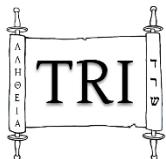


# LITERAL ENGLISH VERSION

2<sup>ND</sup> EDITION



Textual Research Institute,  
L.L.C.  
P.O. Box 384  
Youngsville, NC 27596

Literal English Version of Scripture ~ LEV [2<sup>nd</sup> Edition]

Copyright © 2016 by J.A. Brown

Textual Research Institute, L.L.C.

[www.literalenglishversion.weebly.com](http://www.literalenglishversion.weebly.com)

levbible@outlook.com

Any and all of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without prior written permission, in print or electronic format, of the author. However, **all** parts must remain intact and **unedited**. If any portion of the material copied from this publication is altered in any way, it **must** no longer be referred to as the Literal English Version of Scripture (LEV).

ISBN-13: 978-0-9961717-2-4

**This Copy of the Scriptures**

**Presented To**

---

---

**By**

---

---

**On the \_\_\_\_\_ Day of \_\_\_\_\_**



# Preface

## Introduction

To be sure, there is no shortage of modern-day English versions of the Bible. So it begs the question, then: why this one? Most Biblical scholars admit that there are many known inaccuracies in the English Bible. Some are subtle mistranslations and some are much greater. Unless one learns to read Hebrew, Aramaic, and Greek, one will never entirely absorb the fullness of Scripture. The use of idioms is a very large part of Hebrew writing, and this becomes a difficult thing to grasp in a foreign language. This also becomes even more difficult when analyzing the Greek writings, as the writers themselves were Hebrew, and thus they thought in Hebrew. We are then presented with the task of uncovering their Hebrew thoughts by reading their Greek letters which were translated into English. Indeed, even if one learns Hebrew, the use of such idioms and other literary devices can still make it difficult to understand the text. But the second most prominent disparaging factor in regards to English translations is bias. Bias comes in many forms and to be sure, all translators have their own. However, many English versions available today are completely riddled with it. The Literal English Version was created with four primary purposes in mind: remove as much bias and as many translational errors as possible, restore our Creator's Name, create a very literal translation, and retain readability. (See *About the Names* below). One does not need a college degree or an English dictionary to be able to read and understand the Literal English Version.

The Literal English Version is primarily built on the solid foundation of the American Standard Version (ASV) as found in the World English Bible (WEB). The WEB was used as a "base" for this version, since it is not copyrighted. While this translation is "based" on that of the ASV and WEB, it is much more than simply a copy. Many things will be noticeably different, such as the names of places and people, the way certain terms are transliterated into English from Hebrew/Aramaic/Greek, and entire sections that have been retranslated to bring it closer in line with the original language. Although the LEV is based on these two English versions (ASV & WEB), it was nonetheless checked for accuracy verse-by-verse against the extant Hebrew, Aramaic, and Greek texts available today. Thus we have built on the work of many scholars and translators that created the ASV, followed by the scholars and translators that amended it to create the WEB. The LEV, then, is a few generations down in the editing process, with each step catching various errors and inconsistencies, both inadvertent and intentional. Why is this important? Imagine a science textbook that was written in 1910. Numerous updates would be made to it by 1970 after we learned so much about astronomy, biology, physics, and so on. So an updated (amended) version of the textbook would be released that would have corrected the errors of the previous versions, as well as reflected new information that was unknown in 1910. In 2010, when even more was known than in 1970, again an update would be needed. This is the treatment the LEV has received. This does not invalidate older versions, but rather seeks to improve what was good to something even better.

Currently in its Second Edition, the LEV was originally known as the *Shem Qadosh Version (SQV)*, though the title was changed to reflect the project more accurately. Further, this also grants us an interesting pun in Hebrew. Lev (לֵב) is the Hebrew word translated as "heart." Knowing that The Scriptures show us the heart of The Almighty, we hope this name accurately reflects just that.

Throughout the footnotes of the LEV the following nomenclature is used:

Heb. MT = Hebrew Masoretic Text

Lat. = Latin Vulgate

LXX = Greek Septuagint

Syr. = Syriac Peshitta

DSS = Dead Sea Scrolls

Sam. = Samaritan Pentateuch

## About the Names

For the Literal English Version, we first set out to restore our Creator's Name. The Creator's Name has been omitted from modern translations for hundreds of years. The common "LORD" has instead been substituted in keeping with the Greek Septuagint and Latin Vulgate. It is true, that the Creator is "Lord" or "Master" of the entire universe, but there is much more to it than that. For instance, when reading the book of Yeshayahu (Isaiah),

we find the phrase, "I am The LORD, that is My Name." Yet this is an absurd translation, is it not? 'Lord' is not a name at all, it is merely a title. One does not say, "I am the engineer, that is my name." But our Father does, however, have a Name. Substituting "the LORD" in place of our Father's Name traces back to over a millennia ago in Judaism. Indeed, even the vowel points in the Masoretic Hebrew Text are, according to many scholars, the wrong vowel points for His Name. That is, when the Name is written, the vowel markers placed around the Name are the vowel makers for the word *Adonai* (אֲדוֹנָי), which is Hebrew for "lord" or "master."

[NOTE: In some instances, the vowels for "Elohim" were used instead of those for "Adonai." There are actually at least seven (7) different vowel combination sets placed on the Name throughout the Tanakh]

This tradition was carried into Greek with the Septuagint (LXX), using the Greek word Κύριος (*Kurios*), also meaning "lord" or "master." There was, however, even after the time of the talmidim (see Explanatory Note *Talmid*), a version of the LXX that contained the Name of The Almighty. 2<sup>nd</sup>/3<sup>rd</sup> century Greek scholar Origen, in his writing *Benedictine ed; ii. 539 = Lommatssch, xi. 36*, comments on Psalm 2:2 saying, "There is a certain word of four letters which is not pronounced by them [the Jews], which also was written on the gold breastplate of the high priest; but it is read as Adonai, not as it is really written in the four letters; while among Greeks it is pronounced Κύριος. And in the more accurate copies this Name stands written in Hebrew characters."

Origen mentions here that in the most accurate copies of the Tanakh ('Old Testament'), the Name of Elohim is written in Hebrew letters. What's more, second-century Jewish scholar Aquila (not to be confused with the Aquila / Aquila mentioned in our Scriptures) translated a version of the LXX, and in his version preserved every instance of our Creator's Name. His solution? He wrote The Name in Hebrew letters straight into the Greek text. This is one of the texts that Origen mentions when he speaks about the Name being preserved in the more accurate copies with Hebrew letters. Even in many of the Greek LXX fragments found among the Dead Sea Scrolls the Name is written in Hebrew letters, and in many times in an older script, often called "paleo-Hebrew." In those texts, the Name appears as: אֲדוֹנָי.

In keeping with this sort of tradition and what we believe to be a wonderful practice, we have decided to do the same with the LEV. Not only with this tradition in mind, however. We also decided to simply write it as it is written in the Hebrew Scriptures: אֲדוֹנָי, to help avoid arguments over pronunciation. When studying this version, the reader may pronounce (or not pronounce) the Name any way he/she so chooses.

Other titles have also been restored in regards to The Eternal as well. "God" has been replaced with the Hebrew word *Elohim*, just as the text actually says, and in some cases the shortened *El*. "God Almighty" has been restored to *El Shaddai*. "Most High" has become *Elyon* and so on.

In reference to false "gods" we have again decided to use the Hebrew. Rather than translating it as "god", "gods" or even the more literal term "powerful ones" we have simply written them as "el" and "elohim," with a lowercase "e". When "el" appears it is singular and "elohim" is plural.

For our Messiah, we chose to avoid the stigma over the word "Christ." The etymology behind this word reveals that it does, indeed, simply mean "anointed one," just like the Hebrew word "Mashiah." However, it is also well-known among Greek scholars that the Greek and Roman people had many "Christs" as they referred to a number of their gods, demi-gods and even humans as "Christ." Indeed, throughout parts of Egypt during the reign of the Roman Empire there were worshippers of a god called "Serapis" whose followers, according to a letter written by Roman Emperor Hadrian, called themselves "Bishops of Christ." This is because "Christ" was not a title exclusive to the Jewish Messiah.

There are a number of people in the Tanakh that are referred to as "Messiah" (such as David in Tehillim 132:17; or Koresh [Cyrus] the King of Paras [Persia] in Yeshayahu 45:1) but we have chosen this word instead as it tends to carry a strictly Hebrew connotation. The Hebrew word "Mashiah" is usually *translated* into English as "Messiah." Simply put, Χριστός (*Christos*) is Greek; Messiah is English; and מֶשְׁיחָה (*Mashiah*) is Hebrew. We prefer the Hebrew over all, though find that the Anglicized form "Messiah" is not only most common, but also flows the best in reading. The word 'Messiah' is, indeed, the Anglicized *transliteration* of the Hebrew 'Mashiah.' If we were to *translate* the Hebrew word 'Mashiah' into English, it would be written as "Anointed One."

For the Shelihim Writings (commonly called the "New Testament" [See Explanatory note *Shaliah*]) we also inserted the Hebrew spelling for our Messiah's Name, and it is written as יְשַׁׁעְיָהוּ. We recognize that different

people spell the Name of Messiah differently: Yeshua (most common) as well as Yahshua, Yehoshua, Yahusha, Yahushua, and a number of others. Even in Hebrew there are spelling differences. To offer a type of middle ground, we simply used the Hebrew name that means "he will save" since that is what Yoseph was told in Mattithyahu 1:20-21. Indeed, the evidence can be found and inferred all throughout Scripture regarding variations of the Name of Messiah. However, the Syriac Aramaic Peshitta records His Name this way as well (**ܝܫܘܥ** or alternately **ܝܫܥ**, depending on the Syriac script used; or **ישׁוּעָה** if written in Ashuri Hebrew characters or **יְשׁוּעָה** in paleo-Hebrew). Even the transliteration of His Name into Greek shows support for this spelling (that is, in Greek it is Ιησοῦς [*Iesous*]). Regardless of this, however, the reader is still encouraged to pronounce (or not pronounce) His Name however they feel led. That is between the reader and The Almighty. We have taken this stance to avoid dogmatic debate over pronunciation entirely. In any regard, there are those that will disagree. To resolve debates and possible offences both names have been left in their Hebrew character form.

