wasted away for their iniquities.

* CHAPTER V *

AND thou, son of man, take thee a knife sharper than a barber's razor and having procured such a one thou shalt pass it over thy head and thy beard. Then thou shalt take a pair of scales; [2] and having weighed the hair thou shalt burn the fourth part of it with fire, in the space before the city; during the completion of the days of the siege. And thou shalt take another fourth part and burn it in the midst of the city; and thou shalt hack with the sword another fourth part, around the city; and the other fourth part thou shalt scatter to the wind and I will draw out a sword after them. [3] But of this parcel thou shalt take a few in number and tie them up in thy mantle. [4] Yet even of these thou shalt take some and cast them into the midst of the fire and burn them with fire which shall come out of the city.

And thou shalt say to all the house of Israel, [5] Thus saith the Lord: This is Jerusalem. I placed her in the midst of nations and the countries around her, [6] that thou shouldst tell My rules of rectitude to such of the nations as are without law; and that Mine ordinances might be the ordinances of the countries around her. Because they rejected My rules of rectitude and did not walk by Mine ordinances; [7] therefore thus saith the Lord: Because you have taken your bent from the nations around you, and have not walked in My statutes, nor practised My rules of rectitude, nor acted even conformably to the moral precepts of the nations around you; therefore thus saith the Lord: [8] Behold I am against thee; and in the midst of thee I will execute judgment in the sight of the nations, [9] and do to thee according to all thine abomina-

tions, what I have not done, and the like of which I will not do anymore.

[10] For this cause fathers shall eat children in the midst of thee; and children shall eat fathers. And I will execute judgment upon thee, and scatter all the remnant of thee to every wind. [11] For this cause, as I live, saith the Lord, Because thou hast polluted My holy things with all thine abominations; therefore I will cast thee off; Mine eye shall not spare nor will I have compassion. [12] The fourth part of thee shall be consumed with pestilence; and the fourth part of thee shall perish by famine in the midst of thee; and the fourth part of thee shall fall by the sword around thee; and I will make bare a sword to pursue them. [13] And My wrath shall be spent, and Mine indignation, on them; and thou shalt know why I the Lord have spoken in My zeal, when I have executed Mine indignation on them.

[14] And I will make thee and thy daughters around thee, a desolation, in the sight of every one who passeth by. [15] And thou shalt be an object of lamentation and horror to the nations around thee, when I have executed judgment on thee with Mine avenging wrath: I the Lord have spoken. [16] For when I have sent against them My shafts of famine and they shall be for destruction [17] I will break thy staff of bread and send against thee famine and wild beasts; and punish thee; and death and blood shall pass through upon thee: and I will bring a sword against thee from all around; I the Lord have spoken.

* CHAPTER VI *

AGAIN a word of the Lord came to me, saying, [2] Son of man set thy face against the mountains of Israel and prophesy against them and thou shalt say:

[3] O mountains of Israel, hear a word of the Lord; Thus saith the Lord to the mountains and hills, and to the vales and the forests, Behold I am bringing a sword against you; and your high places shall be destroyed; [4] and your altars and your temples shall be trodden down; and I will cast down your slain before your idols; [5] and scatter your bones around your altars and in all your dwelling places. [6] The cities shall be laid waste and the high places desolated, that your altars may be utterly destroyed; and your idols shall be trampled down when your temples are re-

moved; [7] and your wounded shall fall in the midst of you; and you shall know that I am the Lord.

[8] When some of you, who have escaped from the sword, are among the nations and in your dispersions through the countries; [9] then shall those of you, who have escaped, remember Me among the nations whither they have been carried captives. With their heart which is going a-whoring from Me, and with their eyes, which are going a-whoring after their own devices (I have sworn) they shall bewail themselves for all their abominations [10] and acknowledge that I the Lord have spoken.

[11] Thus saith the Lord: Clap with thy hand, and stamp with thy foot, and say, Ha! ha! to all the abominations of the house of Israel. By sword and by pestilence, and by famine they shall fall. [12] He who is near shall fall by the sword; and he who is far off, shall die by pestilence; and he who is besieged shall be consumed by famine. And I will accomplish My fury on them. [13] And you shall know that I am the Lord, when your slain are in the midst of your idols, around your altars, on every lofty mount, and under every shady tree, where they offered a sweet smelling savour to all their idols. [14] For I will stretch forth My hand against them; and make the land a desolation and a scene of destruction, from the wilderness of Deblatha through all their habitations; and you shall know that I am the Lord.

* CHAPTER VII *

AGAIN a word of the Lord came to me saying, And thou, son of man, [2] thus saith the Lord: To the land of Israel an end is coming. [6] The end is come upon the four wings of the land.

The end is coming on thee who inhabitest the land. The time is come. [7] The day hath approached, not with commotions nor with pangs. [8] Now near at hand I pour out Mine indignation on thee; and upon thee I will spend My wrath; and judge thee for thy ways, and retribute to thee all thine abominations. [9] Mine eye shall not spare, nor will I have compassion. Because I will retribute to thee thy ways, when thine abominations shall be in the midst of thee; therefore thou shalt know that it is I the Lord who smite thee. [3] Now the end is upon thee. I will send it against thee, and punish thee for thy ways and retribute to thee all thine abominations.

[4] Mine eye shall not spare, nor will I have compassion. Because I will recompense upon thee thy ways, when thine abomina-

tions shall be in the midst of thee; therefore thou shalt acknowledge that I am the Lord.

[5] For thus saith the Lord, Lo! the end is coming. [10] Behold it is the day of the Lord. If indeed the rod hath budded, [11] pride hath come to a full growth.—Therefore He will break the stay of the unrighteous; but not with commotion nor with perturbation.

[12] The end is come. Behold the day! let not him who purchaseth rejoice, nor him who selleth, mourn; [13] since he who purchaseth shall no more return to him who selleth. Nor will any man hold with an eye to life. [14] Sound the trumpet and pass sentence on all together. [15] Abroad let there be battle with the sword, and at home famine and pestilence. Let him who is in the field die by the sword; and them in the city let famine and pestilence destroy. [16] Now shall they escape who escape from among them? When they shall be on the mountains, I will indeed slay all, every one for his iniquities.

[17] All hands shall be enfeebled and all thighs stained with filth. [18] And they shall gird on sackcloth; and amazement shall cover them. And shame shall be on all their faces: and on every head, baldness. [19] Their silver shall be thrown in the streets; and their gold shall be disregarded. Their souls shall not be satisfied; nor shall their bellies be filled: because the punishment of their iniquities is come. [20] With their choice apparel which was laid by for ostentation—even with this they adorned the images of their abominations; therefore I have given it to them for defilement— [21] even into the hand of strangers I will deliver it for plunder, and to be a spoil for the ravagers of the earth; and they shall defile it.

[22] And I will turn away My face from them; and they shall pollute the places under My peculiar inspection, and come into them unobserved, and profane them [23] and make them an abomination. Because the land is full of peoples, and the city is full of iniquity; [24] therefore I will turn back their tumultuous power, and their holy things shall be polluted. [25] Though an atonement shall come and seek peace, it shall be no more. [26] Woe shall succeed woe; and news be followed by news; and a vision shall be sought from a prophet: and law shall perish from the priest, and counsel from the elders— [27] the chief shall be clothed with darkness; and the hands of the people of the land shall be weakened. According to their ways I will deal with them; and for their crimes I will punish them; and they shall know that I am the Lord.

* CHAPTER VIII *

AGAIN in the sixth year in the fifth month, on the fifth of the month as I was sitting at home, and the elders of Juda, were sitting before me, the hand of the Lord came upon me. [2] And I looked and lo! a likeness of a man! From his loins downward was fire, and from his loins upward was an appearance like that of amber. [3] And he stretched forth the similitude of a hand and took hold of me by the crown of the head and a blast of wind lifted me up between heaven and earth, and in a vision of God, brought me to Jerusalem, to the vestibule of the gate facing the north, where was the pillar of the possessor. [4] And behold the glory of the Lord God of Israel was there, such in appearance as I saw in the plain. [5] And He said to me, Son of man, look up with thine eyes towards the north. So I looked up with mine eyes towards the north, and behold from the north to the gate facing the east. [6] And He said to me, Son of man hast thou seen what they are doing, They are committing great iniquities here that they may abstain from My holy things: but thou shalt see still greater iniquities.

[7] Then He led me into the vestibule of the court, [8] and said to me, Son of man, dig. So I digged and lo! a door. [9] And He said to me, Go in and see the transgressions which they are committing here. [10] So I went in and beheld, and lo! vain abominations and all the idols of the house of Israel portrayed upon them round about [11] and seventy men of the elders of the house of Israel; and Jechonias the son of Saphan in the midst stood foremost, and every one had a censer in his hand, and the smoke of the incense ascended. [12] And He said to me, Hast thou seen, son of man, what the elders of the house of Israel are doing, every one of them in this hidden apartment of theirs? For they said, The Lord doth not see. The Lord hath forsaken this land. [13] Then He said to me, thou shalt see still greater transgressions which they are committing.

[14] Then He led me to the vestibule of the gate of the house of the Lord facing the north, and behold here were women seated, singing mournful ditties to Thammuz. [15] And He said to me, Son of man, hast thou seen? Thou shalt see still worse devices than these. [16] Then He led me into the inner court of the house of the Lord; and at the vestibule of the temple of the Lord, between the ailams and the altar, were about twenty men; their

backs to the temple of the Lord, and their faces the direct contrary way; and they were worshipping the sun. [17] And He said to me, Hast thou seen? Son of man. Is it a light thing for the house of Juda to commit the transgressions, which they have committed here? Because they have filled the land with iniquity, and lo! they are as it were insulting Me to My face; [18] therefore I will deal with them with wrath. Mine eye shall not spare, nor will I have compassion.

* C H A P T E R I X *

THEN in my hearing He cried with a loud voice and said, The punishment of this city is at hand, and every one hath in his hand the instruments of the destruction. [2] Thereupon behold there came from the way of the high gate, which faceth the north, six men, every one with his battle axe in his hand; and in the midst of them a man clothed in a long robe and a girdle of sapphire about his loins. And when they came close to the brazen altar, [3] the glory of the God of Israel which was upon the cherubims ascended from them and came to the open part of the house and called the man who was clothed with the long robe and who had a girdle about his loins, [4] and said to him, Go through the midst of Jerusalem and put a mark on the forehead of those men who are sighing and sorrowing for all the transgressions which are committed among them; [5] and to the others He said in my hearing, Go ye after him into the city and smite and spare not with your eyes nor shew compassion. [6] Destroy utterly old men and young, virgins and infants and married women; but go not near any of those who have the mark on them. Begin at My sanctuary.

So they began with the men the elders who were in the house. [7] And He said to them, Defile this house and fill the ways with dead as you are going out and continue the slaughter. [8] And while they were slaying them I fell on my face and cried aloud and said, Ah! Lord! art Thou utterly destroying the remnant of Israel by pouring out Thy wrath on Jerusalem? [9] Whereupon He said to me, The iniquity of the house of Israel and Juda is exceeding great. Because the land is filled with many peoples and the city is filled with iniquity and impurity—and because they said, the Lord hath forsaken this land; the Lord doth not see; [18] therefore Mine eye shall not spare nor will I have compassion. I have

requited their ways upon their heads. [11] Then, lo! the man who was clothed with the long robe and girded about the loins with the girdle came and made report, saying, I have done as Thou orderedst me.

* CHAPTER X *

THEREUPON I looked, and behold above the firmament which was over the head of the cherubims, there was a resemblance of a throne above them like a sapphire stone. [2] And He said to the man who was clothed with the long robe, Go in between the wheels which are under the cherubims and fill thy hands with coals of fire from the midst of the cherubims and scatter them over the city. So in my sight he went in. [3] Now the cherubims stood on the right side of the house as a man goeth in, and the cloud filled the inner court. [4] And the glory of the Lord had removed from the cherubims to the open part of the house and the cloud filled the house and the court was filled with the splendour of the glory of the Lord: [5] and the sound of the wings of the cherubims was heard to the outer court like the voice of God Almighty speaking.

[6] And when He had given orders to the man clothed with the holy robe, saying, Take fire from the midst of the wheels from between the cherubims, and he had gone in and stood near the wheels, [7] one stretched out his hand into the midst of the fire, which was between the cherubims and took and put it into the hands of him who was clothed with the holy robe and he took it and went out. [8] Now I saw that the cherubims had the likeness of men's hands under their wings. [9] I looked also and lo! four wheels stood close to the cherubims, one wheel close to each cherub; and the appearance of the wheels was like the appearance of a carbuncle stone. [10] And as for their appearance, the four had one and the same likeness, as if there was a wheel within a wheel. [11] When they ran, they ran on their four sections. They altered not their position when they ran, for which way soever the foremost looked, they ran and altered not their position when they ran.

[12] Now their backs and their hands and their wings and the wheels were full of eyes all around the four wheels. [13] And in my hearing these wheels were called *Gelgel*.* [15] And the

* Chaldean *Galgal* (גלגל), *wheel* or *rolling thing*.

cherubims were the same living being which I saw by the river Chobar. [16] And when the cherubims marched on, the wheels ran and kept close to them; and when the cherubims lifted up their wings and were borne aloft from the earth, their wheels altered not their position. [17] When those stood these stood; and when those mounted up these mounted up with them, for there was a breath of life in them.

[18] Then the glory of the Lord went out from the house and mounted up upon the cherubims; [19] and the cherubims raised their wings and mounted up from the earth in my sight. When they went out the wheels were close by them. And they stopped at the vestibule of the gate of the house of the Lord which was over against the house and the glory of the God of Israel was above over them. [20] This was the living being which I saw under the God of Israel at the river Chobar, and I knew that it was the cherubims. [21] Every one had four faces, and every one had eight wings, and the likeness of mens' hands under their wings. [22] And as for the likeness of their faces, these were the same faces which I saw under the glory of the God of Israel at the river Chobar and they marched every one straight forward.

* CHAPTER XI *

THEN a blast of wind took me up and brought me to the gate of the house of the Lord which was directly in front and which faced the east. And behold at the vestibule of the gate about five and twenty men! And I saw in the midst of them Jechonias the son of Ezer and Phaltias the son of Banaias, the leaders of the people. [2] And the Lord said to me, Son of man, these are the men who devise vanities and who give bad advice in the city, [3] Who say, Are not the houses lately rebuilt? This is the cauldron, but we are the flesh. [4] Therefore prophesy against them. Prophesy, son of man.

[5] Thereupon the spirit of the Lord fell upon me, and said to me, Say, Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the counsels of your mind. [6] You have multiplied your dead in this city, and filled the highways with the slain; [7] therefore thus saith the Lord: Your dead men whom you have slain in the midst of it, they are the flesh and it is the cauldron. As for you, I will drag you out of the midst of it. [8] You are afraid of the sword, [9] therefore I will bring a sword against you,

saith the Lord, and drag you out of the midst of it and deliver you into the hands of strangers and execute judgment upon you. [10] By the sword you shall fall. On the mountain of Israel I will judge you; and you shall know that I am the Lord.

[13] And it came to pass while I was prophesying that Phaltias, the son of Banaias, died, whereupon I fell on my face and cried with a loud voice and said, Alas! Alas! O Lord, art Thou making an utter end of the remnant of Israel?

[14] Upon which a word of the Lord came to me, saying, [15] Son of man, an end was put to thy brethren and to the men of thy captivity and to all the house of Israel, to whom the inhabitants of Jerusalem said, Away with you far from the Lord: to us this land is given for an inheritance. [16] Therefore say, Thus saith the Lord: I will drive these away to the nations and scatter them to every land. But I will be to those a little sanctuary in all the countries to which they have come.

[17] Therefore say, Thus saith the Lord: I will take those in from among the nations and collect them from the countries in which I have dispersed them and give them the land of Israel [18] and they shall come hither and remove all its abominations and all its iniquities out of it, [19] and I will give them another heart and put a new spirit in them; and I will take away the stony heart out of their flesh and give them a heart of flesh [20] that they may walk in My statutes and keep My judgments and execute them. And they shall be My people and I will be their God. [21] But as the heart of these was entirely devoted to their abominations and their iniquities, I have requited their ways upon their heads, saith the Lord.

[22] Then the cherubims raised their wings and the wheels were close by them and the glory of the God of Israel was above over them. [23] And the glory of the Lord ascended up out of the midst of the city and halted on the mountain which was over against the city. [24] And a blast of wind took me up and brought me to the land of the Chaldeans, to the captivity, in a vision, by the spirit of God. [25] And I went up on account of the vision which I saw and spoke to all the captivity all the things which the Lord had shewn me.

* CHAPTER XII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, thou dwellest in the midst of these unrighteous men who

have eyes to see but do not see; and have ears to hear, but do not hear. Because they are a rebellious house, [3] do thou therefore, son of man, in their sight provide thyself utensils for a day of captivity. And thou shalt be carried captive from this place of thine to another place, in their sight, that they may see. [4] Because they are a rebellious house, therefore thou shalt carry out thy utensils, the utensils for a day of captivity, before their eyes. And thou shalt go out in the evening in their sight, as a captive goeth out. [5] Make for thyself a breach in the wall and thou shalt go out through that, in their sight. [6] Thou shalt be taken up upon shoulders and shalt go out in a secret manner. Thou shalt cover thy face and not see the ground, for I have made thee a sign for the house of Israel.

[7] So when I had done according to all that He had commanded me; and had carried out utensils for a day of captivity, and made in the evening a breach for myself in the wall, and had gone out in a concealed manner, being taken up upon shoulders in their sight; [8] a word of the Lord came to me in the morning, saying, [9] Son of man, did not the house of Israel, that rebellious house, say to thee, What art thou doing? [10] Say respecting them, Thus saith the Lord God: With respect to him who is the chief and the ruler in Jerusalem, even to all the house of Israel, who are among them [11] say, I am acting signs.

As I have done, so shall it be with them. They shall go into banishment and captivity. [12] And the chief in the midst of them shall be carried upon shoulders. He will go out in a secret manner through the wall; and a breach will be made for him to go out through it. He will cover his face that he may not be seen and he himself shall not see the ground. [13] But I will spread My net over him and he shall be caught in My enclosure. And I will bring him to Babylon, to the land of the Chaldeans; but he shall not see it and he shall die there. And all his helpers about him, and all them who assist him, [14] I will scatter to every wind and make bare a sword to pursue them.

[15] And they shall know that I am the Lord, when I have dispersed them among the nations. [16] For I will disperse them through the countries and leave a few of them from the sword, and from famine, and from pestilence, that they may declare all their iniquities among the nations whither they go. And they shall know that I am the Lord.

[17] Again a word of the Lord came to me, saying, [18] Son of man, thou shalt eat thy bread with sorrow and drink water with

tribulation and affliction, [19] and thou shalt say respecting the people of that land, Thus saith the Lord to the inhabitants of Jerusalem in the land of Israel: They shall eat their loaves with scantiness, and drink water with astonishment, that the land may be wasted with the fulness thereof; [20] for all its inhabitants are in a course of impiety; and their cities which are inhabited shall be laid waste and the land shall be a desolation, and ye shall know that I am the Lord.

[21] Again a word of the Lord came to me saying, [22] Son of man, what proverb is this which you have concerning Israel, saying, The days are far off. Vision is lost; [23] therefore say to them, Thus saith the Lord: I will change this parable, and the house of Israel shall no more use it; for thou shalt say to them, The days are at hand and the word of every vision. [24] For there shall no more be a false vision of any sort, or a flattering diviner among the children of Israel; [25] for I the Lord will speak My words—I will speak and perform, and no more put off to a distant time. For in these your days, O rebellious house, I will speak a word and perform it, saith the Lord.

[26] Again a word of the Lord came to me, saying, [27] Son of man, behold the house of Israel, that rebellious house; speak saying, The vision which this man seeth is for many days; and for times far distant he prophesieth; [28] therefore say unto them, Thus saith the Lord: None of my words which I speak shall any more be prolonged. I will speak and I will perform, saith the Lord.

* CHAPTER XIII *

AGAIN a word of the Lord came to me saying, [2] Son of man, prophesy against the prophets of Israel and thou shalt prophesy and say to them, Hear a word of the Lord! [3] Thus saith the Lord: Woe to the prophets who prophesy from their own hearts and see nothing. [4] Like foxes among ruins, thy prophets, O Israel, stood not for strength. [5] When flocks were collected against the house of Israel, they who say, [6] In the day of the Lord, stood not up. They are seers of lies, they are prophesiers of vanities. They say, The Lord saith; though the Lord did not send them, in order to confirm a word they began with. [7] Have you not seen a false vision and spoken false prophesies? [8] Now therefore say, Thus saith the Lord: Because your words are false

and your prophesies vain; therefore behold I am against you, saith the Lord.

[9] And I will stretch forth My hand against these prophets, who see falsehoods and prophesy vanities: they shall not be in the school of My people nor enrolled in the enrollment of the house of Israel; nor shall they enter into the land of Israel and they shall know that I am the Lord. [10] Because they have led My people astray saying, Peace, when there was no peace. And when one buildeth a wall they anoint it; it shall fall. [11] Say to these anointers, It shall fall. For there shall be an overwhelming rain, and I will send hailstones against their buttresses, and they shall fall; and a tempestuous wind, and it shall be broken down. [12] Now when the wall is fallen, will they not say to you, Where is the anointing with which you anointed it?

[13] Therefore thus saith the Lord: I will cause a furious tempest to break it down, and there shall be an overwhelming rain in Mine anger. And I will bring the hailstones against it with fury for destruction, [14] and demolish the wall which you anointed, and it shall fall; and lay it flat on the ground, and its foundations shall be discovered; and when it shall fall, you shall be consumed with rebukes; and you shall know that I am the Lord. [15] When I accomplish My wrath on the wall and on them who anoint it, it shall fall. I have indeed said to you, the wall is no more, nor do they exist who anointed it, [16] namely, the prophets of Israel who prophesy concerning Jerusalem and who see peace for her when there is no peace, saith the Lord.

[17] Now as for thee son of man set thy face also against the daughters of thy people who prophesy from their own heart; and prophesy against them and say,

[18] Thus saith the Lord: Woe to those women who sew pillows under every elbow and make coverings for every head of every age, to lead souls astray. The souls of My people have been turned out of the way. [19] They have indeed inveigled souls and profaned Me to My people, for a handful of barley and for pieces of bread,—to kill souls which should not die, and to preserve souls alive which ought not to live,—by your oracling to the people who hearken to vain oracles. [20] Therefore thus saith the Lord God: Behold I am against your pillows on which you whirl souls about; and I will tear them from your arms and dismiss the souls—those souls which you are whirling about to scatter.

[21] And I will tear in pieces your coverings and deliver My people out of your hand, and they shall no more be in your hands to be confused. And ye shall know that I am the Lord. [22] Because you turned aside the heart of the righteous, whom I turned not aside, in order that you might strengthen the hands of a transgressor that he should by no means turn from his evil way and live; [23] therefore you shall no more see falsities, nor shall you any more utter divinations; for I will deliver My people out of your hand and you shall know that I am the Lord.

* CHAPTER XIV *

WHEN some of the elders, principal men of the people of Israel, had come to me and were sitting before me a [2] word of the Lord came to me, saying:

[3] Son of man, these men have given their imaginations the rule over their hearts, though they placed before their eyes the punishment of their transgressions. Shall I, being consulted, return them an answer? [4] Therefore speak to them, and thou shalt say to them, Thus saith the Lord: Be the man who he may of the house of Israel, who giveth his imagination the rule over his understanding, when he hath set before his eyes the punishment of his iniquity, and cometh to a prophet: I the Lord will answer him by the things with which his mind is entangled, [5] that he may lead the house of Israel astray, according to their hearts which are alienated from Me by their desires.

[6] Say therefore to the house of Israel, Thus saith the Lord God: reform and turn from your evil devices, and from all your acts of impiety; and turn your faces about. [7] For be the man who he may of the house of Israel, or of the proselytes who have sojourned with Israel, who shall separate himself from Me, and give his desires the rule over his understanding when he hath set before his eyes the punishment of his iniquity and shall come to the prophet that he may inquire of Me; I the Lord will answer him by that with which he is entangled. [8] And I will set My face against that man, and give him up to desolation and destruction; and remove him from among My people; and ye shall know that I am the Lord.

[9] And with respect to that prophet when he shall have wandered and spoken, I the Lord have caused that prophet to wander, and I will stretch out My hand against him and destroy him from

among My people Israel. [10] And they shall bear their iniquity; the inquirer according to his guilt, and in like manner the prophet according to his guilt, [11] that the house of Israel may no more be led astray from Me, and that they may no more be polluted with their transgressions: so they shall be my people and I will be their God, saith the Lord.

[12] Again a word of the Lord came to me saying, [13] Son of man, when a country transgresseth against Me, so as to incur ruin; and I stretch out My hand against it; and break the staff of bread, and send against it famine, and destroy out of it both man and beast: [14] should there be in it three such men as Noe, Daniel and Job, they for their righteousness shall be saved, saith the Lord. [15] Or if I send wild beasts against that land and punish it, and it become a desolation not to be travelled by reason of the wild beasts, [16] and there be in it three such as those: as I live, saith the Lord, neither sons nor daughters shall be saved; none save them only shall escape, and the land shall be for destruction.

[17] Or if I bring a sword against that land and say, Sword, pass thou through this land, that I may cut off from it man and beast; [18] should there be in it three such men as those: as I live, saith the Lord, they shall not deliver sons nor daughters; they and they only shall be saved. [19] Or if I send a pestilence against that land, and pour out My wrath upon it with slaughter, with intent to destroy out of it man and beast, [20] and Noe, Daniel and Job be therein; As I live, saith the Lord, neither sons nor daughters shall be left: they for their righteousness shall deliver only their own souls.

[21] Yet thus saith the Lord: Though I send these My four severe judgments sword and famine and wild beasts and pestilence, against Jerusalem to destroy out of it man and beast, [22] still, behold some are left in it, the saved of it, who are leading out of it sons and daughters; behold they are coming out to you and you shall see their ways and their desires, and be sorry for the evils which they have brought on Jerusalem—for all the evils which they have brought upon it. [23] And they will comfort you, for you will see their ways and their desires; and you will know that I have not without cause done all those things which I have done to it, saith the Lord.

* CHAPTER XV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, why should the wood of the grape-vine be distinguished from the wood of all the branchy trees which are among the trees of the forest? [3] Can men use the wood of it for any kind of workmanship? Can they make a pin of it to hang thereon any utensil? [4] Is it not in a peculiar manner doomed to be consumed by fire? Every year the fire consumeth what is lopped from it. And if a bit of it is left, is it fit for any kind of workmanship? [5] Even when entire, it will be unfit for any work; how then, when fire hath burned it to a brand, can it serve for any work? [6] Say therefore, Thus saith the Lord: Like the wood of the vine among the trees of the forest, which I have doomed to be destroyed by fire, so have I doomed the inhabitants of Jerusalem. [7] And I will set My face against them. When they escape out of one fire another shall devour them. And they shall know that I am the Lord, when I set My face against them. [8] And I will make the land a desolation for their apostacy, saith the Lord.

* CHAPTER XVI *

THEN a word of the Lord came to me, saying, [2] Son of man testify against Jerusalem her iniquities, [3] and thou shalt say, Thus saith the Lord to Jerusalem: Thy root and thy pedigree is from the land of Chanaan. Thy father was an Amorite and thy mother a Chettite, [4] and this is the history of thy birth—on the day thou wast born thy navel was not tied nor wert thou washed with water nor sprinkled with salt; nor wert thou wrapped up in swaddling bands. [5] But Mine eye which was over thee did not spare to do for thee all these things—to compassionate thee. When thou wast cast out into the open field for thine ill shape, on the day thou wast born, [6] I passed by thee and saw thee polluted with thy blood, and said to thee, From thy blood there is life. [7] Be multiplied like the grass of the field; I have betrothed thee.

So thou didst increase and grow great and enter the class of chief cities. Thy breasts were fashioned and thy locks flowing. But thou wast naked and exposed to shame. [8] Then I passed by thee and beheld thee and lo! thou wast of a marriageable age. So I spread My skirt over thee and covered thy nakedness; and

swore to thee and entered into covenant with thee, saith the Lord. [9] And when thou becamest Mine I washed thee with water, and cleansed away thy blood from thee and anointed thee with oil; [10] And I clothed thee with embroidery and shod thee with purple sandals and girded thee with a cotton zone and threw around thee a mantle of tissue. [11] And I decked thee with ornaments, and put bracelets round thy wrists and a chain round thy neck, [12] and gave thee a jewel for thy nose and ear-rings for thine ears, and a crown of exquisite beauty for thy head.

[13] So thou wast adorned with gold and silver, and thy raiment was of cotton, tissue and embroidery; and thy food was fine flour, oil and honey. [14] And thou becamest exceeding beautiful, and thy fame spread among the nations for thy beauty. Because it was perfect by reason of the comeliness and the elegance with which I adorned thee, saith the Lord, [15] thou wast vain over thy beauty and became a harlot because of thy renown; and didst pour out thy fornications upon every passenger.

[16] Nay thou didst take some of thy garments and make for thyself idols of needle work; and didst commit gross fornication on them. Though thou shouldst not have gone in; nor should such a thing be done, [17] thou didst take the vessels, which were thy boast, made of My gold and of My silver, some of those which I gave thee; and didst make for thyself male images and commit fornication with them. [18] Thou didst take also thine embroidered raiment and clothe them and didst set Mine oil and Mine incense before them. [19] My bread also which I gave thee—the fine flour, oil and honey with which I fed thee, these thou didst set before them for a sweet smelling savour.

[20] Nay, it came to pass, saith the Lord, That thou didst take thy sons and thy daughters whom thou hadst born and didst sacrifice these to them to be devoured. As if it had been a small matter to commit fornication, [21] thou didst slay thy children and offer them up, making them expiatory sacrifices to those images, [22] (this exceeded all thy fornication) and didst not remember thy youth when thou wast naked and bare, when though polluted with thy blood thou didst live. [23] Nay after all these acts of iniquity, saith the Lord, [24] thou didst moreover build for thyself a brothel; and erect for thyself a place of prostitution in every street; [25] at the head of every street thou didst build thy brothels, and sacrifice thy beauty and prostitute thyself to every comer, and multiply thine acts of whoredom.

[26] When thou hadst committed fornication with the Egyp-

tians, thy neighbours, and lustful paramours; and hadst done this frequently to provoke Me to wrath, [27] though I stretched forth My hand against thee and deprived thee of thy dues and delivered thee up to them who hate thee—to the daughters of the Philistines, who turned thee out of that way in which thou wast committing iniquity. [28] Yet thou wentest a whoring among the daughters of Assur; and even thus wast not satisfied. [29] So having committed whoredom and not being satiated thou didst multiply thy covenants with the land of the Chaldees and even with these thou wast not satisfied. [30] How can I dispose of thy daughter, saith the Lord, seeing thou hast committed all these acts of an abandoned woman? And hast trebled thy fornication by thy daughters?

[31] Having built a brothel at the head of every way, and erected a place of prostitution in every street, wast thou like a harlot collecting hire? [32] Was there ever an adulterous woman like thee receiving gifts from her husband and giving rewards to her gallants? [33] For thou hast given rewards to all thy lovers, and loaded them with gifts to come to thee from all around. [34] So there was in thee a depravity beyond other women, both in thy whoredom and with regard to them who committed lewdness with thee. Thy giving gifts and no rewards being given thee are evidences of thy depravity.

[35] Therefore, hear O harlot, a word of the Lord, thus saith the Lord: [36] Because thou hast squandered thy money, therefore thy scandalous fornication shall be exposed before thy lovers; but for all thy wicked desires and for the blood of thy children whom thou hast sacrificed to them— [37] for this behold I will assemble all thy lovers with whom thou hast had connexion, both all whom thou hast loved and all whom thou hatedst, and I will gather against thee them from all around, and lay open thy wickedness before them, that they may see all thy shame. [38] And I will punish thee with the punishment of an adulteress, and involve thee in the blood of wrath and jealousy; [39] and deliver thee up into their hands. And they shall demolish thy brothel, and pull down thy place of prostitution, and strip thee of thy clothing and seize thy fair jewels; and when they shall have left thee naked and exposed to shame, [40] then crowds shall be brought against thee, who shall stone thee with stones and hack thee with their swords; [41] and they shall burn thy houses with fire, and execute vengeance on thee in the sight of many women.

So will I turn thee from whoredom and no more give thee gifts. [42] Then I will cause My wrath against thee to abate, and My

jealousy shall be removed from thee, and I will be quiet and no more care for thee. [43] Because thou hast not remembered thy youth and hast grieved Me with all these things; therefore behold I have requited thy ways on thy head, saith the Lord. [44] Thou indeed hast so added impiety to all thy transgressions that all these things have occasioned the parable which people use against thee, saying, As was the mother so is the daughter. [45] Thou art indeed a very daughter of thy mother who abandoned her husband and her children: and the sisters of thy brothers are they who abandoned their husbands and their children.

Your mother was a Chettite and your father an Amorite, [46] your eldest sister is Samaria—she and her daughters who live on thy left; and your youngest sister who liveth on thy right is Sodom with her daughters. [47] But thou hast not walked even in their ways, nor done according to their transgressions in a small degree. Thou hast surpassed them in all thy ways. [48] As I live, saith the Lord, Sodom herself and her daughters did not do as thou and thy daughters have done. [49] But this was the iniquity of thy sister, Sodom—pride. Through fulness of bread and prosperity she and her daughter grew wanton. There was this also in her and her daughters that they did not assist the distressed and the needy; [50] but were haughty and committed iniquities in My sight; therefore I destroyed them.

[51] In My view Samaria also did not commit half thy crimes. Thou indeed hast multiplied thine iniquities more than they, and justified thy sisters by all thine iniquities which thou hast committed. [52] Thou therefore shalt bear thy punishment. Inasmuch as thou hast corrupted thy sisters by thy sins, which thou hast committed in a more aggravated degree than they, and made them righteous in comparison of thee; be thou therefore confounded and bear thy dishonour, for having justified thy sisters. [53] When I turn back their apostacies—the apostacy of Sodom and her daughters, and turn back the apostacy of Samaria and her daughters, I will turn back also thine apostacy in the midst of them; [54] that thou mayst bear thy punishment and be dishonoured for all that thou hast done to provoke Me to anger. [55] And when thy sister Sodom and her daughters shall be restored to their former state then thou and thy daughters shall be restored to your former state.

[56] Now was not thy sister Sodom a by word in thy mouth in the days of thy pride, [57] before thy wickedness was discovered, in the same manner as thou art now the scoff of the daughters of

Syria and of all around her and of all the daughters of the foreign tribes around thee? [58] Thou hast borne thy wickedness and thy transgressions, saith the Lord. [59] Thus saith the Lord, I will deal with thee as thou hast done. As thou hast slighted these things that thou mightest transgress My covenant, [60] when I remember My covenant made with thee in the days of thy youth and re-establish for thee an everlasting covenant; [61] then thou wilt recollect thy way and be ashamed, when thou hast again received thy sisters—the elder and the younger. For I will give them to thee to be part of thy family, but not by thy covenant.

[62] And I will establish My covenant with thee; and thou shalt know that I am the Lord, [63] that thou mayst remember and be ashamed, and never more be able to open thy mouth, because of thy confusion when I make a complete atonement for thee according to all that thou hast done, saith the Lord.

* CHAPTER XVII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, relate a fable and speak a parable to the house of Israel and thou shalt say, [3] Thus saith the Lord: There was a great eagle with large wings, rapid in its motion and completely furnished with talons: and it winged its way to Lebanon, and took hold of its choicest cedar; [4] and cropped the tops of the tender branch and brought them to the land of Chanaan, and in a walled city they were deposited. [5] Then he took a seedling of the land and planted it in a field by much water, and ordered it to be taken care of. [6] And it sprang up and became a vine weak and small, so that its branches could be seen only by them near it. But it had roots underneath it, so it grew to be a vine, and put forth shoots and extended its tendrils.

[7] And there was another eagle with large wings and many talons: and lo! this vine warped towards him, and its roots were towards him and it shot out its branches for him, that he might water it together with the shoot of its own planting, [8] which being in a good soil by much water grew luxuriantly, so as to blossom and bear fruit, and become a great vine. [9] Therefore say, Thus saith the Lord: Shall it prosper? Shall not the roots of this tender shoot and its fruit be blasted? Yes; all its former shoots shall wither, so that it will not require a strong arm nor much people to pull it up by its roots. [10] Though behold it is luxuriant, shall it

prosper—shall it not wither at the first touch of a blasting wind? Both it and its sprouting shoot shall be withered.

[11] Moreover a word of the Lord came to me, saying, Son of man, say now to this rebellious house, Do you not know the meaning of this? [12] Say, When the king of Babylon hath come to Jerusalem, and shall take the king thereof and the chiefs thereof, and hath caused them to be brought to him to Babylon; [13] and shall take one of the royal seed and make a covenant with him, and shall lay him under an oath and comprehend the generals of the land, [14] that it shall be a weak kingdom and never be independent—that he will keep this covenant with him and that it shall stand. [15] Now should he revolt from him so as to send his ambassadors to Egypt, that it may furnish him with horses and a great army, shall he prosper? Shall he who is perfidious escape? And shall he who breaketh a covenant be delivered?

[16] As I live saith the Lord, in the place where the king liveth, who made him king; even with him in Babylon shall he die who hath dishonoured My oath and broken My covenant: and neither with a great army nor with much people, [17] shall Pharaoh support him in the war, when ramparts are a-raising, and towers a-building to destroy lives. [18] As he [the king of Jerusalem] hath dishonoured an oath, by breaking a covenant, (when lo! he had given his hand) and hath done all these things to him [the king of Babylon], he shall not escape. [19] Therefore say: As I live, saith the Lord, The oath which he hath dishonoured, and the covenant which he hath broken, even this I will requite upon his head. [20] And I will spread My net for him and he shall be taken in My enclosure. [21] In every engagement his men shall fall by the sword; and them who are left I will scatter to every wind; and you shall know that I the Lord have spoken. [22] For thus saith the Lord: I will Myself take one of the choicest cedars from a summit; (their hearts I will nip) and I will plant it on a lofty mountain; [23] I will cause it to be suspended on a lofty mountain of Israel; and I will plant it, and it shall blossom and bear fruit, and become a great cedar; and under it shall rest every bird, even all the winged tribe shall repose in its shade: its branches shall be renewed: [24] and all the trees of the plain shall know that I am the Lord Who bringeth down the lofty tree, and exalteth the tree which is low, and Who causeth the green tree to wither, and the withered tree to flourish. I the Lord have spoken and I will perform.

* CHAPTER XVIII *

AGAIN a word of the Lord came to me, saying, Son of man why have you this proverb among the children of Israel, saying, [2] The fathers have eaten a sour grape and the children's teeth are set on edge. [3] As I live, saith the Lord, This parable shall no more be used by Israel, [4] for all souls are Mine. As the soul of the father so also the soul of the son is Mine. The soul that sinneth, it shall die. [5] But the man who shall be just, who executeth judgment and justice, [6] who eateth not upon the mountains, nor lifteth up his eyes to the desires of the house of Israel, and defileth not his neighbour's wife, nor approacheth a woman in a state of menstruation; [7] who shall oppress no man; shall restore the pledge of a debtor and not be guilty of rapine; who shall deal out his bread to the hungry, and clothe the naked, [8] and not lend his money on interest nor take usury, and shall turn away his hand from injustice and execute righteous judgment between man and man, [9] and hath walked in My statutes, and kept My judgments to do them. Such a one is righteous,—he shall live, saith the Lord.

[10] But if he beget a profligate son, a shedder of blood and one who committeth sins, [11] who hath not walked in the way of his righteous father but hath eaten on the mountains and defiled his neighbour's wife; [12] hath oppressed the poor and needy, and been guilty of rapine; hath not restored a pledge and hath lifted up his eyes to the idols; hath done injustice, [13] lent on interest and taken usury,—he shall not live. He hath committed all these iniquities. He shall surely die. His blood shall be upon him.

[14] But if he beget a son who hath seen all the sins which his father committed and hath been struck with awe and not done the like— [15] hath not eaten upon the mountains, nor fixed his eyes on the desires of the house of Israel; nor defiled his neighbour's wife, [16] nor oppressed any man, nor taken a pledge; nor been guilty of rapine— [17] hath dealt out his bread to the hungry and clothed the naked, and turned away his hand from injustice; hath neither lent on interest nor taken usury; hath practised justice and walked in My statutes; [18] he shall not die for the iniquities of his father. He shall live. But as for his father, if he be guilty of rapine and oppression, he hath done wrong in the midst of My people, and for his iniquities he shall die.

[19] Now should you say, Why hath not the son borne the iniq-

uity of his father? Because the son hath practised justice and mercy, hath kept all My statutes and done them, he shall live.

[20] But the soul which sinneth shall die. The son shall not bear the iniquity of his father; nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon himself, and upon the iniquitous shall be his iniquity. [21] But if the unrighteous man will turn from all the unrighteous acts which he hath done, and will keep all My commandments, and practise righteousness and mercy; he shall surely live and not die. [22] None of the transgressions which he committed shall be remembered; for the righteousness which he hath exercised, he shall live.

[23] Can I (saith the Lord) so much desire the death of the unrighteous, as I do that he should turn from his evil way and live?

[24] But when a righteous man turneth away from his righteousness, and committeth iniquity according to all the iniquities which the wicked hath done, none of the righteous acts which he hath done shall be remembered. For the sins which he hath committed, even for these he shall die. [25] Yet you have said, The way of the Lord is not straight. Hear now, all ye house of Israel, Is not My way straight? Is it not your way which is not straight? [26] When the righteous turneth from his righteousness and committeth a crime, for the crime he committeth he should die—for it he shall die. [27] And when a wicked man turneth from his wickedness which he committed, and shall practise justice and righteousness, he hath saved his soul. [28] He hath turned away from all his wicked acts which he committed; he shall surely live; he shall not die.

[29] Yet the house of Israel say, The way of the Lord is not straight. Is not My way straight, O house of Israel? Is it not your way which is not straight? [30] I will judge you, saith the Lord, O house of Israel, each one according to his way. Be converted and turn from all your acts of wickedness, and they shall not bring upon you the punishment of iniquity. [31] Cast away from you all your impious acts; which you have impiously committed against Me; and make yourselves a new heart and a new spirit. Now why do you die, O house of Israel, [32] since I desire not the death of him who dieth? saith the Lord.

* CHAPTER XIX *

NOW take thou up a lamentation for the prince of Israel [2] and thou shalt say, What was thy mother? She was a lioness

among lions. In the midst of lions she multiplied her young. [3] And one of her young lions sallied forth; he became a lion and learned to prowl. He devoured men [4] and the nations heard of him; in their trap he was taken and carried in a cage to the land of Egypt. [5] When she saw that her main support was removed from her, was lost; she took another of her young lions and made him lion. [6] And he roamed about among lions. [7] He became a lion and learned to seize prey. He devoured men and prowled with fierceness, and made their cities a desolation and laid waste the land, and the fulness thereof by the sound of his roaring.