Concerning the Name of **יְהוָה** Almighty in the Shelihim Writings, we are presented with an interesting dilemma. The Name is not written in Hebrew in any known authentic manuscript, even when directly quoting the Tanakh. The Greek texts use the generic word *Kupioç* (*Kurios*) as discussed above in place of His Name. However, it does not use *Kurios* exclusively for His Name. That is, the word *kurios* is applied to **יְהוָה**, as well as to **שֶׁבֶת**, and even to certain men (rendered as "master" in the LEV). So how then do we keep a consistent translation throughout, without going away from the actual text? We found a little more comfort in the Syriac Peshitta with this problem.

In the Peshitta Tanakh, the Name of **יְהוָה** is not written. Just as the Jews and other translators have practiced for a long time, the Name is replaced with a marker, or filler word. For some of the Targumim (Aramaic paraphrases of the Tanakh) this is **יְהִי** (*ywy*). In some classical rabbinic writings it is written as **הַיְהִי** (*hai*) or **יְהִי** (*yy*). However, for the Syriac Peshitta, it is written as **מָרֵיה** (*Mar-ya*). Most Aramaic Lexicons state that *Mar-ya* is simply the emphatic form of **מָרֵא** (*Mar'e*) which means "master" or "lord." However, unlike the Greek *Kurios* which is used of man and Elohim alike, *Mar-ya* is never used of anything or anyone aside from **יְהוָה** in the Tanakh. Some believe that *Mar-ya* is a combination of *Moro* ("master") and *Yah*, the shortened form of **יְהוָה**'s Name, thus rendering the word *Mar-ya* as "Master Yah." In the Shelihim Writings, we find that it applies to **יְהוָה** and to **שֶׁבֶת**, but not to anyone or anything else. On account of this, the hundreds of times that *Mar-ya* appears in the Syriac text, we have rendered it as **יְהוָה** when it applies to the Father, in an attempt to restore the Creator's Name as accurately as possible; and left it as "Master" when it applies to **שֶׁבֶת**, to show distinction. In addition to this, when it is applied to Messiah it is noted in a footnote. This allows for a translation that is consistent and flows well, but avoids dogmatic debate over the applicability of the title *Mar-ya* to The Messiah.

Some other names were also changed, including all names that have the letter J. The letter J is not a part of the Hebrew or Aramaic or Greek alphabet. Even our English J did not exist in its current form until about the 16<sup>th</sup> Century. Most of these names are rendered with a 'Y' though some are rendered with an 'I' depending on how the name was originally written. A similar change that was made was the alteration from 'Z' to 'Ts'. This is seen in places such as the name Tsipporah (instead of Zipporah) and Tsion (instead of Zion). The reason for this is because these words are written in Hebrew with the letter Tsade/tsade (**צ**), which is actually a "ts" sound as in "cats". In contrast, proper nouns that begin with a "Z" are transliterated from Hebrew words beginning with the letter zayin (**ז**) which is the equivalent to the English "Z" as in "zebra."

Perhaps one of the biggest changes in terms pronunciation is the restoration of the guttural sound. If you are unfamiliar with this, it is the hard "ch" found in words such as "Bach," the name of the famous classical composer. Most modern translations either change them to a 'K' sound or an 'H' sound, though neither is correct. In the LEV these sounds have been written with a **ח** when at the beginning of a word, and "ch" when in the middle or end; these characters stand in for the Hebrew letter Het/Chet (**ח**). Take note: the dot under the **ח** (**ח**) indicates a guttural sound, not the 'H' as it is breathed in English. Neither Hebrew, nor Greek, nor even Aramaic have the typical "ch" sound as we do in English, for words such as "change" or "church." The letter "Q" is also used to stand in for the Hebrew letter Qof (**ק**) when used in names of people and places, and the letter "K" stands in for the Hebrew letter Kaf (**כ**).

Names of places in the Tanakh ('Old Testament') in most Bibles are already transliterations, and thus few have been changed. Some have been rewritten to show the meaning, such as Bethel changing to Beth-El. In the Shelihim Writings many places were changed to their original form. For instance, in Markos/Mark, the phrase appears, "...land of the Gereseans." This, however, should actually be "...land of the Gergashites." Restoring the name helps the reader to associate this place mentioned in the Shelihim Writings with the Gergashite people mentioned in the Tanakh.

Personal pronouns are, for the most part, capitalized in reference to יְהוָה and יִשְׁעָה. This is sometimes arbitrary, as it is not always easy to determine which "he" or "you" should be capitalized. However, we have given it its due diligence in an attempt to show respect for our Creator. It should be realized that Hebrew does not have uppercase and lowercase. Greek was originally written in all uppercase with no lowercase at all. So this process of capitalizing pronouns such as he, him, his, you, your, my, and mine when they reference the Almighty and/or His son was instituted on behalf of the English-reader.

## The Texts

Although the text of the Tanakh is primarily based upon the Hebrew Masoretic Text, in some places it is also compared with sections of the Samaritan Torah (Sam.), the Greek Septuagint (LXX), the Dead Sea Scrolls (DSS), the Syriac Peshitta (Syr.), and the Latin Vulgate (Lat.). These differences are usually left as footnotes. While many people may believe only the Hebrew should be used, we must remember that most of these other versions are older than the Masoretic Text that is extant today. The Dead Sea Scrolls have numerous readings that match up with the Greek Septuagint (LXX), yet disagree with the Hebrew Masoretic Text. These two versions alone were completed well before the time of Messiah's earthly ministry, while the oldest complete Masoretic Hebrew manuscript we have available today (at the time of this writing) is from ~1,000 years ago. Thus we find in some places the Shelihim Writings will quote from the Tanakh, yet when one goes back to read the section quoted, it does not read as it is in the Shelihim Writings.

For example, look at Tehillim [Psalms] 22:16, as translated directly from the Hebrew Masoretic Text:

*For dogs have surrounded me. A company of evildoers have enclosed me. They are like a lion at my hands and feet.*

This psalm is the same chapter **עֲשֵׂה** began quoting just before His death. Now if you look this up in most Bibles (other than Jewish translations) you'll find the last clause to read: *They have pierced my hands hand feet.* In Jewish versions, however, (such as the JPS Tanak), it reads "like a lion." Now that is quite a bit different, is it not? However, we notice that we have MANY witnesses to the reading of "they have pierced my hands and feet." These are: Greek Septuagint, Syriac Peshitta, Latin Vulgate, and the Dead Sea Scrolls. In fact, only by altering one single letter does the Masoretic Text arrive at "like a lion." So since there is overwhelming textual support for "they have pierced my hands and feet," the LEV uses that reading.

The Syriac Peshitta is also referred to in the Shelihim Writings. While it is debated whether or not Syriac Aramaic was the form of Aramaic that Messiah spoke (which was, in all likelihood, Galilean Aramaic), it is still closer to what was spoken than Greek in terms of language family. Syriac Aramaic is still a Semitic language, and thus in many cases presents a possible rendering closer to the original words as they were spoken than the Greek or especially the Latin. This does not, however, automatically make it more accurate. As with any translation, certain intentions can be lost when a translation is made, as no language can perfectly convey a message aside from the original.

The Shelihim Writings are primarily based upon the Greek Critical Text, such as is found in the United Bible Society's 5<sup>th</sup> Ed. [UBS5] (which is identical text to the Nestle-Aland 28<sup>th</sup> Ed. [NA28]). These texts are the most recent at the time of this publication (2016), as they were published in 2014. The reason for using the Critical Text is that the manuscripts used in it are known to be older, and older manuscripts tend to be the most unadulterated and most accurate. Not only this, but these texts (known as the Alexandrian text-type) tend to have a more difficult reading in places, as well as a shorter reading. In the field of textual criticism, it is accepted that the more difficult a reading is, the more likely it is to be authentic. When scribes copied manuscripts, they were far more likely to make something easier to read than they were to make it harder. Likewise, scribes have a tendency to **add** material to manuscripts rather than **take away**. Admittedly, none of these points hold true 100%

of the time, but they do provide us with general guidelines when determining the most authentic readings. In addition to this the Critical Texts are used because they, in most cases, are the ones that explain how later copies and variations came about.

Whenever there is a verse that is present in some Greek manuscripts but not in the Critical (older) texts, we have chosen to include it, provided it is a significant variation. This does not necessarily mean we believe it to be most accurate, though we have set it in brackets and included a footnote to explain it. Variants that are not included, even in bracketed text, include such minor variations that affect neither interpretation nor understanding. Some variations are not even translatable, such as differences in spelling in the Greek. Others are very minor still, such as many places in the Gospels where the Critical Texts read, "And He said..." while the later Majority Texts read, "And He said to them..." This variation is not significant enough in translation to warrant the dozens of footnotes it would take to point them out. Indeed a careful examination of the context determines who is being addressed. However, in places such as Yohanan 5:4, where the Critical Texts do not contain a verse that contains a significant variation that IS present in the later Majority Texts, we included it in brackets with a footnote to explain.

The Greek rendering has also been checked against the Syriac Aramaic New Testament (part of the Syriac Peshitta). If there is a major disagreement between the two (Aramaic and Greek), it is usually mentioned in a footnote, with the Greek rendering taking priority in the main text itself. It is believed by many today – rather vehemently – that Aramaic was the original language of these writings, not Greek. While it is easy to see that some of these writings could have been Aramaic originally, (and indeed, some even Hebrew) we do not have definitive proof. And while it is generally accepted that Messiah and His talmidim (disciples) spoke Hebrew and/or Aramaic, this does not require that the texts themselves be **written** in Aramaic or Hebrew. The fact is, the oldest manuscripts available today are all Greek. What is more, there are no known original autographs in existence today. That is, none of the original letters from the original writers are known to still be in existence.