[8] Then the nations set upon him from the countries around: they spread their nets for him; in their trap he was taken. [9] So they chained him and in a cage he came to the king of Babylon, who put him in prison that his voice should not be heard on the mountains of Israel. [10] Thy mother was like a vine or a flowery pomegranate planted by water. It was fruitful and full of buds by being plentifully watered. [11] And it became a sceptre for them who bear rule over tribes, and became distinguished for its greatness among other stocks, and was conscious of its greatness by the multitude of its branches. [12] But it is broken in wrath and thrown on the ground; and a burning wind hath blasted its choice branches. Vengeance hath been taken on them: and the rod of its strength is withered; a fire hath consumed it. [13] And now, when they had planted it in a desert, in a land without water, [14] a fire hath issued forth from a rod of her choice shoots and consumed her, and she hath no more in her a sceptre of power.

The tribe is become a parable in the song of woe, and shall be for a subject of lamentation.

* CHAPTER XX *

AND it came to pass in the seventh year, on the fifth month and tenth day of the month, that some of the elders of Israel came to inquire of the Lord, and while they were sitting before me [2] a word of the Lord came to me, saying, [3] Son of man speak to the elders of the house of Israel and thou shalt say to them, Thus saith the Lord, Are you come to inquire of Me? As I live, saith the Lord, I will not answer you; [4] I will not, son of man, with avengement avenge them. Testify against them the iniquities of their fathers and [5] thou shalt say to them, Thus saith the Lord, from the day I chose the house of Israel; and was made known to

the seed of the house of Jacob; and acknowledged by them in the land of Egypt; when I took hold of them with My hand, saying, I the Lord am your God,— [6] on the very day when I took hold of them with My hand to bring them out of the land of Egypt into the land which I had prepared for them—a land flowing with milk and honey—it is the honeycomb of the whole earth; [7] though I said to them let everyone put away the abominations of his eyes and with the devices of Egypt be not polluted, I the Lord am your God; [8] yet they apostatised from Me and would not hearken to Me.

They did not cast away the abominations of their eyes, nor did they utterly forsake the devices of Egypt; therefore I spoke of pouring out My wrath on them—of spending Mine indignation on them in the midst of Egypt; [9] but that My name might not be altogether profaned in the sight of the nations among whom they were, I did in their sight [those miracles] by which I was made known to them, in order to bring them out of the land of Egypt.

[10] So I led them into the wilderness; and gave them My statutes [11] and made known to them My rules of rectitude, which if a man practise he shall live thereby; [12] I gave them also My sabbaths, to be a sign between Me and them; that they might know that I the Lord am their sanctifier. [13] And I said to the house of Israel in the wilderness, Walk in My statutes, but they walked not. They rejected My rules of rectitude, which if a man practise he shall live by them; and they profaned My sabbaths exceedingly: whereupon I spoke of pouring out My wrath on them in the wilderness, to destroy them utterly:

[14] But I acted so that My name should not be altogether profaned in the sight of the nations, before whose eyes I had brought them out: [15] and I lifted up My hand against them in the wilderness thus far—that I would not bring them into the land which I had given them (a land flowing with milk and honey: it is the honeycomb of the whole earth); [16] because they had rejected My rules of rectitude, and had not walked in My statutes; but profaned My sabbaths, and had gone after the desires of their own heart. [17] But Mine eye had compassion on them so as not to blot them out entirely; so I did not bring them to utter destruction in the wilderness.

[18] Then I said to their children in the wilderness, Walk not ye in the customs of your fathers, nor observe their rules of conduct; have no communication with their devices and be not polluted. [19] I the Lord am your God; walk in My statutes, and

keep My rules of rectitude and practise them; [20] and hallow My sabbaths and let them be a sign between Me and you, that you acknowledge that I the Lord am your God. [21] But even these their children rebelled against Me. In My statutes they did not walk, nor did they keep My rules of rectitude to practise them, which if a man do he shall live by them; and they profaned My sabbaths; therefore I spoke of pouring out My wrath upon them in the wilderness—of accomplishing Mine indignation upon them.

[22] But I acted so that My name should not be utterly profaned in the sight of the nations. As I had brought them out before their eyes, [23] I lifted up My hand against them in the wilderness that I would scatter them among the nations and disperse them through the countries. [24] Because they did not practise My rules of rectitude, but rejected My statutes and profaned My sabbaths, and their eyes were after the desires of their fathers; [25] therefore I gave them statutes not morally good, and rules of conduct in which they could not entitle themselves to life by them, [26] that I might by their own doctrinal notions pollute them, when I passed through all their first-born males in order to remove them out of sight.

[27] Therefore, speak to the house of Israel, son of man, and thou shalt say unto them, Thus saith the Lord: Thus far your fathers provoked Me to wrath, by their transgressions which they committed against Me. [28] And when I brought them into the land, which I lifted up My hand to give them; they beheld every high hill and every shady grove, and there they sacrificed to their gods; and there set in order the sweet smelling savour; and there poured out their libations. [29] And when I said to them, What is this Abama, that you go thither, they called its name Abama, which it retaineth to this day.

[30] Therefore say to the house of Israel, Thus saith the Lord if you are polluted with the iniquities of your fathers and you go a whoring after their abominations [31] even with the first fruits of your gifts—with those dedications with which you are polluted by all your desires even to this day, shall I return you an answer, O house of Israel? As I live, saith the Lord, I will not answer you. [32] And though this should come into your mind, it shall not be as you say: We will be like the nations and like the tribes of the earth in worshipping stocks and stones.

[33] For as I live, saith the Lord, With a strong hand and an uplifted arm, and with an outpoured wrath I will reign over you.

[34] And I will bring you out from among the peoples and gather you from the countries where you have been scattered with a strong hand and an uplifted arm and with outpoured wrath. [35] And I will bring you into the wilderness of the tribes and there plead with you face to face. [36] As I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. [37] And I will make you pass under My rod and bring you in by number, [38] and select from among you the wicked and the apostates (for out of their captivity I will bring even these, but into the land of Israel they shall not come); and you shall know that I am the Lord God.

[39] Now as for you, O house of Israel, thus saith the Lord: put away everyone his devices, and after that if you will hearken to Me, and no more profane My holy name with your gifts and your devices. [40] For on My holy mountain, on My lofty mountain, saith the Lord, there all the house of Israel shall serve Me at last; and there I will expect and there I will accept your offerings—even the offerings of your dedications at all your solemnities. [41] With the odour of sweet smelling incense I will accept you, when I have brought you out from among the peoples, and receive you from the countries in which you have been dispersed, and I will be hallowed among you before the eyes of the peoples, [42] and you shall know that I am the Lord, when I have brought you to the land of Israel, to the land for which I lifted up My hand to give it to your fathers; [43] and you will there remember your ways and your devices with which you have been polluted, and express contrition for all your acts of wickedness; [44] and acknowledge that I am the Lord, when I deal thus with you (that My name may not be profaned according to your evil ways and according to your corrupt devices), saith the Lord.

[45] Then a word of the Lord came to me, saying, [46] Son of man, set thy face against Thaiman and look towards Daram and prophesy against the forest at the head of Nageb, [47] and thou shalt say to the forest of Nageb, Hear a word of the Lord: Thus saith the Lord God, Behold I am kindling a fire in thee, and it shall devour in thee every green tree and every dry tree; and the flame which is kindled shall not be extinguished; and by it the whole surface from south to north shall be burned up. [48] And all flesh shall know that I the Lord have kindled it. It shall not be extinguished. [49] And when I said, O Lord, Lord, forbid, they said to me, Is not this a parable which is spoken?

* CHAPTER XXI *

WHEREUPON a word of the Lord came to me saying, [2] Therefore prophesy, son of man, set thy face against Jerusalem, and look towards their holy things, and thou shalt prophesy against the land of Israel [3] and thou shalt say to the land of Israel, Thus saith the Lord: Behold I am against thee and I will draw My sword out of its sheath, and root out of thee the lawless and unjust. [4] Because I will root out of thee the lawless and unjust; therefore My sword shall come forth out of its sheath against all flesh from south to north. [5] And all flesh shall know, that I the Lord have drawn My sword out of its sheath. It shall not return any more.

[6] Therefore, son of man, heave thou convulsive groans, and sigh sorrowfully before their eyes. [7] And if they say to thee, Why art thou groaning? Then thou shalt say, Because of the news: for it is coming; and every heart shall be broken, and all hands enfeebled; and all flesh and every spirit shall faint; and all thighs shall be polluted with filth. Behold it is coming! saith the Lord.

[8] Then a word of the Lord came to me, saying, [9] Son of man, prophesy; and thou shalt say, Thus saith the Lord: Say, O sword, sword be sharp, and full of fury that thou mayst slaughter; [10] be sharpened that thou mayst glisten; being prepared for destruction, slay! set at naught; fell every tree. [11] He hath now made it ready for His hand to grasp it. The sword is sharpened. It is ready to be put into the hand of the slayer. [12] Scream, son of man, and raise the mournful cry; for it is come among My people; it is among all the leaders of Israel. They shall dwell near the sword. It is among My people. Therefore give it a clap of applause with thy hand.

[13] Because its cause is just, what then? Must the tribe be cast off?

That shall not be the case saith the Lord God. [14] But, thou son of man, prophesy and clap thy hands and redouble the sword. It is the third sword of the slain, the great sword of slaughter. Therefore thou shalt strike them with terror. [15] See that thy heart be not broken, though the fainthearted be multiplied at every gate. They are delivered up to the slaughter of the sword. It is well made for slaughter. It is well made to glitter. [16] Therefore pass through. Be sharp on the right and on the left; which way soever thy face may be raised up. [17] And as for Me

I will clap My hands and give vent to My wrath. I, the Lord, have spoken.

[18] Then a word of the Lord came to me, saying, [19] And thou son of man, sketch out for thyself two ways for the sword of the king of Babylon to enter. From one and the same country let them both come; and let there be a hand at the head of the way to the city. [20] At the head of that way thou shalt set it up for the sword to enter against Rabbath of the Ammonites, and against Judea and against Jerusalem in the midst of it. [21] For the king of Babylon will halt on the old road—at the head of the two roads, to consult an oracle, to divine with an arrow and inquire by graven images and inspect a liver. [22] The oracle against Jerusalem is favourable to throw up a rampart, to open his mouth with a war cry; to raise his voice with shouting, to cast up a rampart against her gates, to raise a mound and build towers for his engines. [23] Now this man is to them as one consulting an oracle, while causing his usurpation to be remembered.

[24] Therefore thus saith the Lord, Because you have brought your iniquities into remembrance by disclosing your impieties, that your sins may be seen by all your acts of impiety and by your subterfuges—because you have brought them into remembrance, for them you shall be taken. [25] And as for thee, thou profane wicked ruler of Israel, whose day is coming at the appointed season, there is an end to thy usurpation. [26] Thus saith the Lord: Thou hast pulled off the coronet, and put on the imperial diadem. It shall not be such. Thou hast debased what was high and exalted what was low. [27] As usurpation, usurpation, usurpation, I will expose it; alas for it! Such it shall be till he come, to whom it of right belongeth; and I will give it to him.

[28] Now as for thee, son of man, prophesy and thou shalt say, Thus saith the Lord, with regard to the Ammonites and their reproach even thus thou shalt say: O sword, sword, drawn for slaughter, and drawn for destruction, be lifted up that thou mayst glisten. [29] By the vain vision and false prophesying concerning thee, the day came at the appointed season, for turning thee on the necks of wounded transgressors. [30] There is an end of usurpation; turn back; tarry not. In the place where thou wast born, in thine own land I will judge thee. [31] And I will pour out My wrath upon thee; and with the fire of Mine indignation blow upon thee, and deliver thee into the hands of barbarous men skilled in destruction. [32] Thou shalt be fuel for fire and thy blood shall

be in the midst of thy land. There shall no more be any remembrance of thee. I the Lord have spoken.

* CHAPTER XXII *

THEN a word of the Lord came to me, saying, [2] Now, son of man, if thou wilt judge this bloody city, then point out to it all its iniquities [3] and thou shalt say, Thus saith the Lord God: O city, which sheddest blood in the midst of thee to cause thy time to come; and which makest idols against thyself to pollute thyself. [4] In the blood which thou hast shed, thou art fallen; and with thine idols which thou hast made, thou art defiled; and thou hast caused thy days to draw near, and hast brought on the term of thy years; therefore I have made thee a scoff to the nations, and a mocking stock to all the countries— [5] to those near and to those far from thee; and they shall insult thee, thou impure, infamous and abandoned city.

[6] Behold in thee the princes of the house of Israel banded themselves, each one with his relations, that they might shed blood. [7] In thee they reviled father and mother; and in thee practised injustice against the stranger. They oppressed the widow and orphan; [8] and in thee they despised My holy things and profaned My sabbaths. [9] In thee men became robbers, that in thee they might shed blood. And they ate upon the mountains near thee; and in the midst of thee committed abominable things. [10] In thee they uncovered the nakedness of a father; and in thee humbled a woman in a state of menstruation. [11] In thee one debauched his neighbour's wife; another wantonly defiled his daughter in law; and another humbled his sister, his father's daughter. [12] In thee they received bribes to shed blood. In thee they took interest and usury, and thou hast completed thy wickedness by oppression. And Me thou hast forgotten, saith the Lord.

[13] Now when I lay My hand on thee to destroy thee, for what thou hast done and for the blood which hath been shed in thee, — [14] will thy heart endure? Will thy hands be strong in the day I deal with thee? I the Lord have spoken, and I will perform. [15] I will scatter thee among the nations and disperse thee through the countries, and when thine impurity shall be consumed out of thee, [16] I will take possession of thee in the sight of all the nations; and you shall know that I am the Lord.

[17] Again a word of the Lord came to me, saying, [18] son of man, Behold to Me the house of Israel are all become mixed with brass and iron and tin and lead with a mixture of silver. [19] Therefore say, Thus saith the Lord God: Because you are become one mass, I will therefore gather you into the midst of Jerusalem: [20] as silver and brass and iron and tin and lead are put in a furnace, that the fire may be blown on it and that it may be melted; so will I take you in My wrath and gather you and melt you. [21] And I will blow upon you with the fire of My wrath and you shall be melted in the midst of it. [22] As silver is melted in the midst of a furnace; so shall you be melted in the midst of it; and you shall know that I the Lord have poured out My wrath on you.

[23] Again a word of the Lord came to me, saying: [24] Son of man, say to this land, Thou art a land which was not watered with showers; nor did rain fall upon thee in the day of indignation. [25] Its princes in the midst of it were like roaring lions, ravening prey, devouring souls by oppression, yet receiving honours; and thy widows were multiplied in the midst of thee. [26] Its priests also despised My law and profaned My holy things; between what was holy and what was profane they made no difference, nor did they distinguish between the unclean and the clean. And from My sabbaths they hid their eyes and I was profaned in the midst of them. [27] Its chiefs in the midst of it were like wolves, ravening prey, to the shedding of innocent blood, that they may glut their greediness.

[28] They shall fall together with its prophets who anointed them, seeing vanities, prophesying lies, saying, Thus saith the Lord, though the Lord did not speak, [29] crushing by usurped authority the people of the land, and ravening prey, oppressing the poor and needy, and paying no regard to strangers to the administration of justice. [30] Though I sought among them for a man of integrity and for one who stood uprightly before Me in the time of indignation that I might not utterly destroy it, yet I found none: [31] therefore I poured out My wrath upon it, to destroy it utterly with the fire of Mine indignation. Their ways I have requited on their heads, saith the Lord God.

* CHAPTER XXIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, there were two women, daughters of the same mother,

[3] who in their youth had committed whoredom in Egypt. There they were first deflowered. [4] And these were their names—the eldest was called Oola and her sister, Ooliba. And when they became Mine and had borne Me sons and daughters, These were their names—Oola was called Samaria, and Ooliba, Jerusalem. [5] And Oola wantonly left Me and attached herself to her lovers—to the Assyrians, her neighbours, [6] whose generals and leaders were clothed in blue. And the chosen youth were all horsemen, mounted on horses. [7] But though she indulged her wantonness with them, who were all the principal men of the Assyrians, and with all them to whom she attached herself; and defiled herself with all their idols; [8] yet she did not forsake her fornication with Egypt, because they had lain with her in her youth and first deflowered her.

[9] Wherefore I delivered her into the hands of her lovers, into the hands of the Assyrians to whom she had attached herself. [10] These exposed her shame. They took her sons and her daughters, and slew her with the sword, and she became a common talk for women, and by her they gave warning to their daughters. [11] Though her sister Ooliba saw this, yet she became abandoned and more inordinate in her fornication than her sister. [12] To the sons of the Assyrians she attached herself—to the rulers and generals near her who were arrayed in sumptuous apparel, who were horsemen mounted on horses. They were all chosen youths.

[13] I saw that they were polluted; and that both took the same course; [14] and that this one was adding to her fornication; for upon seeing men portrayed on the wall, the pictures of the Chaldeans drawn to the life with a pencil, [15] having their loins girded with embroidered girdles, and deep-dyed turbans on their heads; the majestic countenance of all resembling that of the Chaldees of the land of her nativity; [16] she became attached to them by the sight of her eyes, and sent messengers to them to the land of Chaldea. [17] And the sons of Babylon came to her, lay with her, and polluted her in whoredom. And when she was polluted by them, though her mind was alienated from them, [18] still she discovered her whoredom and exposed her shame.

So My mind became alienated from her as it had been from her sister. [19] As thou hast multiplied thy whoredom, to call into remembrance the days of thy youth, in which thou didst play the harlot in Egypt, [20] and though connected with the Chaldeans, men of beastly lust, [21] hast looked back to the transgressions of

thy youth—to what thou didst in the stew of Egypt where thou wast first deflowered.

[22] Therefore O Ooliba, thus saith the Lord, Behold I will raise up against thee thy lovers from whom thy mind is alienated; and I will bring them against thee on every side— [23] the children of Babylon, even all the Chaldeans, Phakuk and Soue and Uchoue and all the Assyrians with them, chosen youths, leaders and generals, all men of high rank and renown, mounted on horses. [24] And they shall come against thee from the north with chariots and wheeled carriages, and a multitude of peoples with bucklers and shields. And when a guard is set on thee round about, I will give judgment before them and they shall punish thee by their judgments.

[25] And I will give a vent to My jealousy; and they shall deal with thee with furious wrath, they shall cut off thy nose and thine ears; and the remains of thee they shall hack with a sword. They shall take thy sons and thy daughters; and a fire shall devour the residue of thee. [26] And they shall strip thee of thy raiment, and take those jewels which are thy boast. [27] And I will remove thine impieties which spring from thyself, and thy fornication which sprang from the land of Egypt; and thou shalt never lift up thine eyes to them, nor shalt thou any more remember Egypt.

[28] For thus saith the Lord God: Behold I deliver thee into the hands of them whom thou hatest, and from whom thy mind is withdrawn; [29] and they shall deal spitefully with thee, and take all those things for which thou hast laboured and toiled: and thou shalt be naked and in disgrace, and the shame of thy whoredom shall be made public. [30] Thine impiety and thy whoredom have brought these things on thee. By thy going a-whoring after the nations, thou hast polluted thyself with their inordinate lusts. [31] Thou hast walked in the way of thy sister; therefore I will put her cup into thy hands.

[32] Thus saith the Lord: Thou shalt drink the cup of thy sister, which is deep, and which is large, and which is foaming over, to cause complete intoxication, [33] that thou mayst be filled with fainting—even that cup of disappearance, the cup of thy sister Samaria. [34] Let her take this: and I will turn away her festivals and her new moons; for I the Lord have spoken, saith the Lord.

[35] Therefore thus saith the Lord, Because thou hast forgotten and cast Me behind thee, take thou the effects of thine impiety and of thy whoredom.

[36] Again the Lord said to me, Son of man, wilt thou not arraign Oola and Ooliba, and announce to them their iniquities? That they have committed adultery and there is blood on their hands? [37] They have committed adultery with their idols; and caused their children whom they bore to Me to pass through fire for them. [38] And when they had done this to Me, they polluted My holy things and profaned My sabbaths; [39] for when they had slaughtered their children to their idols, they went into My sanctuary to profane it.

Now because they have acted thus in My house; [40] and because, for the men who came from afar, to whom messengers had been despatched, thou didst immediately on their coming, anoint thyself with oil and paint thine eyes with stibium, and adorn thyself with sumptuous attire, [41] and sit on a covered sofa with a table set before it; and they were regaled with Mine incense and Mine oil, [42] and joined in the harmonious song, even with men of the common herd who had come from the wilderness, though they had put bracelets on their hands and a crown of exquisite beauty on their heads. [43] I said, surely they do not commit adultery with these! But she acted the harlot and they went in unto her: [44] in the same manner as they go in to a common woman, so did they go in unto Oola and to Ooliba to commit iniquity. [45] Therefore these are righteous men and they will punish them with the punishment of an adulteress and with the punishment for blood.

Because they are adulteresses and there is blood on their hands, [46] thus saith the Lord God: Bring up a multitude against them and expose them to tumult and rapine; [47] and stone them with the stones of tumultuous crowds; and stab them with their swords. Let their sons and their daughters be slain and their houses burned with fire, [48] that I may remove impiety out of the land and that all women may take warning, and not commit the impieties which these have done. [49] Thus shall your impiety be recompensed on you; and for your sins you shall receive retribution; and you shall know that I am the Lord.

* CHAPTER XXIV *

AGAIN in the ninth year, in the tenth month, on the tenth day of the month, a word of the Lord came to me, saying,

[2] Son of man write down for thyself for a day, from this day

on which the king of Babylon hath determinately set himself against Jerusalem; even from this very day; [3] and speak a parable against that provoking family, and thou shalt say to them, [4] Thus saith the Lord: Set on the cauldron and pour water into it; and throw into it the pieces of meat, every choice piece, the flesh of the thigh and the shoulder separated from the bones, [5] and these of the choicest cattle; and burn the bones under them. It hath boiled and the bones have been sodden in it. [6] Therefore thus saith the Lord: Ah! bloody city! a kettle, in which there is verdigris in its very substance, and that verdigris is not gone out of it. She hath brought it out on every member of her: no lot fell upon her. [7] Because her blood is in the midst of her; I have ordered it to be poured out on a smooth stone: I have not poured it on the ground for the earth to cover it. [8] That wrath may be kindled and vengeance executed, I have ordered the blood to be poured out on a smooth stone, that it may not be concealed.

[9] Therefore thus saith the Lord, I will enlarge the pile, and [10] heap on wood and cause the fire to burn, that the flesh may be consumed and the broth evaporated: [11] and it shall stand on the coals that the brass may be heated red hot and melted in the midst of its impurity and its verdigris quite destroyed; [12] so that this its abundant verdigris may not proceed from it. [13] Its verdigris shall be exposed to shame. Because thou wast polluted what else could be done, since thou wouldst not be cleansed till I filled up My wrath? [14] I the Lord have spoken. He shall come: and I will act. I will not defer; nor will I shew compassion. According to thy ways and according to thy lusts I will judge thee, saith the Lord, therefore I will judge thee according to thy blood guiltiness; and I will judge thee according to thine inordinate lusts, O corrupt, infamous and very provoking city.

[15] Then a word of the Lord came to me, saying, [16] Son of man, Behold I take from thee the desires of thine eyes with a stroke. Thou must not mourn, nor utter lamentation. [17] Let sighing for blood and grief of loins be suppressed. Thy hair shall be platted on thy head and thy sandals shall be on thy feet. Thou must not receive comfort from their lips, nor eat funeral bread.

[18] So I spoke to the people in the morning as He had ordered me in the evening. And when I did in the morning as I was commanded, [19] the people said to me, Why dost thou not tell us what these things mean which thou art doing? [20] Thereupon I told them, A word of the Lord came to me saying, [21] Say to the house of Israel, Thus saith the Lord: Behold I will profane My

sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are moved with compassion; and your sons and your daughters whom you left shall fall by the sword: [22] and you shall do as I have done. You shall not receive comfort from their mouth nor eat funeral bread; [23] your locks of hair shall be on your head, and your sandals on your feet; you shall neither utter lamentations nor shed tears; but shall pine away for your iniquities and exhort one another.

[24] And Ezekiel shall be for a sign to you (according to all that he hath done, you shall do when these things happen), and you shall know that I am the Lord. [25] And with regard to thee son of man, will not this be the case? On the day when I take from them their strength—that which was their exultation and boast and the desire of their eyes and the pride of their soul—their sons and their daughters; [26] on that day one who escapeth shall come to thee to tell thee the news; [27] on that day thy mouth shall be opened to him who escapeth. Thou shalt speak and no more be dumb and thou shalt be a sign to them; and they shall know that I am the Lord.

✦ CHAPTER XXV ✦

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against the children of Ammon and prophesy against them and [3] thou shalt say to the children of Ammon, Hear a word of the Lord, Thus saith the Lord: Because you exulted over My sanctuary because it was profaned, and over the land of Israel because it was laid waste, and over the house of Juda, because they went into captivity; [4] therefore behold I deliver you to the children of Kedem for a possession; and in their excursions they shall inhabit thee and pitch their tents in thee. They shall eat thy fruits and drink thy liquors. [5] And I will make the city of Ammon feeding places for camels; and the land of the Ammonites a pasture for sheep; and you shall know that I am the Lord.

[6] For thus saith the Lord, Because thou didst clap thy hands and stamp with thy feet, and exult in thy soul over the land of Israel: [7] therefore I will stretch forth My hand against thee, and deliver thee up for a spoil to the nations: and I will utterly destroy thee from among the peoples, and cause thee to perish out of the countries, and you shall know that I am the Lord.

[8] Thus saith the Lord: Because Moab said, Behold, shall not

the house of Israel and Juda be like all the nations? [9] Therefore, behold, I will loosen the shoulder of Moab from his frontier cities,—that beautiful country, the house of Bethasimoth, at the head of the fountain of the city on the sea shore. [10] I have set the children of Kedem over the Ammonites, I have given them to him for an inheritance, that there may be no remembrance of the Ammonites, [11] and upon Moab I will execute vengeance; and they shall know that I am the Lord.

[12] Thus saith the Lord: Because Idumea in executing vengeance on the house of Juda gratified private resentment and executed the sentence with rigour. [13] Therefore thus saith the Lord, I will also stretch forth My hand against Idumea, and destroy out of it man and beast and make it a desolation. And they who are driven out of Thaiman shall fall by the sword. [14] And I will execute vengeance on Idumea by the hand of My people Israel who shall deal with Idumea according to Mine indignation, and according to My wrath; and they shall know My vengeance saith the Lord.

For the same cause, [15] thus saith the Lord: Because the Philistines acted with revenge and with joy of heart heightened the punishment to destroy utterly; [16] therefore thus saith the Lord: Behold I will stretch forth My hand against the Philistines, and utterly exterminate the Cretans, and destroy the remnants which inhabit the sea coast, [17] and inflict on them great punishments; and they shall know that I am the Lord when I execute My vengeance on them.

* CHAPTER XXVI *

AGAIN it came to pass in the eleventh year on the first of the month, a word of the Lord came to me, saying,

[2] Son of man, Because Sor hath said against Jerusalem, Aha! She is trodden down; the nations have destroyed her; she is turned over to me; she that was full is laid waste,— [3] therefore thus saith the Lord: Behold I am against thee, Sor, and I will bring up many nations against thee, as the sea cometh up with its waves.

[4] And they shall demolish the walls of Sor and break down thy towers; and I will brush away the loose earth from it and make it a bare rock. [5] It shall be a place to dry nets in the midst of the sea. As I have spoken, saith the Lord, It shall indeed be a prey for the nations; [6] and its daughters on the continent shall be

slain with the sword: and they shall know that I am the Lord.

[7] For thus saith the Lord, Behold against thee, Sor, I will bring from the North, Nabuchodonosar king of Babylon, a king of kings, with horses and chariots and horsemen, and a great assembly of many nations. Thy daughters on the main land [8] he will slay with the sword; and he will lay siege to thee and surround thee with earthworks, and make a rampart against thee round about, with places for engines; and arrange his lances over against thee, [9] and with his battle axes demolish thy walls and thy towers. [10] By reason of the multitude of his horses their dust shall cover thee; and with the neighing of his horses and the rumbling of his chariot wheels thy walls shall shake when he entereth thy gates like one entering a city from the plain. [11] With the hoofs of his horses all thy streets shall be trampled. He will slay thy people with the sword; and level to the ground the confidence of thy strength; and make a prey of thine army, [12] and a spoil of thy wealth; and break down thy walls and demolish thy lovely houses; and thy stones and thy timbers and thy rubbish he will throw into the midst of the sea. [13] And he will put an end to the multitude of thy musicians, and the sound of thy psalteries shall no more be heard. [14] I will indeed make thee a bare rock. Thou shalt be a place for drying nets, thou shalt never be rebuilt anymore; for I the Lord have spoken, saith the Lord.

[15] For thus saith the Lord God to Sor: At the sound of thy fall; at the groans of thy wounded, when the sword is drawn in the midst of thee, shall not the islands quake? [16] Yes, from their thrones will come down all the chiefs of the maritime nations, and they will take their crowns from their heads, and strip off their embroidered robes. They will be struck with consternation and sit on the ground, and be in dread of their own destruction and groan for thee. [17] And they will take up a lamentation for thee and say to thee, How art thou destroyed from the sea, O renowned city! which didst impress the terror of thee on all who inhabit its shores!

[18] The isles also will be terrified at the day of thy fall. [19] For thus saith the Lord God: When I make thee a desolate city, like cities never to be rebuilt; when I bring up the abyss against thee, much water shall cover thee. [20] And I will press thee down to them who go down to the pit, to the people of old; and make thee dwell in the depths of the earth—in an everlasting desert, with them who go down to the pit; that thou mayst never be rebuilt nor rise again in the land of life. [21] I will make thee a desola-

tion; and thou shalt never come into existence again, saith the Lord God.

* CHAPTER XXVII *

THEN a word of the Lord came to me saying, [2] Therefore, son of man, take up a lamentation for Sor [3] and thou shalt say to Sor, which is situate at the entrance of the sea, the mart of nations from many isles, Thus saith the Lord to Sor: Thou saidst, I have clothed myself with beauty.

[4] In the heart of the sea thy sons clothed thee with beauty for Beelim. [5] The cedars from Senir cut into planks have been built into ships for thee; they took cypresses from Lebanon to make for thee tapering masts: [6] from the groves of Bashan they made thy oars. Thy temples they built of ivory and thy roomy houses from the isles of the Chetians; [7] cotton with embroidery from Egypt was the covering of thy bed. To add to thy glory, and that thou mightest clothe thyself with blue and purple, thy clothing came from the isles of Elisa. [8] The inhabitants of Sidon were thy captains; and the Aradians were thy mariners; thine own wise men, Sor, who were in thee, were thy pilots.

[9] The elders of Biblos, even their wise men who were in thee, invigorated thy counsel. And all the ships of the sea and all the mariners of the western world were in thy service. [10] Persians and Lydians and Libyans were in thine army. Thy warriors hung up in thee shields and helmets. They increased thy glory. [11] The Aradians, the army on thy walls, were guards in thy towers; they hung up their quivers on thy shoulders round about. They made thy beauty perfect. [12] The Karchadians purchased of thee for exportation, from thy vast stock of all kinds of merchandise; and paid thee for their purchases silver and gold and iron and tin and lead. [13] Hellas, even that whole country and those stretching beyond it, traded with thee in the souls of men and supplied thy market with vessels of brass. [14] From the house of Thogarma thy market was supplied with horses and horsemen.

[15] The sons of the Rhodians were thy merchants: from the isles they plentifully supplied thy market with ivory; [16] and in exchange thou didst supply them with thy merchandise, with slaves a part of thy exports from thy vast stock of wares, with stacte and embroideries from Tharsis and Ramoth and Chorchor. [17] Juda also and the children of Israel traded with thee in the

sale of wheat and myrrh and cassia; and for thy merchandises supplied thee chiefly with honey and oil and frankincense. [18] Damascus was thy customer for thine abundant wares of all kinds, they had wine from Chelbon, so they paid for their purchases with wool from Miletus and with wine. [19] From Asel thou wast supplied with manufactured iron, which was a part of thy merchandise by a circuitous trade.

[20] Daidan was a dealer with thee and supplied thee with choice cattle for carriages. [21] Arabia and all the chiefs of Kedar dealt with thee, and paid thee camels and lambs and rams for what they purchased of thee. [22] The merchants of Saba and Ramma traded with thee with the choicest spiceries and precious stones; they gave gold also for thy merchandise. [23] Charra and Chana also were thy customers and so were Assur and Charman: [24] they supplied thy market with blue cloth and choice merchandise bound up in bales. [25] Fleets of cypress ships were employed in thy trade.

So with this multitude and with thy merchandise thou wast filled and deeply laden in the heart of the sea. [26] Into deep water thy mariners steered thee. In the midst of the sea the south wind hath wrecked thee. [27] Thine armies, and the gains of thee and of thy factors, with thy mariners, and thy pilots, and thy counsellors, and thy factors and all thy warriors, were on board of thee; and all this assemblage of thine which are in thee shall sink in the heart of the sea on the day of thy ruin. [28] At the scream of thy voice thy pilots will be astounded. [29] They who handle the oar and they on board ships will quit their vessels; and they who frequent the sea will stand on the land, [30, 31] and with their voice raise a mournful cry for thee, and scream bitterly and put earth on their heads and strew themselves with ashes, [32] and their children will take up a lamentation for thee, a peculiar song of woe for Sor— [33] what immense wealth didst thou acquire from the sea! With thine abundance thou didst fill nations, and with thy traffic enrich all the kings of the earth.

[34] Now thou art overwhelmed in the sea; in deep water, thy merchandise, with all thy crew in thee. All thy mariners are fallen. [35] For thee all the inhabitants of the isles are in distress, and their kings are struck with amazement, and tears bedew their countenance. [36] For thee the merchants of the nations express pity; thou art utterly destroyed and never to be any more.

* CHAPTER XXVIII *

AGAIN a word of the Lord came to me, saying, [2] and thou, son of man, say to the prince of Tyre, Thus saith the Lord: Because thy heart is elated, and thou hast said, I am a god. I inhabit the dwelling of a god in the heart of the sea. Now as for thee, thou art man and not God; though thou hast set thy heart as the heart of a god. [3] Art thou wiser than Daniel? Have not wise men taught thee with their knowledge? [4] Didst thou by thy knowledge, or thine own understanding, procure for thyself power and gold and silver in thy treasuries? [5] By thy great skill and thy traffic thou hast increased thy wealth; and with thy wealth thy heart is elated; [6] therefore, Thus saith the Lord, Since thou hast set thy heart as the heart of a god; [7] for this, behold I will bring against thee strange ravagers from the nations, and they shall unsheath their swords against thee and against the beauty of thy wisdom; [8] and they shall bring down thy beauty to destruction and trample thee down; and thou shalt die the death of wounded men in the heart of the sea. [9] Wilt thou say, I am God, in the presence of them who are slaying thee? Thou indeed art but man, and not God. [10] Among a multitude of uncircumcised thou shalt die by the hand of strangers, for I have spoken, saith the Lord.

[11] Then a word of the Lord came to me, saying, [12] Son of man, take up a lamentation for the prince of Tyre and say to him, Thus saith the Lord God: Thou wast an impression of resemblance and a crown of beauty. [13] In the delightful paradise of God thou wast born. Thou hast been adorned with every precious stone, the sardis and topaz and emerald and carbuncle and sapphire and jasper, and with silver and gold and the ligure and agate, and amethyst and chrysolite and beryl and onyx; and hast filled thy treasuries and thy stores with gold. [14] From the day thou wast created thou wast with the cherub. On the holy mountain of God I placed thee, thou wast born in the midst of sparkling stones. [15] Thou in thy days wast spotless from the day thou wast created, until iniquities were found in thee.

[16] By reason of thine abundant traffic thou didst fill thy stores with iniquity and commit sins; therefore thou art cast out slain from the mountain of God; and from amidst the sparkling stones the cherub hath dragged thee. [17] Thy heart was elated because of thy beauty; with thy beauty thine understanding was perverted.

For the multitude of thy sins I have dashed thee on the ground; in the presence of kings I have made thee a public example. [18] For the multitude of thy sins and the iniquities of thy traffic I have defiled thy sanctuaries; and from the midst of thee I will bring out a fire which shall devour thee. And I will make thee like ashes on the ground, in the sight of all them who behold thee. [19] And all that knew thee among the nations shall lament over thee. Thou art utterly destroyed and never to be any more.

[20] Then a word of the Lord came to me, saying, [21] Son of man, set thy face against Sidon, and prophesy against it and say, [22] Thus saith the Lord, Behold I am against thee, Sidon, and I shall be glorified by thee: and thou shalt know that I am the Lord. When I execute judgments on thee, then shall I be hallowed by thee. [23] There shall be blood and death in thy streets, and the victims of the sword shall fall in and around thee: and they shall know that I am the Lord. [24] And there shall no more be in the house of Israel a pricking briar nor a grieving thorn, by reason of those around them who despised them; and they shall know that I am the Lord.

[25] Thus saith the Lord God: When I gather Israel from among the nations where they were scattered, I shall be hallowed by them even in the sight of the peoples and nations and they shall dwell in their land which I gave to My servant Jacob. [26] And they shall dwell there securely and shall build houses and plant vineyards: they shall indeed dwell securely when I have executed judgment on all who despised them—on all their neighbours around them; and they shall know that I the Lord am their God and the God of their fathers.

✦ CHAPTER XXIX ✦

IN the tenth year, in the tenth month, on the first day of the month, a word of the Lord came to me, saying, [2] Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt; [3] and say, Thus saith the Lord: Behold I am against Pharaoh—that great dragon which walloweth in the midst of his rivers, and saith, These rivers are mine and I made them. [4] And I will put grapples in thy jaws, and cause the fishes of thy river to stick close to thy fins; [5] and I will drag thee out of the river, and give thee and all the fishes of thy river a sudden cast. On the face of the plain thou shalt fall and shalt not be

gathered nor composed. To the beasts of the earth and the birds of the air I have given thee for food. [6] And all the inhabitants of Egypt shall know that I am the Lord.

Because thou hast been a staff of reed to the house of Israel; [7] when they took hold of thee with their hand thou didst break: even when every hand was clapping against them, and when they leaned on thee thou didst break and disjoint all their loin; [8] therefore thus saith the Lord: Behold I will bring a sword against thee and destroy out of thee man and beast. [9] And the land of Egypt shall be a destruction and a desolation; and they shall know that I am the Lord.

[10] Because thou saidst, These rivers are mine; I made them; therefore behold I am against thee and against all thy rivers; and I will deliver up the land of Egypt to desolation and sword and destruction. From Magdolus and Syene even to the borders of Ethiopia, [11] no foot of man shall pass across it, nor shall a foot of beast traverse it; and for forty years it shall not be inhabited. [12] I will indeed make its land a desolation in the midst of a desolated land, and its cities, in the midst of desolated cities, forty years. And I will scatter Egypt among the nations, and disperse them through the countries.

[13] Thus saith the Lord, After forty years, I will gather the Egyptians from the nations where they were scattered; [14] and I will bring back the Egyptian captives, and settle them in the land of Pathora—in the land from which they were taken. [15] And it shall be the basest of all governments; it shall no more be exalted against the nations. For I will make them few and of little account, that they may not be great among the nations. [16] And they shall no more be the confidence of the house of Israel, bringing iniquity into remembrance by their going after them; and they shall know that I am the Lord.

[17] Again it came to pass in the seven and twentieth year on the first day of the first month, that a word of the Lord came to me, saying, [18] Son of man, Nabuchodonosar king of Babylon hath caused his army to undergo hard service at Tyre. Every head is bald and every shoulder peeled; and he and his army employed against Tyre, have received no wages; though they have undergone hard service against it. [19] Thus saith the Lord, Behold I will give to Nabuchodonosar king of Babylon the land of Egypt. And he shall make a prey of its prey, and a spoil of its spoil. And it shall be wages for his army. For his service which he hath performed against Tyre, [20] I have given him the land of Egypt.

Thus saith the Lord God: [21] In that day there shall spring up a horn for the whole house of Israel, and I will give thee an open mouth in the midst of them, and they shall know that I am the Lord.

* CHAPTER XXX *

AGAIN a word of the Lord came to me saying, [2] Son of man prophesy and say, Thus saith the Lord: Alas! alas! the day; [3] for the day of the Lord is near. A cloudy day! it shall be the end of nations. [4] A sword shall come upon the Egyptians; and there shall be consternation in the land of Ethiopia; and the wounded shall fall in Egypt, and its foundations shall be shaken. [5] Persians and Cretans and Lydians and Libyans and all the mixed people, and some of the children of My covenant shall fall in it by the sword.

[6] The fortresses of Egypt shall fall, and down shall come the pride of her strength, from Magdulus even to Syene—by the sword they shall fall in it, saith the Lord. [7] And it shall be desolate in the midst of desolated countries; and their cities shall be in the midst of desolated cities. [8] And they shall know that I am the Lord when I send a fire against Egypt, and all her helpers are trodden down. [9] In that day swift messengers will go forth to cause Ethiopia to vanish: and there shall be consternation among them in the day of Egypt. For behold it is come.

[10] Thus saith the Lord God: I will indeed destroy the multitude of the Egyptians by the hand of Nabuchodonosar king of Babylon— [11] of him and his people. They are ravagers sent from nations to destroy a land; and they shall all unsheath their swords against Egypt; and the land shall be filled with the slain. [12] And I will dry up their rivers and destroy the land, and the fulness thereof by the hands of strangers, I the Lord have spoken.

[13] For thus saith the Lord God: When I have destroyed the nobles from Memphis, and the chiefs of Memphis out of the land of Egypt, and they shall be no more; [14] then I will destroy the land of Pathora, and send a fire against Tanis and execute vengeance on Diospolis.

[15] And I will pour out My wrath on Sais, the strength of Egypt, and utterly destroy the multitude of Memphis: [16] and I will send a fire against Egypt, and Syene shall be confounded; and at Diospolis there shall be a breach; and water shall gush out. [17] The young men of Heliopolis and Boubaste shall fall by the

sword, and the women shall go into captivity. [18] And at Taphnis the day will be darkened, when I there break the sceptres of Egypt, for the pride of her strength shall be destroyed there: and a cloud shall cover her; and her daughters shall be carried away captives. [19] Thus will I execute judgment on Egypt, and they shall know that I am the Lord.

[20] And it came to pass in the eleventh year, in the first month, on the seventh of the month, a word of the Lord came to me, saying, [21] Son of man, I bruised the arms of Pharaoh king of Egypt; and behold, he hath made no supplication for a cure to be given, for a poultice to be applied, for strength to be given to handle a sword. [22] Therefore thus saith the Lord God: Behold I am against Pharaoh king of Egypt; and I will break his strong and extended arms, and cause the sword to drop from his hand. [23] And I will scatter Egypt among the nations, and disperse them through the countries. [24] And I will strengthen the arms of the king of Babylon, and put My sword into his hand, and he shall wield it against Egypt, and make a prey of his prey, and a spoil of his spoil. [25] I will indeed strengthen the arms of the king of Babylon; and the arms of Pharaoh shall be enfeebled; and they shall know that I am the Lord. When I put My sword into the hand of the king of Babylon, he shall wield it against the land of Egypt. [26] And I will scatter Egypt among the nations, and disperse them through the countries, and they shall all know that I am the Lord.