Indeed, even the sheer number of manuscripts available show there to be thousands upon thousands of more Greek than Aramaic copies. There are roughly 5,800 Greek manuscripts of the Shelihim Writings known to exist at the time of this writing, with more being discovered fairly frequently. Compare this to roughly 500 Syriac Aramaic manuscripts available. To be fair, though, this could be due simply to the fact that Greek became a much more prominent language than Aramaic, just as Latin eventually became more prominent than Greek, and now English more prominent than all.

Many will be quick to point out that the Syriac Khaboris/Khabouris Codex has claimed to be the oldest surviving manuscript of these writings. This, however, is misleading. The Khaboris Codex has been given a wide range of dates, the oldest of which is the 6<sup>th</sup> century CE (in a very generous estimate), and the most recent being the 14<sup>th</sup> century CE. In all such cases, however, it is no older than about 530 CE. It is, arguably, the oldest available complete collection of the Shelihim Writings in Syriac, but it is not the oldest manuscript. There are many Greek manuscripts that are hundreds of years older than the Khaboris Codex. In addition to this, the Khaboris Codex does not contain Kepha □ (2 Peter), Yohanan □ (2 John), Yohanan ▲ (3 John), Yehudah (Jude), or Hit'galut (Revelation). While the oldest Syriac fragment known to exist has been dated between 528 and 538 CE, the oldest Greek fragment carries a date of between 115 and 170 CE. So, with this in mind, we compared the Greek and Syriac, in an attempt to supply the reader with the most accurate information possible. We do not, in any way, condemn the Peshitta, and we hope that by comparing the two and noting the differences the reader will be assisted in their studies.

Where possible, the "added" words have been eliminated from both the Tanakh and the Shelihim Writings. However, due to changing languages, this is impossible to completely accomplish. Hebrew does not have a 1:1 translation into Greek or English. Even going from Greek to English we do not have the same words and concepts in English as exist in Greek. Semitic languages such as Hebrew and Aramaic are best "defined" rather than "translated." That is, many words and concepts in Hebrew or Aramaic need multiple words or even sentences to fully explain them, and do not have an English equivalent in one single word.

Words that were added for ease of reading are *italicized* as they are in most modern translations. While the number of words added have been reduced, they cannot be completely eliminated without sacrificing readability in many cases.

Section headings are almost completely omitted. In the Torah there are headings to begin each Parashat (portion). This aids the reader in quickly locating the next Parashat for weekly reading. The Gospels (Mattithyahu

– Yohanan) also have section headings detailing what happens in the following section, as does Ma'asei (Acts). However, all doctrinally biased headings are completely omitted, and are only included in the Gospels and Acts to aid in finding a particular narrative.

The problem with headings is that in many cases they are biased doctrinally. This can lead to misunderstandings of the text, or cause the reader to obtain a preconceived idea of what the following section is about. This preconceived idea may, or may not, be correct. In many cases, these headings have almost become interpolations, as with the common Scofield References. In many Bibles, in the Torah, when instructions and commands are listed, these headings categorize the instructions as "moral," "ceremonial," or "civil." This has led many to mistakenly believe that all the instructions (laws) in the Torah are grouped into one of three categories: moral, ceremonial, or civil. The Scriptures themselves, however, do not distinguish. Thus to eliminate such bias in these misleading headings was viewed as beneficial to the reader. It is recognized, however, that sometimes these headings DO assist in locating a specific passage when scanning through the text. Since this normally occurs in the Torah or the Gospels, headings were added to those sections only, none of which are doctrinal.

Portions of the Shelihim Writings that are questionable based on extant manuscript evidence (such as Markos 16:9-20 and Yohanan 5:4) are included in the text, but are set in [brackets] and marked with a footnote stating that they are not found in earlier manuscripts, as mentioned above. To be sure, **IF** these sections **WERE** in the original text, we do not want to be guilty of "taking away from" the Word of Elohim. On the other hand, if those sections were **NOT** in the original, we do not want to be guilty of "adding to" the Word of Elohim. So we decided to include them, though making a clear note telling the reader that it is doubtful they were in the original autograph. Every Scriptural Scholar (which should be ALL Believers) is accountable for their own study; as such, all must read, study, learn, pray, and decide for themselves, based on how The Father is leading them in regards to the sections in question. Whenever the Shelihim Writings quote from the Tanakh, the section quoted is written in **bolded** letters, with a footnote at the end of the page stating where the original verse can be found. This assists readers in studying a matter out and in getting the **full** context of a verse.

The section known as the *Comma Johaneum* or the *Johannine Comma* (1 John 5:7a) has been left out completely, as it is known that this section was added due to interpolations from Latin texts, and is not found in any Greek or Aramaic text prior to the collation of the Textus Receptus by Desiderius Erasmus, the Catholic bishop. Although subsequent editions of the Textus Receptus continue to include the *Johannine Comma*, it is nonetheless almost universally viewed as a later addition, and is considered spurious by nearly all Biblical scholars. Still, since it is present in the Textus Receptus, it appears in the King James Version.

## Order of the Books

The order of the books may seem odd to many. We have chosen to place the books of the Tanakh (OT) in the order they existed over a millennia ago. The word Tanakh is actually an acronym: T-N-K in English (ת-נ-ך Tav-Nun-Khaf in Hebrew). This stands for Torah, Nevi'im, and Ketuvim, or Law, Prophets, and Writings, respectively. The Book of Dani'el, though sometimes placed among the Writings, has been placed at the end of the Prophets in the LEV. This was done to parallel it to Hit'galut (Revelation), given their shared apocalyptic nature. The order of the books of the Tanakh is given as:

1. Bereshiyt (Genesis).....	Pages 1 - 41
2. Shemot (Exodus) .....	Pages 42 - 75
3. Vayyiqra (Leviticus).....	Pages 76 - 100
4. Bemidbar (Numbers).....	Pages 101 - 134
5. Devarim (Deuteronomy).....	Pages 135 - 164
6. Yehoshua (Joshua).....	Pages 165 - 183
7. Shofetim (Judges).....	Pages 184 - 203
8. Shemu'el נ (1 Samuel).....	Pages 204 - 229
9. Shemu'el כ (2 Samuel).....	Pages 230 - 250
10. Melakhim נ (1 Kings) .....	Pages 251 - 275
11. Melakhim כ (2 Kings) .....	Pages 276 - 299
12. Yeshayahu (Isaiah) .....	Pages 300 - 339
13. Yirmeyahu (Jeremiah).....	Pages 340 - 384

14. Yehezqel (Ezekiel).....	Pages 385 - 424
15. Hoshea (Hosea) .....	Pages 425 - 430
16. Yo'el (Joel) .....	Pages 431 - 433
17. Amos .....	Pages 434 - 438
18. Ovadyah (Obadiah).....	Page 439
19. Yonah (Jonah) .....	Pages 440 - 441
20. Mikhah (Micah) .....	Pages 442 - 445
21. Nahum (Nahum) .....	Pages 446 - 447
22. Havaqquq (Habakkuk).....	Pages 448 - 449
23. Tsephanyah (Zephaniah).....	Pages 450 - 451
24. Haggai (Haggai).....	Pages 452 - 453
25. Zekharyah (Zechariah) .....	Pages 454 - 460
26. Malakhi (Malachi) .....	Pages 461 - 462
27. Dani'el.....	Pages 463 - 475
28. Tehillim (Psalms).....	Pages 476 - 534
29. Mishlei (Proverbs).....	Pages 535 - 552
30. Iyyov (Job).....	Pages 553 - 571
31. Shir Ha'Shirim (Song of Songs).....	Pages 572 - 574
32. Ruth .....	Pages 575 - 577
33. Eikhah (Lamentations) .....	Pages 578 - 583
34. Qoheleth (Ecclesiastes) .....	Pages 584 - 589
35. Hadassah (Esther) .....	Pages 590 - 595
36. Ezra.....	Pages 596 - 603
37. Nehemayah (Nehemiah) .....	Pages 604 - 614
38. Divrei Ha'Yamim נ (1 Chronicles).....	Pages 615 - 636
39. Divrei Ha'Yamim כ (2 Chronicles) .....	Pages 637 - 663

The Shelihim Writings have also been ordered differently from most other Bibles, as well. This order is similar to how the Ancient Eastern canon is listed. The order for the LEV appears with the Gospels and Acts, followed by the General Epistles (those of James, Peter, John, and Jude) coming before the Pauline Epistles. This is fitting not only with ancient tradition, but also Sha'ul's (Paul's) own statement that he was the "least of the Shelihim." (Kor. A 15:9) Thus the order is given as:

1. Mattithyahu (Matthew) .....	Pages 664 - 693
2. Markos (Mark) .....	Pages 694 - 711
3. Loukas (Luke) .....	Pages 712 - 741
4. Yoḥanan (John) .....	Pages 742 - 764
5. Ma'asei (Acts).....	Pages 765 - 792
6. Ya'aqov (James).....	Pages 793 - 795
7. Kepha נ (1 Peter).....	Pages 796 - 798
8. Kepha כ (2 Peter).....	Pages 799 - 800
9. Yoḥanan נ (1 John).....	Pages 801 - 803
10. Yoḥanan כ (2 John).....	Page 804
11. Yoḥanan ז (3 John) .....	Page 805
12. Yehudah (Jude) .....	Page 806
13. Romaious (Romans).....	Pages 807 - 818
14. Korinthios א (1 Corinthians) .....	Pages 819 - 829
15. Korinthios ב (2 Corinthians).....	Pages 830 - 836
16. Galatas (Galatians) .....	Pages 837 - 840
17. Ephesious (Ephesians).....	Pages 841 - 844
18. Philippesious (Philippians).....	Pages 845 - 847
19. Kolossaeis (Colossians).....	Pages 848 - 850
20. Thessalonikeis א (1 Thessalonians).....	Pages 851 - 853
21. Thessalonikeis ב (2 Thessalonians).....	Pages 854 - 855
22. Timotheon א (1 Timothy).....	Pages 856 - 858
23. Timotheon ב (2 Timothy).....	Pages 859 - 860