* CHAPTER XXXI *

AGAIN in the eleventh year, in the third month, on the first day of the month, a word of the Lord came to me, saying, [2] Son of man, say to Pharaoh king of Egypt, and to his multitude, to whom hast thou likened thyself for thy loftiness? [3] Lo, to Assur! he was a cypress on Lebanon, beautiful with branches and lofty in stature. His top was among the clouds. [4] Water nourished him. The deep made him lofty. It brought its streams about his roots, and sent forth its rills to all the trees of the plain. [5] By reason of this he was exalted in greatness above all the trees of the plain, and by the plentiful supply of water his branches spread. [6] Among his boughs all the birds of the air built their nests; and under his branches all the beasts of the field brought forth their young; and all the multitude of nations dwelt in its shade.

[7] He was beautiful in his height by the multitude of his branches, because his roots shot out into abundance of water. [8] Even the cypresses such as were in the paradise of God and the pines were not to be compared with his shoots, nor were the fir trees comparable to his branches. Not a tree in the garden of God was equal to him in beauty, [9] on the account of the multitude of his branches; therefore, the trees of God's delicious paradise envied him on that account.

[10] But thus saith the Lord, Because thou wast of great magnitude, therefore thou hast shot up thy top among the clouds. Now when I saw that he was lifted up, [11] I delivered him into the hands of the chief of nations, who accomplished his destruction. [12] Strangers, merciless ravagers from nations, destroyed him. They felled him on the mountains and his branches fell in all the valleys, and his shoots were trampled down in every field of the earth; and all the tribes of the nations came down from their shade, and levelled him to the ground. [13] Upon his ruins all the birds of the air rested themselves; and all the wild beasts of the earth came against his shoots; that none of the trees by the water might be exalted by their greatness: though they had shot up their top among the clouds, [14] yet none of these water-drinkers stood in their height before them; they were all delivered up to death, to the depth of the earth, among the children of men, to them who go down to the pit.

[15] Thus saith the Lord. On the day he went down to Hades, the abyss mourned for him. I stayed its streams and restrained the abundance of water. For him Lebanon covered itself with darkness; all the trees of the field were grieved for him. [16] At the sound of his fall the nations were shaken. When he was pressed down to the mansion of the dead, with them who go down into the pit; all the trees of the garden comforted him in the earth—even the choice trees of Lebanon, all that drink water; [17] for they also went down with him to the mansion of the dead, among them who were victims of the sword; and his seed—they who dwelt under his shade were in the middle of their life destroyed. [18] To whomsoever thou hast been likened, down with thee, and be pressed low with the trees of pleasure into the depth of the earth. In the midst of the uncircumcised thou shalt lie, with them who are the victims of the swords. Thus shall it be with Pharaoh and the multitude of his strength, saith the Lord God.

* CHAPTER XXXII *

NOW it came to pass in the tenth year, in the tenth month, on the first day of the month, that a word of the Lord came to me, saying, [2] Son of man, take up a funeral song for Pharaoh king of Egypt, and thou shalt say to him, To the lion of nations thou hast been likened, but thou art like a dragon which is in the sea. Thou hast harried thy rivers and troubled the water with thy feet, and trampled thy rivers. [3] Therefore thus saith the Lord: I will spread for thee the nets of many peoples, and drag thee up with My grapple. [4] And I will lay thee extended on the land. The plains shall be filled. And I will cause all the birds of the air to settle on thee and glut all the beasts of the earth. [5] I will cast thy flesh on the mountains and fill them with thy blood: [6] and the earth shall be drenched with the torrents from thee. By reason of the abundance of thee on the mountains, I will fill the valleys with parcels of thee.

[7] And in the act of extinguishing thee I will cover heaven and darken the stars thereof: I will veil the sun with a cloud and the moon shall not give her light; [8] all that give light in the heaven shall be dark over thee, and I will overspread the earth with darkness, saith the Lord God, [9] and vex the heart of many peoples.

When I bring thy captivity to the nations—to a land which thou hast not known; [10] then shall many nations groan for thee; and their kings will be struck with horror when My sword is brandished before their faces, expecting their own ruin from the day of thy downfall. [11] For thus saith the Lord: The sword of the king of Babylon shall come upon thee. [12] With the swords of giants I will overthrow thy strength. They are all ravagers from the nations; and they shall destroy the haughtiness of Egypt, and all her strength shall be trampled down. [13] And I will destroy all her cattle from her great water; and the foot of man shall no more trouble it, nor shall a hoof of cattle trample it. [14] Thus shall their waters then be at rest, and their streams shall glide like oil, saith the Lord.

[15] When I have devoted Egypt to destruction, and the land is wasted with the fulness thereof—when I have scattered all its inhabitants, then they shall know that I am the Lord. [16] It is a song of woe and thou shalt sing it mournfully, and the daughters of the nations shall bewail Egypt, and over all her strength pour forth this plaint, saith the Lord God.

[17] Again in the twelfth year, on the fifteenth day of the first month a word of the Lord came to me, saying, [18] Son of man, sing a song of woe over the strength of Egypt, when the nations shall thrust down her daughters—shall thrust them down dead to the depth of the earth—to them who are going down into the pit; [20] in the midst of the sword's victims they shall fall with him.

[21] When all his power shall be laid to rest, then will the giants say to thee, Down with thee into the lowest pit! [19] excel whom thou mayst,—down with thee! and be laid with the uncircumcised, in the midst of the victims of the sword.

[22] There lieth Assur and all his assembly; all the victims of the sword are laid there, and their sepulture is in the deep pit; [23] and around his tomb is his assembly—all the slain who fell by the sword, who made themselves dreaded in the land of life.

[24] There lieth Ailam [Elam] with all his host around his tomb—all the slain who fell by the sword, and went down uncircumcised to the depth of the earth: [25] having made themselves dreaded in the land of life, they have received their punishment with them who go down to the pit amidst the slain.

[26] There are deposited Mosoch and Thobel, each with all his host around his tomb—all his slain, all uncircumcised, slain with the sword. Having made themselves dreaded in the land of life [27] they are laid with the giants who fell of old; who went down in their armour to the mansion of the dead, and had their swords placed under their heads; but their iniquities were on their bones, because they were the terror of all during their lives. [28] Thou indeed shalt be in the midst of the uncircumcised, with them who are the victims of the sword.

[29] There have been laid the princes of Assur; they, who gave its strength to the wounding sword, are themselves laid to rest with the slain—with them who go down into the pit. [30] There lie the chiefs of the north, all the generals of Assur who, descending wounded, are with their terror and their strength laid to rest, uncircumcised with those slain by the sword; and have borne their punishment with them who go down to the pit. [31] These king Pharaoh shall see and be comforted for all his host, saith the Lord God. [32] Because I have spread the terror of him over the land of life; therefore he shall be in the midst of the uncircumcised, with those slain by the sword—even Pharaoh and all his multitude with him, saith the Lord God.

* CHAPTER XXXIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man speak to the children of thy people and thou shalt say to them, With regard to a land on which I am about to bring a sword, when the people of that land take a man, one of themselves, and make him their watchman; [3] if he upon seeing the sword coming against the land, sound the trumpet and warn the people; [4] and he who heareth the trumpet doth not take warning; and the sword cometh and cutteth him off; his blood shall be on his own head. [5] Because upon hearing the sound of the trumpet he did not take warning; his blood shall be upon himself; for had he taken warning he might have saved his life. [6] But if the watchman, upon seeing the sword coming, doth not sound the trumpet, and the people are not warned, and the sword cometh and taketh the life of any of them; that person is taken off because of his iniquity; but his blood I will require at the watchman's hands.

[7] Now, as for thee son of man, I have made thee a watchman to the house of Israel, therefore thou shalt hear a word from My mouth. [8] When I say to the sinner, Thou shalt die: if thou dost not speak to warn the wicked from his way; that unrighteous man shall die for his iniquity; but his blood I will require at thy hand. [9] But if thou forewarn the wicked of his way to turn him from it; and he turn not from it, he shall die for his wickedness and thou hast delivered thy soul.

[10] Now son of man, say to the house of Israel, Thus have you spoken, saying, Our errors and our iniquities are upon us, and in them we are pining away; how then can we live? [11] Say unto them: As I live, saith the Lord, I desire not the death of the wicked, but that the wicked should turn from his way and live. Turn ye, turn ye from your way. Why do you die, O house of Israel.

[12] Say to the children of thy people, The righteousness of a righteous man will not save him on the day when he goeth astray. Nor shall the iniquity of a wicked man bring ruin on him, on the day when he turneth away from his iniquity.

What! cannot a righteous man be saved?

[13] When I have spoken to the righteous, saying, Thou shalt live; if he, trusting to his [past] righteousness, shall commit iniquity, none of his righteous acts shall be remembered; for the iniquity which he hath done, even for it he shall die. [14] And when I say to the wicked, Thou shalt die: [15] if he turn from his

sin and execute judgment and justice and restore a pledge and make compensation for acts of rapine and walk in the statutes of life without committing injustice, he shall live and not die. None of his sins which he committed shall be remembered. [16] Because he hath executed judgment and justice; for this he shall live.

[17] Now will the children of thy people say, The way of the Lord is not straight? It is their own way which is not straight. [18] When a righteous man turneth away from his righteousness and shall commit iniquities, for them he shall die. [19] And when the sinner turneth away from his iniquity and shall execute judgment and justice, for them he shall live. [20] Yet this is what gave occasion to your saying, The way of the Lord is not straight. I will judge you, O house of Israel, every one according to his ways.

[21] Now it came to pass in the twelfth year of our captivity, in the twelfth month, on the fifth of the month, that one who had escaped from Jerusalem came to me and said, The city is taken.

[22] Now the hand of the Lord had been upon me the evening before he arrived, and had opened my mouth. So when he came to me in the morning my mouth was opened and no more shut.

[23] And a word of the Lord came to me, saying, [24] Son of man, they who dwell in the waste places in the land of Israel say, Abraham was a single person, yet he had this land, now we are many; to us this land is given for a possession.

[25] Therefore say to them, Thus saith the Lord God: Will ye eat with blood, and lift up your eyes to your idols, and shed blood, and shall ye still inherit the land? [26] Ye stand upon your sword, ye have wrought abomination, and have defiled each one his neighbour, and shall ye inherit the land? [27] As I live, they who dwell in the wastes shall fall by the sword; and they in the open country shall be delivered to the wild beasts of the field for food; and those in walled towns and those in caves I will destroy with pestilence, [28] and I will make the land a desert. And the pride of its strength shall be destroyed, and the mountains of Israel shall be desolate by reason of none passing through it. [29] And they shall know that I am the Lord. For I will make their land a desert and it shall be wasted, because of all their abominations which they have committed.

[30] Now son of man, with regard to these children of thy people who speak of thee by the walls and in the porches of their houses, they indeed speak to one another, saying, Let us assemble and hear what come from the Lord. [31] They come to thee as people assemble; and they sit before thee and hear thy words, but will

not do them, because there is a lie in their mouth, and their heart goeth after their pollutions; [32] therefore thou art to them like the sound of a tuneful psaltery: they will hear thy words, but will not do them; [33] but when they [thy words] come to pass they will say, Lo! they are come! And they will know that there was a prophet among them.

* CHAPTER XXXIV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, prophesy against the shepherds of Israel: prophesy and say to the shepherds, Thus saith the Lord, Lord, O Shepherds of Israel! Do shepherds feed themselves? Do not the shepherds feed their flocks? [3] Behold you devour the milk and clothe yourselves with the fleeces, and that which is fat you slaughter; but My flock you do not feed. [4] You have not strengthened the weak, nor cured the diseased. That which was bruised you have not bound up, nor brought back that which was going astray; nor have you searched for that which was lost: but you have wearied out the strong with toil, [5] so that My flock is dispersed for want of shepherds, and is become a prey to all the wild beasts of the field. [6] On every mountain and on every high hill My sheep are scattered, and dispersed over the face of the earth; and there is none who seeketh or bringeth them back.

[7] Therefore, O shepherds, hear a word of the Lord! [8] As I live, saith the Lord, Because My flock is become a prey, and My sheep are become meat for all the wild beasts of the field, beyond what they would be were there no shepherds; and the shepherds have not looked out for My sheep, and the shepherds have fed themselves and have not tended My sheep; [9] Therefore, O shepherds, [10] thus saith the Lord God: Behold I am against the shepherds; and I will exact My sheep out of their hands, and discharge them from feeding My sheep: and these shepherds shall no longer feed them. I will rescue My sheep out of their mouth, that they may no longer be food for them.

[11] For thus saith the Lord God: Lo! I Myself will seek My sheep and watch over them. [12] As a shepherd searcheth for his flock when mist and murky air overspread his scattered sheep: so will I diligently seek My sheep, and bring them from every place, where they have been dispersed in the day of mist and murky darkness. [13] And I will lead them out from among the

nations, and gather them from the countries, and bring them into their own land, and feed them on the mountains of Israel, and in the vales and in all the habitable part of the land. [14] I will feed them in good pasture. On the lofty mountain of Israel shall be their folds; there they shall lie down and rest there in luxurious ease, and be fed in a rich pasture on the mountains of Israel. [15] I Myself will feed My sheep and I Myself will give them repose, and they shall know that I am the Lord.

[16] Thus saith the Lord God: I will seek the lost, and bring back the stray, and bind up the bruised and strengthen the weak; and I will watch the strong, and feed them with judgment. [17] And as for you sheep, thus saith the Lord God: Behold I will judge between sheep and sheep; rams and he goats. [18] Was it not enough for you, that you fed in a rich pasture, but you must tread down the leavings of your pasture with your feet? Or that you have drunk of the standing water, but you must trouble the residue with your feet? [19] So that My sheep fed on the trappings of your feet, and drank the water which your feet had muddied.

[20] Therefore thus saith the Lord God: Behold I will judge between the strong sheep and the weak. [21] You have pushed with your sides and your shoulders, and have butted with your horns and bruised all the weak: [22] but I will save My sheep and they shall no more be for a prey; and I will judge between ram and ram. [23] And I will set up over them one shepherd who shall feed them, even My servant David, who shall be their shepherd: [24] and I the Lord will be their God; and David shall be chief among them. I the Lord have spoken; and with this David I will make a covenant of peace [25] and remove the wild beasts entirely out of the land; so that they [the flock] may dwell in the desert and sleep in the woods. [26] And I will place them around My mountain, and give them the rain—the rain of blessing; [27] and the trees of the plain shall yield their fruit, and the earth shall yield its increase; and they shall dwell in their land securely and know that I am the Lord, when I have broken their yoke.

And I will rescue them out of the hand of them who enslaved them, [28] and they shall no more be a prey to the nations, nor shall the wild beasts of the earth any more devour them, so they shall dwell secure and none shall make them afraid. [29] I will indeed raise up for them a plant of peace, and they shall no more be consumed with famine in the land; nor shall they any more bear the revile of nations; [30] and they shall know that I am the Lord their God, and that they are My people. O house of Israel, saith

the Lord, you are My sheep, even the sheep of My flock, and I, the Lord, am your God, saith the Lord God.

* CHAPTER XXXV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against the mountain of Seir, and prophesy against it and say to it, [3] Thus saith the Lord God: Behold I am against thee, mountain of Seir; and I will stretch forth My hand against thee, and make thee a desert and thou shalt be desolate. [4] And I will make a devastation among thy cities, and thou shalt be a desert and shalt know that I am the Lord. [5] Because thou hast been a perpetual enemy and didst deceitfully lie in wait for the house of Israel—hast been a sword in the hand of enemies in the time of revolt, in their last extremity; [6] therefore as I live, saith the Lord God: As thou hast sinned unto blood, so blood shall pursue thee. [7] And I will make the mountain of Seir an entire desert; and I will destroy from it men and cattle, [8] and fill with the wounded thy hills and thy valleys: and in all thy plains, the victims of the sword shall fall in thee.

[9] I will make thee a perpetual desolation, and thy cities shall no more be inhabited, and thou shalt know that I am the Lord. [10] Because thou saidst, The two nations and the two countries shall be mine, and I will possess them, though the Lord is there. [11] Therefore, as I live saith the Lord, I will deal with thee according to thine enmity, and be made known to thee, when I judge thee; [12] and thou shalt know that I am the Lord. I have heard the sound of thy revilings; because thou saidst, The waste mountains of Israel are given us to be devoured, [13] and didst utter swelling words against me with thy mouth. I heard them; [14] therefore thus saith the Lord: To the joy of the whole land I will make thee a desert. [15] Thou mountain of Seir shalt be a desert; and all Idumea shall be destroyed; and thou shalt know that I the Lord am their God.

* CHAPTER XXXVI *

AND thou son of man, prophesy concerning the mountains of Israel, and say to the mountains of Israel, Hear a word of the Lord. [2] Thus saith the Lord God: For as much as against you the

enemy said, Aha! these everlasting deserts are become our possession; [3] therefore prophesy and say, Thus saith the Lord God: Inasmuch as you have been despised and hated by them around you, by reason of your being a possession for the relics of nations, and you are become a byword and scoff to the nations: [4] therefore, O mountains of Israel, hear a word of the Lord. Thus saith the Lord to the mountains and the hills, and to the brooks and valleys, even to the waste and desolate places, and to the cities which have been utterly forsaken; as they are become a prey and a haunt for the remnants of nations around.

[5] Therefore thus saith the Lord God: In the fire of My wrath I have spoken against these remnants of nations and against all Idumea, because they have with joy distributed this land of Mine among themselves for a possession, jeopardising lives that you might be a waste for prey. [6] Therefore prophesy concerning the land of Israel and say to the mountains and hills and to the vales and forests, [7] Thus saith the Lord: Behold in My zeal and My wrath I have spoken; for inasmuch as you have borne the reproach of the nations; therefore I will lift up My hand against the nations around you; they shall bear their own dishonour: but your grapes and your fruits, [8] O mountains of Israel, shall be eaten by My people.

Because they have confident hopes of coming— [9] because, lo! I am over you, and I will watch over you; therefore you shall be cultivated and sown: [10] and upon you I will multiply men even the whole house of Israel; and the cities shall be rebuilt and the wastes inhabited: [11] and upon you I will multiply men and cattle, and cause you to be inhabited as in your former state. And I will deal kindly with you as I did in times of old; and you shall know that I am the Lord. [12] And I will cause men, my people Israel, to increase upon you; and they shall inherit you, and you shall be a possession for them, and shall no more be without a succession of children from them.

[13] Thus saith the Lord God: For inasmuch they said of thee, Thou art a devourer of men, and art bereft of thy nation,— [14] Therefore thou shalt no more devour men nor make thy nation childless, saith the Lord God. [15] And the reviling of nations shall no more be heard against you, nor shall you any more bear the reproaches of peoples, saith the Lord God.

[16] Again a word of the Lord came to me, saying, [17] Son of man, when the house of Israel dwelt in their land, they polluted it with their ways and with their idols and with their impurities; and

their way was in My view as the uncleanness of a woman in a state of [menstrual] separation. [18] Therefore I poured out My wrath against them, and scattered them through the nations, [19] and dispersed them through the countries: according to their way and according to their sin I judged them. [20] And when they went to the nations, wherever they went they profaned My holy name by saying that they were the people of the Lord and had come from His land; [21] and that I had spared them for the sake of that holy name of Mine, which they, the house of Israel, profaned among the nations wherever they went.

[22] Therefore say to the house of Israel, Thus saith the Lord: I deal thus with you, not for your sakes, O house of Israel, but only for the sake of My holy name, which you have profaned among the nations wherever you went. [23] For I will hallow My great name which hath been profaned, which you have profaned in the midst of them; and the nations shall know that I am the Lord when I am hallowed by you before their eyes. [24] When I take you from among the nations, and gather you out of all the countries, and bring you into your own land; [25] then I will sprinkle upon you pure water, and you shall be cleansed from all your impurities and from all your idols. And when I have cleansed you, [26] I will give you a new heart and put a new spirit in you: I will take away the stony heart out of your flesh, and give you a heart of flesh. [27] And I will put My spirit in you, and cause you to walk in My statutes, and to keep My judgments and practise them.

[28] And you shall dwell in the land which I gave to your fathers; and you shall be My people and I will be your God. [29] And I will save you from all your impurities. And I will call for corn and multiply it: and no more send famine among you. [30] And I will multiply the fruit of the trees and the products of the field; that you may no more bear the reproach of famine among the nations. [31] Then will you call to remembrance your evil ways, and your devices which were not good; and in their sight be grieved for your iniquities and your abominations. [32] It is not for your sakes that I do this, saith the Lord, Lord. This you must needs know. Blush and be ashamed for your ways, O house of Israel.

[33] Thus saith Adonai* the Lord: When I have cleansed you from all your iniquities, I will cause your cities to be rebuilt and the desolate places shall be inhabited, [34] and the land which was a waste shall be tilled. For as much as it was a waste in the

* Hebrew for *Lord*, stemming from the same root as the ancient Phœnician name, carried over into Greece as *Adonis*.

sight of all who passed by; [35] therefore they will say, This land which was a waste is become like a paradise, and the waste, ruined and demolished cities are become places of strength. [36] And the nations which may be left around you shall know that I the Lord have rebuilt the ruined cities and planted the grounds which were a waste. I the Lord have spoken and I will perform. [37] Thus saith Adonai the Lord: Still, that they may do this, the house of Israel must seek Me. [38] I will multiply them like a flock, the men like holy flocks, like the flocks of Jerusalem at her festivals. So shall the wasted cities be filled with flocks of men, and they shall know that I am the Lord.

✦ CHAPTER XXXVII ✦

THEN the hand of the Lord came upon me. And the Lord led me out in spirit and set me in the midst of a plain which was full of human bones. [2] And he led me all around them. And lo! there was an immense quantity on the surface of the plain, and they were very dry. [3] And he said to me, Son of man, shall these bones revive? Whereupon I said, Lord, Lord, thou knowest such things.

[4] Then he said to me, Prophecy concerning these bones and say to them, Ye bones which are dry, hear a word of the Lord. [5] Thus saith the Lord to these bones: Behold I will bring upon you a breath of life, [6] and upon you I will lay sinews; and I will bring flesh on you and stretch skin over you, and put My breath in you and you shall live; and you shall know that I am the Lord.

[7] So I prophesied as he commanded me, and it came to pass that, when I had prophesied, behold there was a tremulous motion and it brought the bones together, every one to its proper place. [8] And I beheld and lo! sinews and flesh were grown upon them, and skin covered them, but there was no breath in them.

[9] Then he said to me, Prophecy to the wind. Prophecy, son of man and say to the wind, Thus saith the Lord: From the four winds, come and blow on these dead and let them live. [10] So I prophesied as he commanded me, and breath came into them and they became alive and stood on their feet, an exceeding great multitude.

[11] Then the Lord spoke to me saying, Son of man, these bones are the whole house of Israel. Now they say, Our bones are become dry. Our hope is gone. We are wasted to a shadow. [12] There-

fore prophesy and say, Thus saith the Lord: Behold I will open your graves; and bring you up out of your tombs and bring you into the land of Israel, and you shall know that I am the Lord.

[13] When I have opened your graves that I may bring up My people out of the graves I will then put My breath in you and you shall live. [14] And I will settle you in your own land; and you shall know that I am the Lord. I have spoken and I will perform, saith the Lord.

[15] Then a word of the Lord came to me saying, [16] Son of man, take thee a staff and write thereon, *Juda and the children of Israel who adhere to him*, Then thou shalt take thee another staff and write thereon, *For Joseph the staff of Ephraim, and for all the children of Israel who adhere to him*. [17] Then thou shalt join them one to the other to be bound together into one staff for thee, and they shall be in thy hand. [18] And when the children of thy people say to thee, Why dost thou not tell us, what thou meanest by these? [19] Then thou shalt say to them, Thus saith the Lord: Behold I will take the tribe of Joseph which is administered by Ephraim and the tribes of Israel which adhere to him, and add them to the tribe of Juda, and they shall be one sceptre in the hand of Juda. [20] And while the staves on which thou hast written shall be in thy hand before them, [21] thou shalt say to them, Thus saith the Lord God: Behold I will take the whole house of Israel from among the nations, whither they went; and I will gather them from all those around them, and bring them to the land of Israel, [22] and make them a nation in My land even on the mountains of Israel. And there shall be one chief over them. And they shall no more be two nations; nor shall they any more be split into two kingdoms, [23] that they may no more be polluted with their idols.

And I will deliver them from all their iniquities and purify them from all their sins which they have committed. And they shall be My people, and I the Lord will be their God. [24] And My servant David shall be chief among them. He shall be singly the shepherd of all. Because they will walk in My statutes, and keep My judgments, and practise them, [25] therefore they shall dwell in that land of theirs which I gave to My servant Jacob. Where their fathers dwelt there they shall dwell and My servant David shall be the only chief forever. [26] And I will make a covenant of peace with them. It shall be an everlasting covenant with them. [27] And I will place My sanctuary in the midst of them forever. And My habitation shall be among them; and I will be their God

and they shall be My people. [28] And the nations shall know that I am the Lord who sanctifieth them, by My sanctuary being in the midst of them forever.

* CHAPTER XXXVIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against Gog, and the land of Magog, the Prince of Ros, Mesoch and Thobel and prophesy against him and say to him, [3] Thus saith the Lord God: Behold I am against thee, Prince of Ros, Mesoch and Thobel. [4] And I will gather thee and all thine army, horses and horsemen all clad with coats of mail—a great assembly with shields and helmets and swords, [5] Persians and Ethiopians and Libyans, all armed with helmets and shields; [6] Gomer and all those around him, the house of Thogarma, from the extreme north, with all around him and many nations with thee. [7] Be prepared and make thyself ready, thou and thy multitude assembled with thee; for thou shalt be to Me for a vanguard. [8] After many days he will be in a state of preparation, and in the last of years he will begin his march, and come into the land which is withdrawn from the sword—the land of them who have been collected from many nations, to the land of Israel, which had been made an entire desert.

When he from nations hath begun his march, they will be all dwelling in peace. [9] Then thou wilt come up like rain, and advance like a cloud to cover the land. When thou shalt be with all thy bands around thee, and many nations with thee [10] (Thus saith the Lord God), In that day things will come into thy heart, and thou wilt form wicked devices [11] and say, I will go up against an abject land; I shall come upon them who are living at ease, and dwelling in peaceful security—all inhabiting a land in which there is not a walled town, and who have neither bars nor gates; [12] to take prey and to gather their spoils, by turning my hand against this wasted country which is re-settled, and against a nation gathered together from many nations who have gotten wealth and inhabit the navel of the earth.

[13] Saba and Daidan and the merchants of Carthage, and all their colonies, will say to thee, Thou art coming for prey, just to collect plunder and spoil: thou hast assembled thy troops to take silver and gold, to carry off cattle, to gather the spoil. [14] Therefore prophesy, son of man, and say to Gog, Thus saith the Lord:

At the time when My people Israel shall be dwelling in peace, wilt thou not be roused? [15] Yes; thou wilt come from thy place, from the extremity of the north: thou and many nations with thee, all mounted on horses,—a great assembly and a mighty army [16] will indeed come up against My people Israel as a cloud to cover the land. In the latter days I will bring thee up against My land, that all the nations may know Me when I am hallowed by thee in their sight.

[17] Thus saith the Lord God to Gog, Thou art he of whom I have spoken in former times by the ministry of My servants, the prophets of Israel, that in these days and years I would bring thee up against them. [18] But it shall come to pass on that day, on the day when Gog shall come against the land of Israel, My wrath shall come up, saith the Lord God, and My zeal. [19] In the fire of Mine indignation, I have spoken. There shall indeed be on that day a great shock in the land of Israel. [20] At the presence of the Lord, the fishes of the sea shall be shaken, and the birds of the air, and the beasts of the field, and all the reptiles which creep on the earth, and all the men on the face of the earth. And the mountains shall be rent to pieces, and the valleys shall sink down, and every wall shall fall to the ground.

[21] And for all this indeed I will call up terror, saith the Lord: every man's sword shall be against his brother. And I will execute judgment on him, [22] with pestilence and blood and with tempests of rain and hailstones; and I will rain down fire and brimstone on him, and on all with him, even on the many nations with him. [23] And I shall be magnified and hallowed and glorified, and made known in the sight of many nations, and they shall know that I am the Lord.

+ CHAPTER XXXIX +

THOU, therefore, son of man, prophesy against Gog and say, Thus saith the Lord God: Behold I am against thee, Gog, the Prince of Ros, Mesoch and Thobel, [2] and I will assemble thee and lead thee and cause thee to come from the farthest north, and bring thee up to the mountains of Israel; [3] and I will destroy thy bow from thy left hand and thine arrows from thy right, and overthrow thee on the mountains of Israel. [4] And thou and all who are around thee shall fall; and the nations with thee shall be given to multitudes of birds, to all the feathered tribe; and to all the

wild beasts of the field I have given thee to be devoured. [5] On the open field thou shalt fall, for I have spoken, saith the Lord. [6] I will indeed send a fire against Gog, and the isles shall be peaceably inhabited, and they shall know that I am the Lord.

[7] And My holy name shall be known in the midst of My people Israel; and My name which is holy shall no more be profaned; and the nations shall know that I am the Lord, the Holy One of Israel. [8] Behold it is coming and thou shalt know that it will be, saith the Lord God. This is the day of which I have spoken, [9] when they who inhabit the cities of Israel shall come forth, and make fires with the arms—with the shields and spears, and with bows and arrows, and hand-staves and poles—even with these they shall make fires seven years; [10] so that they shall not have occasion to take wood from the plains, nor to cut timber from the forests; but shall burn the arms only. And they shall plunder their plunderers; and spoil those who spoiled them, saith the Lord.

[11] And on that day I will give Gog a noted place—a burying place in Israel, the graveyard of strangers by the seashore. And the slope of the valley shall be enclosed with a wall, and there Gog and all his multitude shall be buried; and it shall then be called the graveyard of Gog. [12] For the house of Israel will bury them, that the land may be cleansed. [13] During seven months the people of the land will be employed in burying them; and it shall be to them a memorable epoch, [to be called] *The day when He was glorified*, saith the Lord. [14] Then they will send men everywhere to traverse the land, and bury them who are left on the face of the ground, in order to purify it after the seven months. And they will make diligent search. [15] And every one who traverseth the land, upon seeing a human bone, shall set up a mark near it; till the buriers bury it at Gai, the graveyard of Gog: [16] (for the name of that city shall be called *Grave-Yard*). Thus shall the land be cleansed.

[17] Thou, therefore, son of man, say, Thus saith the Lord: Say to every winged bird, and to all the wild beasts of the field, Assemble and come; assemble from all around to my sacrifice, to the great sacrifice which I have made for you on the mountains of Israel; and you shall eat flesh and drink blood. [18] You shall eat the flesh of giants and drink the blood of the princes of the earth. Rams and young bulls, and he-goats, and all the bulls are well fattened. [19] And you shall eat fat till you are gluttoned, and drink blood to satiety at My sacrifice which I have prepared for you. [20] And you shall be filled at My table with horses and

horsemen, and with giants and every great warrior, saith the Lord.

[21] I will indeed display My glory among you, and all the nations shall see My judgment which I have executed, and My hand which I have brought upon them. [22] And the house of Israel shall know that I am the Lord their God from this particular time and thenceforward. [23] And all the nations shall know, that the house of Israel were carried into captivity for their sins. Because they broke covenant with Me therefore I turned away My face from them, and delivered them into the hands of their enemies, and they all fell by the sword. [24] According to their pollutions and according to their iniquities I dealt with them, and turned away My face from them.

[25] Therefore thus saith the Lord: I will now bring back the captivity of Jacob, and have compassion on the house of Israel. And I will shew a zeal for My holy name, [26] when they shall have suffered disgrace for the rebellion of which they were guilty when they dwelt peaceably in their own land. And there shall be none to make them afraid, [27] when I have brought them back from among the nations and gathered them from the countries of the nations. So I shall be hallowed by them in the sight of the nations [28] and they shall know that I the Lord am their God, when I manifest Myself to them among the nations. [29] And I will no more turn away My face from them, for as much as I have poured out My wrath on the house of Israel, saith the Lord God.

* CHAPTER XL *

IN the five and twentieth year of our captivity, in the first month, on the tenth day of the month, the fourteenth year after the city was taken,— on that day the hand of the Lord came upon me [2] and in a vision of God brought me to the land of Israel and set me on a very high mountain on which there was a building before me resembling a city. [3] And He led me thither. And lo! a man, whose appearance resembled that of sparkling brass; and in his hand a builder's line and a measuring reed. And he stood at the gate. [4] And the man whom I saw said to me, Son of man, behold with thine eyes and hear with thine ears, and lay up in thy heart all that I shew thee; for thou art come hither that I may shew thee and that thou mayst point out to the house of Israel all that thou seest.

[5] Now behold there was a wall on the outside of the temple

all around; and the man had in his hand a reed of six cubits long by the cubit and hand breadth, so he measured the outer wall. The breadth equalled the reed and its height was equal to the reed. [6] Then he went up by seven steps to the gate fronting the east, and measured the porch of the gate which was one reed broad; [7] and the chamber was a reed long and a reed broad [8] —and the porch between the chambers was six cubits. And the second chamber was a reed long and a reed broad and the porch was five cubits; and the third chamber was a reed long and a reed broad. [9] And the porch of the gateway adjoining the porch of the gate was eight cubits, and its posts were two cubits. [10] And with regard to the porches of the gate on the inside and the chambers of the gate; the chambers were opposite to those without; three on one side of the gate and three on the other, all of the same measure on this side and on that. And the porches on both sides were of the same measure.

[11] Then he measured the breadth of the door of the gateway ten cubits. [12] But the breadth of the gateway was thirteen cubits, comprehending a border of a cubit on each side, up to the face of the chambers; and the chambers on each side were six cubits. [13] Then he measured the gate from the outer wall of one chamber to the outer wall of the other chamber twenty-five cubits. This was gate upon gate. [14] And the open part of the porch of the gate on the outside was twenty cubits, the chambers of the gate being round about; [15] and including this vestibule of the gate on the outside and the vestibule of the gate on the inside the extent was fifty cubits.

[16] And all around there were windows wide inwards and narrow outwards for the chambers and the inner porches of this gate of the court; and on the windows for the porches on the inside and on the porches there were palm-trees, on this side and that. [17] Then he led me to the court within; and lo! here were houses for those employed in the holy service and ranges of columns all around the court. [18] There were thirty houses in the peristiles or ranges of columns, and the porticos were behind the gate, the lower row of columns being on a range with the gates.

[19] Then he measured the breadth of this court from the inner vestibule of the outer gate to the outer vestibule of a gate facing the east, one hundred cubits. [20] Then he led me northward, and lo! there was a gate to this outer court facing the north, and he measured it, both the length and the breadth, [21] and the chambers three on each side and the posts and the porches, and

its palm-trees. And the measures were the same as those of the gate facing the east. Its length was fifty cubits and its breadth twenty-five cubits. [22] And its windows and the porches and its palm-trees were the same as those of the eastern gate and the ascent to it was by seven steps. But the porches were on the inside. [23] And there was a gate to the inner court facing this northern gate in the same manner as the other did that to the east. And he measured the court from gate to gate, one hundred cubits.

[24] Then he led me southward, and lo! there was a gate facing the south, and he measured it, and the chambers and the pillars and the porches: and the measures were the same as those mentioned. [25] And its windows and the porches around were the same as the windows of that other porch. Its length was fifty cubits and its breadth twenty-five cubits. [26] And it had seven steps and a porch on the inside. It had also palm-trees on each side over the posts. [27] And this gate was directly opposite to the south gate of the inner court; and he measured the court from gate to gate and the breadth on the south side was a hundred cubits.

[28] Then he led me to the inner court of the gate facing the south, and he measured that gate, and its dimensions were the same as those mentioned, [29] and its chambers and its posts and its porches were of the like dimensions. [30] And there were windows to it and to the porch round about. [31] Its length was fifty cubits and the breadth of its porch on the outer court was twenty-five cubits, and there were palm-trees over the posts and it had eight steps.

[32] Then he led me to the gate facing the east, and measured it according to the same measures. [33] And its chambers and its posts and its porches were of the measures above mentioned and it had windows and a porch round about. Its length was fifty cubits and its breadth twenty-five cubits. [34] And its porch was on the inner court, and there were palm-trees over the posts on each side. And there were eight steps up to it.

[35] Then he led me to the north gate and measured it according to the same measures. [36] And it had its chambers and its posts and its porches and its windows around it, and a porch peculiar to it. Its length was fifty cubits, and its breadth twenty-five cubits. [37] And its porches were on the outer court, and there were palm-trees to the aileu, on each side and eight steps up to it. [38] Its houses for the priests, and its doors and its ailammon were at the second gate.

[39] At this gate facing the north there was a common sewer, that they might there kill the sin offerings [for conscious faults] and the trespass offerings [for faults of ignorance]. And behind the sewer of the burnt offerings [40] there were at this gate facing the north, two tables facing the east. Also back of the second gate, and of the porch of the gate were two tables on the east side. [41] There were four on one side, and four on the other, back of this gate. Upon these they slay the burnt offerings. And over against these eight tables for the burnt offerings, [42] there were four tables of hewn stone for the whole burnt offerings. The breadth of these was a cubit and a half, and the length two cubits and a half, and the height one cubit. On these are to be laid the instruments with which they kill the whole burnt offerings and the sacrifices. [43] They have therefore each of them a border of one hand's breadth hewn on the inside all around; and over these tables there is a covering to protect them from the rain and the heat of the sun.

[44] Then he led me into the inner court; and lo! there were two apartments on the inner court: one behind the north gate facing the south, and one behind the south gate facing the north. [45] And he said to me, This apartment which faceth the south is for the priests who keep the watch of the house; [46] and that apartment facing the north is for the priests who have the charge of the altar, namely the sons of Sadduk, the only Levites who come near to the Lord to minister to him. [47] Then he measured this court which was a hundred cubits long and a hundred cubits broad, being four square. And the altar was on one side in front of the house.

[48] Then he led me to the porch of the house and measured the post of the porch, five cubits the breadth on each side and the width of the gateway was fourteen cubits; and the cheeks of the door of the porch were three cubits on the one side and three cubits on the other. [49] And the length of the porch was twenty cubits and the breadth twelve cubits; and the ascent up to it was by ten steps. And there were pillars on the porch, one on the one side and one on the other.

* CHAPTER XLI *

THEN he led me into the temple, and having measured the porch to it, [2] which was six cubits broad on each side, and the

breadth of the gateway was ten cubits, and the cheeks of the gateway five cubits on the one side, and five on the other, he measured the length of the temple forty cubits, and the breadth was twenty cubits. [3] Now when he came to the inner apartment he measured the post of the door two cubits, and the door six cubits, and the cheeks of the door seven cubits on each side. [4] And he measured the length of the doors forty cubits, and the breadth twenty cubits, commensurate with the front of the temple. And he said, This is the Holy of Holies.

[5] Then he measured the wall of the house, six cubits, and the breadth of the gallery four cubits all around. And the galleries were three times thirty [cubits]; one gallery over another twice. [6] And there was a ledge in the wall of the house for the galleries all around to rest on, so as not to be fastened into the walls of the house; [7] and, consequently, this ledge of the house being added to the upper gallery, all around the width of the upper gallery was enlarged by an additional breadth equal to this ledge as one ascended from the lowermost to the second story, and from the second to the third story. [8] And the top of the galleries around, including the ledges, was a platform equal to the reed of six cubits. [9] And the breadth of the wall on the outside of the gallery, was five cubits.

[10] And the spaces between the galleries of the house and the chambers were in breadth twenty cubits, including the circumambient wall around the house. [11] And the doors of the chambers were toward the space on the one side of the house facing the north, and on the other side of the house facing the south. Now the open space for lighting the house was five cubits all around. [12] And the partition wall in front of this space was towards the west, seventy cubits broad; its thickness all around being five cubits; and its length was ninety cubits. [13] And he measured over against the house a length of a hundred cubits. Now the spaces and the partitions and their walls were a hundred cubits. [14] And the breadth in front of the house including the spaces on the sides was a hundred cubits. [15] And he measured the length of the partition wall over against the space behind the house, and the length of it including the spaces on each side, was a hundred cubits.

[16] Now the temple and the corners, and the outer porch were arched; and the windows, the apertures for light through which they looked out from the three stories round about, were grilled, and the parts adjoining were planked, both the floor and from the

floor to the windows. And the windows had shutters which folded back in three sections, to give an opportunity of looking out at them. [17] And near to the inner, and quite to the outer door there were sculptured [18] on the whole wall round about, both within and without, cherubims and palm trees between cherub and cherub. Every cherub had two faces, [19] a face of a man towards the palm tree on one side and the face of a lion towards the palm tree on the other side.

The house was sculptured all around. [20] From the floor to the vaulted ceiling there were carved cherubim and palm trees. [21] And the sanctuary and the open temple were square. [22] In front of the Holies there was an appearance like that of an altar of wood. The height of it was three cubits, and the length two cubits, and the breadth two cubits. And it had horns. And its base and its sides were of wood. And he said to me, This is the table which is in the presence of the Lord. [23] And the temple had two doors, and the sanctuary had two doors. [24] And these pairs of doors which folded back had two leaves apiece. [25] And on these there was sculpture. Even upon the doors of the temple there were cherubim and palm trees like the sculpture of the Holies. [26] And there were large beams on the front of the outer porch, and windows narrow without and wide inwards.

* CHAPTER XLII *

NOW when he had measured on this side and that to the ceiling of the porch and to the galleries adjoining the house, he then led me into the inner court on the east, conducting me towards the north gate. [2] And lo! there were five chambers adjoining the space and the north partition wall, in length fronting the north one hundred cubits and in breadth fifty cubits, [3] sculptured in the same manner as the gates of the inner court and set off in the same manner as the peristiles of the outer court with a triple range of piazzas in front of the house. [4] And over against the chambers was a walk ten cubits broad and a hundred cubits long, and their doors were towards the north. [5] And in like manner there were walks for the upper stories. For the upper piazza was taken from the building and out of that which was a piazza below was made a platform. So there was a piazza and a platform; and this was the case with two of the piazzas, [6] for there were three one above another. But they had not pillars like the pillars

of the outer piazzas; therefore the upper chambers were straightened more than the middle and the middle more than those on the ground.

[7] And they had light from without in the same manner as the chambers of the outer court, in front of these chambers on the north, the extent being fifty cubits. [8] For the chambers which looked into the outer court were fifty cubits deep and were the fore front of these. The whole building was a hundred cubits long. [9] Now there were doors of these chambers opening into an entry facing the east. So there was a passage through them from the outer court along this entry to the lighted walk at the head of this passage. [10] And with regard to those on the south in front of that space and in front of that partition wall, both the chambers [11] and the walk before them were of the same measures as those of the chambers on the north. Their length was the same; and their breadth the same. And all their outlets and all their windings were the same; and their lights and their doors, the same. [12] And these chambers on the south had in like manner doors from the head of the walk into an entry which was a reed broad and gave a passage to the east.