24. Titus.....	Pages 861 - 862
25. Philemon .....	Page 863
26. Ivrim (Hebrews).....	Pages 864 - 872
27. Hit'galut (Revelation).....	Pages 873 - 885

There are also six appendices:

1. Appendix A: Explanatory Notes.....	Pages 887 - 892
2. Appendix B: Weekly Torah Portion Reading Schedule .....	Pages 893 - 894
3. Appendix C: Tabernacle Diagrams .....	Pages 895 - 897
4. Appendix D: Sacrifices & Offerings .....	Page 898
5. Appendix E: Hebrew, Syriac and Greek Alphabets .....	Page 899
6. Appendix F: Glossary of Terms.....	Pages 900 - 904
7. Appendix G: Tables of Weights and Measures.....	Page 905

Note that some names have been restored to their Hebrew pronunciation (James → Ya'aqov) and some have retained a Greek name (Luke → Loukas) or even Latin (Titus retains its Latinized spelling). This is because not all of these names are Hebrew. Luke (Loukas) is a Greek name, as well as Timothy (Timotheos) and a number of others. Titus is spelled "Titos" in Greek, yet is a Latin name. On account of this, these names have retained their original spelling. Most people agree that our Messiah was Hebrew, and had a Hebrew Name. As such, His is restored to Hebrew. It makes no sense to change an originally Greek name (for instance, Loukas) to Hebrew, since the person himself was not Hebrew. Many titles of the Sheliḥim Writings have retained Greek names as well, as most were written to Greek congregations (Galatia, Ephesus, Corinth, etc.).

Hit'galut is the Hebrew word for "revelation" and as such was used as the title for Revelation, since it is the "Revelation of **שְׁלֹחַן**." This should not be confused with Hazon, which means "vision."

## Consistency

Textual consistency is very important in any translation of Scripture. It serves only to mislead and confuse the reader when certain words in Hebrew, Aramaic, or Greek are translated differently. As a good example of this, we have the Hebrew words *ger* (גֶּר), *nokri* (נוֹקְרִי), *toshav* (טוֹשָׁב) and *zur* (צָרֵר). *Ger* is commonly translated as stranger or alien. It appears in the phrase, "...the stranger within your gates." *Nokri* is typically translated as foreigner or sometimes as stranger. *Toshav* is usually translated as sojourner or foreigner. *Zur* is usually rendered as layman or foreigner.

So we see a problem here. Four different Hebrew words (**completely** different) all translated almost interchangeably into English. To straighten this all out, we sought to translate these words as accurately as possible and as **consistently** as possible. Starting with *ger*, we learned it most represents someone of foreign nationality that lives as a Yisra'elite. Indeed, Shemot 12:49 (and Bemidbar 15:16) informs us that the *ger* is subject to the same Torah as the native-born, so we translated it as "sojourner." This is based on the *ger* being a "dweller" in the land, and also on the statement of Mosheh, who named his son *Gershom*, saying, "I have been a *ger* in a foreign land" (Shemot 2:22).

Next is *nokri*, which always carries a meaning of foreigner. This is the person that is outside the covenant. It is the word used in Devarim 17:15 which states not to "...put a foreign man over you..." It has been rendered consistently as "foreigner."

*Toshav* is usually mixed up with *ger*, as both have similar meanings. While a *ger* would be treated as a member of the assembly of Yisra'el, the *toshav* is a person who is not part of the covenant, but is still sojourning among Yisra'el. This would be a foreigner that is staying as a temporary resident. Because of this we have rendered the word as "guest." A quick reading of Vayiqra 25 shows there are many times the word is used, and seems to be associated with *ger*, though we find a major difference in Shemot 12:45. As noted above, Shemot 12:49 states that the *ger* is just as much a member of Yisra'el as the native-born. But four verses prior to that we are told that a *toshav* may not eat of the Pesah [Passover]. This is because although the *toshav* may live with you, he is not an

active member of the covenant, and that is his choice. If the *toshav* desired to become a Yisra'elite (which is by choice), then he would fall into the category of *ger* and would be a member of the community.

Lastly, we have the *zur*. *Zur* has been rendered as "stranger" in the LEV for a couple of reasons. For one, using the word "stranger" helps to differentiate between the other words. Two, it is the word used in Vayiqra 10 when Nadav and Avihu offered "strange fire" before יְהוָה.

Now, coming into the Shelihim Writings, one will soon find there appears to be an "inconsistency" in the translation of the Greek word *nomos* (νόμος). In a number of the Shelihim Writings, it seems to be translated as "Torah" yet while mentioned in other writings it is rendered as "law." This was done deliberately. Partially to show distinction, and partially to not confuse the reader. There are many different "laws" mentioned in the Shelihim Writings. Sha'ul, in just the book of Romaious, mentions the "law of sin," the "law of Elohim," the "law of my mind," the "law of Messiah" and so forth. So then, which of these is the Torah, and which is not? To avoid confusion, we have rendered the word *nomos* as "Torah" **only** when it is mentioned specifically in reference to the Torah. So when reading in Ma'asei 28, we find the word *nomos* being associated with Mosheh. Therefore, we know they are talking about the Torah of Elohim, as it is also commonly called the Torah of Mosheh.

Also, whenever it is quoted directly, such as in Loukas 2:23, it is called the "Torah." Meanwhile, as Sha'ul mentions many different laws (sometimes referring to the Torah, sometimes not) we have chosen to leave it rendered as "law" to avoid the confusion and possible bias. Some translations try to pick apart Sha'ul's writings and discern which law he means and where. However, this is not always so easy. For the purposes of the LEV, we have tried to remove bias altogether, and keep a translation that flows from Bereshiyt to Hit'galut, and is as consistent as possible.

## Conclusion

With all the above in mind, we set out to create the LEV. Because it is a more literal translation, there are some sentences that may seem awkward when read in English (such as "cutting a covenant" rather than "making a covenant"). These sentences were left in this "awkward" state because altering the verse in any way may change the meaning.

For information on how to order physical copies, to download the most recent **free** .pdf edition, to check out our Frequently Asked Questions (FAQ) page, or just to browse the website, visit:

<http://literalenglishversion.weebly.com>. Physical copies are not sold with the intention of earning a profit, and the .pdf will always be available for free. Donations, though not required, are appreciated; to help with the expenses of this project, they may be made at <http://torahapologetics.weebly.com/donations.html> by clicking the "Donate" button.

Should you have any issues with this version, or find any errors in it, please send an email to the following address, with subject line "LEV Issue:" levbible@outlook.com.

We do not have a problem with someone copying sections of the LEV, or quoting from it, regardless of the amount of text copied. This goes for printed material, written material, or even electronic material. However, we only require that if changes are made to the text in any way altering the writing, you no longer call it "The Literal English Version" as this would be dishonest. Hebrew names may be freely changed for posts on social media or personal distribution, provided the reference is given to the LEV. If copied sections are distributed without prior written permission – regardless of size – they must be distributed freely.

ברך יהוה וישמרך יאר יהוה פניו אליך ויהנך ישא יהוה פניו אלך וישם לך שלום

May יהוה bless you and guard you. May יהוה make His face to shine upon, and show favor to you. May יהוה lift up His face upon you, and give you peace. (Bemidbar 6:24-26)

We pray you are blessed with fruitful studies and a growing relationship with Adonai יהוה Elohim, the Almighty Creator of the Universe.

--J. A. Brown, General Editor







# בראשית

## Bereshiyt (Genesis)

פרשת בראשית – Parashat Bereshiyt

**1** In *the beginning* Elohim created the heavens and the earth. **2** And the earth became a waste and a void, and darkness was over the face of the deep, and the Ruah of Elohim fluttered over the face of the waters. **3** And Elohim said, "Let light be;" and there was light. **4** And Elohim saw the light, that it was good; and Elohim separated the light from the darkness. **5** And Elohim called the light 'day,' and the darkness He called 'night.' And there was evening and there was morning, day one<sup>a</sup>.

**6** And Elohim said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." **7** And Elohim made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. **8** And Elohim called the expanse 'heavens.' And there was evening and there was morning, a second day.

**9** And Elohim said, "Let the waters below the heavens be gathered into one place<sup>b</sup>, and let the dry land appear;" and it was so. [And the waters under the heavens were gathered together to their place, and the dry land appeared.]<sup>c</sup> **10** And Elohim called the dry land 'earth,' and the gathering of the waters He called 'seas;' and Elohim saw that it was good. **11** And Elohim said, "Let the earth sprout vegetation: plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them;" and it was so. **12** And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and Elohim saw that it was good. **13** And there was evening and there was morning, a third day.

**14** And Elohim said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for appointed times and for days and years; **15** and let them be for lights in the expanse of the heavens to give light on the earth;" and it was so.

**16** And Elohim made the two great lights, the greater light to govern the day, and the lesser light to govern the night, and the stars also. **17** And Elohim placed them in the expanse of the heavens to give light on the earth,

**18** and to govern the day and the night, and to separate the light from the darkness; and Elohim saw that it was good. **19** And there was evening and there was morning, a fourth day.

**20** And Elohim said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

**21** And Elohim created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and Elohim saw that it was good. **22** And Elohim blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." **23** And there was evening and there was morning, a fifth day.