[13] And he said to me, These chambers on the north and those on the south which are in front of the spaces, are the chambers of the sanctuary, in which the priests the sons of Sadduk, who come near to the Lord, are to eat the holy meats and where they are to lay up the most holy things, the sacrifice and the sin offerings and the trespass offerings. Because this is a holy place [14] none but the priests are to go in there. That they who offer up the offerings may be continually holy, and that none may touch the garments in which they minister because they are holy, the priests must not go out from the sanctuary into the outer court. And when they are to mix with the people, they must put on other garments.

[15] Now when he had completed the measuring of the inner house, he then led me out by the way of the gate facing the east and measured the plot of the house all around in order. [16] Having taken a station behind the gate facing the east, he measured five hundred cubits with the measuring reed. [17] Then turning at the north, he measured the north side five hundred cubits with his measuring reed. [18] Then, turning at the west he measured the west side five hundred with his measuring reed; [19] then turning at the south he measured five hundred with his measuring reed. [20] The four sides of the height and breadth of this same reed. And he appointed this, namely, the surrounding parapet

wall which was five hundred cubits on the east side and five hundred cubits broad, to make a separation between the Holies and the vacant space before the wall, which was to be included in the plot of the house.

* CHAPTER XLIII *

THEN he brought me to the gate facing the east and led me out, [2] and lo! the glory of the God of Israel was coming by the way of the east; and the sound of His march was like the sound of redoubling multitudes, and the earth glowed with the splendour of the glory around. [3] And the vision which I saw was like that which I beheld when I went to judge the city. And the appearance of the chariot which I saw was the same as that which I saw at the river Chobar. So I fell on my face. [4] And the glory of the Lord entered the house by the way of the gate which faced the east. [5] Then a spirit took me up and brought me to the inner court. And lo! the house was filled with the glory of the Lord. [6] So I stopped. And lo! [I heard] a voice from the house of one speaking to me, and the man stood near me.

[7] And he said to me, Son of man, Thou hast seen the place of My throne and the place of My footsteps, where My name should dwell in the midst of the house of Israel forever, that the house of Israel may no more profane My holy name; neither they nor their leaders, by their fornication and by the murders of their leaders in the midst of them. [8] By their joining My door to their doors and their thresholds to My thresholds they made My wall as it were common to Me and them, and profaned My holy name by their iniquities which they committed. Therefore I destroyed them with My wrath and with slaughter. [9] But now let them put away their fornication and the murders of their rulers far from Me, and I will dwell in the midst of them forever.

[10] And thou, son of man; shew the house of Israel this house and let them cease from their sins. Point out the figure and arrangement of it; [11] and let them receive their punishment for all that they have done. Delineate the house and its outlets and its whole figure and make known to them the ordinances thereof and all the rites thereof. And that they may keep My rules of rectitude and all My ordinances and practise them, [12] thou shalt sketch out in their sight the draft of this house on the top of this

mountain, all the boundaries of it round about being Holy of Holies.

[13] Now these are the measures of the altar by the cubit of a cubit and a hand-span—the curvature at the bottom a cubit, that is the breadth of a cubit; and the border upon the edge of it round about, a span. [14] And this is the height of the altar—from the lowest part of the beginning of its curvature to the great propitiatory [or mercy-seat] from beneath, two cubits; and its breadth, a cubit; and from the little propitiatory, four cubits; and its breadth, a cubit. [15] Then the altar [or *Mountain of God*] four cubits and from the ariel and upwards the horns one cubit. [16] And the altar is twelve cubits long by twelve broad, the four angles and sides being equal. [17] And the propitiatory is fourteen cubits long and fourteen cubits broad, its four sides being equal. And the border encircling it all around is half a cubit; and the compass of it, a cubit all around. And the steps up to it face the east.

[18] Then he said to me, Son of man, Thus saith the Lord the God of Israel: These are the ordinances of the altar on the day when they make it, [19] to offer thereon whole burnt offerings and to pour blood upon it. Thou shalt give a young bull from the herd of a sin offering to the priests, the Levites of the house of Sadduk who come near to Me, saith the Lord God, to minister to Me; [20] and they shall take some of the blood thereof and put it on the four horns of the altar and on the four corners of the altar and on the base round about, and make atonement for it. [21] Then they shall take the young bull for the sin offering and it shall be burned in the appointed place of the house without the Holies. [22] And on the second day they shall take two kids of the goats without blemish for a sin offering and make atonement for the altar as they did with the young bull.

[23] And after finishing this atonement they shall offer a young bull from the herd without blemish, and a ram from the flock without blemish. [24] And you shall present them before the Lord; and the priests shall throw salt upon them, and carry them up as whole burnt offerings for the Lord. [25] For seven days thou shalt offer every day a kid for a sin offering and a young bull from the herd and a ram from the flock. [26] For seven days they shall offer these sacrifices without blemish, and make atonement for the altar and purify it and shall fill their own hands. [27] And from the eighth day and thenceforward the priests shall sacrifice

upon the altar your whole burnt offerings and your offerings of thanksgiving and I will accept you, saith the Lord.

* CHAPTER XLIV *

THEN he brought me back by the way of the outer gate of these holy places, facing the east, and it was shut. [2] And the Lord said to me, This gate shall be kept shut. It shall not be opened, nor shall any pass through it. Because the Lord God of Israel will enter in at it, therefore it shall be kept shut. [3] Consequently, when the ruler himself shall sit there to eat bread before the Lord, he shall come in by the way of the porch of this gate and by that way he shall go out.

[4] Then he brought me in by the way of the north gate over against the house, and I beheld and lo! the house of the Lord was filled with glory and I fell on my face. [5] And the Lord said to me, Son of man, Lay up in thy heart and see with thine eyes and hear with thine ears, all that I say to thee concerning all the ordinances of the house of the Lord and all the customs thereof; and thou shalt attend diligently to the way of entering into the house and to all the ways out of it in all these holy places. [6] And thou shalt say to this provoking house, to the house of Israel, Thus saith the Lord God: Let it suffice you, O house of Israel, for all your iniquities [7] that you have introduced strangers, uncircumcised in heart and uncircumcised in flesh, to be present in these holy places of Mine and to profane them when you were offering loaves, flesh meat and blood. [8] You indeed broke My covenant by all your iniquities and you appointed them to keep the watches in My holy places.

[9] Therefore thus saith the Lord God: No stranger, uncircumcised in heart and uncircumcised in flesh shall enter into My holy places. Among all the sons of other families which are comprehended in the house of Israel none but the Levites only shall enter. [10] Such of these as were drawn away from Me when Israel strayed from Me after their own desires shall indeed bear their iniquity and [11] be ministering servants in My sanctuary. They shall be porters at the gates of the house and ministering servants for the house. They shall kill the sacrifices and the whole burnt offerings for the people and they shall stand before the people to wait upon them. [12] Because they waited on them before their idols, and this brought on Israel the punishment of rebellion;

therefore I have lifted up My hand against them, saith the Lord God, [13] that they shall not come near Me to minister to Me as priests, nor approach the holy things of the children of Israel, nor My Holy of Holies; but shall bear their dishonour for the error of which they have been guilty.

[14] And they shall be compelled to keep the watches of the house, to perform all the services of the house and all the services required of them [15] by the priests, the Levites, the sons of Saduk. These kept the watches of My sanctuary when the house of Israel strayed from Me. These shall approach Me to minister to Me. And they shall stand before Me to offer unto Me sacrifice, suet and blood, saith the Lord God. [16] These shall enter into My sanctuary; and these shall come to My table to minister to Me. And they shall keep My watches. [17] And when they enter the gates of the inner court, they shall be dressed in linen robes and shall not wear woolens, while they are officiating within the gate of the inner court. [18] And they shall have linen mitres on their heads, and linen garments about their loins. And they shall not be tightly girded.

[19] And when they are going out into the outer court to the people, they shall put off their linen robes in which they minister and lay them up in the chambers of the sanctuary and put on other robes. For with those robes of theirs they must not bless the people. [20] Moreover they shall not shave their heads, nor pull out their hair by the roots. They shall keep their heads covered. [21] And none of the priests shall drink wine when they go into the inner court. [22] Moreover they shall not take to wife a widow, nor one who hath been divorced; but only a virgin of the race of Israel. However, if there be a widow of a priest, they may take her. [23] And they shall teach My people the difference between what is holy and what is common, and cause them to distinguish between clean and unclean.

[24] And they shall attend at trials for blood to pronounce sentence. They shall acquit according to My statutes, and condemn according to My judgments. And they shall keep all My rites and Mine ordinances at all My festivals and shall hallow My sabbaths. [25] And they shall not go in where there is a person dead, to defile themselves. Only for a father or for a mother, or for a son or for a daughter, or for a brother or for a sister that hath not been married, shall a priest defile himself. [26] And after he is purified thou shalt reckon for him seven days. [27] And on the day when they go into the inner court to officiate in the sanctuary they shall

offer an atonement, saith the Lord God. [28] Now with regard to their inheritance I will be their inheritance, therefore no possession shall be given them among the sons of Israel.

[29] Because I am their possession, therefore they shall eat the sacrifices and the sin offerings and the offerings for inadvertencies. Moreover every dedication in Israel shall be for them. [30] All the first fruits and all the firstlings and all oblations. Of all your first fruits a part shall be for the priests, therefore you shall give your first fruits to the priest that your blessings may rest on your houses. [31] But whatever hath died of itself and whatever hath been torn by wild beasts, whether it be of fowls or of cattle, the priests shall not eat.

✦ CHAPTER XLV ✦

MOREOVER when you parcel out the land for possessions, you shall set apart for the Lord an oblation from the land, a holy portion twenty-five thousand cubits in length and twenty thousand cubits in breadth. [2] It shall be holy in all its borders round about. And out of this shall be the holy portions, five hundred cubits by five hundred cubits, a square all around, and a space of fifty cubits all around it. [3] Out of the measurement, when thou shalt measure off a length of twenty-five thousand and a breadth of twenty thousand, [4] part shall be for the Holy of Holies and part shall be for the priests who minister in the sanctuary. There shall be both for them who draw near to minister to the Lord, and there shall be for the others, a place for houses set apart in their holy portions.

[5] The length of twenty-five thousand and the breadth of twenty thousand shall be for the Levites who serve in the house. They shall have for a possession cities to dwell in. [6] And for the possession of the city thou shalt give five thousand in breadth and twenty-five thousand in length. This, in the same manner as that set apart for the sanctuary, shall belong to the whole house of Israel. [7] And on each side of these there shall be allotted for the ruler, adjoining the holy oblation and the possession of the city, the tracts in front of the holy oblation and the possession of the city, both westward and eastward; and the length shall be like one of the portions from the boundaries on the sea to the eastern border of the land. [8] And this shall be his possession in Israel.

And the rulers of Israel shall no more oppress My people and the house of Israel shall possess the land according to their tribes.

[9] Thus saith the Lord God: Let this suffice you, O princes of Israel. Put an end to injustice and misery. Execute judgment and justice. Remove oppression from My people, saith the Lord God. [10] Let your weights and measures be just. [11] Let your chenix be the just part of the measure; and let the chenix uniformly contain the tenth of a gomar. Let a chenix and a tenth of a gomar, as it respecteth a gomar, be equal. [12] And the weights shall be twenty oboli, five shekels, fifteen shekels. And fifty shekels shall be your mna [weight of money].

[13] Now this shall be the oblation which you shall set apart, a sixth of a measure from the gomar of wheat and the sixth of the same ephah from the cor of barley. [14] And the ordinance of oil shall be one cotula of oil from ten cotulas; for the ten cotulas are a gomar. [15] And a sheep from the flock, from every ten, shall be an oblation from all the families of Israel for sacrifices and for whole burnt offerings and for offerings of thanksgiving to make atonement for you, saith the Lord God. [16] And all the people shall give this oblation to the ruler of Israel; and by the ruler shall be given the whole burnt offerings and the sacrifices and the libations at the festivals and at the new moons and on the sabbaths. [17] At all the festivals of the house of Israel he shall make the sin offerings and the sacrifices and the whole burnt offerings and the offerings of thanksgiving to make atonement for the house of Israel.

[18] Thus saith the Lord God: In the first month on the first day of the month, you shall take from the herd a young bull without blemish, to make atonement for the sanctuary. [19] And the priest shall take some of the blood of the atonement and put it on the door-posts of the house and on the four corners of the temple and on the altar and on the posts of the gate of the inner court. [20] And in like manner thou shalt do in the seventh month. On the first of that month thou shalt receive a portion from every individual and you shall make atonement for the house. [21] And in the first month, on the fourteenth day of this month, shall be your paschal festival. Seven days you shall eat unleavened bread. [22] And on that day the ruler shall offer, for himself and his house and for all the people of the land, a young bull for a sin offering.

[23] And during the seven days of the festival he shall offer as

whole burnt offerings to the Lord, seven young bulls and seven rams without blemish, every day during the seven days; and for a sin offering, a kid of the goats every day with a sacrifice. [24] And thou shalt prepare a cake for the bull and cakes for the rams, with a hin of oil to the cake. [25] And in the seventh month, on the fifteenth of the month, at that festival thou shalt do in like manner, during seven days, as well in regard to the sin offerings as to the whole burnt offerings and the cakes and the oil.

* CHAPTER XLVI *

THUS saith the Lord God, The gate of the inner court which faceth the east, shall be kept shut the six working days. On the day of the sabbaths it must be opened and on the day of the new moon it shall be opened. [2] And the ruler shall go in by the way of the porch of the gate on the inside and shall stand in the vestibule of the gate. And the priests shall prepare his whole burnt offerings and his offerings of thanksgiving; and he shall make his adoration in the vestibule of the gate and go out. But the gate shall not be shut till evening. [3] And the people of the land shall make their adorations on a range with the vestibule of this gate, both on the sabbath days and at the new moons, before the Lord. [4] And on the sabbath days the ruler shall offer to the Lord, for whole burnt offerings, six lambs without blemish and a ram without blemish and a libation and cake for the ram; and for the lambs, a sacrifice, [5] a free will offering with a hin of oil to every cake; [6] and on the day of the new moon a young bull without blemish and six lambs and a ram which shall be without blemish; [7] and there shall be a cake for the ram and a cake for the young bull with a libation, and for the lambs a voluntary gift and a hin of oil to every cake.

[8] And when the ruler cometh in he shall come in by the way of the porch of the gate, but he shall go out by the way of the gate. [9] And when the people of the land come in before the Lord at the festivals, he who cometh in at the north gate to worship shall go out at the south gate; and he who cometh in at the south gate shall go out at the north gate. He shall not turn back to the gate at which he entered, but shall go out straight forward. [10] And if the ruler is in the midst of them when they come in, he shall come in with them, and when they go out he shall go out. [11] Both at

the festivals and at the general assemblies there shall be a libation and cake for the young bull and a cake for the ram; and for the lambs a voluntary gift with a hin of oil for every cake.

[12] And if the ruler shall make a voluntary whole burnt offering of thanksgiving to the Lord, he may cause to be opened for himself the gate facing the east and make his whole burnt offering and his offerings of thanksgiving in the same manner as he doth on the day of the sabbaths. Then he shall go out, and after he is gone out he shall cause the gates to be shut. [13] Moreover he shall every day prepare a lamb of the first year without blemish for a whole burnt offering to the Lord. In the morning he shall prepare it; [14] and every morning he shall prepare the libation for it, the sixth of the measure and the third of an hin of oil to mix up the offering of fine flour for the Lord. [15] This is a standing order, you shall offer the lamb and its libation. And you shall offer the oil every morning. It is a continual whole burnt offering.

[16] Thus saith the Lord God: If the ruler make a gift to one of his sons out of his inheritance, his sons shall hold it as an hereditary possession; [17] but if he make a gift to one of his servants, it shall be his to the year of jubilee, and shall then revert to the ruler. None but his sons shall have an hereditary right. [18] The ruler must not take any part of the people's inheritance by oppression. Out of his own possessions he shall give an inheritance to his sons, that My people may not be driven every one from his possession.

[19] Then he led me to the entrance of the passage behind the gate, leading to the chambers of the priests facing the north. And lo! here was a place set apart. [20] And he said to me, This is the place where the priests are to boil the trespass offerings, and the sin offerings and where they are to bake all the offerings of flour, that they may not carry them out into the outer court, for fear of hallowing the people.

[21] Then he led me to the outer court and conducted me round the four sides of the court. And lo! a court at the four corners of this court. [22] At every corner a court; a court with four sides; and the little court of this court was forty cubits long and thirty cubits broad. The four were of the same measure; [23] and in them were chambers around the four. And under these chambers round about were kitchens. [24] And he said to me, These are the houses of the cooks, where they who minister in the house are to boil the sacrifices of the people.

* CHAPTER XLVII *

THEN he brought me to the vestibule of the house, and lo! water gushed out from under the porch eastward; for the front of the house faced the east; and the water ran down from the right corner, from the south, by the altar. [2] And he led me out by the way of the north gate, and conducted me round on the outside to the gate facing the east; and lo! the water flowed down from the right corner; [3] as a man cometh out. And having a measure in his hand, he measured a thousand with the measure, and waded across a purling stream. [4] Then he measured a thousand with the measure, and waded through water up to the thighs. Then he measured a thousand and waded through water up to the loins. [5] Then he measured a thousand and could not cross it; for it was swelled to an impassable torrent.

[6] And he said to me, Hast thou seen, son of man? Then he led and brought me back along the border of the river. [7] And on my return, behold there were on the bank of the river, trees in great abundance on both sides. [8] And he said to me, This water which is flowing out to the eastern part of Galilee, hath indeed gone down to Arabia, and hath come to the sea to the water of the outlet, and it will heal the waters; [9] so that every of the animals which breed in all the places whithersoever the stream cometh, shall live, and there shall be fish there in great abundance. Because this water is come there and healeth, therefore they shall live. Everything to which the stream cometh shall live. [10] And fishermen shall there take a stand, from Engadin to Enagallim. There shall be a place for drying nets. The nets shall be of a peculiar kind; and the fishes thereof shall be like the fishes of the great sea; a very great multitude.

[11] But when it is forced from its channel and when it is turned from its course, and when it is caused to swell immoderately, the waters will not heal. They are turned into salt. [12] And along the river there shall spring up on both banks all sorts of trees fit for food. Their leaves shall never fade; nor shall their fruit ever fail. They shall always be in the act of producing fresh fruit, because the waters which nourish them flow down from the sanctuary. And their fruit shall be for food, and their leaves for medicine.

[13] Thus saith the Lord God: These are the boundaries of the land, which you shall inherit. It is an allotted portion for the twelve

tribes of Israel. [14] And you shall inherit it, one as well as another. It is that for which I lifted up My hand that I would give it to their fathers; therefore this land shall fall to you for an inheritance, [15] and these are the boundaries of the land—on the north from the great sea which cometh down and the bay of Emaseldam, Maabtheras, [16] Ebrameliam between the borders of Damascus and the borders of Ematheï, the court of Saunan, which are above the borders of Auranitis, [17] these are the borders from the sea; from the court of Ainan the borders of Damascus. These are the northern boundaries.

[18] And with regard to the borders on the east between Lorantis and between Damascus and between Galaditis and the land of Israel, the Jordan is the boundary to the sea which is eastward in front of Phœnicon. These are the eastern boundaries. And on the south the boundaries are from Thaiman and Phœnicon to the water of Marimoth Kadem, thence to the great sea. [19] This is the southern boundary. [20] Thence a part of the great sea is the boundary over to the bay of Emath even to the entrance thereof. These are the boundaries to the sea of Emath. [21] And you shall measure out this land for them to the tribes of Israel. [22] You shall parcel it out by lot among you and the proselytes who dwell among you. Whoever have begotten sons among you shall be yours as natives among the children of Israel. With you they shall enjoy an inheritance among the tribes of Israel, [23] but they shall be classed in the tribe of proselytes among the proselytes who are with you. There you shall give them an inheritance, saith the Lord God.

✦ CHAPTER XLVIII ✦

NOW these are the names of the tribes beginning northward along the bay to the harbour of Emath, the court of Elam, the border of Damascus northward, along part of Emath Aula; and they shall have from their eastern boundary to the sea one portion for Dan. [2] And bordering on Dan from the eastern boundary to the sea a portion for Aser. [3] And bordering on Aser from the eastern boundary to the sea a portion for Nephthaleim; [4] and bordering on Nephthaleim from the eastern boundary to the sea, a portion for Manasses; [5] and bordering on Manasses from the eastern boundary to the sea, a portion for Ephraim; [6] and bordering on Ephraim from the eastern boundary to the sea, a portion for

Reuben; [7] and bordering on Reuben from the eastern boundary to the sea, a portion for Juda; [8] and bordering on Juda from the eastern boundary shall be the dedicated portion twenty-five thousand cubits broad and the length like one of the portions from the eastern boundary to the sea, so the sanctuary shall be in the midst of them.

[9] The oblation which you shall set apart for the Lord shall be twenty-five thousand cubits long and twenty-five thousand broad.

[10] Out of these there shall be for the priests the holy dedication, on the north side twenty-five thousand and on the west side ten thousand and on the south side twenty-five thousand. And the mountain of the Holies shall be in the midst of it. [11] To the priests, the consecrated sons of Sadduk, who keep the watches of the house, who were not led astray in the apostasy of the children of Israel, as the Levites were, [12] even to them this dedicated portion is given out of the dedicated portions of the land, as a Holy of Holies, apart from the Levites; [13] and to the Levites shall be given, adjoining the borders of the priests, a portion twenty-five thousand cubits long and ten thousand broad; the whole being twenty-five thousand in length and twenty thousand in breadth.

[14] No part of this shall be sold; nor shall it be parcelled out; nor shall the first fruits of this land be set apart; for it is dedicated to the Lord. [15] And with regard to the overplus twenty-five thousand in length and five thousand broad, out of it there shall be a plot for the city, for building and for the open walk around it.

Now the city shall be in the middle of it, [16] and these shall be its dimensions—on the north, four thousand five hundred cubits; and on the south, four thousand five hundred; and on the east, four thousand five hundred; and on the west, four thousand five hundred. [17] And the open walk for the city shall be on the north, two hundred and fifty, and on the south, two hundred and fifty, and on the east, two hundred and fifty, and on the west, two hundred and fifty. [18] And the residue of the length adjoining the holy dedication, ten thousand on the east and ten thousand on the west side shall be dedicated portions, and they who occupy the city shall have the products thereof for bread. [19] It may be worked by any out of all the tribes of Israel who occupy the city. [20] The whole oblation twenty-five thousand by twenty-five thousand shall be a square.

From it you shall set apart the oblation for the sanctuary bordering on the possession of the city. [21] And the residue on the one side and the other shall be for the ruler, bordering on the holy

portions and along the possession of the city for twenty-five thousand in length, and thence to the eastern boundary and westward by twenty-five thousand to the western boundary. Adjoining these portions of the ruler shall be the holy oblation. [22] And the dedication appropriate to the house shall be in the middle of it and taken from [that part assigned to] the Levites, and shall border on the possession of the city which is in the middle between the ruler's portions. And it shall be between the borders of Juda and the borders of Benjamin and the portions of the ruler.

[23] And with respect to the rest of the tribes, there shall be from the eastern boundary to the sea, a portion for Benjamin; [24] and bordering on Benjamin from the eastern boundary to the sea, a portion for Symeon; [25] and bordering on Symeon, from the eastern boundary to the sea, a portion for Issachar; [26] and bordering on Issachar from the eastern boundary to the sea, a portion for Zabulon; [27] and bordering upon Zabulon from the eastern boundary to the sea, a portion for Gad: [28] and the borders of Gad shall be from the eastern boundary and on the south along by the border of Thaiman and the waters of Baremoth Kades included in his possession, to the great sea. [29] This is the land which you shall parcel out by lot among the tribes of Israel, and these are their portions, saith the Lord God.

[30] Moreover these shall be the streets of the city: Those running northward, four thousand five hundred cubits; [31] and the gates of the city shall be named after the tribes of Israel, three gates facing the north, one gate Reuben, one gate Juda and one gate Levi; [32] and those running eastward, four thousand five hundred cubits, with three gates: one gate Joseph and one gate Benjamin and one gate Dan; [33] and those running southward, four thousand five hundred cubits with three gates: one gate Symeon, and one gate Issachar, and one gate Zabulon; [34] and those running westward four thousand five hundred cubits with three gates: one gate Gad, and one gate Aser, and one gate Nephthaleim. [35] The circumference, eighteen thousand [cubits]. And the name of the city from the day it is built shall be the name it now hath.

DANIEL

* CHAPTER I *

IN the third year of the reign of Joakim king of Juda, Nabuchodonosar the king of Babylon came to Jerusalem and besieged it. [2] And the Lord delivered into his hand Joakim king of Juda and a part of the vessels of the house of God, which he carried to the land of Sennaar to the house of his god.

And having deposited the vessels in the treasure house of his god, [3] the king ordered Asphanez, his high chamberlain, to bring in of the children of the captivity of Israel, namely, of the seed royal and of the nobility, [4] some youths who had no blemish, and who were of a good countenance, studious of every science, improved in knowledge and understanding and qualified to stand in the house before the king; and to instruct them in the learning and language of the Chaldeans. [5] And the king ordered them a daily allowance from the king's table, and from the wine for his own drinking; and that they should be dieted for three years and after that stand before the king.

[6] Now there were among them of the children of Juda, Daniel and Ananias and Azarias and Misael; [7] and the high chamberlain gave them names, to Daniel: Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago. [8] And Daniel having resolved not to pollute himself with the table of the king nor with the wine which he drank, entreated the chamberlain that he might not be defiled. [9] Now God had brought Daniel into favour and compassion with the high chamberlain. [10] Therefore the chamberlain said to Daniel, I am afraid of my lord the king who hath appointed your meat and your drink. Perhaps he may see your countenance more uncomely than the youths of your age, and you may endanger my head with the king.

[11] Thereupon Daniel said to Amelsad, whom the high chamberlain had set over Daniel, Ananias, Misael and Azarias: [12] Try thy servants, we pray thee, ten days, and let them give us vegetables to eat and water to drink; [13] and let our countenances and the countenances of the youths who eat of the king's table be examined in thy presence; and, as thou [then] seest, deal with thy servants. [14] So he hearkened to them and tried them ten

days. [15] And at the end of the ten days their countenances appeared more comely and their flesh firmer than that of the youths, who had eaten of the king's table; [16] whereupon Amelsad took away the food and the wine for their drink and gave them vegetables. [17] And, as for these four youths, God gave them knowledge and understanding in all literature and science; and Daniel was skilled in all visions and dreams.

[18] And at the end of the years which the king had appointed for introducing them, the high chamberlain brought them in before Nabuchodonosar. [19] And the king conversed with them. And among them all there were none found equal to Daniel and Ananias and Misael and Azarias. So they stood before the king. [20] And in every subject of wisdom and science on which the king questioned them he found them ten times more skilled than all the soothsayers and the magicians who were in the realm. [21] And Daniel continued to the first year of Cyrus the king.

* CHAPTER II *

NABUCHODONOSAR, in the second year of his reign, dreamed a dream and his spirit was troubled and his sleep went from him. [2] And the king gave orders to call the magicians and the astrologers, and the chymists skilled in drugs and enchantments, and the Chaldeans, that they might tell the king his dream. And when they were come and stood before the king, [3] the king said to them, I have dreamed and my mind is anxious to know the dream. [4] Whereupon the Chaldeans said to the king in Syriac, O king, live forever. Tell thy servants the dream and we will explain the meaning. [5] The king answered the Chaldeans, The subject is gone from me. If you do not tell me the dream and the interpretation you shall be put to death and your houses shall be exposed to plunder. [6] But if you let me know the dream and the interpretation, you shall receive of me gifts and immunities and great honour. At all events, tell me the dream and the meaning of it.

[7] They answered again and said, Let the king tell his servants the dream and we will explain the meaning. [8] In reply to which the king said, I know of a truth that you want to gain time, as you see the matter is gone from me. [9] If therefore you do not tell me the dream, I take it for granted that you have agreed upon something false and fictitious to be said before me, until the time

elapse. Tell me my dream, then I will know that you can tell me the meaning of it. [10] The Chaldeans answered in the presence of the king and said, There is not a man on the earth who can make known what the king requireth; nor doth any king or ruler, however great, ask such a thing of any magician, astrologer or Chaldean. [11] For the thing which the king requireth is so difficult, that there is none who can lay it before the king, but the gods only, whose dwelling is not with flesh. [12] Upon this the king in furious wrath gave orders to destroy all the wise men of Babylon. [13] So the decree went forth. And the wise men began to be slain.

Now search had been made for Daniel and his friends to slay them, and [14] Daniel had then addressed Arioch, the king's marshal who was going out to slay the wise men of Babylon, regarding the counsel and decree: [15] Why, O chief of the king, hath this horrid sentence gone forth from the king's presence? And when Arioch informed Daniel of the matter, [16] Daniel had entreated the king to grant him time and he would tell the king the meaning of it [the dream]; [17] and Daniel had gone to his house and acquainted his friends Ananias, Misael and Azarias with the affair; [18] and they had sought mercy of the God of heaven touching this secret, that Daniel and his friends might not perish with the rest of the wise men of Babylon.

[19] And the secret was revealed to Daniel in a vision of the night; whereupon he blessed the God of heaven, [20] and said, Blessed be the name of God from everlasting to everlasting; for wisdom and knowledge are His, [21] and He changeth times and seasons. He setteth up kings and removeth them. He giveth wisdom to the wise and understanding to them who have knowledge. [22] He it is Who revealeth deep and hidden things. He knoweth the things which are in darkness. And with Him is the light. [23] To thee, O God of my fathers, I give thanks and praise; because Thou hast given me wisdom and power and hast made known to me what we asked of Thee, and hast revealed to me the vision of the king.

[24] Then Daniel went to Arioch whom the king had appointed to slay the wise men of Babylon, and said to him, Destroy not the wise men of Babylon; but introduce me to the king, and I will tell him the meaning. [25] Thereupon Arioch with haste introduced Daniel to the presence of the king and said to him, I have found among the captives of Israel, a man who can tell the king the

interpretation. [26] And the king addressing Daniel, whose name was Baltasar, said, Canst thou tell me the dream which I saw, and the meaning of it? [27] And Daniel answered in the presence of the king and said, The secret which the king demandeth, it is not in the power of wise men, astrologers, magicians, [or] soothsayers, to tell the king. [28] There is none but God in heaven who revealeth secrets. He indeed hath made known to the king Nabuchodonosar what must come to pass in latter days.

With regard to thy dream, and the visions of thy head, on thy bed, this is it. [29] Thy thoughts, O king, on thy bed ascended to what might come to pass hereafter. And he who revealeth secrets made known to thee the things which must come to pass. [30] And to me this secret was revealed, not indeed for any wisdom in me above all the living: but for the purpose of making the interpretation known to the king, that thou mayst know the thoughts of thy heart. [31] Thou, O king, didst behold, and lo! an image! Great was that image and its aspect lofty, as it stood before thee; and its appearance was awful. [32] It was an image the head of which was of pure gold; the hands and the breast and the arms of it were of silver; the belly and the thighs of brass; [33] the legs of iron; the feet partly of iron, and partly of potter's clay.

[34] With wonder thou didst view it, till from a mountain there was rent without hands a stone, which smote the image on the feet, which were of iron and potter's clay, and at last broke them to pieces. [35] Then were broken to pieces at once the clay, the iron, the brass, the silver, the gold. And they became like the dust of a threshing-floor in summer; and a great wind swept them away, and there was no place found for them. And the stone which smote the image became a great mountain and filled all the earth. [36] This is the dream. The meaning of it we will now explain to the king.

[37] Thou, O king, art a king of kings, to whom the God of heaven hath given a kingdom, strong and mighty and glorious, [38] in every place where the sons of men dwell. Into thy hand He hath delivered the beasts of the field, and the birds of the air, and the fishes of the sea, and appointed thee lord over all. Thou art the head of gold. [39] And after thee there shall be raised up another kingdom inferior to thee; then a third kingdom which is the brass, which shall rule over the whole earth; [40] then a fourth kingdom which shall be strong as iron. As iron breaketh to pieces and subdueth all things, so shall it break and subdue all.

[41] And inasmuch as thou sawest the feet and toes, partly of clay and partly of iron, it shall be a disjointed kingdom, though there shall be in it some of its iron root.

As thou sawest the iron mixed with the clay, [42] and the toes of the feet were part iron and part clay, some part of that kingdom will be strong and some part of it will be broken. [43] Inasmuch as thou sawest the iron mingled with the clay, there will be mixtures in it of the seed of men, and they will not cement one with another, as iron doth not cement with clay. [44] And in the days of those kings, the God of heaven will set up a kingdom which shall never be destroyed; and this kingdom of His shall not be left to another people. It shall break in pieces and blow away all those kingdoms, and shall itself stand forever. [45] As thou sawest that without hands there was cut from a mountain a stone which broke in pieces the clay, the iron, the brass, the silver, the gold; the God who is great, hath made known to the king what must come to pass hereafter. The dream indeed is true and the interpretation thereof is faithful.

[46] Then king Nabuchodonosar fell on his face, and made obeisance to Daniel and ordered holy gifts, and sweet odours to be offered to him. [47] And the king answered and said to Daniel, Of a truth, your God is the God of gods, and the Lord of kings, the revealer of secrets; since thou hast been enabled to reveal this secret. [48] Then the king raised Daniel to high rank and gave him many great gifts, and set him over the whole region of Babylon, and [made him] a chief satrap over all the wise men of Babylon. [49] And Daniel requested of the king, and he set Sedrach, Misach and Abdenago, over the works of the region of Babylon. And Daniel was in the court of the king.

* CHAPTER III *

IN the eighteenth year of Nabuchodonosar, the king made an image of gold; the height of it was sixty cubits, and its breadth six cubits. And having set it up in the plain of Deeira, in the province of Babylon, [2] he sent for the presidents and the generals, and the governors, rulers and princes, and those in authority, and all the chiefs of the provinces, to come to the dedication of the image which Nabuchodonosar the king had set up. [3] And when the governors, the presidents, the generals, the leaders, the great princes, those in authority, and all the chiefs of the provinces

were assembled for the dedication of the image which Nabuchodonosar the king had set up, and were standing before the image, [4] the herald cried with a loud voice:

To you peoples of different tribes and languages command is given; [5] whenever you shall hear the sound of the trumpet and syrinx and of the cithara and sackbut and of the psaltery, and all kinds of musical instruments, prostrate yourselves and worship the golden image which Nabuchodonosar the king hath set up. [6] And whoever will not prostrate himself and worship shall that very hour be cast into that fiery furnace which is heating. [7] So when the people heard the sound of the trumpet and syrinx, and of the cithara and sackbut, and of the psaltery, and all kinds of musical instruments, all the peoples, tribes and languages, falling prostrate, worshipped the golden image which Nabuchodonosar the king had set up.

[8] Then came certain Chaldeans, and stated to the king an accusation against the Jews: [9] O king, live forever! [10] thou, O king, hast made a decree, that every man who shall hear the sound of the trumpet and syrinx and of the cithara and sackbut, and of the psaltery and all kinds of musical instruments; [11] and who will not prostrate himself and worship the golden image, shall be cast into that furnace of fire which is heated. [12] Now there are certain Jews whom thou hast set over the works of the province of Babylon; namely, Sedrach, Misach, Abdenago, who have not hearkened, O king, to thy decree. They neither serve thy gods, nor do they worship the golden image which thou hast set up.

[13] Upon this Nabuchodonosar in wrath and fury commanded to bring Sedrach, Misach, Abdenago; and when they were brought before the king, [14] Nabuchodonosar addressed them, saying, Is it true, Sedrach, Misach, Abdenago, that you do not serve my gods, nor worship the golden image which I have set up? [15] Now therefore are you ready, when you hear the sound of the trumpet and syrinx and of the cithara and sackbut and of the psaltery and symphony and all kinds of musical instruments, to fall prostrate and worship the golden image which I have made? For if you do not worship, you shall that very hour be cast into the furnace of fire, which is heated. And what god is there who can deliver you out of my hands?

[16] In reply to this, Sedrach, Misach, Abdenago said to the king Nabuchodonosar, We are at no loss to answer thee in respect to this matter. [17] For our God in heaven, Whom we worship,

is able to deliver us out of the fiery furnace which is heated; and He will deliver us, O king, out of thy hands. [18] But even though He do not, be it known to thee, O king, that we cannot serve thy gods, nor will we worship the image which thou hast set up. [19] At this Nabuchodonosar was filled with rage, and the form of his countenance was changed against Sedrach, Misach and Abdenago. And he ordered to heat the furnace sevenfold, till it was hot as possible; [20] and commanded some strong men to bind Sedrach, Misach and Abdenago, and cast them into the furnace of fire which was heated.

[21] Then were these men bound, clad as they were with their Babylonish dress and with turbans and boots, and cast into the midst of the fiery furnace which was heated, [22] as the command of the king was peremptory. But though the furnace was heated to an excessive degree, [23] and these three men, Sedrach, Misach and Abdenago fell bound into the midst of the glowing furnace, yet they walked about in the midst of the flames, praising God and blessing the Lord. [24] When Nabuchodonosar heard them singing praise he was amazed and starting up hastily said to his nobles, Did we not cast three men bound into the midst of the fire? And when they said to the king, True, O king, [25] the king said, Here I see four men loose and walking about in the midst of the fire unhurt: And the appearance of the fourth is like a son of some god.

[26] Then Nabuchodonosar went near to the mouth of the burning fiery furnace and said, Sedrach, Misach, Abdenago, ye servants of the Most High God, come out and come hither. Upon which Sedrach, Misach and Abdenago came forth out of the midst of the fire. [27] And the satraps and the generals and the governors and the mighty men of the king gathered round and viewed the men with astonishment; for the fire had not had any power over their body. Even the hair of their heads was not singed, nor were their mantles changed, nor a smell of fire on them. [28] Then Nabuchodonosar the king addressing them, said, Blessed be the God of Sedrach, Misach, Abdenago, Who hath sent His angel and delivered His servants. Because they have trusted in Him and have altered the king's decree and delivered up their bodies to fire that they might not serve nor worship any god, but only their own God.

[29] Therefore I issue this decree: Every people, tribe, language, which shall utter any reproach against the God of Sedrach, Misach, Abdenago, shall be devoted to destruction and their

houses to plunder: for there is no other god who can deliver in this manner.

[30] Then the king reinstated Sedrach, Misach and Abdenago in the province of Babylon, and advanced them in dignity and honoured them with a command over all the Jews in his realm.

* CHAPTER IV *

NABUCHODONOSAR the king, to all the peoples, tribes and languages who dwell in all the earth: Peace be multiplied to you.

[2] It hath seemed good in my sight to declare to you the signs and the wonders which the God Who is Most High hath performed with me. [3] How great and mighty is His kingdom. His kingdom is an everlasting kingdom; and His dominion is to endless ages.

[4] I Nabuchodonosar was at rest in my house and in the enjoyment of prosperity. [5] I had a dream which terrified me and I was troubled on my bed, and the visions of my head disquieted me. [6] Therefore I issued a decree to bring before me all the wise men of Babylon, that they might explain to me the meaning of this dream. [7] And when the magicians, the astrologers, the soothsayers, [and] the Chaldeans came in, I told my dream before them; but they did not explain to me the meaning of it until [8] Daniel came, whose name is Baltasar, after the name of my god, and who hath in him a holy spirit of a god. [9] To him I said, Baltasar, chief of the soothsayers, who, I know, hast a holy spirit of a god in thee, so that no secret can escape thee, hear the vision of the dream which I have seen; and tell me the meaning of it.

[10] I beheld with astonishment on my bed, and lo! a tree in the midst of the earth. Though its height was great, [11] the tree increased in magnitude and strength and its top reached up to heaven; and its bulk to the extent of the whole earth. [12] Its leaves were beautiful and its fruit abundant. And on it there was food for all: and the wild beasts of the field dwelt beneath it; and the birds of the air lodged among its branches; and from it all flesh was fed. [13] I beheld in a vision of the night on my bed; and lo! a [divine] watcher, even a holy one, came down from heaven [14] and cried with a loud voice, and thus he said:

Cut down that tree and lop off its branches and shake off its leaves and scatter its fruit. Let the beasts be driven from under-

neath it and the birds from its branches. [15] But leave the stump of its roots in the earth; and in a band of iron and brass and in the green grass abroad and in the dew of heaven let it abide: and let its portion be with the wild beasts in the grass of the earth. [16] His heart shall be changed from men and the heart of a wild beast shall be given him and seven seasons shall revolve over him. [17] The sentence is by the decree of a watcher; and the decree is a request of holy ones, that the living may know that there is a sovereign Lord of the kingdom of men and that He can give it to whom He will, and set over it that which is disesteemed by men.

[18] This is the dream, which I Nabuchodonosar the king have seen. Thou, therefore, Baltasar, tell me the meaning; for all the wise men of my kingdom are unable to explain to me the meaning of it: but thou Daniel art able, because there is in thee the holy spirit of a god.

[19] Upon this Daniel, whose name is Baltasar, was absorbed in astonishment for about an hour and his thoughts agitated him and Baltasar answered and said, Let this dream, my lord, be for them who hate thee, and the interpretation thereof for thine enemies. [20] The tree which thou sawest, which was increased in magnitude and strength, the top of which reached up to heaven and its bulk to the extent of the whole earth, [21] the leaves of which were beautiful and its fruit abundant, and on which there was food for all; beneath which the beasts of the field dwelt, and on the branches of which the birds of the air roosted: [22] thou, O king, art it.

For thou art become great and strong and thy greatness hath increased and reached up to heaven and thy dominion to the limits of the earth. [23] And inasmuch as the king saw a watcher, even a holy one descending from heaven who said, Cut down that tree and destroy it, but leave the stump of its roots in the earth; and in a band of iron and brass and in the green grass abroad and in the dew of heaven let it abide; and let its portion be with the wild beasts of the field until seven seasons revolve over it— [24] This, O king, is the interpretation thereof and the decree of the Most High which is about to come upon my lord the king.

Thou wilt be driven from among men; [25] and thy dwelling shall be with the beasts of the field; and they will feed thee with grass like an ox; and thou shalt lodge in the dew of heaven; and seven seasons shall revolve over thee, till thou be made sensible

that the Most High ruleth over the kingdom of men and can give it to whom He will. [26] But inasmuch as they said, Let the stump of the roots of the tree remain, thy kingdom shall remain for thee when thou art made sensible of the Heavenly Authority. [27] For this cause, O king, let my counsel be acceptable to thee. And make atonement for thy sins by acts of kindness; and for thy transgressions, by tender mercies for the distressed. Perhaps God may forgive thine offences.

[28] All these things came upon Nabuchodonosar the king. [29] At the end of twelve months, as the king was walking in the temple of his kingdom at Babylon, [30] he spake, saying, Is not this the great Babylon which I have built for the house of a kingdom, by the might of my power, for the display of my glory? [31] While the word was yet in the king's mouth, there came a voice from heaven: To thee Nabuchodonosar it is said, the regal power is gone from thee [32] and thou shalt be driven from among men and thy dwelling shall be with the beasts of the field; and they shall feed thee with grass like an ox; and seven seasons shall revolve over thee, that thou mayst know that the Most High ruleth over the kingdom of men and can give it to whom He will.

[33] In that very hour the word was fulfilled on Nabuchodonosar; and he was driven from among men and ate grass like an ox and his body was bathed with the dew of heaven, until his hair grew strong like the shag of lions and his nails like the claws of birds. [34] And at the end of the days, I, Nabuchodonosar, lifted up mine eyes to heaven, and mine understanding was restored to me, and I blessed the Most High and praised and glorified Him who liveth forever; for His dominion is an everlasting dominion and His kingdom is to endless generations, [35] and all the inhabitants of the earth are reckoned as nothing; and He doth according to His pleasure in the army of heaven and in the habitations of the earth; and there is none who can stay His hand, or say to Him, What hast Thou done?

[36] At this very hour my senses were restored to me and I reassumed the honour of my kingdom; and my form returned to me; and my princes and my grandees sought me; and I was re-established in my kingdom and greater majesty was added to me. [37] Now, therefore, I, Nabuchodonosar, praise and extol and glorify the King of heaven; for all His works are true and His ways are judgments and all them who walk in pride He can abase.

✦ CHAPTER V ✦

KING Baltasar made a great supper for his thousand grandees and wine was set before the thousand. And as he was drinking, [2] Baltasar gave an order upon tasting the wine, to bring the vessels of gold and silver which Nabuchodonosar, his father, had brought out of the temple at Jerusalem; and that the king and his nobles, and his concubines and his wives should drink out of them. [3] Accordingly, the vessels of gold and silver which had been taken out of the temple of God at Jerusalem were brought, and the king and his nobles and his concubines and his wives drank out of them. [4] And having drunk wine they praised the gods of gold and silver and brass and wood and stone.

[5] At that very hour there came forth fingers of a man's hand and wrote over against the lamp, on the plastering of the wall of the king's palace. And the king beheld with astonishment the joint of the hand that was writing. [6] Whereupon the king's countenance changed and his thoughts troubled him and the joints of his loins were loosened and his knees smote one against another. [7] And the king cried aloud to bring in the astrologers, Chaldeans, [and] soothsayers. And he said to the wise men of Babylon, Whoever shall read this writing and explain to me the meaning, he shall be clothed with purple and have a chain of gold for his neck and shall be a chief, third in rank, in my kingdom. [8] And when all the king's wise men came in and could neither read the writing nor explain the meaning to the king, [9] king Baltasar was agitated and his countenance changed, and his nobles were in like trepidation.

[10] Then the queen came to the banquet house and said, O king, live forever! Let not thy thoughts trouble thee, nor thy countenance change. [11] There is in thy kingdom a man, in whom is a spirit of a god, and in the days of thy father, light and knowledge were found in him, and the king Nabuchodonosar, thy father, appointed him chief of the magicians, Chaldeans, [and] soothsayers, [12] because of the extraordinary spirit in him, and of his understanding and knowledge in the interpretation of dreams, and explaining hard sentences and solving difficulties—namely, Daniel, whom the king surnamed *Baltasar*. Now therefore let him be called in and he will tell thee the meaning of this.

[13] Thereupon Daniel was brought in before the king. And the king said to Daniel, Thou art Daniel? One of the captives of Juda whom the king my father brought hither? [14] I have heard

of thee that there is in thee a spirit of a god, and that light and knowledge and extraordinary wisdom have been found in thee. [15] Now the wise men, astrologers, [and] soothsayers have come in before me to read that writing and make known to me the meaning of it, but they are not able to tell me. [16] But I have heard of thee that thou canst solve difficulties. Now therefore if thou canst read that writing and explain to me the meaning of it, thou shalt be clothed in purple and have a chain of gold for thy neck and be a chief, third in rank, in my kingdom.

[17] Then Daniel said before the king, Let thy gifts be thine own, and give to another the honour of thy household; but the writing I will read, and I will explain to thee the meaning of it. [18] O king, God, the Most High gave to Nabuchodonosar, thy father, this kingdom and majesty and glory and honour. [19] And because of the majesty which He gave him, all the peoples, tribes and languages trembled and were struck with awe at his presence. Whom he would he slew, and whom he would he smote, and whom he would he set up, and whom he would he put down. [20] But when his heart became elated and his spirit emboldened to shew its arrogance, he was deposed from the throne of his kingdom and his glory was taken from him; [21] and he was driven from among men, and his heart was disposed to associate with the beasts; and his dwelling was with the wild asses, and he was fed with grass like an ox; and his body was bathed with the dew of heaven, till he was made to know that the Most High God ruleth over the kingdom of men and can give it to whom He will.

[22] Now thou, Baltasar, his son, hast not therefore humbled thy heart before this God. Hast thou not known all these things? [23] Yet thou hast exalted thyself against the Lord God of heaven. And the vessels of His house have been brought before thee, and thou and thy nobles and thy concubines and thy wives have drunk wine out of them, and thou hast praised the gods of gold and silver and brass and iron and wood and stone, which neither see nor hear, nor understand. But the God in Whose hand is thy breath and all thy ways—Him thou hast not glorified. [24] For this cause a joint of a hand hath been sent from His presence, and it hath sketched this writing. [25] Now this is what is written, *Mane, Thekel, Phares*.* [26] The interpretation of the decree is

* *Mane* (i.e. *Mene*) is the past participle of the Chaldean verb מָנַה, to count or allot, hence to set or ordain; *Thekel* (i.e. *Tekel*, Chaldean תִּקַּל *Tegal*), to balance, to be weighed; and *Phares* (i.e. *Peres*, Chaldean פָּרַס *Peras*), to distribute or divide.

this: *Mane*—God hath measured thy kingdom and brought it to a conclusion. [27] *Thekel*—It hath been weighed in a balance and found wanting. [28] *Phares*—Thy kingdom is taken away and given to Medes and Persians.

[29] Then Baltasar gave orders and they clothed Daniel with purple and put a chain of gold about his neck, and proclamation was made concerning him that he was a chief, third in rank, in the kingdom. [30] And that very night Baltasar the Chaldean king was slain, [31] and Darius the Mede assumed the kingdom, being sixty-two years of age.

* CHAPTER VI *

IT having seemed good in the sight of Darius, he set over the kingdom a hundred and twenty satraps to be governors of provinces throughout his whole dominion; [2] and over these he appointed three ministers, of whom Daniel was one; that the governors might render an account to them, so that the king might not be oppressed with business. [3] And Daniel was at the head of these. Because there was in him an extraordinary spirit and the king had set him over his whole kingdom, [4] therefore the ministers and the governors sought to find some pretext against Daniel. And when they found no pretext, lapse or crime with which to charge him (for he was faithful) [5] the ministers said, We shall not find any pretext against Daniel except in the ceremonies relating to his God.

[6] Then the ministers and the governors waited on the king, and said to him: King Darius live forever! [7] All that are over thy kingdom, the generals and governors, the chief commanders and toparchs have joined in opinion to establish by a royal statute and make a firm decree, that whoever shall make any request of any god or man for thirty days, save of thee only, O king; he shall be cast into the den of the lions. [8] Now therefore, O king, establish the edict and promulgate it in writing, that the decree of the Persians and Medes may not be dispensed with. [9] Upon this Darius the king ordered the decree to be written.

[10] Now when Daniel knew that the decree was passed, he went home and the windows in his upper chamber towards Jerusalem were opened for him, and three times a day, kneeling down on his knees, he prayed and gave thanks before his God as he had done heretofore.

[11] Now those men watched and having found Daniel praising and supplicating his God, [12] they went and said to the king: O king, hast thou not passed an edict, that every man who shall make any request of any god or man for the space of thirty days save of thee only, O king, shall be cast into the den of the lions?

And the king said, It is true; and the decree of the Medes and Persians cannot be altered. [13] Then they answered and said before the king: Daniel, who is one of the captives from Juda, hath not paid obedience to thy decree. For three times a day he maketh requests of his God.

[14] When the king heard this matter he was exceedingly grieved for it and strove hard for Daniel to save him and continued till evening his endeavours to deliver him. [15] Then the men said to the king Know, O king, that it is decreed by the Medes and Persians, that no edict or statute which the king shall pass must be dispensed with. [16] Then the king gave orders and they brought Daniel and threw him into the lions' den. And the king said to Daniel, Thy God whom thou servest continually will Himself deliver thee. [17] And when they had brought a stone and put it on the mouth of the den, the king caused it to be sealed with his own signet and with the signet of his nobles that nothing might be altered in respect to Daniel.

[18] Then the king went to his house and retired to bed without supper. And there was no food brought to him and sleep went from him. But God shut the mouths of the lions so that they did not molest Daniel. [19] And in the morning the king arose as soon as it was light and went in haste to the lions' den. [20] And when he approached the den, he cried with a loud voice, O Daniel, the servant of the living God, hath thy God, whom thou servest continually, been able to deliver thee from the mouths of the lions?

[21] Thereupon Daniel said to the king, O king live forever! [22] My God sent His angel and shut the mouths of the lions and they have not hurt me. For before Him rectitude was found in me; and even in thy sight, O king, I have committed no offence. [23] At this the king was exceedingly rejoiced and gave order to take Daniel up out of the den. So he was taken up out of the den and there was no manner of hurt found on him, because he had trusted in his God. [24] Then the king commanded and they brought the men who had accused Daniel, and they and their sons and their wives were cast into the den of the lions. And before

they reached the bottom of the den the lions had such mastery over them that they broke all their bones.

[25] Then Darius the king wrote:—*To all the peoples, tribes and languages who dwell in the whole earth, Peace be multiplied to you.* [26] *From my presence this decree is established, that in every government of my kingdom men tremble and be struck with awe at the presence of the God of Daniel; for He is the living God and endureth forever, and His kingdom can never be destroyed and His dominion will be to the end.* [27] *He supporteth and delivereth and doth signs and wonders in heaven and on earth. He it is Who hath delivered Daniel from the power of the lions.*

[28] So Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

* CHAPTER VII *

IN the first year of Baltasar king of the Chaldeans, Daniel had a dream and these were the visions of his head on his bed and he wrote down this dream of his.

[2] I, Daniel, beheld, and lo! the four winds of heaven blew violently on the great sea; [3] and four great beasts came up out of the sea, different one from the other. [4] The first was like a lioness, and had wings like those of an eagle. I beheld till her wings were plucked off; and she was raised from the earth and stood on the feet of a man, and a man's heart was given her. [5] And behold, the second beast was like a bear; and it stood half erect and there were three ribs in its mouth between its teeth, and they said to it thus, Arise, devour much flesh. [6] After this I looked, and lo! another beast like a leopard; and it had four wings of a bird on it; and this beast had four heads and to it dominion was given.

[7] After this I beheld, and lo! a fourth beast, dreadful and terrible, exceedingly strong and its teeth of iron, devouring and crushing to pieces! and the residue it trampled with its feet. Now this was far different from all the beasts which were before it, and it had ten horns. [8] I attended to its horns, and behold, another little horn sprouted up in the midst of them; and three of the horns which were before it were rooted out from before it. And behold in this horn there were eyes like the eyes of a man, and a mouth speaking great things. [9] And I beheld till the

thrones were set and an Ancient of days was seated. And his garment was white as snow and the hair of his head was like pure wool. His throne was a flame of fire and his wheels, a blazing fire. [10] A river of fire rolled before him. Thousands upon thousands ministered to him and myriads upon myriads waited on him. The court sat and books were opened. [11] I looked then, because of the sound of the great words which that horn had spoken, until the beast was slain and destroyed and its body given to be burned with fire. [12] And the government of the rest of the beasts was changed and a length of time given them until a time and a time. [13] And I beheld in the vision of the night, and lo! with the clouds of heaven [there was] one like a son of man coming! And he advanced to the Ancient of days and was introduced to him. [14] And to him was given the government and the honour and the kingdom; and all the peoples, tribes and languages are to serve him. His dominion is an everlasting dominion, which shall never pass away, and his kingdom shall not be destroyed.

[15] As for me, Daniel, my spirit quivered in my whole frame and the vision of my head troubled me. [16] And I went to one of them in waiting and made diligent inquiry to learn of him concerning all these things, and he gave me exact information and explained to me the meaning of these things. [17] These beasts, which are four, denote that four kingdoms shall be raised up on the earth. [18] These shall be removed, and the holy ones of the Most High shall take the kingdom and hold it to an age of the ages.

[19] Then I inquired particularly concerning the fourth beast, because it was different from every beast, exceedingly dreadful. Its teeth were of iron and its claws of brass. It devoured and broke in pieces, and the residue it trampled with its feet. [20] And concerning the ten horns which were on its head, and that other [horn], which sprouted up and shook off the three first, and which had eyes and a mouth speaking great things and the appearance of which was greater than the rest; [21] I beheld, and that horn made war on the holy ones and prevailed against them [22] until the Ancient of days came and gave judgment for the holy ones of the Most High, and the time came and the holy ones possessed the kingdom.

[23] And He said: With regard to the fourth beast, there shall be a fourth kingdom on the earth which shall surpass all the kingdoms and devour all the earth and trample down and cut to pieces. [24] And its ten horns denote that ten kingdoms shall be raised

up; and after them another shall be raised up which shall exceed in evils all those before and shall humble three kings [25] and shall speak words against the Most High, and wear out the holy ones of the Most High and think of changing times and law; and this [beast] shall be put in its power for a time and times and the half of a time. [26] When the court hath sat they will change this government to abolish and destroy it utterly. [27] For the kingdom and the dominion and the majesty of the kings who are under the whole heaven, is given to the holy ones of the Most High. And His kingdom shall be an everlasting kingdom, and all the governments shall serve and obey Him. [28] To this is the end of this word.

As for me, Daniel, my thoughts troubled me much and my countenance was changed. But I kept the matter in mine own heart.

* CHAPTER VIII *

IN the third year of Baltasar the king a vision appeared to me. [2] After the first vision which appeared to me, I Daniel was at Susa, the palace which is in the province of Elam; and being on the bank of the Oubal, [3] I lifted up mine eyes and looked, and lo, a ram stood before the Oubal and it had lofty horns and one was higher than the other; and the highest sprang up last. [4] And I saw the ram butting westward and northward and southward, and of all the beasts none could stand before him nor was there any to deliver out of his hand. So he acted according to his pleasure and became great.

[5] And while I was considering, behold a he-goat, a goat of goats, came from the south west over the face of the whole earth and he did not seem to touch the ground. [6] And the goat had a great horn between his eyes. And he came to the ram which had two horns and which I saw standing before the Oubal, and ran up to him with all his might. [7] I saw him indeed coming up to the ram and he was exasperated against him, and he smote the ram and broke his two horns and the ram had not power to stand before him. So he threw him on the ground and trampled him, and there was none to deliver the ram out of his hand. [8] And the goat of the goats became very great, and when he was in full strength that great horn of his was broken; and four others sprang up from under it towards the four winds of heaven.

[9] And out from the first of them there came forth one strong horn which became very great towards the south and towards the host, [10] and its greatness reached even to the host of heaven. And there fell on the earth some of the host of heaven and some of the stars, and these were trodden down. [11] And until the captain general should deliver the captivity, even by reason of him the sacrifice was disturbed; and he was prospered; and the sanctuary is to be desolated; [12] and sin was permitted against the sacrifice; and this righteousness was cast on the ground; so he acted and was prospered. [13] And I heard a holy one speaking; and a holy one said to the Phelmoni who spoke, How long shall this vision last, respecting the sacrifice which is taken away, and the sin of desolation which is permitted; and the sanctuary and the host be trodden down? [14] And he said to him, Even till there shall be, evening and morning, two thousand three hundred days. Then shall the sanctuary be cleansed.

[15] And when I Daniel had seen the vision and sought the meaning, then lo! there stood before me an appearance like that of a man. [16] And I heard a voice of a man amidst the Oubal and it called and said, Gabriel, instruct him respecting the vision. [17] So he came and stood near where I was standing. And when he came, I was struck with terror and fell on my face. And he said to me, Son of man, understand; for this vision also is for the end of a time. [18] And while he was speaking to me, I fell flat with my face on the ground. Then he touched me and set me on my feet, [19] and said, Behold I make known to thee the things which shall be in the last days of the wrath; for this vision also is for the end of a time. [20] The ram which thou sawest which had the horns, is the king of the Medes and Persians.

[21] The goat of the goats is the king of the Grecians; and the great horn which was between his eyes is the first king. [22] Now as upon this being broken, four horns shot up from under it, four kings of that nation of his will be raised up, but not by their own might. [23] And in the last days of their kingdom, their sins being come to the full, a king will be raised up of an unblushing countenance, skilled in problems, [24] and his power will be great, and he will destroy things which are objects of admiration and will prosper and act and destroy mighty men, and a holy people. [25] And the yoke of his chain will prosper; and by his hand and by his heart, deceit will be magnified, and with deceit he will destroy many, and for the destruction of many he will be raised up and will break them like eggs with his hands. [26] Now the

vision of the evening and the morning, which was mentioned is true. Seal thou therefore the vision, for it is for many days.

[27] Upon this I, Daniel, was confined to my bed and sick. And when I arose I did the king's business. And I was astonished at the vision; but none understood it.

* CHAPTER IX *

IN the first year of Darius, the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans, [2] I, Daniel, understood by the books that the number of the years, which was a word of the Lord to Jeremias the prophet, for the accomplishment of the desolation of Jerusalem, was seventy years. [3] Therefore I turned my face to the Lord my God, to seek a prayer and supplication by fasting and sackcloth. [4] And I prayed to the Lord my God and made confession and said, O Lord, the God great and marvellous, Who keepest Thy covenant and Thy mercy for them who love Thee and keep Thy commandments! [5] We have sinned; we have committed iniquity; we have transgressed and apostatised and turned away from Thy commandments, and from Thy judgments, [6] and have not hearkened to Thy servants the prophets who spoke in Thy name to our kings and our chiefs and our fathers and to all the people of the land.

[7] To Thee, O Lord, belongeth righteousness; but to us confusion of face as at this day—to the man Juda and to the inhabitants of Jerusalem and to all Israel—and to those near and to them far off in every land where Thou hast scattered them for their breach of covenant of which they have been guilty. [8] In Thee, O Lord, is our righteousness. Though to us belongeth confusion of face—to our kings, and our chiefs and our fathers, who have sinned against Thee; [9] with the Lord our God are tender mercies and forgiveness. [10] Because we apostatised and did not hearken to the voice of the Lord our God, to walk in His laws which He set before us by the ministry of His servants the prophets; [11] and all Israel transgressed Thy law, and declined to hearken to Thy voice; therefore upon us came the curse and the execration which is written in the law of Moses, the servant of God.

Because we sinned against Him, [12] therefore He confirmed His words which He spoke against us and against our judges Who

judged us, by bringing upon us great evils, such as never happened under the whole heaven; as was the case in Jerusalem. [13] According to what is written in the law of Moses all those evils have come upon us. We indeed did not supplicate the favour of the Lord our God, by turning from all our wickedness, therefore that we might be made sensible of all thy truth, [14] the Lord hath indeed been watchful and hath brought upon us these things. For the Lord our God is righteous in every act of His which He hath done, and we have not hearkened to His voice.

[15] Now, O Lord our God, who broughtest Thy people out of the land of Egypt with a strong hand and Who hast made Thyself a great name as at this day; we have sinned, we have committed iniquity. [16] Mercy, O Lord, is Thine in all things; let Thy wrath, I beseech Thee, be turned away and Thine indignation from Thy city Jerusalem, Thy holy mountain. Because we have sinned, therefore for our iniquities and the iniquities of our fathers, Jerusalem and Thy people are become an object of reproach among all those around us. [17] But now, O Lord our God, hearken to the prayer of Thy servant and to his supplications; and let Thy face shine upon Thy sanctuary which is desolate.

For Thine own sake, [18] O Lord, incline, O my God, Thine ear and hear. Open Thine eyes and behold our desolation and that of Thy city which is called by Thy name. For we do not for our own righteousness present our piteous case before Thee; but we cast ourselves upon Thy tender mercies, O Lord, which are many. [19] O Lord, hear! O Lord, be appeased! Attend, O Lord! Defer not, O my God, for Thine own sake! for Thy city and Thy people are called by Thy name.

[20] Now whilst I was still speaking and praying and confessing mine own sins and the sins of my people Israel, and presenting my supplication before the Lord my God for the mount of the sanctuary; [21] even whilst I was uttering this prayer, behold a man, Gabriel, whom I saw in the former vision, came flying and touched me about the hour of the evening sacrifice [22] and instructed me and conversed with me and said, Daniel, I am now come to teach thee knowledge. [23] At the beginning of thy supplication a word went forth, and I am come to tell thee; for thou art a man greatly beloved. Be instructed therefore by the decree, and understand by the vision. [24] Seventy weeks are set apart for thy people and for the holy city; for finishing sin offerings, and for sealing up sin offerings; and blotting out iniquities, and making atonement for iniquities; and for bringing in

an everlasting righteousness; and for sealing vision and prophet; and for anointing the Holy of Holies.

[25] Therefore thou art to know and understand, that from the going forth of a word for returning an answer and for building Jerusalem until an Anointed ruler are seven weeks, and sixty-two weeks. They shall indeed return and a street shall be built and a wall, and these times shall be emptied out, [26] and after the sixty-two weeks, the Messiah shall be cut off, though there is no crime in him; and he, with the ruler who is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with desolations. [27] Now one week shall confirm a covenant for many and in the half of that week My sacrifice and libation shall be taken away. And upon the temple shall be an abomination of the desolations, and at the end of a time, an end shall be put to that desolation.

* CHAPTER X *

IN the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltasar. And the word is true and great power and knowledge was given him by the vision. [2] In those days, I Daniel, had been mourning three weeks. [3] I had not eaten palatable bread, nor had flesh or wine entered my mouth, neither had I anointed myself to the full end of three weeks. [4] On the twenty-fourth of the first month when I was on the bank of the great river, namely, Tigris Eddekel, [5] I raised mine eyes and looked, and lo! a man clothed with a flowing robe and his loins girded with gold of Ophaz, [6] and his body like Tharsis, and his face like the appearance of lightning, and his eyes like lamps of fire, and his arms and his legs like the appearance of sparkling brass, and the sound of his words like the sound of a multitude.

[7] Now I, Daniel, alone saw this vision. The men who were with me did not see it; but great consternation fell upon them and they fled for fear; [8] so I was left alone. And when I beheld this great vision, there was no strength left in me. Even my comeliness was changed into corruption and I retained no strength; [9] but I heard the sound of his words. And when I heard him, I was struck with awe, and my face was on the ground.

[10] And lo! a hand touched me and raised me up upon my

knees. [11] And he said to me, Daniel, man greatly beloved, gain knowledge by the words which I speak to thee and stand up; for I am now sent to thee. And when he said this to me I stood up trembling. [12] Then he said to me, Fear not, Daniel; for from the first day that thou didst set thy heart to gain knowledge and afflict thyself before the Lord thy God, thy words were heard, and I came at thy words; [13] but the chief of the kingdom of the Persians stood in my way twenty-one days, when lo! Michael, the first of the [divine] princes came to help me, and I left him there with the chief of the kingdom of the Persians, [14] and am come to teach thee what will befall thy people in the last days. Because this vision is for days to come.

[15] Now while he was speaking to me in such terms, I turned my countenance to the earth, and was in amazement; [16] and behold a likeness, as it were of a son of man, touched my lips; whereupon I opened my mouth, and spoke and said to him who was standing before me, O my lord, at the sight of thee my vitals are changed, and I have no strength; [17] how then can thy servant, O my lord, speak with this* my lord? As for me, from that moment my strength could not support me and there was no spirit left in me.

[18] Then an appearance like that of a man touched me again, and strengthened me [19] and said to me, Man much beloved, fear not: peace be to thee. Take courage and be strong. And when he had spoken to me I recovered strength and said, Let my lord speak, for thou hast strengthened me. [20] Then he said, O that thou knewest that for which I came to thee, then would I return to fight for the chief of the Persians; for as I was coming, the chief of the Grecians came. [21] But I will tell thee that only which is ordered in a writing of truth. There is indeed none with me solicitous about him, but only Michael, your prince.

* CHAPTER XI *

AS for me, I in the first year of Cyrus was his strength and power. [2] And now I will tell the truth: Behold, three kings shall yet be raised up in Persia, and the fourth shall abound in great wealth above all.

And after he hath gotten this his great wealth he will be stirred up against all the kingdoms of the Greeks. [3] But there will be

* The third person, used as a token of respect.

raised up a mighty king who will be lord of a great dominion and will do according to his pleasure. [4] But as soon as his kingdom hath been set up, it will be broken in pieces and divided towards the four winds of heaven, but not to his utmost bounds, nor according to his dominion which he ruled. For his kingdom will be torn to pieces, and given to others besides these.

[5] And the king of the south will grow strong; and one of these chiefs will grow strong against him, and will rule over a great dominion. [6] And after his years they will come to an agreement. And a daughter of a king of the south will come to a king of the north for the purpose of making leagues with him. But he will not retain strength of arm, nor shall his seed stand; for she will be delivered up and they who bring her,—both the young woman and he who strengtheneth her in those times. [7] Out of the blossom of her root one having a government of his own will be raised up, and will come to this power, and enter the strongholds of the king of the north, and perform exploits in them and prevail. [8] And he will carry their gods, with their molten images [and] all their precious vessels of silver and gold, with captives to Egypt; [9] and he will stand above the king of the north, who will come to the kingdom of the king of the south and return again to his own land.

[10] But his sons will collect a multitude among many, and one will come with effect, and like a deluge, and will pass through and establish himself, and the war will be carried even to his fortress. [11] Then will the king of the south be furiously enraged, and he will come out and fight the king of the north who will array a great multitude, but this multitude will be delivered into his [the king of the south] hand. [12] And when he shall take this multitude, his heart will be elated, and he will overthrow myriads, but will not prevail. [13] For the king of the north will return, and bring a multitude greater than the former and at the end of times of years invade the frontiers with a great army, and with much wealth.

[14] And in those times many will rise up against the king of the south, and the sons of the pests of thy people will be stirred up to establish a phantom, but they will be weak. [15] For a king of the north will come and cast up a mound and take strong cities. Though the arms of the king of the south will make a stand, and his chosen men will be raised up, yet there will not be power to withstand. [16] So that he who cometh against him [the king of the north] will do according to his pleasure, and there

is none able to stand before him. So he will stand in the land of splendour, and it will be perfected by his hand. [17] Then he will set his face to enter with the strength of his whole kingdom, and will settle all things equitably with him, and will give him a daughter of the women with a view to corrupt her, but she will not continue in his interest, nor be for him.

[18] Then he will turn his face to the islands, and take many, and cause chiefs to cease their reproaches: but his own reproach will be turned upon him. [19] Then he will turn his face to the strength of his own land, and will be weak and fall, and will not be found.

[20] And from his root there will be set upon his throne a plant of royalty plundering, and taxing the glory of a kingdom. And in those days he also will be destroyed, but not with open violence nor in battle. [21] And on his throne one will be settled, who was despised and on whom they did not confer the honour of a kingdom. But he will come to it peaceably and obtain the kingdom by guile. [22] And the arms of the overwheeler will be overwhelmed at his presence, and they with the ruler of the covenant will be destroyed. [23] Because of the associations against him, he will practise guile and come up and overpower them with a small nation [24] and come peaceably into rich provinces, and do what neither his fathers, nor his fathers' fathers ever did.

Plunder and spoils and wealth he will scatter among them; and against Egypt he will forecast devices even for a time. [25] And his power and his heart will be stirred up against a king of the south, with a great army; and the king of the south will join battle with an exceeding great and powerful army, [26] but they will not stand; for they will form devices against him and devour his substance and crush him, and armies will be overwhelmed, and many wounded shall fall. [27] Then both the kings with their hearts bent on mischief will speak lies at one table. But it will not prosper. Because an end is still put off for a time, [28] therefore he will return to his own land with much wealth and his heart will be against the holy covenant, and he will act and return to his own land. [29] At the time he will return and come to the south; but this last expedition will not be like the first: [30] for the Kitians who set out at the same time will arrive, and he will be humbled. Then he will return and will be inflamed with wrath against the holy covenant. And he will act and return and keep up an intelligence with them who have forsaken the holy covenant. [31] And seeds out of him will spring up, and the sanctuary of the dominion

will be polluted; and the daily sacrifice will be removed; and there will be set up an abomination which hath caused desolation, [32] which they who break covenant will bring in by flatteries.

But the people who acknowledge their God will take courage and act. [33] And the men of understanding among the people will keep up an intelligence for many purposes; but they will be weakened by sword and by fire, and by captivity, and by plundering, for days. [34] And when they are weak, they will be helped with a little help. And many will join them by flatteries. [35] Then some of the wise will be weak that they may be tried and chosen, and that at a time the end may be revealed. [36] Because it is still for a time, therefore he will act according to his pleasure. And this king will be exalted and magnified above every god, and will speak swelling words, and prosper until the wrath is completed: for it is coming to a completion.

[37] Though he will not keep up any connection with all the gods of his fathers, including even the desire of women—though he will not pay respect to anything divine, because he will magnify himself above them all, [38] yet in his territory he will glorify god *Maozim* [Forces]—even a god which his fathers knew not he will glorify with gold and silver and precious stones, and with desirable things, [39] and act for the fortresses of them who have taken refuge with a strange god, and he will multiply glory and subject many to them and distribute lands for gifts. [40] And at the end of a time there will be conflicts with the king of the south, and against him there will be brought a king of the north, with chariots and horsemen, and many ships, which shall invade the land, [41] and he will break in pieces and pass through and come to the land of splendour, and many will be weak.

But these will escape out of his hand; namely, Edom and Moab and the children of Ammon. [42] And he will stretch forth his hand against this land, and the land of Egypt will be no security. [43] And he will be master of the hidden stores of gold and silver, and of all the desirable things of Egypt, and of the Libyans and Ethiopians, in their strongholds. [44] And when reports and disturbances shall trouble him from the east, and from the north, he will then come with great wrath to destroy many, [45] and he will pitch his palace tent between the seas on the holy mountain of splendour. Then he will come to his portion, and there is none to deliver him.

* CHAPTER XII *

AND at that time Michael, the great prince who hath been over the children of thy people, will stand up, and there will be a time of tribulation—a tribulation such as hath not been since there was a nation on the earth even to this time. At that time all thy people who are enrolled in the book shall be saved. [2] And many of them who sleep in mounds of earth shall be raised up: some for everlasting life, and some for disgrace and everlasting shame. [3] And they who are wise shall shine like the brightness of the firmament; and some of the many righteous, like the stars for the ages and longer.

[4] As for thee, Daniel, shut up these words and seal the book till the time of accomplishment; until many be taught and knowledge abound.

[5] Then I, Daniel, looked, and lo! two others stood, one on this bank of the river and the other on the other bank of the river. [6] And one said to the man clothed with the flowing robes who was over the water of the river, How long to the end of these wonderful things which thou hast spoken? [7] And I heard the man clothed with the fine robes who was over the water of the river. He lifted up his right and his left hand to heaven and swore by Him Who liveth forever and ever that it will be until a time of times and the half of a time. When an end is put to the dispersion, they will know all these things. [8] As for me, though I heard, I did not understand.

So I said, [my] lord, what will be the issue of these things? [9] And he said, Come Daniel. Because these words are shut up and sealed until the end of a time. [10] Though many be chosen and made white and purified and sanctified, and transgressors transgress; yet no transgressor will understand, but the sensible will. [11] Now from the time of the change of the daily sacrifice, when the abomination of desolation shall be set up there will be a thousand two hundred and ninety days. [12] Happy he who will wait and come to a thousand three hundred and thirty-five days. [13] But as for thee, come and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days.

HOSEA

* CHAPTER I *

A WORD of the Lord which came to Hosea, the son of Beeri, in the days of Ozias and Joatham and Achaz and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

[2] The beginning of the word of the Lord, by Hosea :

When the Lord said to Hosea, Go, take thee a wife of whoredom, and children of whoredoms, since the land is going and will go a-whoring from the Lord, [3] he then went and took Gomer a daughter of Debelaim: and when she conceived and bore him a son, [4] the Lord said to him, Call his name *Jezrael* [God will sow]; for yet a little while, and I will avenge the blood of Jezrael on the house of Jehu, and cause the kingdom of the house of Israel to cease. [5] And it shall come to pass in that day that I will break the bow of Israel in the valley of Jezrael. [6] And when she conceived again and bore a daughter, He said to him, Call her name, *Not-compassionated*; for I will no longer continue to have compassion on the house of Israel, but will set Myself against them. [7] But on the children of Juda I will have compassion and I will save them by the Lord their God, and will not save them by bow nor by sword nor by battle nor by horses nor by horsemen.

[8] And when she had weaned *Not-compassionated*, she conceived again and bore a son, [9] and He said, Call his name *Not-my-people*, since you are not My people and I am not your God. [10] (Now the number of the children of Israel was like the sand of the sea which cannot be measured nor counted.) But it shall come to pass that in the place where it was said to them, You are not My people, they shall be called children of the Living God; [11] and the children of Juda and the children of Israel shall be gathered together and shall appoint for themselves one head, and come up out of the land. For great will be the day of Jezrael.

* CHAPTER II *

SAY ye to your brother, My people, and to your sister, *Compassionated*; [2] emplead your mother, plead, because with regard to her, is she not My wife? And as for Me, am not I her husband? Therefore I will remove her fornication from before Me and her

adultery from between her breasts. [3] That I may do this I will strip her naked, and reduce her to the state she was in at her birth. I will indeed make her desolate, and order her to a land without water and kill her with thirst, [4] and on her children I will not have compassion. Because they are children of fornication— [5] because their mother hath committed whoredom—she who brought them forth hath acted shamefully—because she said, I will go after my lovers, who give me my bread and my water, and my apparel and my fine linens, mine oil and all things convenient for me.

[6] For this, behold, I will hedge up her way with thorns, and block up her ways that she may not find her path. [7] Though she follow her lovers she shall not overtake them; though she seek them, she shall not find them. Then she will say, I will go and return to my former husband, for it was then better with me than now. [8] She indeed did not acknowledge that I gave her the corn and wine and oil, and multiplied silver for her; but she made ornaments of gold and silver for Baal. [9] Therefore I will turn and take away My corn in its season, and My wine in its appointed time; and I will take away My garments and My fine linens, that she may not cover her nakedness.

[10] And I will now disclose her impurity before her lovers; and none shall deliver her out of My hand. [11] I will indeed turn away all her pleasures, her festivals, and her new moons and her sabbaths and all her solemn assemblies. [12] And I will lay waste her vineyards and her fig orchards—all those things respecting which she said, These are my rewards which my lovers gave me. And I will make them for a memorial; and the wild beasts of the field and the birds of the air, and the reptiles of the earth shall devour them. [13] And I will punish her for the days of the Baalims in which she sacrificed to them.

When she had put on her earrings and her jewels, she went after her lovers and forgot Me, saith the Lord; [14] therefore behold I will cause her to wander, and order her to a wilderness and speak to her heart. [15] And thence I will give her for her possessions, even the valley of Achor to open her understanding: and she shall be humbled there as in the days of her youth, even as in the days of her coming up out of the land of Egypt. [16] And it shall come to pass in that day, saith the Lord, that she will call Me, My husband; [17] and no more call Me, Baalim. I will indeed take away the names of the Baalims out of her mouth, and their names shall no more be mentioned.

[18] And in that day I will make a covenant for them, with the wild beasts of the field and the birds of the air and the reptiles of the earth; and bow and sword and battle I will crush out of the land; and I will settle thee securely and [19] betroth thee to Myself forever. I will indeed betroth thee to Myself by righteousness and by judgment and by compassion and by tender mercies; [20] and I will betroth thee to Myself by fidelity, and thou shalt acknowledge the Lord. [21] And it shall come to pass in that day, saith the Lord, that I will hearken to the heaven, and it shall hearken to the earth, [22] and the earth shall hear the corn and the wine and the oil, and they shall hearken to Jezrael; [23] and I will plant her for Myself in the land, and love her who was not beloved; and to them who were not My people I will say, Thou art My people: and they will say, Thou the Lord art my God.

* CHAPTER III *

AGAIN the Lord said to me, Still go and love a woman who loveth wickedness, even an adulteress, as God loveth the children of Israel, though they look to strange gods and love cakes with dried grapes. [2] So I hired one for myself for fifteen pieces of silver and a gomar of barley and a nebel of wine, [3] and said to her, Thou shalt continue many days for me and shalt not play the harlot nor have commerce with man, then I will be for thee.

[4] For the children of Israel shall continue many days without a king and without a chief, and without a sacrifice and without an altar and without a priesthood, and without manifestations, [5] and afterwards the children of Israel will return and seek the Lord their God, and David their king; and will be amazed at the Lord and at His goodness in the last days.

* CHAPTER IV *

(p) HEAR a word of the Lord, O children of Israel! the Lord hath a controversy with the inhabitants of this land; because there is no truth, nor mercy, nor knowledge of God in the land— [2] Cursing and lying and murder and theft and adultery are burst out on the land, and blood minglenth with blood; [3] therefore the

(J) Jehovah. (p) The prophet speaks.

land shall mourn and be wasted with all its inhabitants, with the wild beasts of the fields and with the reptiles of the earth, and with the birds of the air. Even the fishes of the sea shall fail.

[4] (J) In order that none may be judged, that none may improve, this people of Mine shall be like a denounced priest, [5] and shall be weak for years; and with thee the prophet shall be without strength. I have compared thy mother to the night; [6] My people is like one that hath not knowledge: because thou hast rejected knowledge, therefore I will reject thee from being My priest; as thou hast forgotten the law of thy God, I also will forget thy children. [7] In proportion to their increase of sin against Me, I will turn their glory into shame. [8] Shall they eat the sin offerings of My people and by their iniquities support their lives? [9] It shall indeed be that as is the people so shall be the priest; I will punish them for their ways and retribute to them their devices. [10] Though they eat they shall not be filled; they have committed fornications, and they cannot prosper.

Because thy forsook the Lord, [11] to attend to fornication and wine, therefore the heart of My people embraced drunkenness. [12] They consulted by symbols, and gave themselves answers by their staves. By a spirit of fornication they were led astray; and they went a-whoring from their God. [13] They sacrificed on the tops of the mountains, and on the hills they burned incense, under an oak and a beech and a shady tree, because shade is good. For this cause your daughters will commit whoredom and your wives adultery; [14] and I will not punish your daughters, when they commit whoredom, nor your daughters-in-law when they commit adultery. Because they conversed with harlots and sacrificed with prostitutes, therefore My people, who were without understanding, were entangled with fornication.

[15] As for thee, Israel, continue not in ignorance; and thou Juda go not to Galgala. Either go not up to the house of On,* or swear not by the living Lord. [16] Because Israel ran about madly like a heifer stung by a gad fly, the Lord will now feed them like a lamb in a roomy place. [17] Ephraim associating with idols, laid stumbling blocks for himself. [18] They addicted themselves to the Chananites; they went on in a continued course of whoredom; they loved dishonour because of its revelry; [19] thou art a whirl of wind in its wings; but they shall be put to shame because of their altars.

* A great city of ancient Egypt, known also as Heliopolis, the City of the Sun.

* CHAPTER V *

(p) HEAR these things, ye priests; and attend, ye house of Israel; and ye household of the king, give ear. For against you is this indictment, because you are become a snare in the watch-tower; and like a net spread upon Itaburion, [2] which they who hunt wild beasts have fixed up.

(J) As for Me, I was your instructor. [3] I acknowledged Ephraim, and Israel did not withdraw from Me. Now because Ephraim went a-whoring, Israel is polluted. [4] They did not apply their thoughts to return to their God. For there is a spirit of whoredom in them, and they have not acknowledged the Lord. [5] Therefore the haughtiness of Israel shall be humbled at His presence, and Israel and Ephraim shall be weakened for their iniquities. When Juda also shall be weakened with them, [6] they will go with sheep and young bulls to seek the Lord, but they shall not find Him, because He hath withdrawn from them. [7] Because they have forsaken the Lord, because strange children have been born to them, the canker worm shall now devour them and their portions.

[8] (p) Sound a trumpet on the mountains; raise a shout on the high places; proclaim in the house of On: Benjamin is confounded, [9] Ephraim is become a desolation in the day of rebuke.

(J) Among the tribes of Israel I have given faithful warnings. [10] The chiefs of Juda are become like the removers of boundaries; upon them I will pour out My fury like water. [11] Ephraim tyrannised over his adversary, he trampled down judgment. Because he set the example of going after vanities, [12] therefore I will be like a terror to Ephraim, and like a goad to the house of Juda. [13] When Ephraim saw his disorder and Juda felt his pain, though Ephraim went to the Assyrians, and sent ambassadors to king Iarim; yet he could not heal you, nor could your pain be assuaged; [14] for I am like a panther to Ephraim, and like a lion to the house of Juda. When I tear, I will go and take and there shall be no deliverer. [15] I will sally forth and return to My place until they are made desolate, then they will seek My face.

* CHAPTER VI *

IN their affliction they will seek Me early, saying, Come, let us return to the Lord our God, for it is He who hath torn and He

can heal us. He can smite, and into our wounds He can pour balm; [2] in two days He can restore us to health; on the third day we shall be raised up and live before Him. [3] Let us acknowledge—let us continue our pursuit to know the Lord; sure as the morning we shall find Him. He will come like rain for us; like the former and latter rain for the earth.

[4] What shall I do for thee, Ephraim? What shall I do for thee, Juda? As for your goodness, it was like a morning cloud—like the transient dew of the morning: [5] for this cause I mowed down your prophets, I slew them with the word of My mouth, and My judgment shall go forth as light; [6] for I desire mercy rather than sacrifice, and an acknowledgment of God rather than whole burnt offerings. [7] As for them, they are like a man transgressing a covenant. [8] There the city Galaad hath contemned Me; it is a framer of vanities, [9] a troubler of water, and thy strength was that of a mighty robber. The priests concealed the way; they acted the murder at Sikima. [10] Because they committed iniquity in the house of Israel, I saw there the horrible fornication of Ephraim. Israel is polluted. [11] Now Juda begin an ingathering for thyself. When I bring back the captivity of My people.

* CHAPTER VII *

WHEN I have healed Israel, then shall be disclosed the iniquity of Ephraim and the wickedness of Samaria. Because they have framed lies, therefore a thief shall come in to him, a skulking robber shall be in his way: [2] that they may chime together like them who sing in unison. I remembered all their wickedness, now their own devices have encompassed them. They were all open to My view. [3] They made kings glad by their wickedness and chiefs by their lies. [4] They all burn with adultery, like an oven for baking cakes, which, after putting in the fire, after mixing the dough, is kept burning till the dough is leavened.