**24** And Elohim said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind;" and it was so.

**25** And Elohim made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and Elohim saw that it was good.

**26** And Elohim said, "Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of the heavens and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." **27** And Elohim created man in His own image: in the image of Elohim He created him. Male and female He created them.

**28** And Elohim blessed them; and Elohim said to them, "Be fruitful and multiply, and fill the earth, and subdue it. Have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." **29** And Elohim said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; **30** and to every beast of the earth and to every bird of the heavens and to every thing that moves on the earth which has life, *I have given* every green plant for food;" and it was so.

**31** And Elohim saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

**2** Thus the heavens and the earth were completed, and all their hosts. **2** And in the seventh<sup>d</sup> day Elohim completed His work which He had done, and He ceased

<sup>a</sup> 5 While the rest of chapter 1 uses ordinal numbers (eg. second, third, fourth, etc.) verse 5 actually uses the Hebrew word **אחד** (*e'had*), which is the cardinal number one. This is different from the ordinal number meaning "first" which is represented by the Hebrew word **ראשון** (*rish'on*). Thus it literally reads, "day one" and not "the first day."

<sup>b</sup> 9 LXX reads "places" plural. DSS read "gatherings."

<sup>c</sup> 9 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

<sup>d</sup> 2 LXX, Sam., and Syr. read "sixth" here instead of "seventh."

on the seventh day from all His work which He had done. **3** Then Elohim blessed the seventh day and set it apart, because in it He ceased from all His work which Elohim, in creating, had made.

**4** This is the account of the heavens and the earth when they were created, in the day that יְהוָה Elohim made earth and heavens. **5** And no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for הַיּוֹם Elohim had not sent rain upon the earth, and there was no man to serve the ground. **6** But a mist would rise from the earth and water the whole surface of the ground. **7** And יְהוָה Elohim formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. **8** יְהוָה Elohim planted a garden toward the east, in Eden; and there He placed the man whom He had formed. **9** Out of the ground הַיּוֹם Elohim caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

**10** And a river flowed out of Eden to water the garden; and from there it divided and became four rivers. **11** The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. **12** The gold of that land is good; the bdellium and the onyx stone are there. **13** The name of the second river is Gihon; it flows around the whole land of Kush. **14** The name of the third river is Hiddeqel<sup>a</sup>; it flows east of Ashuwr. And the fourth river is the Perath<sup>b</sup>.

**15** And יְהוָה Elohim took the man and put him into the garden of Eden to serve it and guard it. **16** And יְהוָה Elohim commanded the man, saying, "From any tree of the garden you may eat freely; **17** but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

**18** And יְהוָה Elohim said, "It is not good for the man to be alone; I will make him a helper suitable for him." **19** Out of the ground הַיּוֹם Elohim formed every beast of the field and every bird of the heavens, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. **20** The man gave names to all the cattle, and to the birds of the heavens, and to every beast of the field, but for Adam there was not found a helper suitable for him. **21** So יְהוָה Elohim caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and

closed up the flesh at that place. **22** יְהוָה Elohim fashioned into a woman the rib which He had taken from the man, and brought her to the man.

**23** And the man said, "This is now bone of my bones, and flesh of my flesh; she shall be called 'Woman,' because she was taken out of Man."

**24** For this reason a man shall leave his father and his mother, and cleave to his wife; and they [two]<sup>c</sup> shall become one flesh. **25** And the man and his wife were both naked and were not ashamed.

**3** And the nahash was more crafty than any beast of the field which יְהוָה Elohim had made. And he said to the woman, "Indeed, has Elohim said, 'You shall not eat from any tree of the garden'?" **2** And the woman said to the nahash, "From the fruit of the trees of the garden we may eat; **3** but from the fruit of the tree which is in the midst of the garden, Elohim has said, 'You shall not eat from it or touch it, or you will die.'" **4** And the nahash said to the woman, "You surely will not die! **5** For Elohim knows that in the day you eat from it your eyes will be opened, and you will be like Elohim, knowing good and evil." **6** And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. **7** And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

**8** And they heard the voice of יְהוָה Elohim walking in the garden in the breeze of the day, and the man and his wife hid themselves from the presence of יְהוָה Elohim among the trees of the garden. **9** And יְהוָה Elohim called to the man, and said to him, "Where are you?"

**10** And he said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

**11** And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" **12** And the man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." **13** And יְהוָה Elohim said to the woman, "What is this you have done?" And the woman said, "The nahash deceived me, and I ate."

**14** And יְהוָה Elohim said to the nahash, "Because you have done this, cursed are you more than all cattle, and

<sup>a</sup> 14 Hiddeqel – The Tigris River.

<sup>b</sup> 14 Perath – The Euphrates River, and probably the etymological origin of the name.

<sup>c</sup> 24 LXX, Lat., Syr., Sam., Targum Neofiti, and Jerusalem Targum all read as it is here. Heb. MT, however, omits the bracketed "two" here. Compare Korinthios A 6:16; Ephesios 5:31.

more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life.  
**15** And I will put hostility between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel."

**16** And to the woman He said, "I will greatly multiply your pain in childbirth; in pain you will bring forth children, *and* your turning will be to your husband, and he will rule over you."

**17** And to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in pain you will eat of it all the days of your life.

**18** "Both thorns and thistles it shall grow for you; and you will eat the plants of the field. **19** By the sweat of your face you will eat bread, until you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

**20** Now the man called his wife's name Havvah<sup>a</sup>, because she was the mother of all living. **21** Elohim made tunics of skin for Adam and his wife, and clothed them.

**22** And **וְיָדֹתָה** Elohim said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever;" – **23** therefore **וְיָדֹתָה** Elohim sent him out from the garden of Eden, to serve the ground from which he was taken. **24** So He drove the man out; and at the east of the garden of Eden He stationed the keruvim and the flaming sword which turned every direction to guard the way to the tree of life.

**4** And the man knew his wife Havvah, and she conceived and brought forth Qayin, and she said, "I have gained a man *from* **וְיָדֹתָה**." **2** And again she brought forth his brother Havel. And Havel became a shepherd of flocks, but Qayin became a servant of *the* ground. **3** And it came about in the course of time<sup>b</sup> that Qayin brought an offering to **וְיָדֹתָה** of the fruit of the ground. **4** Havel, on his part also brought of the firstlings of his flock and of their fat portions. And **וְיָדֹתָה** had regard for Havel and for his offering; **5** but for Qayin and for his offering He had no regard. So Qayin became very angry

and his countenance fell. **6** And **וְיָדֹתָה** said to Qayin, "Why are you angry? And why has your face fallen?" **7** If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its turning is to you, but you must master it."

**8** Qayin said to Havel his brother, ["let us go out to the field."<sup>c</sup> And it came about when they were in the field, that Qayin rose up against Havel his brother and killed him.

**9** And **וְיָדֹתָה** said to Qayin, "Where is Havel your brother?" And he said, "I do not know. Am I the guard of my brother?" **10** He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. **11** And you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. **12** When you serve the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth." **13** And Qayin said to **וְיָדֹתָה**, "My iniquity is too great to bear! **14** Behold, You have driven me from the face of the ground today; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me." **15** So **וְיָדֹתָה** said to him, "Therefore whoever kills Qayin, vengeance will be taken on him sevenfold." And **וְיָדֹתָה** appointed a sign for Qayin, so that no one finding him would slay him.

**16** And Qayin went out from the presence of **וְיָדֹתָה**, and settled in the land of Nod, east of Eden.

**17** And Qayin knew his wife and she conceived, and gave birth to Hanokh; and he built a city, and called the name of the city Hanokh, after the name of his son. **18** And to Hanokh was born Irad, and Irad brought forth Mehuya'el, and Mehuya'el brought forth Methusha'el, and Methusha'el brought forth Lamekh. **19** Lamekh took to himself two wives: the name of the one was Adah, and the name of the other, Tsillah. **20** Adah gave birth to Yaval; he was the father of those who dwell in tents and have livestock. **21** His brother's name was Yuval; he was the father of all those who play the lyre and pipe. **22** As for Tsillah, she also gave birth to Tuval-Qayin, the forger of all implements of copper and iron; and the sister of Tuval-Qayin was Na'amah.

**23** Lamekh said to his wives, "Adah and Tsillah, listen to my voice, you wives of Lamekh, give heed to my speech, for I have killed a man for wounding me; and a

<sup>a</sup> 20 Havvah – הַבָּה (*havvah*) meaning "life-giver."

<sup>b</sup> 3 Hebrew phrase מִקְנֵת יָמִים (*miqets yamim*) rendered as "the course of time" is literally translated as "after days," a possible indication of the end of the week or perhaps the end of the year.

<sup>c</sup> 6 Face fallen – Idiom meaning "sad."

<sup>d</sup> 8 Bracketed section indicates reading present in Sam., LXX, Syr. and Lat. but absent from Heb. MT.

young man for striking me; **24** if Qayin is avenged sevenfold, then Lamekh seventy-sevenfold."

**25** And Adam knew his wife again, and she brought forth a son, and named him Sheth, for *she said*, "Elohim has appointed me another seed in place of Havel, for Qayin killed him." **26** And to Sheth also a son was born; and he called his name Enosh. Then *men* began to call upon the Name of **תְּהִלָּתָה**.<sup>a</sup>

**5** This is the book of the generations of Adam. In the day when Elohim created man, He made him in the likeness of Elohim. **2** He created them male and female, and He blessed them and named them Man in the day when they were created.

**3** And when Adam had lived one hundred and thirty years, he brought forth *a son* in his own likeness, according to his image, and named him Sheth. **4** And the days of Adam after he brought forth Sheth were eight hundred years, and he had *other* sons and daughters. **5** So all the days that Adam lived were nine hundred and thirty years, and he died.