[5] With regard to the days of your kings, the chiefs had begun to be inflamed with wine. He [the king] had stretched forth his hand with turbulent men. [6] Because their hearts were heated like an oven, when they had revelled the whole night, Ephraim fell fast asleep. The morning came, he was heated again like a flaming fire. [7] They were all hot as an oven and devoured their judges; all their kings fell; there was none among them who appealed to Me. [8] Ephraim was mingled among his tribes; Ephraim was a

cake under ashes, which had not been turned. [9] Strangers devoured his strength and he did not know it; grey hairs grew upon him and he did not perceive it.

[10] (p) Though it was evident that the haughtiness of Israel would be humbled, yet despite all this they did not turn to the Lord their God, nor seek Him diligently.

[11] (J) Ephraim indeed was like a silly pigeon which had no understanding. He called upon Egypt: and they went to the Assyrians. [12] Let them go where they will, I will spread My net for them and bring them down like the birds of the air, and instruct them with the report of one another's affliction. [13] Alas for them, because they have departed from Me! They are faint-hearted, because they have transgressed against Me. [14] Though I redeemed them, yet they spoke lies against Me. Their hearts do not cry to Me, but only make moans on their beds—for corn and wine they were deeply affected. [15] By Me they were instructed—I indeed strengthened their arms; but they devised evils against Me. [16] They were turned back to no purpose. They were like a bended bow. Let their chiefs fall by the sword for the folly of their tongue; let the derision they endured in the land of Egypt come into their bosoms like dirt, like an eagle darting upon the house of the Lord.

* CHAPTER VIII *

BECAUSE they have transgressed My covenant, and have sinned against My law, [2] will they cry to Me, O God, we have known Thee? [3] Because Israel turned away good things they met with an enemy. [4] They made kings for themselves, but not by Me—they set up a government and did not consult Me. Of their silver and gold they made idols for themselves that they might be utterly cut off. [5] Away with thy calf, O Samaria! My wrath is kindled against them. [6] How long shall things which cannot be made clean be in Israel? A carpenter made it; it is no god. Because thy calf, O Samaria, was an imposture— [7] because they sowed blasted seed, therefore the catastrophe was correspondent; there is not a handful capable of yielding meal. And had it succeeded, strangers would have devoured it. [8] [As it is,] Israel is swallowed up—he is now among the nations like an useless vessel, [9] because he went up to the Assyrians.

While Ephraim continued at home, he sprouted again. They

loved gifts, [10] therefore they shall be delivered up to the nations. I will now take charge of them, and they shall cease a little while from anointing a king and chiefs. [11] Because Ephraim multiplied altars, [his] beloved altars have become for him sins [12] I will prescribe for him a multitude [of true laws]; but his usages are rejected with his beloved altars. [13] For with what purpose soever they offer sacrifices and eat flesh, the Lord will not accept them; He will now remember their iniquities and punish their sins. They turned back to Egypt, therefore among the Assyrians they shall eat unclean things. [14] Israel indeed forgot his Maker and built [idolatrous] temples, and Juda multiplied fenced cities; but into these cities of his I will send a fire, and it shall devour those buildings of theirs.

* CHAPTER IX *

REJOICE not, Israel; nor be elated like the tribes, because thou hast gone a-whoring from thy God. Thou didst love gifts on every corn floor; [2] floor and press have disowned them, and the wine hath disappointed them. [3] They did not dwell in the land of the Lord: Ephraim became an inhabitant of Egypt; therefore among the Assyrians they shall eat unclean things. [4] They did not pour out wine to the Lord nor offer Him sweet incense; their sacrifices shall be to them like the bread of affliction; all that eat thereof shall be polluted. Seeing their funeral loaves cannot come into the house of the Lord, [5] what will you do on the day of a solemn assembly; and on a day of a festival of the Lord?

[6] For this cause, behold, they are going from the misery of Egypt; and Memphis shall receive them and Machmas shall bury them. As for their silver, destruction shall inherit it. Thorns shall be in their habitations. [7] The days of the visitation are come; at hand are the days of thy recompence, and Israel shall be afflicted like the prophet who was struck with horror—the man who had been taken by winds [of madness]. By the multitude of thine iniquities thy madness was increased.

[8] (p) Ephraim was a watchman with God; [but that] prophet was a cunning snare in all his ways; they had made madness in a house of God; [9] they were corrupt as in the days of Gibeah. He will remember their iniquity; He will punish their sins.

[10] (J) I found Israel as a bunch of grapes in a wilderness; and I saw their fathers like an early watcher in a fig orchard.

They went to Beelphegor and abandoned themselves to shame, and became as abominable as they had been beloved. [11] Ephraim is flown like a bird; their glories from parentage, births, and conceptions are gone. [12] For thou they bring up their children, they shall be bereaved of them from among men: for (and alas for them! My flesh is of them) [13] Ephraim, as I have seen, have roused their children for a hunt—even Ephraim hath, that he may lead out his children to a fatal conflict. Give them—

[14] (p) O Lord, what wilt thou give them?

(J) —A womb incapable of bearing children and dry breasts. [15] All their wickedness was occasioned by Galgal; * because I hated them there on account of the wickedness of their devices, I will drive them out of My house; I will no longer continue to love them. All their chiefs are become rebellious. [16] Ephraim is in distress. His roots are withered. He shall no more produce fruit. For though they bring forth, I will slay the beloved fruit of the womb.

[17] (p) God will cast them off because they hearkened not to Him; and they shall be wanderers among the nations.

* CHAPTER X *

ISRAEL was a vine with beautiful branches; the fruit thereof was abundant. In proportion to the abundance of his fruit he multiplied altars: in proportion to the good things of his land he erected pillars. [2] They divided their hearts; they shall now be destroyed. He will demolish their altars. Their pillars shall be in extreme distress. [3] Because they will now say, We have no king, because we feared not the Lord. But as for this king, what can he do for us? [4] Speaking words, false pretences, will he make a covenant? Will judgment spring up like a weed in an uncultivated field? [5] Let the inhabitants of Samaria sojourn with the calf of the house of On, because its people mourned for it. Now as they provoked it, they should rejoice at its glory—that it hath been removed from them. [6] They indeed having bound it, carried it to the Assyrians, as a present to the king Iarim. As an homage gift of Ephraim he will receive it, and Israel shall be exposed to shame by his counsel. [7] Samaria hath cast away her king as a chip on the surface of water. [8] The altars of On, the stumbling blocks of Israel, shall indeed be taken away; thorns and

* That is, *Gilgal*, a place in Palestine; cf. *Hosea* IV.15.

thistles shall grow on their altars, and they will say to the hills, cover us, and to the mounts, Fall upon us. [9] From the time of those mounts, Israel sinned: it was there they stood. Should not battle against these children of iniquity overtake them on this mount, [10] to chastise them? Peoples shall indeed be gathered against them, when they are corrected for their two iniquities. [11] Ephraim is a heifer taught to love victory; but I will come against her beautiful neck; I will bring Ephraim into subjection; I will cause Juda to keep silence; Jacob shall wrestle for himself.

[12] (p) Sow for yourselves for righteousness; gather in the fruit of life. Light up for yourselves the light of knowledge. Seek the Lord until the fruits of righteousness come for you. [13] Why have you concealed impiety and gathered in the iniquities thereof? You have eaten false fruit.

(J) Because thou hast trusted in thy sins, and in the multitude of thine army, [14] therefore destruction shall be raised up among thy people; and all thy fortifications shall be swept away, as chief Salamin was out of the house of Jeroboam. In the days of battle a mother was dashed to pieces upon her children. [15] In this manner I will deal with you, O house of Israel, because of the perverseness of your iniquities.

(p) Early in the morning they have been rejected! the king of Israel is cast off!

* CHAPTER XI *

(J) WHEN Israel was young I loved him, and I called his children out of Egypt. [2] The more I called them, the more they ran from My presence. They sacrificed to the Baalims, and burned incense to graven images; [3] therefore I bound Ephraim's feet. I took him up in My arms. When they did not know that I heal by the destruction of men, I bound them with the cords of My love. [4] Now I will be to them as a man who slappeth his cheeks, and I will keep an eye upon him, and exercise authority over him. [5] Ephraim dwelt in Egypt, though Assur was his king. [6] Because he refused to return, he was weakened in his cities by the sword. And it caused him to rest with his hands; and they shall eat the fruit of their devices.

[7] (p) His people are indeed in imminent danger of being removed from their dwelling, will God be provoked against his honours so as never to exalt him?

[8] (J) What shall I do with thee, Ephraim? Shall I shield thee, Israel? What must I do with thee? Shall I make thee as Adama and as Seboim? * My heart relenteth for him. My compassion is moved. [9] I will not act according to the fierceness of Mine indignation, I will not give up Ephraim to utter destruction. For I am God and am not man—The Holy One in the midst of thee.

[10] (p) Am I then not to enter a city? Am I to follow the Lord? Will he roar like a lion? And because of his roaring, will the children of waters be affrighted?

[11] (J) They shall be frightened like a bird out of Egypt, and like a dove out of the land of the Assyrians. And I will bring them back to their own homes, saith the Lord.

[12] Ephraim encompassed Me with a lie, and the house of Israel and Juda, with impieties. Now God had acknowledged them, and they were to be called the holy people of God.—

* CHAPTER XII *

BUT this Ephraim is an evil spirit, he pursued a blasting wind the whole day. He multiplied emptiness and vanity. Though he made a covenant with the Assyrians, yet oil went continually to Egypt. [2] With Juda also the Lord hath a controversy. To vindicate Jacob, He will retribute to him, according to his ways, and according to his devices. [3] In the womb Jacob kicked his brother, but in his troubles he wrestled with God. [4] He indeed wrestled with an angel and prevailed. Have they wept or have they supplicated Me? Have they found Me in the house of On? Or have they been spoken to there? [5] The Lord God Almighty was to be his memorial: [6] To thy God therefore thou art to return. Keep mercy and judgment and draw near to thy God continually.

[7] As for Chanaan, in his hand is a deceitful balance. He loved to tyrannise. [8] Ephraim indeed said, But I am rich, I have found a rest for myself. Because of the iniquities which he hath committed, none of his labours shall turn to account. [9] I the Lord am thy God. I brought thee up out of the land of Egypt, I will yet cause thee to dwell in tents, as in the days of a festival. [10] Shall I speak to prophets? Though I have multiplied visions, and by the ministry of prophets made comparisons, [11] was it only because of Galaad? There were liars indeed at Galaad—

* See *Deuteronomy* XXIX.23.

chiefs sacrificing; but their altars were like heaps in an uncultivated field.

[12] Though Jacob fled to the plain of Syria, and Israel made himself a slave for a wife, and for a wife kept watch, [13] yet by a prophet the Lord brought Israel out of the land of Egypt and by a prophet he was preserved.

[14] Ephraim hath kindled indignation and provoked to wrath; his blood therefore shall be poured out on him, and the Lord will retribute to him his reproach.

* CHAPTER XIII *

ACCORDING to Ephraim's own account he received rules of rectitude by Israel, but he attributed them to Baal and incurred death. [2] And now they have proceeded on to greater acts of sin; and of their silver have made themselves a molten image, according to the image of idols. The handiworks of craftsmen being consecrated for them, they say, Sacrifice men, for young bulls have failed. [3] For this cause they shall be like a morning cloud, and like a transient dew of the morning—like chaff blown from a winnowing floor and like a vapour from tears.

[4] As for Me, I the Lord thy God am He Who established the heaven, and created the earth, Whose hands have created all the host of heaven; but I did not display these to thee that thou shouldst go after them. As I have brought thee up out of the land of Egypt; therefore thou shalt acknowledge no God besides Me. Indeed besides Me there is no saviour. [5] It was I who fed thee in the desert—in an uninhabited land. [6] When in their pastures they were fed to the full; then were their hearts lifted up. For this cause they forgot Me. [7] Therefore I will be to them as a tiger, even as a tigress in the way to the Assyrians. [8] I will meet them as a bear bereaved of her cubs, and rend the covering of their heart; and the young lions of the forest shall there devour them; and the beasts of the field shall tear them to pieces.

[9] In thy destruction, O Israel, who can give succour? [10] Where is this king of thine? Let him save thee in all thy cities. Let him judge thee, of whom thou saidst, Give me a king and a chief. [11] I gave thee a king in Mine indignation, [12] and in My wrath restrained the whirlwind of Ephraim's iniquity. As his sin is carefully laid up in store, [13] pangs as of a woman in travail shall come upon him.

(p) With regard to that son of Thine who is wise, why may not he survive in the destruction of Thy children.

[14] (J) Him I will deliver from the power of the grave, and from death I will redeem them.

(p) O death, where is thy punishment? Where thy sting, O grave?

Is comfort hid from mine eyes? [15] Since he will make a distinction among brethren; let the Lord bring upon him a blasting wind from the desert, and let it dry up his veins and lay waste his fountains; let it parch up his land and all his precious stores.

[16] Samaria shall be utterly destroyed: because she rebelled against her God, they shall fall by the sword; and their infants shall be dashed to pieces, and their women with child shall be ripped up.

* CHAPTER XIV *

(p) O ISRAEL, return to the Lord thy God. Seeing they have been weakened for thine iniquities, [2] take words with you and return to the Lord your God; and, that you may not receive the punishment of iniquity but may receive good things, say to Him: We will render to Thee the fruit of our lips. [3] Assur cannot save us. We will no more mount horses; we will no more say to the works of our hand, You are our gods. He who is in thee will compassionate the fatherless.

[4] (J) I will heal their habitations. I will undoubtedly love them. Because he hath turned away My wrath from him, [5] I will be to Israel like dew. He shall bloom like a lily, and shoot out his roots like Lebanon. [6] His branches shall spread; and he shall be like a fruitful olive tree, and like that of Lebanon shall be his fragrance. [7] They shall return and dwell under his shade; they shall live and be plentifully fed with corn. And he shall flourish like a vine and the memorial of him shall be like the wine of Lebanon. [8] As for Ephraim, what hath he any more to do with idols? I humbled him and I will strengthen him. I am like a fruitful juniper; from Me thou shalt find fruit.

[9] (p) Who is wise that he may understand these things; prudent, that he may know them? Because the ways of the Lord are straight; therefore the righteous will walk in them. But in them the wicked shall be without strength.

JOEL

* CHAPTER I *

A WORD of the Lord which came to Joel son of Bathuel:

[2] Hear these things ye elders! And give ear all ye inhabitants of the land! Have such things happened in your days, or in the days of your fathers? [3] Of these things give an account to your children; and let your children tell their children; and their children, another generation.

[4] The leavings of the palmer worm have been devoured by the grasshopper, and the leavings of the grasshopper have been devoured by the locust. And the mildew hath consumed what the locust left.

[5] Awake ye drunkards, from your wine and weep. Sing a mournful song, all ye who drink wine to drunkenness; for joy and gladness are gone from your mouth. [6] For against my land a nation is come up, strong and innumerable. Their teeth are the teeth of lions; and their grinders, those of a young lion. [7] They have made my vineyard a desolation and my fig orchards a waste. They have searched it thoroughly and it is gone to wreck; they have made the branches thereof white.

[8] Let thy song of woe before me be more plaintive than that of a bride clothed with sackcloth for the husband of her youth. [9] Sacrifice and libation are taken away from the house of the Lord. Mourn, ye priests, who minister at the Lord's altar, because the fields are wasted. [10] Let the land mourn, because the corn hath suffered grievously. Wine is dried away; oil is diminished; husbandmen are parched up. [11] Mourn, ye farms, for the wheat and barley, because the harvester is perished from the field. [12] The vines are withered and the fig trees are diminished; peach and palm and citron trees and all the trees of the field are withered. Because the children of men are ashamed of joy, [13] gird yourselves, ye priests, and lament bitterly. Sing the song of woe, ye who minister at the altar; go in and sleep in sackcloth, ye ministers of God, [14] because sacrifice and libation are withheld from the house of your God.

Set apart a fast; proclaim a solemn service; assemble the elders—all the inhabitants of the land, to the house of your God, and cry to the Lord incessantly, Ah me! Ah me! Ah me! for the day.

[15] For the day of the Lord is at hand; and it will come like destruction on destruction. [16] Food is utterly destroyed before your eyes—joy and gladness, from the house of your God. [17] The heifers startled at their stalls. Stores are exhausted; wine lakes are gone to ruin. As the corn is blasted, what shall we substitute for ourselves? [18] The herds of cattle uttered mournful lowings, because there was no pasture for them; and the flocks of sheep are utterly destroyed. [19] To Thee, O Lord, let me cry for myself, because a fire hath consumed the pleasant places of the wilderness, and a flame hath blasted all the trees of the field. [20] To Thee indeed the cattle in the plain have looked up, because the springs of water are quite dry, and a fire hath devoured the pleasant places of the wilderness.

* CHAPTER II *

BLOW the trumpet in Sion, make proclamation on My holy mountain! And let all the inhabitants of the land be alarmed. For the day of the Lord is approaching—for it is near— [2] a day of darkness and gloom—a day of clouds and thick darkness. Like dawn, there shall be poured out on the mountains a people numerous and powerful; the like of them hath never been, nor shall be any more to the years of all generations. [3] Before them is a kindling fire, and all behind them a glowing flame. Before them the land is like a pleasure garden, and behind them, a scene of desolation: and there is none who can escape them. [4] Their appearance is like the appearance of horses; and like horsemen they can pursue. [5] With a noise like that of chariots they will bound over the tops of mountains and their noise is like that of a flaming fire consuming stubble.

They are like a people numerous and powerful, arrayed for battle. [6] At their presence peoples will be appalled and every face covered with blackness. [7] They can run like warriors and like mighty warriors scale walls; and each one will march in his own path. They will not alter their lines of march, [8] nor will any one separate from his comrade. They will march loaded with their arms, and though they fall on their weapons they shall not be killed. [9] They will surprise the city and run upon the walls; they will climb up the houses and enter at windows like thieves. [10] At their presence the earth will be confounded and the heaven shaken, and the sun and the moon will be darkened, and

the stars will withdraw their light, [11] and the Lord will utter His voice before His army.

Because the circuit of His camp is very large—because the operation of His words is irresistible—because the day of the Lord is great, extremely awful; who therefore shall be able to abide it? [12] Now therefore saith the Lord your God, turn to Me with your whole heart, and with fasting and with weeping and with mourning.

[13] Rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful, longsuffering and full of compassion, and relenteth at evils.

[14] Who knoweth but he will turn and relent, and leave behind him a blessing and a sacrifice and a libation for the Lord your God.

[15] Sound the trumpet in Sion! Appoint a fast; proclaim a solemn act of worship. [16] Assemble the people; sanctify the congregation; choose elders. Bring together infants at the breast. Let the bridegroom come forth from his chamber and the bride from her wardrobe. [17] At the foot of the altar, let the priests who minister to the Lord, weep, and say, Spare, O Lord, Thy people; and give not up Thy heritage to reproach—for the nations to rule over them. That they may not say among the nations. Where is their God?

[18] The Lord was indeed jealous for His land and spared His people. [19] And the Lord answered and said to His people, Behold I will send you corn and wine and oil, and with them you shall be plentifully supplied. And I will no more make you a reproach among the nations. [20] This army from the north I will remove from you, and drive it to a land without water, and destroy its front in the first, and its rear in the last sea; and its smell shall come up and its stench shall ascend, because it hath magnified its [own] works.

[21] (p) Take courage, O land, rejoice and be glad; for it is the Lord who made it great to perform exploits. [22] Take courage, O beasts of the field; for the plains of the wilderness are in bloom. Because the trees have yielded their fruit—the fig tree and the vine have put forth their strength; [23] rejoice therefore, ye children of Sion and exult in the Lord your God: for He hath given you this food for righteousness, and He will distil upon you the former and the latter rain as heretofore. [24] And your threshing floors shall be filled with corn, and your vats shall overflow with wine and oil.

[25] (J) I will indeed make you compensation for what hath

been devoured by the grasshopper and the locust, the palmer worm and the mildew—that great army of mine which I sent against you. [26] And you shall eat plentifully and be satisfied, and shall praise the name of the Lord your God, who hath dealt wonderfully with you; and My people shall never be put to shame. [27] And you shall know that I am in the midst of Israel, and that I the Lord am your God and besides Me there is no other; and My people shall never be put to shame.

[28] And it shall come to pass after these things that I will pour out a portion of My spirit on all flesh, and your sons and your daughters shall prophesy; and your old men shall dream dreams; and your young men shall see visions. [29] And on My servants and on My handmaids in those days I will pour out a portion of My spirit. [30] And I will exhibit wonders in heaven and on the earth, blood and fire and smoky vapour. [31] The sun shall be turned into darkness, and the moon into blood, before the coming of the great and illustrious day of the Lord. [32] But whoever will call on the name of the Lord shall be saved; for on mount Sion and in Jerusalem shall be the Saviour, as the Lord hath said, and the publishers of glad tidings, whom the Lord hath called.

✦ CHAPTER III ✦

BECAUSE, lo! Here I am in those days and at that time when I have brought back the captivity of Juda and Jerusalem; [2] and I will gather all the nations and bring them down to the valley of Josaphat and plead with them there for My people and My heritage, Israel, who have been scattered among the nations.

They indeed divided My land among themselves and cast lots for my people; [3] they gave My boys to harlots and sold My girls for wine and drank it. [4] Now what have you, Tyre and Sidon and all Galilee of foreign tribes, to do with Me? Are you rendering Me a retribution? Or are you venting your spite against Me? On your heads I will severely and speedily return your retribution. [5] Because you have taken My silver and My gold, and carried My choicest goods into your temples, [6] and sold the sons of Juda and the sons of Jerusalem to the Greeks, that you might remove them far from their borders; [7] therefore behold I will raise them up from the places whither you sold them, and return your retribution on your heads. [8] And I will deliver your sons and your

daughters into the hands of the sons of Juda, that they may sell them as captives to a far distant nation.

Because the Lord hath spoken, [9] proclaim these things among the nations. Declare war: rouse the warriors: assemble and march up, all ye men of war. [10] Beat your ploughshares into swords and your pruning-hooks into spears. Let the weak say, I am strong. [11] Assemble and come, all ye nations around, and be there gathered together. Let the man of peace become a soldier. [12] Let all the nations be roused and come up to the valley of Josaphat; for there I will sit to judge all the nations around. [13] Put to the sickles, for the harvest is come; go in and tread, for the wine-press is full. Cause the wine vats to overflow; for their wicked deeds have been multiplied.

[14] Screams resound in the valley of Judgment! because the day of the Lord in the valley of Judgment is at hand. [15] The sun and the moon shall be obscured in darkness; and the stars shall withdraw their light; [16] and the Lord will utter a shout from Sion, and from Jerusalem He will send forth His voice; and the heaven and the earth shall be shaken: but the Lord will spare His people and strengthen the sons of Israel.

[17] And ye shall know that I am the Lord your God, who dwell in Sion My holy mountain, and Jerusalem shall be holy and strangers shall no more pass through it. [18] And it shall come to pass in that day, that the mountains shall distil new wine, and the hills shall send forth streams of milk. And all the fountains of Juda shall pour out water; and a fountain shall issue from the house of the Lord, which shall water the valley of bulrushes. [19] Egypt shall be a desolation, and Idumea a scene of destruction, for the injuries done to the children of Juda—for their having shed innocent blood in their land; [20] but Judea shall be inhabited forever, and Jerusalem for generations of generations. [21] And I will make inquisition for their blood, and will not pass it over unrevenged: and the Lord will dwell in Sion.

AMOS

CHAPTER I

THE words of Amos which came to him at Akkarim of Thekoue, which came to him in vision concerning Jerusalem in the days of Ozias king of Juda, and in the days of Jeroboam son of Joas, king of Israel, two years before the earthquake.

[2] And he said:

From Sion the Lord hath spoken with majesty, and from Jerusalem He uttered His voice, and the pastures of the shepherds mourned, and the top of Carmel withered. [3] And the Lord said:

For the three transgressions of Damascus, and for four, shall I not be averse from it? Because with iron saws they sawed asunder the pregnant wives of the men of Galaad; [4] therefore I will send a fire into the house of Azael, and it shall devour the foundations of Ben-Ader. [5] And I will break the bars of Damascus, and utterly destroy the inhabitants out of the plain of On, and I will cut off a tribe from the men of Charran, and the chosen people of Syria shall be made captives, saith the Lord.

[6] Thus saith the Lord: For the three transgressions of Gaza, and for four, shall I not be averse from them? Because they captivated the captives of the Salamonites, to deliver them up to Idumea; [7] therefore I will send a fire against the walls of Gaza, and it shall devour the foundations thereof. [8] And I will utterly destroy inhabitants out of Azotus, and a tribe shall be taken away from Askalon; and I will lay My hand on Akkaron, and the remnant of the Philistines shall be destroyed, saith the Lord.

[9] Thus saith the Lord: For the three transgressions of Tyre, and for four, shall I not be averse from it? Because they delivered up the captives of the Salamonites to Idumea, and did not remember the covenant of brothers; [10] therefore I will send a fire against the walls of Tyre, and it shall devour the foundation thereof.

[11] Thus saith the Lord: For the three transgressions of Idumea, and for four, shall I not be averse from it? Because they pursued their brother with a sword, and violated a mother on the ground: he indeed to evidence his intention seized by force; he kept up his horror and his onset till he accomplished his purpose;

[12] therefore I will send a fire against Thaiman, and it shall consume the foundation of its walls.

[13] Thus saith the Lord: For the three transgressions of the Ammonites, and for four, shall I not be averse from them? Because they ripped up the pregnant wives of the Galaadites, that they might enlarge their own borders; [14] therefore against the walls of Rabbath I will kindle a fire, which shall consume its foundations, with a shout in the day of battle; and it shall be shaken in the day of its destruction; [15] and its kings shall go into captivity, and their priests, and their chiefs together, saith the Lord.

✦ CHAPTER II ✦

THUS saith the Lord: For the three transgressions of Moab, and for four, shall I not be averse from him? Because he burned into lime the bones of the king of Idumea; [2] therefore I will send a fire into Moab, and it shall devour the foundations of her cities, and Moab shall die of weakness, with shouting and with the clangour of trumpets; [3] I will cut off her judge, and slay all her chiefs with him, saith the Lord.

[4] Thus saith the Lord, For the three transgressions of the children of Juda, and for four, shall I not be averse from him? Because they have rejected the law of the Lord, and have not kept His commandments, and have been led astray by their vanities which they made, which their fathers had followed; [5] therefore I will send a fire against Juda, and it shall devour the foundations of Jerusalem.

[6] Thus saith the Lord: For the three transgressions of Israel, and for four, shall I not be averse from him? Because they sold a righteous one for silver and a needy one for a pair of sandals; [7] and dashed their sandals against the heads of the poor; and turned aside the way of the meek; and a son and a father went in unto the same handmaid. [8] That they might profane the name of their God, having bound their garments with cords of rushes, they pitched their tents near the altar and drank, in the house of their God, wine got by extortion. [9] As for Me, I removed from before them the Amorite whose stature was like that of a cedar. Though he was strong as an oak, I withered his fruit above and his roots underneath. [10] I indeed brought you up out of the land of Egypt, and led you about in the wilderness forty years, that you might inherit the land of the Amorites.

[11] And I took some of your sons for prophets, and some of your young men for a state of sanctification. Are not these things so, O children of Israel? saith the Lord. [12] But you caused My sanctified ones to drink wine; and charged the prophets, saying, You shall not prophesy. [13] Therefore behold I will roll under you, as a cart rolleth which is loaded with sheaves, [14] so that flight shall perish from the swift runner; and the strong will not be master of his strength, and the warrior shall not save his life. [15] And the bowman shall not stand, nor shall the swift of foot escape; even the horseman shall not save his life. [16] The mighty will not know how to act with their forces; the naked shall in that day pursue, saith the Lord.

* CHAPTER III *

(p) HEAR this word which the Lord hath spoken against you, O house of Israel!

(J) Yes, against every tribe which I brought out of the land of Egypt, saying, [2] Of all the tribes of the earth, I acknowledge none but you. Therefore I will punish you for all your sins.

[3] (p) Will two walk together continually unless they agree? [4] Will a lion roar from his forest when he hath no prey? Will a young lion utter a continued roar from his den unless he be tearing something? [5] Will a bird fall on the ground unless he be shot? Will a trap on the ground be sprung, unless something be caught? [6] Shall a trumpet sound in a city and the people not be alarmed? Can there be in a city a calamity which the Lord hath not inflicted? [7] Seeing the Lord will not do anything without giving warning to His servants, [8] shall a lion roar and none be struck with dread? Hath the Lord spoken and will none prophesy?

[9] Make proclamation in the provinces of Assyria, and in the regions of Egypt, and say, Assemble yourselves on the mountains of Samaria, and see many wonderful things in the midst thereof, and the cruel oppression which is in it. [10] Now did she not know things which will be before her? saith the Lord. They are treasuring up injustice and misery in their countries. [11] Therefore, thus saith the Lord God: Tyre is all around. Thy land shall be wasted. He will break thy power and thy regions shall be ravaged. [12] Thus saith the Lord: As when a shepherd snatcheth from the mouth of a lion two legs or a piece of an ear; so shall the children

of Israel be snatched, who dwell in Samaria over against that tribe, and in Damascus.

[13] Hear, ye priests, and testify to the house of Israel, saith the Lord Almighty: [14] That on the day when I punish Israel for his impieties, I will execute vengeance also on the altars of Bethel; and the horns of the altar shall be cut off and fall to the ground.

[15] I will confound and smite the turretted house over the summer house; and the houses of ivory shall perish; and many other houses shall perish with them, saith the Lord.

+ CHAPTER IV +

HEAR this word, ye heifers of Basanitis, ye who are on the mountain of Samaria; who tyrannise over the distressed and trample the needy, who say to your masters, Bring and let us drink!

[2] The Lord sweareth by his Holies, and lo! days are coming upon you when fiery pestilent men will seize you with arms, and throw them with you into boiling kettles; [3] and you shall be dragged out naked over against one another, and cast out naked on Romman mountain, saith the Lord. [4] You have gone to Baithel and committed transgression, [gone] to Galgala and multiplied transgressions, and have offered your sacrifices every morning, and your tithes every three days; [5] for having publicly read a law they proclaimed thanksgivings. Proclaim them, because in such things the children of Israel delight, saith the Lord. [6] But as for Me, I will give you gnashing of teeth in all your cities, and want of bread in all your places.

When you returned not to Me, saith the Lord, [7] I withheld from you the rain three months before harvest, with an intent to rain on one city and on another city not to rain. One part was to be watered, and the part on which I did not rain, to be dried up, [8] so that two or three cities should crowd to one city for drink and not be satisfied.

And when you turned not to Me, saith the Lord, [9] I smote you with blasting and mildew. You multiplied your gardens: the caterpillar devoured your vineyards and your fig trees and your olive orchards.

When even for this you turned not to Me, saith the Lord, [10] I sent death among you by the way of Egypt, and slew your young men with the sword and gave up your horses to capture: and by

your rage I involved your camps in fire. And when even for this you turned not to Me, saith the Lord, [11] I overthrew you as God overthrew Sodom and Gomorra; and you became like a brand plucked out of fire.

Now as even for this you have not turned to Me, saith the Lord, [12] therefore in this manner will I deal with thee, Israel. But because I will deal thus with thee, prepare, O Israel, to invoke thy God: [13] for behold here am I, Who give strength to thunder—Who create wind, and proclaim for men His anointed one—Who make the morning dawn, and thick darkness, and Who walk on the high places of the earth; Whose name is the Lord God, Omnipotent.

* CHAPTER V *

(p) HEAR this word of the Lord—a song of woe which I take up respecting you.

The house of Israel is fallen. Shall it never more rise again? [2] The virgin of Israel is prostrate on the ground. Is there none to raise her up? [3] For this cause thus saith the Lord God,—of the city from which a thousand marched, there shall be left a hundred; and of the city from which a hundred marched, ten shall be left to the house of Israel. [4] Wherefore, thus saith the Lord to the house of Israel: Seek Me and you shall live. [5] But seek not Baithel, nor go to Galgal, nor pass on to the Well of Oath: because Galgal shall surely go into captivity, and Baithel shall be as if it had never existed. [6] Seek the Lord and live, that the house of Joseph may not blaze like a fire and devour him, and the house of Israel have none to quench it.

[7] He is the exalter of judgment and hath established righteousness for the earth. [8] He is the maker and former of all things. He turned darkness into day, and darkeneth the day into night. He calleth to Himself the water of the sea, and poureth it out on the face of the earth. [9] His name is the Lord. He setteth destruction against strength and bringeth misery on bulwarks.

[10] (J) They hated a reprovcr in the gates and held in abhorrence a holy word; [11] therefore because they have beaten the poor with their fists, though you had received from them choice gifts; you have built houses of hewn stone; but in them you shall not dwell; you have planted lovely vineyards, but you shall not drink the wine thereof.

[12] (p) Because I know your manifold impieties and your sins are mighty—you trample down the righteous, take pledges and turn aside the poor in the gates; [13] therefore the prudent will at that time be silent because it is the time of wicked men. [14] Seek good and not evil that you may live, and so the Lord God Almighty will be with you. As you have said, [15] We have hated evil and loved good; therefore re-establish judgment in the gates, that the Lord God Almighty may have compassion on the remnant of Joseph. [16] For this purpose, saith the Lord, the God Almighty, in all the streets let there be wailing, and in all the highways let them say, Alas! Alas! Let the husbandman be called to lamentation and mourning, and to them who are skilled in the song of woe. [17] And in all the ways let there be wailing; for I will pass through the midst of thee, said the Lord. [18] Alas for them who desire the day of the Lord! Why should you desire the day of the Lord, when it is darkness and not light? [19] As if a man would flee from the face of a lion and a bear met him, or, as if one would leap into a house and leaning his hand on the wall a serpent bit him. [20] Is not this day of the Lord darkness and not light—even thick darkness, in which there is not a ray of light?

[21] (J) I have hated, I have rejected your festivals, and I will not smell your sacrifices at your solemn assemblies. [22] Therefore though you offer Me whole burnt offerings, I will not accept your sacrifices nor regard your sumptuous peace offerings. [23] Take from Me the noise of thy songs, and let Me not hear the melody of musical instruments; [24] but let judgment roll down like water, and righteousness like an impassable torrent. [25] Did you, O house of Israel offer to Me burnt offerings and sacrifices, forty years in the wilderness? [26] You have indeed taken up the tent of Moloch and the star of your god Raiphan—those types of them which you have made for yourselves. Therefore I will remove you beyond Damascus; saith the Lord, the God Whose name is the Almighty.

* CHAPTER VI *

ALAS for them who despise Sion and have put their trust in the mount of Samaria. They have gathered as a vintage the governments of nations and gone in. [2] O house of Israel, Go ye all over [to Chalane] and see, and thence pass on to Ematraba and thence go down to Gath of the Philistines, to the strongest of

all those kingdoms of theirs. Are their borders larger than yours, [3] who are coming to an evil day, who are drawing near and on the point of touching false sabbaths? [4] Some of you are sleeping on beds of ivory and lolling at ease on couches, and eating kids from the flocks, and from the herds calves fed with milk; [5] some are dwelling on the sound of musical instruments, as if they thought it eternal and not transient. [6] Some are drinking filtered wine and anointing themselves with most precious ointment, and have no feeling for the affliction of Joseph.

[7] Now for this cause, from being a government of mighty people they shall be captives, and the neighing of horses shall be taken away from Ephraim. [8] For the Lord hath sworn by Himself: As I abhor all this haughtiness of Jacob and have hated all his regions, therefore I will destroy cities with their inhabitants. [9] And it shall come to pass that if ten chief men be left in one family, they shall die, [10] and the residue shall be left and their domestics shall succeed them. And when they are pressed to bring their bones out of the house, one will say to them who are over the family, Are there any more yet with thee? And when one will say, There is no more: then will one say, Forbear to mention the name of the Lord on this account; [11] for behold the Lord commandeth, and He will smite the great house with breaches and the small house with fractures. [12] Can horses pursue among rocks? Will they refrain from whinnying at females? Because you have turned judgment into fury, and the fruit of righteousness into bitterness, [13] some rejoicing in a thing of naught, and others saying, Have we not by our own strength taken horns? [14] Therefore, behold I will raise up against you, O house of Israel, a nation, saith the Lord of hosts, who shall afflict you that you may not enter the bay of Aimath, nor approach the brook at the settings of the sun.

* CHAPTER VII *

(p) SO the Lord God pointed out to me, and lo! an eastern swarm of locusts was coming and behold, a palmer worm, one Gog, was their king; [2] and when they had completely devoured the grass of the land, I said, O Lord God, be appeased. Who shall raise up Jacob? [3] Because he is very small relent, O Lord, at this.

This therefore shall not be, saith the Lord.

[4] So the Lord pointed out to me, and lo! the Lord had called

for the punishment by fire, and it was devouring the great abyss and consuming the portion of the Lord, [5] whereupon I said, Cease, O Lord, I beseech thee. Who shall raise up Jacob? [6] Because he is very small, relent, O Lord, at this. This, then, shall not be, saith the Lord.

[7] So the Lord pointed out to me; and lo! he was standing on a wall of adamant and in his hand was an adamant. And the Lord said to me, What dost thou see, Amos? And when I said, An adamant; [8] the Lord said to me, Behold I interpose an adamant in the midst of My people Israel that I may no more permit them to transgress. [9] Ridiculous altars shall indeed be utterly destroyed and the sanctuaries of Israel shall be laid waste and I will rise up against the house of Jeroboam with a sword.

[10] Then Amasias the priest of Baithel sent to Jeroboam king of Israel, saying, Amos is raising insurrections against thee in the midst of the house of Israel. The land cannot bear all his words. [11] For thus Amos saith: Jeroboam shall die by the sword; and Israel shall be carried away captive from his land. [12] Moreover Amasias said to Amos, Begone, seer. Get thee to the land of Juda and dwell there, [13] and prophesy there: but against Baithel thou shalt not continue to prophesy; for it is the sanctuary of the king. It is the king's house.

[14] Whereupon Amos answered and said to Amasias, I was not a prophet, nor a son of a prophet. I was only a herdsman and a gatherer of dates; [15] and the Lord took me from the flocks and the Lord said to me, Go and prophesy against My people Israel. [16] Now therefore hear a word of the Lord. Thou sayst, Prophesy not against Israel, and Thou shalt not give any disturbance to Israel. [17] Therefore thus saith the Lord:

Thy wife shall be a prostitute in the city; and thy sons and thy daughters shall fall by the sword; and thy land shall be measured out with a line; and thou shalt die in a polluted land; and Israel shall be carried captive from his land.

* CHAPTER VIII *

SO the Lord God pointed out to me, and lo! a fowler's basket. [2] And he said, Amos, what dost thou see? And when I said, A fowler's basket, the Lord said to me: The end is come upon My people Israel. I will no more permit them to transgress. [3] In that day indeed the vaulted ceilings of this temple shall resound

with cries of woe, saith the Lord God. Multitudes are fallen everywhere; I will bring on silence.

[4] (p) Hear this, I beseech you, ye who every morning oppress the needy, and by your tyranny drive the poor from the land, [5] saying, When will the new moon be over that we may buy? And the sabbaths, that we may open store? to make the measure small, and the weight heavy, and to make the balance uneven, [6] that we may purchase the poor for silver, and the needy for a pair of sandals, when from every kind of product we shall have made gain. [7] The Lord sweareth, in opposition to this arrogance of Jacob, that none of these works of yours shall ever be forgotten. [8] Now for these things shall not the land be troubled and every inhabitant therein mourn? Destruction indeed shall swell like a river, and flow down like the river of Egypt. [9] And it shall come to pass in that day, saith the Lord God, That the sun shall set at noonday, and the light on that day shall be darkened on the earth. [10] And I will turn your festivals into mourning, and all your songs into songs of lamentation. And I will bring sackcloth on every loin and baldness on every head, and cause a mourning for him like that for a beloved, and for them with him, like that of a day of sorrow.

[11] Behold days are coming, saith the Lord, when I will send a famine against the land—not a famine of bread, nor a thirst for water; but a famine of hearing the word of the Lord. [12] And they shall fluctuate as water from sea to sea, and run to and fro; from north to east seeking the word of the Lord, and shall not find it. [13] In that day the fair virgins and young men shall faint for thirst. [14] They who swear by the atonement of Samaria, and they who say, Thy God, O Dan, liveth: thy God, O Bersabee, liveth, shall indeed fall and shall never rise any more.

* C H A P T E R I X *

I SAW the Lord standing on the altar, and He said, Smite the propitiatory and let the porches be shaken, and cut them down on the heads of them all; and those of them who are left I will slay with the sword. Such of them as flee shall not get away; and such of them as escape shall not be saved. [2] Though they hide themselves in the mansion of the dead, thence My hand will drag them up. And though they climb up to heaven, thence I will bring them down. [3] Though they hide themselves on the top of

Carmel, I will there search them out and take them. And should they go down from My sight into the depths of the sea, I will there give orders to the dragon and he will bite them.

[4] And if they go into captivity before their enemies, I will there command the sword and it shall slay them. I will indeed keep Mine eyes fixed on them for evils and not for good—even I Who am the Lord, [5] the Lord God Almighty Who toucheth the earth and shaketh it, and all its inhabitants shall mourn, and its destruction shall swell like a river, and flow down like the river of Egypt; [6] Who buildeth His stairs up to heaven, and His tribunal on the foundations of the earth; Who calleth to Himself the water of the sea and poureth it out on the face of the earth, the Lord Almighty is His name.

[7] Are not you, O Israelites, the same to Me as the Ethiopians, saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines out of Cappadocia and the Syrians from Bothras? [8] Behold the eyes of the Lord God are against every kingdom of sinners, and I will cut it off from the face of the earth. But because I will not utterly destroy the house of Israel, saith the Lord, [9] therefore I order, and I will scatter the house of Israel among all the nations, as if they were winnowed with a fan; and not a morsel of it shall fall on this land. [10] By the sword all the sinners of My people shall die who say, These evils shall not come near nor fall upon us.

[11] In that day I will raise up the tabernacle of David which hath fallen; I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old, [12] that the rest of mankind may seek [the Lord], even all the nations who are called by My name, saith the Lord Who doth all these things.

[13] Behold the days are coming, saith the Lord, When the harvester shall overtake the grape-gatherer; and the grape shall begin to ripen at seeding time; and the mountains shall distil sweet wine; and all the hills shall be planted. [14] And I will bring back the captivity of My people Israel; and they shall rebuild the wasted cities and inhabit them; and they shall plant vineyards and drink the wine thereof, and make gardens and eat the fruits of them. [15] I will indeed plant them in their own land; and they shall no more be rooted up from the land which I have given them, saith the Lord God Almighty.