**6** Sheth lived one hundred and five years, and brought forth Enosh. **7** And Sheth lived eight hundred and seven years after he brought forth Enosh, and he had *other* sons and daughters. **8** So all the days of Sheth were nine hundred and twelve years, and he died.

**9** Enosh lived ninety years, and brought forth Qenan.

**10** And Enosh lived eight hundred and fifteen years after he brought forth Qenan, and he had *other* sons and daughters. **11** So all the days of Enosh were nine hundred and five years, and he died.

**12** Qenan lived seventy years, and brought forth Mahalal'el. **13** And Qenan lived eight hundred and forty years after he brought forth Mahalal'el, and he had *other* sons and daughters. **14** So all the days of Qenan were nine hundred and ten years, and he died.

**15** Mahalal'el lived sixty-five years, and brought forth Yared. **16** And Mahalal'el lived eight hundred and thirty years after he brought forth Yared, and he had *other* sons and daughters. **17** So all the days of Mahalal'el were eight hundred and ninety-five years, and he died.

**18** Yared lived one hundred and sixty-two years, and brought forth Hanokh. **19** And Yared lived eight hundred years after he brought forth Hanokh, and he

had *other* sons and daughters. **20** So all the days of Yared were nine hundred and sixty-two years, and he died.

**21** Hanokh lived sixty-five years, and brought forth Methuselah. **22** And Hanokh walked with Elohim three hundred years after he brought forth Methuselah, and he had *other* sons and daughters. **23** So all the days of Hanokh were three hundred and sixty-five years.

**24** Hanokh walked with Elohim; and he was not, for Elohim took him.

**25** Methuselah lived one hundred and eighty-seven years, and brought forth Lamekh. **26** And Methuselah lived seven hundred and eighty-two years after he brought forth Lamekh, and he had *other* sons and daughters. **27** So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

**28** Lamekh lived one hundred and eighty-two years, and brought forth a son. **29** Now he called his name Noah, saying, "This one will give us rest from our work and from the pain of our hands *arising* from the ground which **תְּהִלָּתָה** has cursed." **30** And Lamekh lived five hundred and ninety-five years after he brought forth Noah, and he had *other* sons and daughters. **31** And all the days of Lamekh were seven hundred and seventy-seven years, and he died.

**32** Noah was five hundred years old, and Noah brought forth Shem, Ham, and Yepheth.

**6** And it came about, when men began to multiply on the face of the land, and daughters were born to them, **2** that the sons of Elohim saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. **3** And **תְּהִלָּתָה** said, "My Ruah shall not strive with man forever, because he also is flesh;<sup>b</sup> nevertheless his days shall be one hundred and twenty years." **4** The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men, and they bore the same to them. Those were the mighty men who *were* of old, men of renown.

**5** And **תְּהִלָּתָה** saw that the evil of man was great on the earth, and that every inclination of the thoughts of his heart was only evil all the time. **6** **תְּהִלָּתָה** was sorry that He had made man on the earth, and He was grieved in

<sup>a</sup> 26 Targum Onkelos records verse 26 as "Then in his [Enosh's] days, men desisted calling on the Name of **תְּהִלָּתָה**." Targum Jonathan reads, "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of **תְּהִלָּתָה**." A number of other commentators have stated that the phrase

"call upon the Name of **תְּהִלָּתָה**" means, rather, to call their false elohim by the Name of the One True Elohim.

<sup>b</sup> 3 Syr. reads, "My Ruah shall not dwell in man forever, for he is flesh." LXX reads, "My Ruah shall not remain among these men forever, because they are flesh."

His heart. **7** **וַיֹּאמֶר** said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the heavens; for I am sorry that I have made them." **8** But Noah found favor in the eyes of **יְהוָה**.

### **פָּרָשָׁת נֹחַ – Parashat Noah**

**9** These are the generations of Noah. Noah was a righteous man, blameless in his generations; Noah walked with Elohim. **10** Noah brought forth three sons: Shem, Ham, and Yepheth.

**11** And the earth was corrupt in the sight of Elohim, and the earth was filled with violence. **12** Elohim looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

**13** And Elohim said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. **14** Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. **15** This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. **16** You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. **17** Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under the heavens; everything that is on the earth shall perish. **18** But I will establish My covenant with you; and you shall enter the ark-- you and your sons and your wife, and your sons' wives with you. **19** And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female. **20** Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive. **21** As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them." **22** Thus Noah did; according to all that Elohim had commanded him, so he did.

**7** **וַיֹּאמֶר** said to Noah, "Enter the ark, you and all your household, for you *alone* I have seen to be righteous before Me in this generation. **2** You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female; **3** also of the birds of the heavens, by sevens, male and female, to keep seed alive on the face of all the earth. **4** For after seven more days, I will send rain on the earth forty days and forty nights; and I

will blot out from the face of the land every living thing that I have made." **5** Noah did according to all that **וַיֹּאמֶר** had commanded him.

**6** And Noah was six hundred years old when the flood of water came upon the earth. **7** And Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood. **8** Of clean animals and animals that are not clean and birds and everything that creeps on the ground, **9** there went into the ark to Noah by twos, male and female, as Elohim had commanded Noah. **10** It came about after the seven days that the water of the flood came upon the earth.

**11** In the six hundredth year of Noah's life, in the second new moon, on the seventeenth day of the new moon, on the same day all the fountains of the great deep burst open, and the floodgates of the heavens were opened. **12** The rain fell upon the earth for forty days and forty nights.

**13** On the very same day Noah and Shem and Ham and Yepheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, **14** they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every wing. **15** And they went into the ark to Noah, by twos of all flesh in which was the breath of life. **16** Those that entered, male and female of all flesh, entered as Elohim had commanded him; and **וַיִּסְלַכֵּן** closed it behind him.

**17** And the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. **18** The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. **19** The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. **20** The water prevailed fifteen cubits higher, and the mountains were covered. **21** All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; **22** of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. **23** Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the heavens, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. **24** The water prevailed upon the earth one hundred and fifty days.

**8** But Elohim remembered Noah and all the beasts and all the cattle that were with him in the ark; and Elohim caused a wind to pass over the earth, and the

water subsided. **2** Also the fountains of the deep and the floodgates of the heavens were closed, and the rain from the heavens were restrained; **3** and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. **4** In the seventh new moon, on the seventeenth day of the new moon, the ark rested upon the mountains of Ararat. **5** The water decreased steadily until the tenth *new moon*; in the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.

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

**13** Now it came about in the six hundred and first year, in the first *new moon*, on the first *day* of the new moon, the waters had *caused* devastation over the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was devastated. **14** In the second new moon, on the twenty-seventh day of the new moon, the earth was dry. **15** Then Elohim spoke to Noah, saying, **16** "Go out of the ark, you and your wife and your sons and your sons' wives with you. **17** Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth." **18** So Noah went out, and his sons and his wife and his sons' wives with him. **19** Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

**20** Then Noah built an altar to הָנָהָרִים, and took of every clean animal and of every clean bird and offered ascension offerings on the altar. **21** הָנָהָרִים smelled the soothing aroma; and הָנָהָרִים said in His heart, "I will never again curse the ground on account of man, for the inclination of man's heart is evil from his youth; and I

will never again destroy every living thing, as I have done."

**22** "While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

**9** And Elohim blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. **2** The fear of you and the terror of you will be on every beast of the earth and on every bird of the heavens; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. **3** Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant. **4** Only you shall not eat flesh with its being, *that is*, its blood. **5** Surely I will require the blood of your being; from every beast I will require it. And from *every* man, from every man's brother I will require the being of man.

**6** "Whoever sheds man's blood, by man his blood shall be shed, for in the image of Elohim He made man. **7** As for you, be fruitful and multiply; populate the earth abundantly and multiply in it."

**8** And Elohim spoke to Noah and to his sons with him, saying, **9** "Now behold, I Myself do establish My covenant with you, and with your seed after you; **10** and with every living creature<sup>a</sup> that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. **11** I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

**12** Elohim said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; **13** I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. **14** It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, **15** and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. **16** When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth." **17** And Elohim said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

**18** Now the sons of Noah who came out of the ark were Shem and Ham and Yepheth; and Ham was the father

<sup>a</sup> 10 Hebrew phrase rendered "living creature" here is נַפְשׁ הַחַיָּה (*nephesh hai'ah*). Rendered literally, this means "living beings." Also in verses 12, 15 & 16.

of Kena'an. **19** These three *were* the sons of Noah, and from these the whole earth was populated.

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

**25** So he said, "Cursed be Kena'an; a servant of servants He shall be to his brothers."

**26** He also said, "Blessed be פָּנָים", the Elohim of Shem; and let Kena'an be his servant.

**27** "May Elohim enlarge Yepheth, and let him dwell in the tents of Shem; and let Kena'an be his servant."

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

**10** Now these are the generations of Shem, Ham, and Yepheth, the sons of Noah; and sons were born to them after the flood.

**2** The sons of Yepheth *were* Gomer and Magog and Madai and Yavan and Tuval and Meshek and Tiras. **3** The sons of Gomer *were* Ashkenaz and Riphath and Togarmah. **4** The sons of Yavan *were* Elishah and Tarshish, Kittim and Dodanim. **5** From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

**6** The sons of Ham *were* Kush and Mitsrayim and Put and Kena'an. **7** The sons of Kush *were* Seva and Havilah and Savtah and Ra'amah and Savtekha; and the sons of Ra'amah *were* Sheva and Dedan. **8** Now Kush brought forth Nimrod; he became a mighty one on the earth. **9** He was a mighty hunter before הַנְּחָרִים; therefore it is said, "Like Nimrod a mighty hunter before הַנְּחָרִים." **10** The beginning of his kingdom was Bavel and Erek and Akkad and Kalneh, in the land of Shinar. **11** From that land he went forth into Ashuwr, and built Nineveh and Rehovothen-Ir and Kalah, **12** and Resen between Nineveh and Kalah; that is the great city. **13** Mitsrayim

brought forth Ludim and Anamim and Lehabim and Naphtuhim **14** and Pathrusim and Kasluhim (from which came the Philistines) and Kapthorim.