O B A D I A H

THE vision of Obadiah:

Thus saith the Lord God to Idumea, (I heard the report from the Lord, when He sent a message to the nations,—Arise and let us go up against her to battle):

[2] Behold, I have made thee very small among the nations: thou art dishonoured in a high degree. [3] The pride of thy heart puffed thee up, dwelling in the clefts of rocks. (Having made his habitation high, he said in his heart, Who can bring me down to the ground?) [4] Though thou shouldst soar aloft like an eagle, and make thy nest among the stars; thence I will pull thee down, saith the Lord. [5] If thieves come to thee, or robbers by night, in what place soever thou mayst be cast, would they not steal what suited themselves? And if grape-gatherers came to thee, would they leave no gleaning? [6] How Esau hath been searched! are even his hidden stores left? They have driven thee to the borders. [7] All the men in league with thee, have risen up against thee. Thy men of peace prevailed against thee. They laid snares under thee. They have no understanding.

[8] In that day, saith the Lord, I will destroy wise men out of Idumea, and understanding out of the mount of Esau. [9] And thy warriors from Thaiman shall be dismayed, that man may be removed from the mountain of Esau. [10] On account of the impious slaughter of thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever. [11] From the day that thou didst become an adversary, whenever the Philistines captivated his army, or strangers entered his gates and cast lots on Jerusalem, thou also wast as one of them. [12] But thou shouldst not have looked on thy brother's day in the day of strangers, nor rejoiced over the children of Juda in the day of their destruction; nor shouldst thou have vaunted in the day of affliction; [13] nor entered people's gates in the day of their distresses.

Thou especially shouldst not have beheld their congregation in the day of their destruction, nor joined to fall on their army in the day of their defeat; [14] nor beset the passes to cut off such of them as were escaping; nor shouldst thou have hemmed in his fugitives, in a calamitous day. [15] Because the day of the Lord against all the nations is near, as thou hast done so shall it be done to thee: thy dealings shall be returned on thy head. [16] For in the same manner as thou hast drunk on My holy mountain,

all the nations shall be drunk up as wine. They shall be drunk up and swallowed down, and be as if they had never been. [17] But on mount Sion shall be safety and a sanctuary; [18] and the house of Jacob shall possess those who possessed them; and the house of Jacob shall be a fire, and the house of Joseph, a flame; and the house of Esau shall be as stubble; and upon these they shall kindle and consume them, so that there shall not be a torch-bearer to the house of Esau. For the Lord hath spoken.

[19] And they in the south shall inherit the mountain of Esau; and those in Sephale shall inherit the Philistines; and they shall possess mount Ephraim and the plain of Samaria and Benjamin and Galaaditis. [20] And this shall be the dominion of the captivity—to the Israelites shall belong the land of the Chananites to Sarepta; and to the captives of Jerusalem, to Ephratha: they shall possess the cities of south [Juda]. [21] And they who have been preserved shall go up from mount Sion to execute vengeance on the mountain of Esau. And the kingdom shall be the Lord's.

JONAH (JONAS)

* CHAPTER I *

A WORD of the Lord came to Jonas the son of Amathi, saying, [2] Arise and go to Ninive, that great city, and proclaim in it that the cry of its wickedness is come up to Me. [3] [But] Jonas arose to flee to Tharsis from the presence of the Lord, and went down to Joppa; and finding a ship bound to Tharsis, he paid his fare and went on board with a design to sail with them to Tharsis, from the presence of the Lord. [4] But the Lord raised a wind on the sea, and there was a great tempest in the sea, so that the ship was in danger of foundering. [5] And the mariners were terrified, and cried every one to his god, and threw overboard some of the cargo, to lighten the vessel.

Now Jonas had gone down into the ship's hold, and was asleep and snoring. [6] And the master of the ship came to him and said to him, What! art thou snoring? Arise and call on thy God, that thy God may save us, and that we may not perish. [7] Then they said, one to another, Come let us cast lots and know on whose account this calamity is come on us. So they cast lots, and the lot fell upon Jonas. [8] Whereupon they said to him, Tell us. What is thy business? And whence comest thou? And of what country, and of what people art thou? [9] And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, Who made the sea and the dry land.

[10] Upon this the men were greatly terrified and said to him, Why hast thou done this? (For the men knew that he was fleeing from the presence of the Lord, for he had told them.)

[11] Then they said to him, What shall we do to thee that the sea may be calmed for us? For the sea rolled and grew more and more tempestuous. [12] And Jonas said to them, Take me up and throw me into the sea, and the sea will be calm for you; for I know that on my account this great tempest is come upon you. [13] When the men had laboured hard to reach land, but could not because the sea ran high, and grew more tempestuous against them, [14] then they cried to the Lord and said, Forbid it, O Lord, that we perish, for the life of this man, and bring not upon us innocent blood; for Thou, O Lord, hast done according to Thy pleasure. [15] Then they took Jonas and cast him into the sea.

Whereupon from raging the sea became still. [16] And the men feared the Lord exceedingly, and offered a sacrifice to the Lord and made vows.

[17] Now the Lord had commanded a great whale to swallow Jonas, so Jonas was three days and three nights in the belly of the whale.

* CHAPTER II *

AND from out of the belly of the great whale, Jonas prayed to the Lord his God, [2] and said: In my affliction I cried to the Lord my God, and He hearkened to me. Thou didst hear my cry from the womb of Hades, Thou didst hearken to my prayer; [3] Thou hast cast me into the depths of the heart of the sea. When streams encompassed me—all Thy billows and Thy waves passed over me. [4] Then I said, I am cast out from Thy sight; nevertheless I will continue to look towards Thy holy temple. [5] The water was poured around me to my soul, and the lowest abyss encompassed me; my head hath gone down into the clefts of mountains. [6] I have gone down to a land, the bars of which are everlastingly fixed.

Let my soul now, corrupted as it is, ascend, O Lord, my God. [7] When my soul was fainting I remembered the Lord; let my prayer now come to Thee into Thy holy temple. [8] They who worship vanities and lies have forsaken their mercy: [9] but I will sacrifice to Thee with the voice of praise and thanksgiving. I will pay Thee what I have vowed to the Lord for my deliverance.

[10] Upon this a command was given by the Lord to the whale, and it cast forth Jonas upon the dry ground.

* CHAPTER III *

THEN a word of the Lord came to Jonas a second time saying, [2] Arise and go to Ninive, that great city, and proclaim in it according to the former proclamation which I spoke to thee. [3] So Jonas arose and went to Ninive as the Lord had spoken.

Now Ninive was an exceeding great city, of about three days' journey. [4] And Jonas began at his entering the city, and for about one day's journey cried with a loud voice, and said, Yet three days and Ninive shall be destroyed! [5] And the men of

Ninive believed God and proclaimed a fast, and put on sackcloth from the greatest to the least.

[6] When the word reached the king of Ninive, he arose from his throne and stripped off his robes and clothed himself with sackcloth and sat in ashes. [7] And proclamation was made and orders issued in Ninive from the king and from his nobles, saying, With regard to men and beasts, including herds and flocks, Let them not taste anything; let them neither feed nor drink water. [8] So both men and beasts were covered with sackcloth; and there was an incessant cry to God; and everyone turned from his evil way, and from the wickedness of their hands, saying, [9] Who knoweth but God will relent and turn away from his fierce wrath, so that we may not perish. [10] And God saw their works, that they turned from their evil ways. And God relented at the evil which He said He would do to them, and did it not.

* CHAPTER IV *

THEREUPON Jonas was exceedingly grieved and confounded, [2] and he prayed to the Lord and said, O Lord were not these my words, when I was yet in my own country? For which cause I attempted to flee to Tharsis. For I knew that thou art compassionate and merciful, longsuffering and abundant in kindness and relenteest at evils. [3] Now, therefore, O Sovereign Lord, take my life from me, for it is better for me to die than to live. [4] And the Lord said to Jonas, Art thou very sorry? [5] (Now Jonas had gone out of the city and sat over against it, and had made for himself a booth and sat under it until he should see what would befall the city.)

[6] And the Lord had given orders to a gourd vine, and it had sprung up over the head of Jonas to be a shade over his head to shade him on account of his sufferings; and Jonas was exceeding glad of the gourd vine. [7] But early the next morning God gave orders to a worm and it smote the gourd and it withered. [8] And when the sun rose God ordered a burning wind to spring up and the sun beat upon Jonas' head so that he became fainty and abandoned himself to despair and said, It is better for me to die than to live. [9] And God said to Jonas, Art thou very sorry for the gourd vine? And he said, I am sorry even to death. [10] Thereupon the Lord said, Thou hast compassion for the gourd, for which

thou hast not toiled and which thou hast not nourished, which sprang up in a night and perished in a night. [11] And shall not I have compassion on Ninive, this great city, in which there are more than one hundred and twenty thousand of the human species who know not their right hand and their left, and also much cattle?

MICAH

* CHAPTER I *

A WORD of the Lord came to Micah the Morasthite in the days of Joatham and Achaz and Ezekias, kings of Juda, with regard to those things which he saw touching Samaria and touching Jerusalem:*

[2] Hear, O peoples, words! and let this land attend and all who are in it. And let the Lord, Lord among you be a witness—the Lord from His holy temple. [3] For behold, the Lord is coming forth from His place; and He will come down and walk on the heights of this land; [4] and under Him the mountains will tremble, and the valleys shall melt like wax before fire, and be like water rolling down a precipice.

[5] (J) All this is on account of the impiety of Jacob, and for the sin of the house of Israel. What is the impiety of Jacob? Is it not Samaria? And what is the sin of the house of Juda? Is it not Jerusalem? [6] Therefore I will make Samaria like a hut of a field and like a plant of a vineyard, and I will drag the stones thereof into a ditch and lay her foundations bare. [7] And all her graven images shall be hacked to pieces; and all her earnings shall be burned with fire; and all her idols I will utterly destroy.

Because she collected from the earnings of fornication, and from the earnings of fornication, amassed; [8] therefore she shall wail and utter lamentations: she shall walk barefoot and naked; she shall utter a wailing like that of jackals; and moanings like the daughters of the ostrich, [9] because her wound is large; because it hath come even to Juda and reached the gate of My people, even to Jerusalem.

[10] Magnify not yourselves ye men of Gath, and ye Enakims, rebuild not from a [ruined] house, in derision. According to your derision you shall sprinkle yourselves with dust. [11] Sennaar, who dwelt at ease in her cities, went not forth to bewail a neighbouring house; from you she shall receive a painful wound.

[12] Who led the way to good for her who was dwelling in sorrows, because evils from the Lord, a sound of chariots and horsemen came down against the gates of Jerusalem? [13] Was it the

* In the Greek transliteration, *Michæas*.

inhabitant of Lachis? She is a leader to sin for the daughter of Sion. Because in thee have been found the impieties of Israel, [14] therefore even to the inheritance of Gath he will give up idolatrous houses as abandoned. To the kings of Israel they were of no avail. [15] O inhabitant of Lachis! until the true heirs shall be brought in—O, Odollam! until an inheritance, the glory of the daughter of Israel, shall come,— [16] shave thy locks and make thyself bald for thy delicate children; lengthen out thy widowhood like an eagle, for they shall be carried from thee into captivity.

* CHAPTER II *

THEY planned mischief; they contrived evils on their beds, and soon as it was day they executed them; for they did not lift up their hands to God. [2] They coveted fields and plundered orphans and tyrannised over houses; they plundered a man and his household—a man and his inheritance; [3] therefore thus saith the Lord: Behold against this tribe I am planning evils, from which you shall not withdraw your necks, nor walk erect suddenly. Because it is an evil time, [4] a parable will in that day be taken up against you, and a song of lamentation will be sung, saying, With affliction we have been afflicted! the portion of my people have been measured with a line, and there was none to hinder or turn it aside.

Your fields have been parcelled out, [5] therefore there shall be none to stretch a line for thee by lot in the congregation of the Lord. [6] Weep not bitterly, nor let tears be shed for these things, for reproaches will not be cast off even by him who saith, [7] The house of Jacob hath provoked to wrath the Spirit of the Lord. Are not these his ways? Are not His words good with him [the house of Jacob]? Have these walked in a straight course?

[8] Indeed this people of mine have openly risen up for enmity. In direct opposition to his peace they have even stripped off his skin, that the extreme horror of war might destroy hope.

[9] The leaders of my people shall be hurled from their houses of pleasure; for their wicked devices they have been expelled; draw ye near to the everlasting mountains. [10] Arise and depart, for this is not a rest for thee. By reason of impurity you are utterly corrupted: [11] you have been put to flight when there was no pursuer: a spirit hath set up a lie: it hath dropped on thee for wine and plenty. [12] Yet it shall come to pass that from a drop of this

people, Jacob with all his sons shall be gathered together. With expectation I will expect the remnant of Israel. I will place together them who are about to return. Like sheep in distress, like a flock in their fold, they shall rush out from among men through a breach before them. [13] They have broken through and passed the gate; they are gone through it and their king is gone out before them; and the Lord will be their leader.

* CHAPTER III *

AND He will say: hear these things ye children of the house of Jacob, and ye remnant of the house of Israel; is it not your business to know judgment? [2] As for them who hate good and seek evil, who tear off the skin from these and the flesh from their bones, [3] as they have devoured the flesh of my people and have flayed off their skin from them; and have broken their bones and chopped them up, as flesh for a kettle and as pieces of meat for a pot: [4] so they shall cry to the Lord but He will not hearken to them; but will turn away His face from them at that time, because by their devices they have committed evil against these.

[5] Thus saith the Lord against the prophets who led my people astray, who gnash with their teeth and proclaim peace for them, though it was not put in their mouths; they have raised up war against them. [6] Therefore from vision you shall have night; and from prophesying you shall have darkness. And the sun shall set upon the prophets, and upon them the day shall darken; [7] and the seers of dreams shall be put to shame; and the diviners shall be laughed to scorn, and reviled by all; for none will hearken to them.

[8] None but I can, by the spirit of the Lord, supply strength both of judgment and might to declare to Jacob his impiety and to Israel his sins. [9] Hear these things I beseech you, ye leaders of the house of Jacob, and ye remnant of the house of Israel, who abhor judgment and pervert all equity; [10] who are building up Sion with blood and Jerusalem with injustice.

[11] Her rulers have judged for rewards; and her priests have given answers for hire; and her prophets have prophesied for silver, without waiting for the Lord, saying, Is not the Lord among us? No evils shall come upon us: [12] therefore because of you, Sion shall be ploughed like a field; and Jerusalem shall be like a

temporary building for summer fruits; and the mountain of the house shall be for a grove of a forest.

* CHAPTER IV *

BUT it shall come to pass in the last of these days, that the mountain of the Lord shall be conspicuous: it shall be established on the tops of the mountains, and raised high above the hills; and peoples shall hasten to it. [2] And many nations shall come—they will say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; that they may point out to us his ways, and that we may walk in his paths.

For out of Sion shall go forth a law; and the word of the Lord from Jerusalem. [3] And He will judge among many peoples, and rebuke nations of extensive power. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall no more lift up a sword against nation; nor shall they any more learn to fight. [4] But they shall rest every man under his own vine, and every man under his own fig tree; and there shall be none to make them afraid.

Because the mouth of the Lord Almighty hath spoken these things— [5] because all the people will walk each one in his own way, let us therefore walk in the name of the Lord our God until that age and beyond it.

[6] In that day, saith the Lord, I will gather her that hath been bruised, and take back her who was cast off and them whom I had put away; [7] and I will make the bruised a remnant, and her who was put away, a mighty nation. And the Lord will reign over them on mount Sion henceforth and forever. [8] And as for thee, thou squalid tower of a flock, thou daughter of Sion; to thee He will come, when the chiefdom, the first royal government shall have come from Babylon for the daughter of Jerusalem. [9] Now therefore why hast thou known evils? Was there no king for thee? Or was thy counsel destroyed, that pangs of a woman in travail have seized thee?

[10] Be in pangs, but take courage and draw near to delivery, O daughter of Sion. For thou art now to go from a city and to make thy abode in a field, and go even to Babylon. Thence He will deliver thee; yes, thence the Lord thy God will redeem thee out of the hands of thine enemies. [11] Now indeed many nations

are assembled against thee, saying, Let us rejoice exceedingly and let our eyes look upon Sion. [12] But they did not know the determination of the Lord nor understand His counsel. Because He hath gathered them as sheaves for a threshing floor, [13] arise, daughter of Sion and tread them out. Because I will make thy horns iron and thy hoofs I will make brass; therefore thou shalt break many peoples in pieces, and devote the multitude of them to the Lord, and their substance to the Lord of the whole earth.

* CHAPTER V *

(p) NOW shall a daughter be hedged in with a hedge. He hath ordered a siege against us.

(J) With a rod they will smite on the cheek the tribes of Israel. [2] But as for thee, Bethlehem, thou house of Ephratha, art thou too little to be one of the thousands of Juda? Out of thee one shall come forth for Me, to be the chief of Israel. His goings forth have been from the beginning—from the days of an aeon. [3] Therefore he will continue them till the time of one in travail. She shall bring forth, and the rest of their brethren shall turn to the children of Israel. [4] And they will stand and look and the Lord will feed His flock with majesty; and in the glory of the name of the Lord their God, they shall subsist; because they shall now be magnified to the ends of the earth; therefore she shall have peace.

[5] As for Assur, when he hath come against your land and when he hath passed over your country, against him shall be raised up seven shepherds. And there shall be eight bites of men [6] and they will feed Assur with a sword, and the land of Nebrod* in its enclosure. So he will deliver from the Assyrian, when he hath come against your land and when he hath passed over your borders. [7] And the remnant of Jacob shall be among the nations in the midst of many people, like dew falling from the Lord and like lambs upon the wilds.

That none may be left ungathered or behind among the children of men, [8] the remnant of Jacob shall be among the nations in the midst of many peoples, like a lion among beasts of the forest, and like a young lion among flocks of sheep; so that when he passeth through and hath made a choice, he may tear and there shall be none to deliver. [9] Thy hand shall be raised up against them who afflict thee; and all thine enemies shall be utterly cut off.

* Nimrod, who in other connections too is identified with Babylonia.

[10] And it shall come to pass in that day, saith the Lord, that I will destroy the horses from the midst of thee and destroy thy chariots [11] and I will root out the cities of thy land and demolish thy fortifications. [12] And I will cut off thy sorceries out of thy hands and in thee shall be no diviners. [13] And I will cut off thy graven images and thy pillars from the midst of thee; and thou shalt no more worship the works of thy hands. [14] And I will cut down the groves from amidst thee and utterly destroy thy cities; [15] and with indignation and with wrath I will execute vengeance among the nations because they have not hearkened.

✦ CHAPTER VI ✦

HEAR, I beseech you, a word. The Lord God, hath commanded.

Arise! come to judgment before the mountains, and let the hills hear thy voice!

[2] Hear, ye mountains, the controversy of the Lord! And ye valleys the foundations of the earth! For the Lord hath a controversy with His people, and with Israel He will plead: [3] O My people, what have I done to thee? Or wherein have I grieved thee? Or what molestation have I given thee? Answer Me. [4] For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses and Aaron and Mariam.

[5] O My people call now to remembrance what counsel Balak, king of Moab, took against thee; and what answer was made him by Balaam, son of Beor, that from Schoinon the righteousness of the Lord may be made known to Galgal:

[6] [Balak] "By what means shall I win over the Lord? Shall I take Him for my God most high? Shall I gain Him over by whole burnt offerings—by calves of a year old? [7] Will the Lord accept me for thousands of rams or myriads of fat goats? Must I give my first-born for iniquity—the fruit of my body for the sin of my soul?"

[8] [Balaam] "Must thou, O man, be told what is good? What doth the Lord require from thee, but to do justice and to love mercy, and to be prepared to walk with the Lord thy God?"

[9] (6) Let the voice of the Lord be proclaimed in the city and it will save them who fear His name.

(J) Hear, O tribe! Who is the man that will adorn a city? Will

fire, and the house of an unrighteous man? [10] Or he who is treasuring up unlawful treasures and iniquities with haughtiness? Will an unrighteous man be justified by a balance, [11] or false weights by a bag with which they have increased their wicked wealth? [12] As they who inhabit it have spoken lies and their tongue hath been exalted in their mouth; [13] therefore I will begin with smiting thee—I will make thee desolate for thy sins. [14] Thou shalt eat but shalt not be satisfied. Though darkness come and warn thee, thou shalt not escape; and if any escape, to the sword they shall be delivered up. [15] Thou shalt sow, but thou shalt not reap. Thou shalt press the olive, but shalt not anoint thyself with oil. Thou shalt make wine, but shalt not drink it.

And the ritual services of My people shall be utterly destroyed. [16] As thou hast kept the statutes of Zambri, and all the works of the house of Achab, and have walked in their ways, that I might deliver thee up to desolation, and the inhabitants of this city to hissing; therefore, you shall bear the reproaches of peoples.

* CHAPTER VII *

(p) WOE is me! for I am like one picking up stalks in harvest, and like one gathering a gleaning at the vintage. Not a bunch of the first fruits is left for me to eat. [2] Ah woe is my life, that the pious is perished from the land, and among men there is not an upright man left!

(J) They are all indicted for capital crimes: they grievously afflict every man his neighbour; [3] they are preparing their hands for evil. The chief asketh, and the judge hath spoken words of flattery,—the desire of their soul; [4] therefore I will take away their good things, like a consuming moth advancing regularly in the day of visitation.

(p) Alas! alas! thy punishments are come; now will their lamentations be:— [5] Trust not in friends, nor confide in rulers, against the wife of thy bosom be on thy guard—to trust nothing to her; [6] for a son dishonoureth a father; a daughter will rise up against her mother; a daughter-in-law against her mother-in-law; all a man's household are his enemies.

[7] (c) But as for me I will look to the Lord; I will wait for the God Who is my saviour; He Who is my God will hearken to me.

(c) The chorus, or Sion.

[8] Rejoice not over me, O mine enemy, because I have fallen. I shall rise again, for though I sit in darkness the Lord will give me light. [9] I will bear the indignation of the Lord, because I have sinned against Him; until He vindicate my cause. He will do^{me} justice and bring me out into light; [10] and shame shall cover her who saith, Where is thy God? Mine eyes shall see her. She shall now be trodden down like dirt in the streets.

[11] (J) The day for anointing a brick [wall]—that day will be the unanointing of thee, that day will indeed destroy thy ritual services. [12] And thy cities shall become plains and be distributed among the Assyrians; even thy fortified cities shall be for distribution, from Tyre to the river and from sea to sea, and from mountain to the mountain. [13] And the land shall be for desolation, together with them who inhabit it, because of the fruits of their devices.

[14] (p) Feed thou thy people with thy crook—the flock of thy heritage—them who are by themselves in a forest in the midst of yonder Carmel.

(J) They shall feed in Bashan and Gilead, as in the days of old. [15] And as in the days of thy coming out of Egypt, you shall see wonderful things. [16] Nations shall see and be confounded, and because of all the mighty power of these [things], they will lay their hands on their mouths. Their ears will be stopped. [17] They will lick dust like serpents trailing on the ground; they will be confounded in their enclosure.

(p) At the Lord our God let them be confounded and struck with terror because of thee. [18] Who is a God like unto Thee, taking away iniquities, and passing by the transgressions of the remnant of His heritage? He hath not kept His anger in remembrance; because He delighteth in mercy; [19] He will turn and have compassion on us: He will bury deep our iniquities, they shall be whelmed in the depths of the sea,—all our sins. He will give truth to Jacob, and mercy to Abraham, as He swore to our fathers, according to the days of old.

NAHUM

* CHAPTER I *

THE sentence on Ninive. The book of the vision of Nahum, the Elkosite.

[2] God is zealous. The Lord is about to take vengeance: the Lord is about to take vengeance with wrath: the Lord is about to take vengeance on His adversaries, and to destroy utterly His enemies Himself.

[3] The Lord is slow to anger, though His power is great; will not the Lord then acquit the innocent? Is His way in destruction and whirlwind, when clouds are the dust of His feet? [4] When He rebuketh the sea He maketh it dry, and drieth up all the rivers. Bashan and Carmel are diminished, and the bloom of Lebanon languisheth. [5] At Him the mountains quake and the hills tremble; at His presence the earth is startled—the world and all its inhabitants. [6] At the presence of His wrath who can stand, or who can resist His fierce indignation? His wrath dissolveth governments, and by Him the rocks are rent to pieces.

[7] The Lord is kind to them who wait for Him in a day of distress: and He knoweth them who reverence Him. [8] When with a deluging march He maketh destruction; them who raise themselves up and are His enemies, darkness shall pursue.

[9] What are you devising against the Lord? He will make complete destruction, and not punish twice by distress for the same thing. [10] Because one shall be utterly destroyed, and consumed like bindweed and dry stubble; [11] shall a reasoning against the Lord proceed from thee, O wicked city, devising things in opposition? [12] Thus saith the Lord: With respect to the ruler of many waters! they shall be so dispersed, that what thou hearest shall be heard no more. [13] I will now break his sceptre from thee, and burst the bands asunder. [14] Concerning thee the Lord will command: Let none of thy name be sown any more. From the house of thy god I will root out the graven and molten images; I will make it a sepulchre for thee.

[15] (p) Because yonder on the mountain are the swift feet of one bringing good news—even of one announcing peace; O Juda, solemnize thy festivals, pay thy vows; for they shall no more pro-

ceed to pass through thee for conflict. It is completely laid waste, entirely removed.

* CHAPTER II *

INTO thy presence came up panting one who is delivered from affliction. Watch the way; strengthen thy loins; act manfully with all thy might, [2] since the Lord hath averted contumely from Jacob, as He did [avert] reproach from Israel; since emptiers have emptied them out and destroyed their branches— [3] the instruments of their tyranny—from among men, their mighty men insulting with fire. In the day of His preparation the reins of their chariots, and the horsemen will be disordered in their ranks; [4] and the chariots will jostle together and be entangled with one another in the streets. The appearance of them is like flaming torches and like streamy lightning.

[5] Their grandees will recollect and flee by day; but they shall be weak in their march. While they shall be hastening to her walls, and preparing their out guards; [6] the gates of the cities are opened, and the palaces are fallen. [7] And the empress herself is exposed to view; even she herself is gone up, and her maids are led along, cooing plaintively like doves in their hearts. [8] As for Ninive, her waters are like a standing pool. They who fled away made no halt, nor was there one who looked back. [9] They plundered the silver; they plundered the gold; but of her furniture there was no end; every one is loaded with her precious utensils.

[10] What quaking and driving! what groans and heart breaking! what feebleness of knees and pangs in every loin! what blackness, like that of a pot, on the countenance of all! [11] where is the habitation of the lions, and the feeding places of the young lions? Where had the old lions gone, that a young lion entered and there was none to scare him? [12] The old lion had seized enough for his whelps, and had strangled for his lionesses, and had filled his hole with prey, and his den with ravin: [13] behold I am against thee saith the Lord Almighty, and I will burn out thy multitude with smoke; and a sword shall devour thy lions: and I will cut off thy prey from the earth; and of thy deeds nothing more shall be heard.

* CHAPTER III *

O BLOODY city, wholly perfidious and full of lies! shall not thy prey be handled? [2] A sound of whips! and the sound of the rumbling of wheels, and of the pursuing horse! and bounding chariot! [3] and of the cavalry advancing! and of the glittering sword and gleamy arms! and of the multitude of wounded! and of the hideous crash! Though there was no bound to her nations, they shall be weak of body by reason of great fornication.

[4] O fair harlot and bewitching mistress of sorceries, who sellest nations by thy whoredom, and peoples by thy sorceries! [5] behold I am against thee, saith the Lord God Almighty, and I will expose thy skirts to view; and shew nations thy shame; and kingdoms, thy dishonour; [6] and cast abomination on thee according to thine impurities; and make thee a public example, [7] so that everyone who seeth thee shall go down from thee, and say, Wretched Ninive! who can bemoan her? Whence can I find comfort for her?

[8] Prepare a funeral cake! attune the lyre! prepare the funeral cake of Ammon! she dwelt among rivers; water was around her. The sea was her dominions, and water, her walls, [9] and Ethiopia and Egypt, her strength; and the end of her flight was not stopped and the Lybians were her auxiliaries. [10] Yet she is to go captive into banishment; and her infants shall be dashed to the ground at the head of all the streets; and for all her splendid treasures lots shall be cast; and all her grandees shall be bound with fetters. [11] And as for thee thou shalt be made drunk and be despised, and shalt seek for thyself a resting place from enemies. [12] All thy fortresses are like figs which have watchers; when shaken they will fall into the mouth of the eater. [13] Behold thy people in thee are like women; the gates of thy land shall be opened wide to thine enemies; a fire shall utterly devour thy bars.

[14] Draw thee water for a siege, and fortify thy bulwarks. Go down into the clay, and let it be trampled with straw. Make it harder than any brick. [15] There a fire shall devour thee; a sword shall cut thee off. Like a locust it will devour thee; and like a cankerworm thou shalt be stamped out. [16] Thou hast multiplied thy merchandise above the stars of heaven; the cankerworm came rushing on, and is flown. [17] Thy merchandise is swept away like the locust—like the small locust mounted on a hedge, in a cold day: the sun broke out and they are swept away, and

their place is not known. Alas for them! [18] thy shepherds slumbered; an Assyrian king lulled to sleep thy mighty men; thy people fled to the mountains and there was none to rally them. [19] There is no cure for thy bruise. Thy wound is festered. All that hear the news of thee will clap their hands at thee. For upon whom hath not thy wickedness come continually?

H A B A K K U K (A M B A K U M)

THE vision which Ambakum the prophet saw:

[2] How long, O Lord, shall I cry, and Thou not hearken? How long shall I, being injured, cry to Thee, and Thou not save? [3] Why hast Thou pointed out to me to behold labours and sorrows, misery and impiety? A suit is instituted against me and the judge receiveth [bribes], therefore law is disregarded and the cause is not brought to an issue. [4] Because a wicked man oppresseth the just, therefore wrong judgment will be given.

[5] (J) See ye despisers! and view intently and be amazed at wonderful things and vanish. For in your days I am doing a work which you will not believe though one tell you. [6] For lo! I am raising up the Chaldeans, that bitter and hasty nation which marcheth over the breadth of the earth, to possess dwellings which belong not to them. [7] He is terrible and illustrious; his judgment will be from himself, and from himself his prophesy will proceed. [8] His horses can out leap leopards and are swifter than the lynxes of Arabia. When his horsemen have mounted, they will rush impetuously from afar, and will fly like an eagle, eager for prey. [9] Destruction will come on the wicked who set themselves against him; and he will gather captives like the sand. [10] He indeed will riot in kings; and petty princes will be his scorn. Of every fortress he will make a scoff and will raise a mount and take it. [11] Then he will change his mind and depart and be pacified.

(p) This is the majesty which belongeth to My God. [12] Art not Thou from everlasting? O Lord, My God, my Holy One! let us not die. Thou, O Lord, hast appointed this for judgment: and formed it that its correction may work conviction in me. [13] Thine eye is too pure to behold wicked deeds, or to look on the labours of sorrow. Why lookest Thou upon despisers? Wilt Thou be silent when the wicked swallow up the righteous? [14] Wilt Thou make these men like the fishes of the sea, and like those reptiles which have no leader? [15] He hath drawn up destruction with a hook, and hath dragged out one with a dredge, and enclosed another with his sweep-net. For this cause he will rejoice and his heart will be glad; [16] therefore he will sacrifice to his net and burn incense to his dredge. Because by these he made his food rich and his meats delicious, [17] shall he cast his dredge on account of this, and not spare to slay nations continually?

* CHAPTER II *

I WILL stand on my watch and go up upon a rock and look around, that I may see what he will say to me and what answer I shall receive to my expostulation. [2] And the Lord answered and said:

Write a vision; write it distinctly in a book that the reader may trace these things; [3] for the vision is for a time yet to come. But it will spring up at last and will not be vain. Though he may tarry, wait for him; for he will assuredly come and will not fail. [4] If anyone draw back, My soul hath no pleasure in him. But the just shall live by faith in Me.

[5] Now this arrogant and contemptuous man—this man of boasts—shall not exceed a certain bound. He enlarged his soul like Hades and like death was not satisfied. When he shall have gathered to him all the nations and received for himself all the peoples, [6] will they not all take up a parable against him and a fable to tell of him, saying, Woe to him who is heaping up for himself things which do not belong to him? For how long? And making his yoke grievously heavy. [7] For them that bite him shall start up suddenly. And the plotters against thee shall be watchful, and thou shalt be plunder for them. [8] Because thou hast plundered many nations, all the remaining peoples shall plunder thee for the blood of mankind, and for the impieties of a land and a city and of all them who inhabit it. [9] Woe to him who coveteth wicked gain for his house, that he may raise his nest high, to be out of the reach of evils. [10] Thou hast contrived shame for thy house; thou hast provoked many peoples and thy soul hath sinned; [11] for a stone out of a wall will cry out, and a worm from a beam will proclaim these things.

[12] Woe to him who buildeth a city with blood and furbisheth up a city with iniquities! [13] Are not these things from the Lord Almighty? When many nations have fainted by fire, and many peoples have been dispirited, [14] that the earth may be filled with a knowledge of the glory of God. Like water it will cover them.

[15] Woe to him who maketh his neighbour drink a foamy intoxicating draught, making him drunk that he may inspect his caves. [16] Instead of honour, drink thou also a full draught of dishonour, and be confounded at heart and shaken. The cup of the right hand of the Lord is come round to thee, and dishonour is heaped upon thy glory. [17] For the impiety at Lebanon shall

cover thee and the sufferings of wild beasts shall terrify thee, on the account of the blood of mankind, and for the wickedness of a land and a city and of all them who inhabit it. [18] Of what avail is a graven thing, that they have engraved it? Did one cause a molten mass, a false fantasy, to be cast, because the caster had confidence that by [thus] casting he would make dumb idols? [19] Woe to him who saith to wood, Awake, arise! And to stone, Be thou exalted. The one is indeed a fantasy; and the other, a plating of gold and silver: there is no breath in it. [20] But the Lord is in His holy temple. Let all the earth be awed before Him.

* CHAPTER III *

THE prayer of Ambakum the prophet; with an Ode.

[2] O Lord, I have heard the report of Thee and am terrified; I have considered Thy works and am struck with amazement. In the midst of two living beings Thou wilt be known; when the years draw nigh Thou wilt be acknowledged; when the time is come Thou wilt be pointed out: when my soul is troubled, in wrath remember mercy. [3] God will come from Thaiman, even the Holy One from the thick shady mountains of Pharan.

His glory obscured the heavens; and the earth was full of His praise. [4] His splendour will be like light—beaming rays in His hands, which impressed a lasting love of His Majesty.

[5] Before him the word [Logos] will march, and advance into the plain. [6] He stood, and the earth was shaken; He looked, and nations melted away; the mountains were violently convulsed, the everlasting hills melted with His everlasting marches. [7] The dwellings of the Ethiopians shall be terrified! And the tents of the land of Madiam! [8] Wast thou, O Lord, angry with the rivers? Or was Thy wrath against the rivers? Or Thine indignation against a sea, that Thou shouldst mount Thy horses? Thy riding is indeed salvation. [9] Thou hast bent Thy bow effectually against scythes. The Lord saith: The land of rivers shall be broken; [10] peoples shall see and be in pangs.

Thou art scattering the rolling waters. The deep roared. It swelled high. [11] The sun was lifted up, and the moon stood still in its orbit. Thy bolts will glance for light, for a glare of the lightening of Thine arms. [12] With a threat thou canst diminish a land, and with wrath crush nations. [13] Thou hast marched forth for the salvation of Thy people, to save Thine anointed one.

Thou wilt pour death on the head of transgressors, Thou hast raised chains up to the neck. [14] Thou hast struck with consternation the heads of mighty ones; at this they will be appalled! They will slacken their reins and be like a poor man eating in secret, [15] whilst Thou art pressing into the sea Thy horses, ruffling a mighty water.

[16] I watched myself; and at the sound of the prayer of my lips, my bowels trembled and a tremor seized my bones; and under me my whole frame quivered. I shall be at rest in the day of affliction, at the time of His coming to the people of my neighbourhood. [17] For the fig tree will not flourish, nor will there be fruit on the vines; the product of the olive will fail, and the fields will supply no food. For want of food the flocks have failed, and there are no kine in the stalls; [18] As for me, I will rejoice in the Lord; I shall have joy for God my Saviour. [19] The Lord God is my strength, and will guide my feet to the end. He maketh me walk in high places, that I may triumph with His song.

ZEPHANIAH (SOPHONIAS)

* CHAPTER I *

THE word of the Lord which came to Sophonias the Chusite, the son of Godolias son of Amorias, son of Ezekias in the days of Josias son of Amos king of Juda:

[2] Let there be a total failure from the face of this land, saith the Lord. [3] Let man and beast perish. Let the birds of the air and the fishes of the sea perish. As for the wicked, they shall be without strength; and I will remove transgressions from the face of this land, saith the Lord. [4] I will indeed stretch forth My hand against Juda, and against all the inhabitants of Jerusalem. And I will remove out of this place the names of Baal and the names of the priests; [5] and them who worship the host of heaven from the housetops—both those worshippers and them also who swear by the Lord and who swear at the same time by their king [Moloch]; [6] and them who turn aside from the Lord, and them who seek not the Lord, and them who cleave not to Him. [7] Be struck with awe at the presence of the Lord God, for the day of the Lord is near at hand.

Because the Lord hath prepared His sacrifice and hallowed His guests; [8] therefore it shall come to pass in the day of the sacrifice of the Lord, that I will execute vengeance on the chiefs and on the house of the king, and upon all them who are clothed with strange apparel. [9] And I will punish publicly before the gates, on that day, them who fill the house of the Lord their God with impiety and deceit. [10] And it shall come to pass in that day, saith the Lord, that there shall be a sound of shouting from the gate of the warriors, and a doleful lamentation from the second gate, and a great crashing from the hills.

[11] Raise the song of woe, ye who inhabit the stormed city; because all the people are like Chanaan. And they who were elated over silver are to be all cut off. [12] Therefore it shall come to pass in that day, that I will search Jerusalem with a lamp, and execute vengeance on the men who are despisers—upon their stores. And as for them who say in their hearts, The Lord will neither do good nor harm, [13] their wealth shall be for plunder; and their houses, for desolation. Though they build houses, they shall not inhabit them; and though they plant vineyards; they shall

not drink the wine thereof; [14] because the great day of the Lord is near—is near and hastening with great speed.

The sound of the day of the Lord is bitter, and dreadful things are ordained: [15] that day will be a mighty day of wrath, a day of tribulation and distress; a day of wasting and desolation, a day of gloom and darkness, a day of clouds and thick darkness; [16] a day of the trumpet and shouting against the fortified cities and against the lofty towers. [17] And I will bring distress upon the men and they shall walk as if blind. Because they have sinned against the Lord, therefore He will pour out their blood like dust and their flesh as dung. [18] And their silver and their gold shall not be able to deliver them in the day of the indignation of the Lord. By the fire of His zeal the whole land shall be consumed, for He will bring speedy destruction on all the inhabitants of this land.

✦ CHAPTER II ✦

ASSEMBLE and make joint supplication, O unimproved nation, before you become like a flitting flower— [2] before the wrath of the Lord come upon you—before the day of the fierce anger of the Lord reach you. [3] Seek the Lord, all ye meek of the land; exercise judgment and seek righteousness, and live answerably; that you may be sheltered in the day of the anger of the Lord. [4] For Gaza shall be plundered and Askalon shall be a waste; and Azotus shall be driven out at noonday, and Akkaron shall be rooted out.

[5] Alas for them who inhabit the seacoast—the emigrants from Crete! a word of the Lord is against you in Chanaan, the land of the Philistines, and I will destroy you from your habitations. [6] And Crete shall be a pasture for flocks and a fold for sheep; [7] and the coast shall be for the remnant of the house of Juda. They shall feed upon them. In the houses of Askalon they will lie down in the evening for fear of the children of Juda. Because the Lord their God hath visited them; therefore He will bring back their captivity. [8] I have heard the revilings of Moab and the buffets of the children of Ammon, with which they have reproached My people, and magnified themselves against My borders: [9] therefore as I live, saith the Lord of Hosts, the God of Israel, Moab shall be like Sodom, and the children of Ammon like Gomorra; and Damascus shall be left like the heap of a winnowing floor, and shall be deso-

late forever, that the remnant of My people may spoil them: and the remains of My nation shall inherit them.

[10] This they shall have for their haughtiness, and their reproaches and for magnifying themselves against the Lord Almighty. [11] The Lord will display Himself illustriously against them, and will root out all the gods of the nations of the earth, and all the isles of the nations shall worship Him, each one from his place— [12] even you Ethiopians are the victims of My sword. [13] And He will stretch forth His hand against the north, and destroy the Assyrian and make Ninive a desolation—dry as a desert, [14] and in the midst of it flocks shall feed and all the wild beasts of the land. In its stalls the chameleons and porcupines shall make their beds; and wild beasts shall utter their cries in its vaults, and ravens in its gates; for a cedar is the only relict of it.

[15] This is the scornful city which dwelleth securely, which saith in her heart, I am, and there is none besides me. How it is become a desolation, the haunt of wild beasts! Everyone who passeth through it will express his pity and shake his hands.

* CHAPTER III *

O THE illustrious and redeemed city! [2] This dove hearkened not to a voice. She received not instruction; she trusted not in the Lord, nor did she draw near to her God. [3] Her chiefs within her were like roaring lions, and her judges like the wolves of Arabia. They left nothing for the morning. [4] Her prophets are enthusiasts, arrogant men: her priests profane the Holies and unhallow the law. [5] But the righteous Lord is in the midst of her and will not do an unjust thing. Every morning He will bring His judgment to light: for it was not hidden; nor did He countenance injustice for solicitation, nor make injustice successful.

[6] (J) With destruction I dragged down the proud. Their towers were made desolate. I will make their highways entirely waste, that none may travel them. Their cities are destroyed so that there is not a man—not an inhabitant. [7] I have spoken. Nevertheless, fear Me, and receive instruction, and you shall not be cut off out of her sight. All that I have inflicted on her, repair thou. Arise betimes.

(p) All the gleanings of them are spoiled.

[8] (J) On that very account, wait thou for Me, saith the Lord, until the day of My resurrection for a testimony. For this judg-

ment of Mine is for the assemblies of nations; to admit kings, to pour out all the fury of My wrath on them. For by the fire of My zeal all this land shall be utterly destroyed, [9] that I may then bring back upon peoples a tongue for its generation, that they may all invoke the name of the Lord—that they may serve Him under one yoke. [10] From the ends of the rivers of Ethiopia I will expect them; among My dispersed they shall bring sacrifices for Me. [11] In that day thou shalt not be put to shame for all thy devices, which thou hast impiously devised against Me; because I will then take away from thee those trifles which occasion thy haughtiness, that thou mayst no more continue to boast of My holy mountain; [12] and I will then expect in thee a meek and lowly people; [13] and the remnant of Israel will revere the name of the Lord, and no more commit iniquity, nor speak vain things; nor shall a deceitful tongue be found in their mouth, for they shall feed and lie down and there shall be none to make them afraid.

[14] (p) Rejoice, O daughters of Sion, Make proclamation, O daughters of Jerusalem! Be glad and rejoice with thy whole heart, O daughter of Jerusalem. [15] The Lord hath taken away thy transgressions; He hath redeemed thee out of the hand of thine enemies. The king of Israel—the Lord—is in the midst of thee; thou shalt no more see evils.

[16] At that time the Lord will say to Jerusalem: Take courage, Sion. Let not thy hands hang down. [17] The Lord thy God is with thee. The Mighty One will save thee. He will bring thee gladness and renew thee in His love; and rejoice over thee with joy as in the day of a festival, [18] when I have gathered those of you who have been bruised.

Ha! who is this that hath taken up a reproach against her? [19] Behold here am I—I am dealing with thee for thy sake at that time, saith the Lord, and I will save her who hath been trodden down; and take back her who hath been put away; and I will make them a boast and renowned in every land. And they shall be ashamed at that time when I deal kindly with you. [20] Even at the time when I take you back. For I will make you renowned, and a boast among all the people of the earth, when I bring back your captivity before their eyes, saith the Lord.

H A G G A I

◆ CHAPTER I ◆

IN the second year of Darius the king, in the sixth month, on the first day of the month, a word of the Lord came by the ministry of Haggai the prophet, saying:

Say to Zorobabel, the son of Salathiel, of the tribe of Juda, and to Jesus, the son of Josedek, the high priest, these words:

[2] Thus saith the Lord Almighty: This people say, The time is not come to build the house of the Lord. [3] Now a word of the Lord is come by the ministry of Haggai the prophet, saying: [4] Is it indeed time for you to dwell in your ceiled houses, whilst this house of ours is lying waste? [5] Now therefore thus saith the Lord Almighty: Turn your thoughts on your ways. [6] You have sown much and gathered little. You have eaten but have not had enough. You have drunk, but not plentifully; you have clothed yourselves, but have not been warmed. And he who earned wages put it in a bag with holes.

[7] Thus saith the Lord Almighty: Apply your thoughts to these ways of yours; [8] go up to the mountain and cut timber. Build this house that I may take pleasure in it and be glorified, saith the Lord. [9] You have looked for much, but little came; and when it was brought home I blowed upon it on this account, saith the Lord; because My house is waste and you attend everyone [only] to his own house; [10] therefore the heaven shall refrain from dew and the earth shall withhold her products. [11] And I will bring a sword on this land and on the mountains, and on the corn, and on the wine, and on the oil—even on all that the earth produceth, and on the cattle and on the men and on all the labours of their hands.

[12] Thereupon Zorobabel, the son of Salathiel, of the tribe of Juda, and Jesus, the son of Josedek, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God and to the words of the prophet Haggai, as the Lord their God had sent him to them. And when the people were terrified at the presence of the Lord, [13] then Haggai, a messenger of the Lord among the messengers of the Lord to the people, said: I am with you, saith the Lord. [14] And the Lord stirred up the spirit of Zorobabel, the son of Salathiel, of the tribe of Juda, and the spirit

of Jesus, the son of Josedek, the high priest, and the spirit of all the remnant of the people; and they went and worked at the house of the Lord Almighty their God [15] on the four and twentieth day of the sixth month in the second year of Darius the king.

* CHAPTER II *

IN the seventh month, on the twenty-first of the month, the Lord spoke by the ministry of Haggai the prophet, saying: [2] Speak now to Zorobabel the son of Salathiel of the tribe of Juda, and to Jesus the son of Josedek [Lord of Righteousness], the high priest, and to all the remnant of the people, saying, [3] Is there any of you who hath seen this house in its former glory? How then must you look upon this now as a mere nothing before you! [4] But be strong now, Zorobabel, saith the Lord; and be strong, Jesus, son of Josedek, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord Almighty, [5] and My Spirit is in the midst of you. Be of good courage; [6] for thus saith the Lord Almighty: Yet once more, I will shake the heaven and the earth, including the sea and dry land, [7] and I will convulse all the nations; and the choice things of all the nations will come, and I will fill this very house with glory, saith the Lord Almighty.

[8] The silver is Mine and the gold is Mine, saith the Lord Almighty. [9] Because the glory of this house shall be great, the latter greater than the first, saith the Lord Almighty; therefore in this very place I will give peace, saith the Lord Almighty—even peace of mind for a possession to everyone active in again raising up this temple.

[10] On the twenty-fourth of the ninth month, in the second year of Darius, a word of the Lord came to Haggai the prophet, saying, [11] Thus saith the Lord Almighty: Ask the priests the law, saying, [12] If a man take holy flesh in the skirt of his mantle; and the skirt of his mantle touch bread, or pottage, or wine, or oil, or any kind of food, will they be hallowed? And the priest in reply said, No. [13] Then Haggai said, If a polluted person—one who is unclean by a dead body—touch any of these things, will they be polluted? And the priests answered and said, They will be polluted. [14] Thereupon Haggai said in reply, So is this people and so is this nation before Me, saith the Lord: and so are all the works of their hands. And whoever shall come near there shall be pol-

luted because of their morning tasks. Are they to be afflicted with grief on account of their toils? And have you not hated a rebuker in the gates?

[15] Recollect now, I beseech you, from that day back, before there was a stone laid upon a stone in the temple of the Lord, [16] what were ye? When you came to the bin to measure twenty measures of barley, it was become ten. And when you went to the wine vat to draw off fifty measures, there were only twenty. [17] I smote you with blasting and mildew and hail in all the works of your hands when you turned not to Me, saith the Lord. [18] Turn now your thoughts from this day forward, from this twenty-fourth of the ninth month: and from the day on which the foundation of the house of the Lord is laid, lay up in your minds [19] whether that will be the case in the threshing-floor? whether the vine or the fig tree or the pomegranate or the olive tree will any more be unproductive? From this very day I will bless.

[20] Moreover a word of the Lord came a second time to Haggai the prophet on the twenty-fourth day of the month, saying: [21] Say to Zorobabel, the son of Salathiel, of the tribe of Juda—say: I will shake the heaven and the earth including the sea and the dry land, [22] and I will overthrow the thrones of kings and destroy the power of the kings of the nations: and I will overthrow the chariots and the charioteers; and horses and their riders shall come down each one with a sword against his brother. [23] On that day, saith the Lord Almighty, I will take thee, Zorobabel, the son of Salathiel My servant, saith the Lord, and make thee a signet, because I have chosen thee, saith the Lord Almighty.

Z E C H A R I A H (Z A C H A R I A S)

* CHAPTER I *

IN the eighth month of the second year of Darius, the word of the Lord came to Zacharias the Barachite, the son of Addo, the prophet, saying: [2] The Lord was very angry with your fathers, [3] therefore thou shalt say to them, Thus saith the Lord Almighty, Turn to Me, saith the Lord of Hosts and I will turn to you saith the Lord of Hosts. [4] And be not like your fathers to whom the former prophets called, saying, Thus saith the Lord Almighty: Turn from your evil ways and from your wicked practices. But they hearkened not, nor gave attention to listen to Me, saith the Lord. [5] As for your fathers, where are they? And the prophets, will they live forever? [6] But receive ye My words and My statutes—all that I, by My spirit, give in charge to My servants the prophets, who reached your fathers when they addressed them and said: As the Lord Almighty determined to deal with us according to our ways, and according to our practices, so hath He dealt with us.

[7] On the twenty-fourth of the eleventh month, which is the month Sabat, in the second year of Darius, the word of the Lord came to Zacharias, the Barachite, the son of Addo, the prophet:

[8] I had been viewing the night, and lo! [there appeared] a man mounted on a red horse, and he stood between the shady mountains, and behind him were horses, red and ash-coloured, and dappled and white. [9] And I said, Lord what are these? And the angel who was talking with me said to me, I will shew thee what these are. [10] Then the man who stood between the mountains addressing me said, These are they whom the Lord sent to go round the earth. [11] Then they addressed the angel of the Lord who stood between the mountains, and said: We have gone round all the earth, and lo, all the land is inhabited, and quiet. [12] And the angel of the Lord answered and said, O Lord Almighty, how long wilt Thou not have mercy on Jerusalem, and the cities of Juda, which Thou hast overlooked those seventy years? [13] And the Lord Almighty answered the angel, who had been talking with me, with good determinations, and comfortable words. [14] Whereupon the angel who had been talking with me said to me—he cried with a loud voice, saying:

Thus saith the Lord Almighty: I have been jealous of Jerusalem

and Sion with great jealousy; [15] and with great wrath [also] I am angry with the nations who were set on [her]. Because I was indeed a little displeased [with Jerusalem], but they [the nations] were bent on mischief. [16] Therefore thus saith the Lord: I will turn to Jerusalem with compassion, and My house shall be rebuilt in it, saith the Lord Almighty, and a line shall be stretched over Jerusalem.

[17] And again the angel who had been talking with me said to me—again he cried with a loud voice, and said: Thus saith the Lord Almighty: Again shall cities abound with prosperity; and again the Lord will compassionate Sion and make choice of Jerusalem.

[18] Then I lifted up mine eyes and looked, and lo, four horns! [19] And I said to the angel who was talking with me, [My] lord, what are these? And he said to me, These are the horns which have scattered Juda and Israel and Jerusalem.

[20] Then the Lord shewed me four carpenters. [21] And I said, What are these going to do? And He said, Those four horns which scattered Juda and Israel are broken, and not one of them hath raised a head; now these are come to sharpen for themselves those four horns; namely, the nations which lifted up a horn against the land of the Lord to scatter it. .

* CHAPTER II *

THEN I lifted up mine eyes and looked, and lo! a man with a measuring line in his hand! [2] and I said to him, Whither art thou going? And he said to me, To measure Jerusalem to see how broad it is, and what is its length. [3] Now behold the angel who had been talking with me had stopped—and another angel came out to meet him [4] and spoke to him saying, Run and speak to that young man and say, Jerusalem shall be crowded with inhabitants by reason of the multitude of men and cattle therein. [5] And I will be to her, saith the Lord, a wall of fire around; and I will be a glory in the midst of her.

[6] O flee! flee from the land of the north, saith the Lord, for from the four winds of heaven I will gather you, saith the Lord. [7] To Sion make your escape, ye who inhabit the daughter of Babylon! [8] For thus saith the Lord Almighty.

He behind glory hath sent me against the nations which plundered you: for he who toucheth you, is like one touching the apple

of His eye. [9] For behold I am bringing my hand upon them; and they shall be spoils for them who were their vassals: and you shall know that the Lord Almighty hath sent me.

[10] Rejoice and be glad, O daughter of Sion! for lo! I am coming; and I will dwell amidst thee, saith the Lord; [11] and many nations will flee to the Lord in that day, and be His people and dwell in the midst of thee; and thou shalt know that the Lord Almighty hath sent me to thee. [12] And the Lord will settle Juda in His portion, in the holy land; and will again make choice of Jerusalem. [13] Let all flesh be struck with awe, at the presence of the Lord, for He is risen up from His holy clouds.

* CHAPTER III *

THEN the Lord shewed me Jesus the high priest standing before the angel of the Lord, and Satan stood at his right hand to oppose him. [2] And the Lord said to Satan, [3] The Lord rebuke thee, Satan! even the Lord who hath chosen Jerusalem, rebuke thee! Lo! is not this [Jerusalem] like a brand snatched from fire?

[4] (Now Jesus was clothed with filthy garments and stood before the angel.) [5] Then [the Lord] addressing them who stood before Him spoke, saying, Take away from him those filthy garments (and to him He said, Behold I have taken away thy transgressions), and clothe ye him with a flowing robe [6] and put on his head a clean mitre. And when they had put a clean mitre on his head and clothed him, then the angel of the Lord stood up.

[7] And the angel of the Lord testified to Jesus saying, [8] Thus saith the Lord Almighty: If thou wilt walk in My ways, and keep My statutes, thou shalt judge My house. And if thou wilt carefully watch My court I will give thee men conversant with these attendants.

[9] Harken now, O Jesus, the high priest, thou and they near thee who sit in [thy] presence, for they are men who foretell wonderful things; for lo! I am bringing My servant *Anatole*, [the Day-spring], [10] since, with regard to that stone which I have set before Jesus,—upon that one stone there are seven eyes.

Behold, I am digging a pit, saith the Lord Almighty; and I will uncover all the iniquity of this land in one day. [11] In that day, saith the Lord Almighty, you will be inviting each one his neighbour under a vine, and under a fig tree.

* CHAPTER IV *

THEN the angel who talked with me turned and roused me, as when a man is roused from his sleep, [2] and said to me, What dost thou see? And I said, I have looked, and lo! a candlestick all of gold with the lamp-dish on the top of it; and seven lamps on the top of it; and seven pipes for the seven lamps on the top of it; [3] and two olive trees over it, one on the right of its lamp-dish and the other on its left. [4] Then I inquired and spoke to the angel who was talking with me, and said, What are these, lord? [5] And the angel who was talking with me, answered and said to me, Dost thou not know what these are? When I said, No, lord. [6] Then he answered and said to me, This is the word of the Lord to Zorobabel, saying:

Not by mighty power nor by strength, but by My Spirit, saith the Lord Almighty. [7] Who art thou, to complete this great mountain before Zorobabel! I will indeed bring out the stone of the inheritance, an equality of favour, a free gift of it.

[8] Then a word of the Lord came to me saying, [9] The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know, (for the Lord Almighty hath sent me to thee, [10] since a certain person hath despised these as insignificant days), that those seven eyes will be gladdened when they shall see the plumb-line in the hand of Zorobabel; they are the eyes which survey the whole earth.

[11] Then I answered and said to him, What are those two olive trees which are on the right and left of the candlestick? [12] And I inquired a second time and said to him, What are those two branches of the olive trees which are in the handles of those two funnels of gold, which are pouring into and supplying the golden pipes? [13] And he said to me, Dost thou not know what these are? And when I said, No, lord, [14] then he said to me, These are the two anointed sons. They stand before the Lord of the whole earth.

* CHAPTER V *

THEN I turned and lifted up mine eyes and looked, and lo! a flying sickle. [2] And he said to me, What dost thou see? And I said, I see a flying sickle twenty cubits long and ten cubits broad.

[3] Whereupon he said to me, This is the curse which is going forth over the face of the whole earth. Since every thief on the one hand is to be punished with death, and every false swearer on the other hand is to be punished; [4] therefore I will bring it forth, saith the Lord Almighty. And it shall enter into the house of the thief, and into the house of him who sweareth by My name to a falsehood; and it shall lodge in his house, and destroy it together with the timber and the stones thereof.

[5] Then the angel who was talking with me went out and said to me, Look up with thine eyes and see this which is going out. [6] And I said, What is it? And he said, This is the measure which is going forth. Then he said, This is the iniquity of them in all this land. [7] Then lo! a talent of lead was brought out; and behold! a woman was seated in the midst of the measure. [8] And he said, This is the iniquity. Then he threw her down into the measure and he threw the mass of lead on her mouth. [9] And I lifted up mine eyes and looked, and lo! two women came out, and there was a wind by their wings. Now they had the wings of a stork. And when they had lifted up the measure between heaven and earth, [10] I said to the angel who was talking with me, Whither are they carrying the measure? [11] And he said to me, To build a house for it in the land of Babylon and make preparation that they may place it there on its base.

* CHAPTER VI *

THEN I turned, and lifting up mine eyes I looked, and behold, four chariots came out from between two mountains. And the mountains were mountains of brass. [2] In the first chariot were red horses, and in the second chariot black horses, [3] and in the third chariot white horses, and in the fourth chariot bay spotted horses. [4] Whereupon addressing the angel who was speaking with me, I said, What are these, lord? [5] And the angel who was talking with me answered and said, These are the four winds of heaven. They are going out to wait on the Lord of the whole earth.

[6] That in which were the black horses went out to the land of the north; and the white went out after them; and the spotted went out to the land of the south; [7] and the bay went out and looked with an intent to go round the earth: and he said, Go and scour round the earth. And when they had encompassed the earth

[8] he cried aloud and spoke to me, saying, Behold they who went to the land of the north have appeased my wrath in the land of the north.

[9] Then a word of the Lord came to me, saying, [10] Take the gifts of the captivity, [which are coming] from their chiefs and from those who have been kind to the captives and from those who have taken notice of them; and on that same day thou shalt go to the house of Josias, son of Sophonias, who is coming from Babylon. [11] And thou shalt take silver and gold and make crowns and put one on the head of Jesus, the son of Josedek [Lord of Righteousness] the high priest, [12] and say to him, Thus saith the Lord Almighty: Behold a man! his name is *Anatole* [Day-spring] underneath him he shall spring up. And he shall build the house of the Lord. [13] And he shall take authority and sit and rule on his throne; and there shall be a priest on his right hand; and there shall be a counsel of peace between both.

[14] And the crown shall be for them who wait, and for them who have been kind to the captives, and for them who have taken notice of them, as a token of the gratitude of the son of Sophonias, and as a psalm in the house of the Lord.

[15] And they who are far from them shall come and dwell in the house of the Lord; and you shall know (since the Lord Almighty hath sent me to you) that this indeed will come to pass, if you will hearken diligently to the voice of the Lord your God.

* CHAPTER VII *

AND it came to pass in the fourth year of Darius the king, that a word of the Lord came to Zacharias on the fourth of the ninth month which is Cheseleu. [2] When the king and his men sent Sarasar and Arbeseer to Baithel to conciliate the favour of the Lord, [3] saying to the priests who were at the house of the Lord Almighty, and saying to the prophets: The dedication came hither in the fifth month as it hath done now for many years.

[4] Then a word of the Lord of Hosts came to me saying, [5] Speak to all the people of the land and to the priests, saying: Though you fasted and mourned in the fifth and seventh months, lo, seventy years! did you keep a fast for me? [6] And though you ate and drank, did you not eat and drink for yourselves?

[7] Were not these the words which the Lord spake by the ministry of the prophets who were in former times when Jerusalem

was inhabited and in prosperity, and the cities around her and the hilly country and the plain were inhabited?

[8] Then there was a word of the Lord to Zacharias saying, [9] Thus saith the Lord Almighty: Execute just judgment and shew mercy and compassion one to another; [10] and oppress not the widow, nor the orphan, nor the stranger, nor the poor; and let none treasure up in his heart for evil an injury done by his brother.

[11] But they refused to attend and turned back contemptuously; and stopped their ears that they might not hear; [12] and made their heart disobedient that they might not hearken to My law. Therefore (according to the words which the Lord Almighty by His spirit sent by the ministry of the former prophets) there was great wrath from the Lord Almighty, [13] that it might come to pass as He said: As they hearkened not, so they shall cry and I will not listen, saith the Lord Almighty, [14] and I will cast them out into all the nations which they knew not; and the land behind them shall be a desolation, without a traveller and without a sojourner.

* CHAPTER VIII *

NOW a word of the Lord Almighty is come saying, [2] Thus saith the Lord Almighty: I have had a great jealousy of Jerusalem and Sion, and with great wrath I have been jealous of her. [3] But thus saith the Lord, I will return to Sion, and I will dwell in the midst of Jerusalem. And Jerusalem shall be called a city of truth; and the mountain of the Lord Almighty, a holy mountain. [4] Thus saith the Lord Almighty: Again old men and matrons shall sit in the streets of Jerusalem, every one with his staff in his hand, for many days; [5] and the streets of the city shall be filled with boys and girls playing in her streets. [6] Thus saith the Lord Almighty: If this shall appear impossible in the view of the remnant of this people in these days; shall it also be impossible in My sight, saith the Lord Almighty?

[7] Thus saith the Lord Almighty: Behold I will save My people from the land of the east and from the land of the west. [8] And I will gather them and dwell in the midst of Jerusalem; and they shall be My people and I will be their God in truth and in righteousness.

[9] Thus saith the Lord Almighty: Let your hands be strong, ye who in these days hear these words from the mouth of the proph-

ets, from the day the foundation of the house of the Lord Almighty was laid and during the time the temple was being built. [10] For before those days, the earnings of the men could be of no avail, and the proceeds of cattle could not be lasting; nor could there be any security from affliction to him who went out or to him who came in. For I set all the men each one against his neighbour.

[11] But I will not deal now with the remnant of this people, as in the former days, saith the Lord Almighty: [12] but will shew peace. Their vine shall yield its fruit; and the earth shall yield its products; and the heaven shall shed its dew. And I will cause the remnant of this people to inherit all these things. [13] And it shall come to pass, that as you, the house of Juda and the house of Israel, were for a curse among the nations; so I will save you, and you shall be for a blessing. Be of good courage and let your hands be strong, [14] for thus saith the Lord Almighty: In the same manner as I thought of afflicting you, when your fathers provoked Me, (saith the Lord Almighty) and I relented not; [15] so I have determined and have My mind bent, in these days, on prospering Jerusalem and the house of Juda.

Be of good courage. [16] These are the things which ye shall do—Speak truth each one to his neighbour; administer the judgment of truth and peace in your gates, [17] and devise not evil in your hearts each one against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

[18] Then a word of the Lord Almighty came to me, saying, [19] Thus saith the Lord Almighty: The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Juda for joy and gladness and for cheerful festivals, and ye shall rejoice. Therefore love truth and peace. [20] Thus saith the Lord Almighty: There shall yet come many peoples, and the inhabitants of many cities— [21] even the inhabitants of five cities shall come together to one city, saying, Let us go to pray before the Lord and to seek the face of the Lord Almighty.

I am going. [22] And many peoples and many nations will come to seek the face of the Lord Almighty at Jerusalem, and to conciliate the favour of the Lord. [23] Thus saith the Lord Almighty: If in those days ten men of all the tongues of the nations take hold, they must take hold of the skirt of a Jew, saying, We will go with thee, for we have heard that God is with you.

* CHAPTER IX *

A BURDEN of the word of the Lord:

In the land of Sedrach and Damascus is His sacrifice, because the Lord hath an eye over men, particularly over all the tribes of Israel; in Hemath also—in the borders thereof.

[2] As for Tyre and Sidon, because they were very prudent, [3] therefore Tyre built for herself bulwarks, and treasured up silver like dust, and collected gold like dirt in the highways; [4] but on account of this the Lord will take possession of them, and He will smite her power into the sea; and she shall be consumed by fire. [5] Askalon shall see and be terrified; so shall Gaza, and be exceedingly pained: Akkaron also; because at her fall she was confounded.

And a king shall perish out of Gaza; and Askalon shall no more be inhabited. [6] And strangers shall dwell in Azotus. And I will destroy the pride of the Philistines, [7] and take away their blood out of their mouths, and their abominations from between their teeth. But they themselves shall be left for our God and shall be like a captain of a thousand in Juda; and Akkaron shall be like a Jebusite. [8] And I will station for my house a bulwark not to be passed nor re-passed. And the plunderer shall no more come against them; for now I have seen with mine own eyes.

[9] Rejoice exceedingly, O daughter of Sion! Make proclamation, O daughter of Jerusalem! Behold thy king is coming for thee. He is righteous and a saviour. He is meek and mounted on an ass, even a young colt. [10] He will destroy chariots out of Ephraim and horses out of Jerusalem: and the battle-bow shall be destroyed. And there shall be a multitude and peace from the nations; and he shall rule over waters to the sea, and over rivers to the ends of the earth. [11] As for thee, thou by the blood of thy covenant hast sent forth thy prisoners out of a pit which hath no water.

[12] You, the prisoners of the congregation, shall be placed in strongholds, and for one day of thy sojourning I will make thee twofold compensation. [13] For I have bent thee, Juda, [as] a bow for Myself, and filled it with Ephraim; and I will raise up thy sons, O Sion, against the sons of Greece, and I will handle thee as the sword of a warrior. [14] Let but the Lord be against them and he will dart out like a thunderbolt. The Lord Almighty will sound a trumpet, and march in the [onrushing] billow of His threat.

[15] The Lord Almighty will protect them, and they shall consume them and overwhelm them with sling-stones; and drink them up as wine and fill the bowls as an altar. [16] In that day the Lord their God will save them—His people—like a flock; for holy stones are rolled on His land.

[17] Because if there be anything good it is His; if anything comely, it is His; corn for the youths, and flavourous wine for virgins.

* CHAPTER X *

ASK ye of the Lord rain in its season, the early and later rain. The Lord hath made signs, and He will give rain in plenty—to each one herbage in his field. [2] Because the prophesiers preached grievous things, and the diviners told false visions and lying dreams—gave false comfort, therefore they were dried up. Like sheep they were afflicted. Because there was no healing; [3] against the shepherds My wrath is kindled; but over the lambs I will keep a strict watch. The Lord God Almighty will indeed watch over His flock, the house of Juda, and He will array them as His comely horse in battle. [4] When from him [*i.e.* Juda] He hath looked, and from him drawn up in array; then from him shall issue forth the wrathful bow, from him every expeller [of oppression] at the same time. [5] And they shall be like warriors trampling dirt in the highways, and shall be drawn up in array for battle.

Because the Lord is with them, therefore the riders on horses shall be put to shame. [6] And I will strengthen the house of Juda, and save the house of Joseph, and settle them in their houses,—because I have loved them. And they shall be as if I had not cast them off; for I am the Lord their God and I will hearken to them; [7] and they shall be like the warriors of Ephraim; and their heart shall be gladdened as with wine; and their children shall see and be made glad; and their heart shall rejoice in the Lord. [8] I will make a signal for them and receive them in, for I will redeem them and they shall multiply as before. [9] Though I sow them among peoples, yet they who are far off will remember Me. They shall nurture up their children and return: [10] and I will bring them back out of the land of Egypt, and gather them from amongst the Assyrians; and bring them to Galaaditis and Lebanon and not one of them shall be left behind.

[11] And they shall cross over a narrow sea and lash waves at

sea; and all the depths of rivers shall be dried up, and all the haughtiness of the Assyrians shall be removed; and the sceptre of Egypt shall be taken quite away. [12] And I will strengthen them in the Lord their God, and in His name they shall boast; saith the Lord.

* CHAPTER XI *

OPEN thy gates, O Lebanon and let a fire devour thy cedars. [2] Raise the mournful cry, O pine tree, since the cedar is fallen, because the mighty are in great distress. Howl, ye oaks of Basan, because the thick-planted forest is rooted up. [3] A sound of shepherds [is heard] singing the song of woe, because their greatness is brought to distress; a sound of lions roaring, because the swelling of the Jordan hath been distressed.

[4] Thus saith the Lord of Hosts: You are feeding the flock prepared for slaughter, [5] which their possessors were slaughtering, and spared not; and they who sold them said, Blessed be the Lord for we are enriched. And their shepherds had no feeling for them. [6] Therefore I will no more spare the inhabitants of this land, saith the Lord. Now behold I deliver up the men, each one into the hand of his neighbour, and into the hand of his king; and they shall smite the land, and I will not deliver out of their hand.

[7] Again I will feed the flock of the slaughter in the land of Chanaan; and I will take my two staves, one I had called *Beauty*, and the other I called *Portion**; and I will feed the flock, [8] and remove three shepherds in one month; and my soul will be weighed down against them. For as their souls roared against me, [9] therefore I said, I will not feed you; what is dying, let it die; and what is fainting let it faint. And as for the rest, let them devour everyone the flesh of his neighbour. [10] And I will take my staff *Beauty*, and throw it away, that I may break my covenant which I made with all these tribes. [11] And on that day it shall be broken; and the Chananites, the sheep that are kept for me, shall know for what cause there is a word of the Lord.

[12] Then I will say to them, If it seemeth good in your sight, give me my wages; if not, forbear. And when they had weighed for my wages thirty pieces of silver, [13] then the Lord said to me, Put them in the smelting furnace, and let Me see whether it be

* Literally, Measuring-line.

proof: as I have been proved for them. So I took the thirty pieces of silver and threw them down in the house of the Lord, for the smelting furnace.

[14] Then I threw away the other staff *Portion*, that I may break the joint tenancy between Juda and Israel.

[15] Then the Lord said to me, Take thee yet the pastoral utensils of an unskilful shepherd; [16] for behold I am about to raise up a shepherd against this land, who will not visit what is fainting, nor seek what is scattered; nor heal what is bruised; nor lead aright what is sound; but will devour the flesh of the choice shepherds, and tear their joints asunder.

[17] O ye wanton who have forsaken the sheep. There is a sword against his arms, and against his right eye. His arm shall be quite withered, and his right eye utterly blinded.

✦ CHAPTER XII ✦

THE burden of the word of the Lord against Israel. The Lord Who stretcheth out the heaven and layeth the foundation of the earth, and formeth the spirit of man within him, saith:

[2] Behold I will make Jerusalem like a porch shaken by all the peoples round about. And in Judea there shall be a siege against Jerusalem, [3] and in that day I will make Jerusalem a stone to be trampled by all the nations: every one who trampleth her will make her his mocking stock.

[Yet] when all the nations of the earth shall be gathered against her, [4] in that day, saith the Lord Almighty, I will smite every horse with astonishment and his rider with madness. But upon the house of Juda I will open Mine eyes. When I smite all the horses of the nations with blindness, [5] then will Juda's captains of thousands say in their hearts, We shall find those for us who inhabit Jerusalem by the Lord Almighty their God. [6] In that day I will make Juda's captains of thousands like a firebrand among wood, and like a flaming torch among stubble. And they shall devour on the right and on the left all the peoples around. And Jerusalem shall again dwell by herself in Jerusalem. [7] And the Lord will save the dwellings of Juda as at the beginning.

That the boasting of the house of David may not be magnified, nor the elevation of the inhabitants of Jerusalem depend upon Juda, [8] The Lord will indeed, in that day, spread a shield over the inhabitants of Jerusalem, and the weak among them shall in

that day be like David, and the house of David like the house of God—like an angel of the Lord before them.

[9] And it shall come to pass, in that day, that I will seek to destroy all the nations that come against Jerusalem. [10] And when I pour on the house of David and on the inhabitants of Jerusalem a spirit of grace and compassion, then will they look to Me whom they jeered; and they will mourn over Me with a mourning as for a beloved, and be afflicted with sorrow as for a first-born [son].

[11] In that day the weeping in Jerusalem will be great, like the weeping of a pomegranate grove cut down in the plain. [12] And the land will mourn in separate families, the family of the house of David by itself and their women by themselves; the family of the house of Nathan by itself and their women by themselves; [13] the family of the house of Levi by itself and their women by themselves; the family of Symeon by itself and their women by themselves; [14] all the remaining families, every family by itself and their women by themselves.

✦ CHAPTER XIII ✦

IN that day every place will be opened to the house of David and to the inhabitants of Jerusalem for the removal and for the separation. [2] And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land; and there shall no more be a remembrance of them. And I will remove the false prophets and the unclean spirit out of the land. [3] And it shall come to pass that if any man shall still prophesy, even his father and his mother who begot him will say to him, Thou shalt not live, because thou hast spoken lies in the name of the Lord. And his father and his mother who begot him will bind him when he prophesieth. [4] And in that day the [false] prophets shall be exposed to shame; each one for his vision, when he prophesieth: and they shall be clothed with a hairy skin because they lied.

[5] And when one will say, I am not a prophet, I am a husbandman; for a man reared me [thus] from my youth; [6] then I will say to him, What wounds are these in thy hands? And he will say, Those with which I was wounded in my beloved house.

[7] Awake, O sword, against My shepherds, and against My chief citizen, saith the Lord Almighty; I will smite the shepherds,

and the sheep shall be scattered and I will bring My hand on the little ones.

[8] And it shall come to pass, that in all the earth, saith the Lord, two parts of it shall be cut off and die and the third part shall be left in it. [9] And when I have passed this third part through fire, and tried them as silver is tried, and proved them as gold is proved; this people will invoke My name, and I will hear them and say, This is My people, and they will say, The Lord is my God.

* CHAPTER XIV *

BEHOLD, days of the Lord are coming when thy spoils shall be divided in thee. [2] I will indeed gather all the nations against Jerusalem for battle, and the city shall be taken and the houses rifled and the women polluted. And the half of the city shall go forth into captivity. As for the remainder of My people they shall not be utterly cut off. [3] From this city, the Lord indeed will come forth and draw up in array among the nations, as in the day of His array in the day of battle; [4] and on that day His feet will stand on the Mount of Olives over against Jerusalem on the east side, and the Mount of Olives shall be cleft, east and west, a very great chasm. And the half of the mount will lean to the north and the half of it to the south. [5] And the valley of My mountains shall be blocked up; and the valley of mountains shall be closed up even to Jasod. It shall be blocked up as it was in the days of the earthquake—in the days of Ozias, king of Juda.

And when the Lord my God shall come and all the holy ones with Him, [6] it shall come to pass that on that day there shall not be light; there shall be chill and cold during one day. [7] That day [is] known to the Lord. It will neither be day nor night; but towards evening there will be light.

[8] And on that day living water will flow out of Jerusalem: the one half of it to the eastern sea, and the one half of it to the western sea; both in summer and spring it shall be so. [9] And the Lord will be king over all the earth. In that day there will be one Lord and His name [will be] one, [10] encompassing all the earth, and the desert from Gabea to Remmon south of Jerusalem.

As for Rama, it shall continue in its place. From the gate of Benjamin to the place of the first gate, on to the gate of the corners and to the tower of Anameel, on to the king's wine-presses,

[11] there shall be dwellers in it and there shall no more be a curse and the inhabitation of Jerusalem shall be secure.

[12] And this shall be the plague with which the Lord will smite all the peoples who have warred against Jerusalem:—their flesh shall waste away while they stand on their feet; and their eyes shall melt from their sockets, and their tongue shall rot in their mouth. [13] And in that day there shall be a great dread of the Lord upon them. And they will lay hold, each one, on the hand of his neighbour, and his hand will be grasped in his neighbour's hand. [14] And Juda will draw up in array in Jerusalem and collect the wealth of all the peoples around—gold and silver and raiment in great abundance. [15] And the plague of the horses and the mules and the camels and the asses—that of all the cattle in those camps shall be the same as this plague.

[16] And it shall come to pass that all who are left of the nations which came against Jerusalem shall come up every year to worship the Lord Almighty and to celebrate the Festival of Tabernacles.

[17] And it shall come to pass that whosoever shall not come up to Jerusalem from all the tribes of this land, to worship the king, the Lord Almighty, even they shall be added to those. [18] But if the tribe of Egypt go not up nor come; upon them shall be the plague with which the Lord will smite all the nations which come not up to celebrate the Festival of Tabernacles. [19] This shall be the punishment of Egypt and the punishment of all the nations which decline to come up to celebrate the Festival of Tabernacles.

[20] In that day there shall be [written] on the bridle of the horse, *Holy to the Lord Almighty*. And the [very] kettles in the house of the Lord shall be like the bowls before the altar. [21] And every kettle in Jerusalem and in Juda shall be holy to the Lord Almighty. And all that sacrifice will come and take of them and boil in them. And there shall no more be a Chananite in the house of the Lord Almighty in that day.

MALACHI

* CHAPTER I *

THE charge of the word of the Lord to Israel by the ministry of His messenger. Lay it up in your hearts I beseech you.

[2] I have loved you, saith the Lord. But you said, Wherein hast thou loved us? Was not Esau the brother of Jacob? saith the Lord: yet I loved Jacob and [3] slighted Esau and made his borders a waste, and the houses of a desert his inheritance. [4] For should he say, Idumea is overthrown, let us return and build up the waste cities, thus saith the Lord Almighty: Let them build, but I will overturn. They shall indeed be surnamed, *The borders of iniquity* and *A people to whom the Lord hath ever been opposed*. [5] And your eyes shall see and you will say, The Lord is magnified far beyond the borders of Israel.

[6] A son honoureth a father; and a servant, his master. Now if I be a father, where is My honour? And if I be a master, where is My fear? saith the Lord Almighty.

As for you priests, you are they who bring dishonour on My name. Do you say, By what have we brought dishonour on Thy name? [7] By offering on Mine altar polluted loaves. And do you say, How have we polluted them? When you said, The table of the Lord is polluted, you then caused no regard to be paid to that which was to be laid thereon. [8] Since [according to the law] if you offer the blind for sacrifices, it is not evil; and if you offer the lame or sickly, it is not evil.

Offer such now to thy governor, will he admit thee? Will he accept thy person? saith the Lord Almighty. [9] Now, then, do you conciliate the favour of your God when you supplicate Him? When such [offerings] are made by your hands, shall I for your sakes accept your persons? saith the Lord Almighty. [10] Since by you the doors will be shut, and a fire will not be kindled on Mine altar for nothing, I have no pleasure in you, saith the Lord Almighty; nor will I accept a sacrifice at your hands.

[11] For from the risings of the sun to its goings down My name hath been glorified among the nations; and in every place incense is offered to My name, and a pure sacrifice—since My name is great among the nations, saith the Lord Almighty, [12] and you profane it, by your saying, The table of the Lord is polluted; and

when no regard was paid to the offerings laid thereon—His meats — [13] you said, These are because of affliction. And though I rejected them, saith the Lord Almighty, yet you offered the torn, the lame and the sickly; if, then, you bring this sacrifice, shall I accept such at your hands? saith the Lord Almighty. [14] He is cursed who is of ability and who hath a male in his flock, and his vow upon him, and [yet] sacrificeth to the Lord a corrupted thing.

For I am a great King, saith the Lord Almighty, and My name is illustrious among the nations.

* CHAPTER II *

NOW therefore this command is for you, O priests. [2] If you will not hearken and if you will not lay it to heart to give glory to My name, saith the Lord Almighty, I will send that curse against you and curse your blessing. I will curse it, and disperse your blessing, and it shall not be among you because you do not lay this to heart. [3] Behold, I turn away from you, now I will scatter dung on your faces—[even] the offal of your festivals, and put you with it. [4] Now you must know, since I sent this command to you to be My covenant with the Levites, saith the Lord Almighty, [5] that My covenant of life and peace was with him; and I gave it to him that I might be greatly feared, and that he might be awed at My name. [6] The law of truth was in his mouth: and iniquity should not have been found in his lips. Walking uprightly with Me in peace, he indeed turned many from iniquity. [7] Because the lips of a priest were to keep knowledge, therefore law was to be sought from his mouth, since he is a messenger of the Lord Almighty. [8] But as for you, you have turned aside out of the way and weakened many by law. You have corrupted the covenant of Levi, saith the Lord Almighty, [9] therefore I have made you contemptible and outcasts among all the nations, because you did not keep My ways, but in law have had respect to persons.

[10] Have you not all one Father? Hath not one God created you? Why then have you forsaken everyone his brother? For profaning the covenant of your fathers, [11] Juda was forsaken. There was indeed abomination in Israel and in Jerusalem, because Juda profaned the holy things of the Lord in which He delighted and studiously went after strange gods. [12] The Lord will cut off the man who doth such things until he be humbled from the

dwellings of Jacob and from among them who offer a sacrifice to the Lord Almighty.

[13] Moreover, you have done those things which I hate. You have covered the altar of the Lord with tears. And amidst lamentations and groans for oppression is it still proper to look upon a sacrifice, or receive it acceptably at your hands? [14] And do you say, Why not? Because God was a witness between thee and the wife of thy youth, whom thou hast forsaken though she was thy companion and the wife of thy covenant. [15] Now did not He do right? and there was the residue of His Spirit. Yet you have said, What else but a seed [to carry on His people] doth God require? But keep this in your mind: Thou must not forsake the wife of thy youth. [16] But if thou having hated [her] shalt put [her] away—saith the Lord God of Israel, then will impiety, saith the Lord Almighty, put a cloak over thy lusts. Therefore keep this in your mind: You must not forsake.

[17] You have provoked God with your sayings. And do you ask, By what have we provoked Him? By your saying, Every one doing evil doth that which is good in the sight of the Lord. Now were He well pleased with such, where then is the God of Righteousness?

* CHAPTER III *

BEHOLD I am about to send My messenger and he will examine the way before Me. And the lord whom ye seek—even the angel of the covenant whom you desire, will come suddenly to his temple. Behold he is coming, saith the Lord Almighty. [2] And who can abide the day of his coming? Or who can stand his appearance? Since he is coming like the fire of a refiner's furnace, and like the soap of the fullers. [3] He will sit refining and purifying, and will purify the sons of Levi like the silver and gold, and melt them like the gold and silver.

[4] Then shall they offer to the Lord a sacrifice in righteousness, and the sacrifice of Juda and Jerusalem will please the Lord as in the days of old and as in former years. [5] And I will bring to judgment before you and be a swift witness against sorcerers, and against adulteresses, and against them who swear by My name to a falsehood, and against them who deprive the hireling of his wages, and them who oppress the widow, and them who buffet the fatherless, and them who turn aside the cause of the stranger, and them who do not fear Me, saith the Lord Almighty. [6] Because I

the Lord am your God and change not; but you the sons of Jacob do not abstain [7] from the iniquities of your fathers—you have turned aside My statutes and have not kept them. Turn to Me and I will turn to you, saith the Lord Almighty. Do you say, Wherein shall we turn?

[8] Will a man rob God? For you rob Me: and will you say, wherein have we robbed Thee? Because the tithes and the first fruits are with you, [9] and you look away [from Me] again and again, and rob Me.

The year is ended, and you have carried the products into your stores. [10] Now let that which hath been plundered from Him be in His house. Turn now in this respect, saith the Lord Almighty: (see) if I will not open for you the flood-gates of heaven and pour My blessing upon you, until there is enough; [11] and send you it for food, and no more destroy the fruit of your land, so that your vine shall no more be sickly in the field, saith the Lord Almighty; [12] and all the nations will hail you blessed, for you will be a beloved land, saith the Lord Almighty.

[13] You have brought heavy accusations against Me, saith the Lord.

Do you say, in what instance have we spoken against Thee? [14] You say, Vain is he who serveth God: and what advantage is it, that we have kept His charges. For though we have walked as supplicants before the Lord Almighty, [15] yet we now call strangers blessed; and all that do unlawful things are built up. Though they opposed God, yet they are saved.

[16] Against these things they who feared the Lord spoke to one another; and the Lord hearkened and heard, and wrote a book of remembrance before Him for them who fear the Lord and revere His name.

[17] And they shall be, saith the Lord Almighty, an acquisition for Me, on the day which I make; and I will make choice of them, as a man maketh choice of a son who serveth him. [18] And when you shall be converted, you shall see the difference between a righteous man and one who is unrighteous; and between him who serveth God and him who serveth not.

* CHAPTER IV *

FOR behold a day is coming, heated like an oven, which shall set them on fire. And all aliens and all workers of iniquity shall be

like stubble. The day which is coming shall blaze upon them, saith the Lord Almighty, and of them neither root nor branch shall be left. [2] But to you who fear My name the Sun of righteousness will arise with healing in his wings; and you shall go forth and leap for joy like young bullocks loosed from yokes. [3] And you shall trample down the wicked, for they will be like ashes under your feet on the day which I make, saith the Lord Almighty.

[5] Now behold, I will send you Elias the Thesbite before that great and awful day of the Lord cometh; [6] who will turn again the heart of father to the son and the heart of one man to another that I may not come and smite the land with utter destruction.

[4] Remember the law of Moses, My servant, for I gave him in charge at Choreb statutes and rules of rectitude for all Israel.

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