**15** Kena'an brought forth Tsidon, his firstborn, and Heth **16** and the Yevusite and the Amorite and the Gergashite **17** and the Hivite and the Arkite and the Sinite **18** and the Arvadite and the Tsemarite and the Hamathite; and afterward the families of the Kena'anite were spread abroad. **19** The territory of the Kena'anite extended from Tsidon as you go toward Gerar, as far as Gaza; as you go toward Sedom and Gomorrah and Admah and Tsevoyim, as far as Lasha. **20** These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

**21** Also to Shem, the father of all the children of Ever, *and* the older brother of Yepheth,<sup>a</sup> children were born.

**22** The sons of Shem *were* Elam and Ashuwr and Arpakshad and Lud and Aram. **23** The sons of Aram *were* Uts and Hul and Gether and Mash. **24** Arpakshad brought forth [Kena'an, and Kena'an brought forth]<sup>b</sup> Shelah; and Shelah brought forth Ever. **25** Two sons were born to Ever; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Yoqtan. **26** Yoqtan brought forth Almodad and Sheleph and Hatsarmaveth and Yerah **27** and Hadoram and Uzal and Diqlah **28** and Oval and Avima'el and Sheva **29** and Ophir and Havilah and Yovav; all these were the sons of Yoqtan. **30** Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east. **31** These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.

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

**11** And the whole earth used the same language and the same words. **2** It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. **3** They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar. **4** They said, "Come, let us build for ourselves a city, and a tower whose top *will reach* into heavens, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth." **5** הַנְּחָרִים came down to see the city and the tower which the sons of men had built. **6** הַנְּחָרִים said, "Behold, they are one people, and they all have the same language. And this is what they

<sup>a</sup> 21 This verse could also be read as, "...whose older brother was Yepheth..."

<sup>b</sup> 24 LXX and DSS both read as it is here. Heb. MT, Syr., Lat., and Sam. do not contain this section. Compare Loukas 3:36.

began to do, and now nothing which they purpose to do will be impossible for them. 7 Come, let Us go down and there confuse their language, so that they will not understand one another's speech." 8 So יְהוָה scattered them abroad from there over the face of the whole earth; and they stopped building the city. 9 Therefore its name was called Babel, because there יְהוָה confused the language of the whole earth; and from there יְהוָה scattered them abroad over the face of the whole earth.

10 These are the generations of Shem. Shem was one hundred years old, and brought forth Arpakshad two years after the flood; 11 and Shem lived five hundred years after he brought forth Arpakshad, and he had *other* sons and daughters.

12 Arpakshad lived thirty-five years, and brought forth Shelah; 13 and Arpakshad lived four hundred and three years after he brought forth Shelah, and he had *other* sons and daughters.

14 Shelah lived thirty years, and brought forth Ever; 15 and Shelah lived four hundred and three years after he brought forth Ever, and he had *other* sons and daughters.

16 Ever lived thirty-four years, and brought forth Peleg; 17 and Ever lived four hundred and thirty years after he brought forth Peleg, and he had *other* sons and daughters.

18 Peleg lived thirty years, and brought forth Reu; 19 and Peleg lived two hundred and nine years after he brought forth Reu, and he had *other* sons and daughters.

20 Reu lived thirty-two years, and brought forth Serug; 21 and Reu lived two hundred and seven years after he brought forth Serug, and he had *other* sons and daughters.

22 Serug lived thirty years, and brought forth Nahor; 23 and Serug lived two hundred years after he brought forth Nahor, and he had *other* sons and daughters.

24 Nahor lived twenty-nine years, and brought forth Terah; 25 and Nahor lived one hundred and nineteen years after he brought forth Terah, and he had *other* sons and daughters.

26 Terah lived seventy years, and brought forth Avram, Nahor and Haran.

27 Now these are the generations of Terah. Terah brought forth Avram, Nahor and Haran; and Haran brought forth Lot. 28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Kaldeans. 29 Avram and Nahor took wives for themselves. The name of Avram's wife was Sarai; and the name of Nahor's wife was Milkah, the daughter of

Haran, the father of Milkah and Yiskah. 30 Sarai was barren; she had no child.

31 Terah took Avram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Avram's wife; and they went out together from Ur of the Kaldeans in order to enter the land of Kena'an; and they went as far as Haran, and settled there. 32 The days of Terah were two hundred and five years; and Terah died in Haran.

## – Parashat Lekh-Lekha –

**12** And יְהוָה said to Avram, "Go forth from your country, and from your relatives and from your father's house, to the land which I will show you;

2 And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing;

3 And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed."

4 So Avram went forth as יְהוָה had spoken to him; and Lot went with him. Now Avram was seventy-five years old when he departed from Haran. 5 Avram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the beings which they had acquired in Haran, and they set out for the land of Kena'an; thus they came to the land of Kena'an.

6 Avram passed through the land as far as the site of Shekhem, to the oak of Moreh. Now the Kena'anite was then in the land. 7 יְהוָה appeared to Avram and said, "To your seed I will give this land." So he built an altar there to יְהוָה who had appeared to him. 8 Then he proceeded from there to the mountain on the east of Beth-El, and pitched his tent, with Beth-El on the west and Ai on the east; and there he built an altar to יְהוָה and called upon the Name of יְהוָה. 9 Avram journeyed on, continuing toward the Negev.

10 Now there was a famine in the land; so Avram went down to Mitsrayim to sojourn there, for the famine was heavy in the land. 11 It came about when he came near to Mitsrayim, that he said to Sarai his wife, "See now, I know that you are a beautiful woman; 12 and when the Mitsrites see you, they will say, 'This is his wife;' and they will kill me, but they will let you live. 13 Please say that you are my sister so that it may go well with me because of you, and that my being may live on account of you." 14 It came about when Avram came into Mitsrayim, the Mitsrites saw that the woman was very beautiful. 15 Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's

house. **16** Therefore he treated Avram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

**17** But **שָׁמֶן** struck Pharaoh and his house with great plagues because of Sarai, Avram's wife. **18** Then Pharaoh called Avram and said, "What is this you have done to me? Why did you not tell me that she was your wife? **19** Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go." **20** Pharaoh commanded *his* men concerning him; and they escorted him away, with his wife and all that belonged to him.

**13** So Avram went up from Mitsrayim to the Negev, he and his wife and all that belonged to him, and Lot with him.

**2** Now Avram was very rich in livestock, in silver and in gold. **3** He went on his journeys from the Negev as far as Beth-El, to the place where his tent had been at the beginning, between Beth-El and Ai, **4** to the place of the altar which he had made there formerly; and there Avram called on the Name of **יְהוָה**. **5** Now Lot, who went with Avram, also had flocks and herds and tents. **6** And the land could not sustain them while dwelling together, for their possessions were so great that they were not able to remain together. **7** And there was strife between the herdsmen of Avram's livestock and the herdsmen of Lot's livestock. Now the Kena'anite and the Perizzite were dwelling then in the land.

**8** So Avram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. **9** Is not the whole land before you? Please separate from me; if *to* the left, then I will go to the right; or if *to* the right, then I will go to the left." **10** Lot lifted up his eyes and saw all the valley of the Yarden, that it was well watered everywhere-- *this was* before **שָׁמֶן** destroyed Sedom and Gomorrah-- like the garden of **הַדָּן**, like the land of Mitsrayim as you go to Tsoar. **11** So Lot chose for himself all the valley of the Yarden, and Lot journeyed eastward. Thus they separated from each other. **12** Avram settled in the land of Kena'an, while Lot settled in the cities of the valley, and moved his tents as far as Sedom. **13** Now the men of Sedom were exceedingly wicked and sinners against **הַדָּן**.

**14** **הַדָּן** said to Avram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; **15** for all the land which you see, I will give it to you and to your seed forever. **16** I will make your seed as the dust of the earth, so that if anyone can

number the dust of the earth, then your seed can also be numbered. **17** Arise, walk about the land through its length and breadth; for I will give it to you." **18** Then Avram moved his tent and came and dwelt by the oaks of Mamre, which are in Hevron, and there he built an altar to **הַדָּן**.

**14** And it came about in the days of Amraphel king of Shinar, Ariokh king of Ellasar, Kedorlaomer king of Elam, and Tidal king of Goyim, **2** *that* they made war with Bera king of Sedom, and with Birsha king of Gomorrah, Shinav king of Admah, and Shemever king of Tsevoym, and the king of Bela (that is, Tsoar). **3** All these came as allies to the valley of Siddim (that is, the Salt Sea). **4** Twelve years they had served Kedorlaomer, but the thirteenth year they rebelled. **5** In the fourteenth year Kedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emin in Shaveh-Qiryathaim, **6** and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness. **7** Then they turned back and came to En-mishpat (that is, Qadesh), and conquered all the country of the Amaleqites, and also the Amorites, who lived in Hatsatson-Tamar. **8** And the king of Sedom and the king of Gomorrah and the king of Admah and the king of Tsevoym and the king of Bela (that is, Tsoar) came out; and they arrayed for battle against them in the valley of Siddim, **9** against Kedorlaomer king of Elam and Tidal king of Goyim and Amraphel king of Shinar and Ariokh king of Ellasar-- four kings against five. **10** Now the valley of Siddim was full of tar pits; and the kings of Sedom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country. **11** Then they took all the goods of Sedom and Gomorrah and all their food supply, and departed. **12** They also took Lot, Avram's nephew, and his possessions and departed, for he was living in Sedom.

**13** Then a fugitive came and told Avram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshkol and brother of Aner, and these were allies with Avram. **14** When Avram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan. **15** He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as **חֹוָה**, which is north of Dammeseq. **16** He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.

**17** Then after his return from the defeat of Kedorlaomer and the kings who were with him, the king of Sedom went out to meet him at the valley of Shaveh (that is, the

King's Valley). **18** And Malkitsedeq king of Salem brought out bread and wine; now he was a priest of El Elyon.

**19** He blessed him and said, "Blessed be Avram of El Elyon, Possessor of heavens and earth;

**20** And blessed be El Elyon, who has delivered your enemies into your hand." He gave him a tenth of all.

**21** The king of Sedom said to Avram, "Give the people to me and take the goods for yourself." **22** Avram said to the king of Sedom, "I have sworn to יהוה El Elyon, possessor of heavens and earth, **23** that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Avram rich.' **24** "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshkol, and Mamre; let them take their share."

**15** After these things the word of יהוה came to Avram in a vision, saying, "Do not fear, Avram, I am a shield to you; your reward shall be very great."

**2** Avram said, "O Adonai יהוה, what will You give me, since I am childless, and the son-heir of my house is Eliezer of Dammeseq?" **3** And Avram said, "Since You have given no seed to me, one born in my house is my heir." **4** Then behold, the word of יהוה came to him, saying, "This man will not be your heir; but one who will come forth from your own gut, he shall be your heir." **5** And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your seed be." **6** Then he believed in יהוה, and He reckoned it to him as righteousness. **7** And He said to him, "I am יהוה who brought you out of Ur of the Kaldeans, to give you this land to possess it." **8** He said, "O Adonai יהוה, how may I know that I will possess it?" **9** And He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." **10** Then he brought all these to Him and divided them in the middle, and laid each half opposite the other; but he did not cut the birds. **11** The birds of prey came down upon the carcasses, and Avram drove them away.

**12** Now when the sun was going down, a deep sleep fell upon Avram; and behold, terror and great darkness fell upon him. **13** And He said to Avram, "Know for certain that your seed will be sojourners in a land that is not theirs, where they will be enslaved and oppressed four hundred years. **14** But I will also judge the nation whom

they will serve, and afterward they will come out with many possessions. **15** As for you, you shall go to your fathers in peace; you will be buried at a good old age. **16** Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."

**17** It came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces.

**18** On that day יהוה cut a covenant with Avram, saying, "To your seed I have given this land. From the river of Mitsrayim as far as the great river, the Perath River<sup>a</sup>:

**19** the Qenite and the Kenizzite and the Kadmonite  
**20** and the Hittite and the Perizzite and the Rephaim  
**21** and the Amorite and the Kena'anite and the Gergashite and the Yevusite."

**16** And Sarai, Avram's wife had not brought forth any children to him, and she had a Mitsrite maid whose name was Hagar. **2** And Sarai said to Avram, "Now behold, יהוה has prevented me from bearing children. Please go in to my maid; perhaps I will obtain children through her." And Avram listened to the voice of Sarai. **3** And Sarai the wife of Avram took Hagar the Mitsrite, her maid, after Avram had lived in the land of Kena'en ten years, and gave her to Avram her husband as his wife. **4** And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. **5** And Sarai said to Avram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her eyes. May יהוה judge between you and me." **6** But Avram said to Sarai, "Behold, your maid is in your power; do to her what is good in your eyes." And Sarai treated her harshly, and she fled from her presence.

**7** And the messenger of יהוה found her by a spring of water in the wilderness, by the spring on the way to Shur. **8** And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." **9** Then the messenger of יהוה said to her, "Return to your mistress, and submit yourself to her authority." **10** Moreover, the messenger of יהוה said to her, "I will greatly multiply your seed so that they will be too many to count."

**11** And the messenger of יהוה said to her further, "Behold, you are with child, and you will bear a son;

<sup>a</sup> 18 Perath – The Euphrates River, and probably the etymological origin of the name.

and you shall call his name Yishma'el, because יְהֹוָה has given heed to your affliction. **12** And he will be a wild donkey of a man, his hand *will be against* everyone, and everyone's hand *will be against* him; and he will live before the face of all his brothers."

**13** And she called the Name of יְהֹוָה who spoke to her, "You are El who sees;" for she said, "Have I even remained alive here after seeing Him?" **14** Therefore the well was called Beer-lahai-roi<sup>a</sup>; behold, it is between Qadesh and Bered.

**15** And Hagar brought forth a son to Avram; and Avram called the name of his son, whom Hagar bore, Yishma'el. **16** And Avram was eighty-six years old when Hagar bore Yishma'el to him.

**17** And when Avram was ninety-nine years old, יְהֹוָה appeared to Avram and said to him, "I am El Shaddai; walk before Me, and be blameless. **2** And I will establish My covenant between Me and you, and I will multiply you exceedingly." **3** And Avram fell on his face, and Elohim talked with him, saying, **4** "As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations.

**5** "No longer shall your name be called Avram<sup>b</sup>, but your name shall be Avraham<sup>c</sup>; and I will make you the father of a multitude of nations.

**6** "And I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. **7** And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be Elohim to you and to your seed after you. **8** I will give to you and to your seed after you, the land of your sojourning, all the land of Kena'an, for an everlasting possession; and I will be their Elohim."

**9** And Elohim *further* said to Avraham, "Now as for you, you shall guard My covenant, you and your seed after you throughout their generations. **10** This is My covenant, which you shall guard, between Me and you and your seed after you: every male among you shall be circumcised. **11** And you shall circumcise the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. **12** And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your seed. **13** A *servant* who is born in your house or who is bought with your money shall surely be

circumcised; thus shall My covenant be in your flesh for an everlasting covenant. **14** But an uncircumcised male who is not circumcised in the flesh of his foreskin, that being shall be cut off from his people; he has broken My covenant."

**15** And Elohim said to Avraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. **16** And I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a *mother* of nations; kings of peoples will come from her." **17** And Avraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bring forth?" **18** And Avraham said to Elohim, "Oh that Yishma'el might live before You!"

**19** But Elohim said, "No, but Sarah your wife will bring forth a son to you, and you shall call his name Yitschaq; and I will establish My covenant with him for an everlasting covenant for his seed after him. **20** And as for Yishma'el, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall bring forth twelve chiefs, and I will make him a great nation. **21** But My covenant I will establish with Yitschaq, whom Sarah will bring forth to you at this appointed time next year." **22** And when He finished speaking with him, Elohim went up from Avraham.

**23** And Avraham took Yishma'el his son, and all who were born in his house and all who were bought with his silver, every male among the men of Avraham's household, and circumcised the flesh of their foreskin in the very same day, as Elohim had said to him. **24** Now Avraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. **25** And Yishma'el his son was thirteen years old when he was circumcised in the flesh of his foreskin. **26** In the very same day Avraham was circumcised, and Yishma'el his son. **27** And all the men of his household, who were born in the house or bought with silver from a foreigner, were circumcised with him.

### – פָּרָשַׁת וַיַּרְא – Parashat Vayeira

**18** And יְהֹוָה appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. **2** And when he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw, he ran from the tent door to meet them and bowed himself to the earth, **3** and said, "מֶלֶךְ if now I have found favor in Your eyes, please do not pass

<sup>a</sup> 14 בָּאֵר לְחיָ רַאי (Beer-lahai-roi) means "Well of the Living One Who sees me."

<sup>b</sup> 5 אֲבָרָם (Avram) means "exalted father."

<sup>c</sup> 5 אֲבָרָהָם (Avraham) means "father of multitude."

Your servant by. 4 Please let a little water be brought and wash your feet, and rest yourselves under the tree; 5 and I will bring a piece of bread, that you may sustain your hearts; after that you may go on, since you have visited your servant." And they said, "So do, as you have said." 6 And Avraham hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour, knead *it* and make bread cakes." 7 And Avraham also ran to the herd, and took a tender and choice calf and gave *it* to the servant, and he hurried to prepare it. 8 And he took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree as they ate.

9 And they said to him, "Where is Sarah your wife?" And he said, "There, in the tent." 10 And He said, "I will surely return to you at this time of life; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.

11 Now Avraham and Sarah were old, advanced in age; Sarah was past childbearing. 12 And Sarah laughed within herself, saying, "After I have become old, shall I have pleasure, my master being old also?" 13 And יְהוָה said to Avraham, "Why did Sarah laugh, saying, 'Shall I indeed bring forth, when I am old?' 14 Is *any* thing too extraordinary for יְהוָה? At the appointed time I will return to you, at the time of life, and Sarah will have a son." 15 But Sarah denied *it* however, saying, "I did not laugh;" for she was afraid. And He said, "Not so, for you did laugh."

16 And the men rose up from there, and looked down toward Sedom; and Avraham was walking with them to send them off. 17 And יְהוָה said, "Shall I hide from Avraham what I am about to do, 18 since Avraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? 19 For I have chosen him, so that he may command his children and his household after him to guard the way of יְהוָה by doing righteousness and judgment, so that יְהוָה may bring upon Avraham what He has spoken about him." 20 And יְהוָה said, "The outcry of Sedom and Gomorrah is indeed great, and their sin is very heavy. 21 I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."

22 And the men turned away from there and went toward Sedom, while Avraham was still standing before תְּמִימָן. 23 And Avraham came near and said, "Will You indeed sweep away the righteous with the wicked? 24 Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not spare the place for the sake of the fifty righteous who are in it? 25 Far be it from You to do such a thing, to slay the righteous with

the wicked, so that the righteous and the wicked become alike. Far be it from You! Shall not the Judge of all the earth work judgment?" 26 And יְהוָה said, "If I find in Sedom fifty righteous ones within the city, then I will spare the whole place on their account." 27 And Avraham replied, "Now behold, I have ventured to speak unto יְהוָה, although I am *but* dust and ashes.

28 Suppose the fifty righteous ones are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy *it* if I find forty-five there."

29 He spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do *it* on account of the forty." 30 And he said, "Oh may יְהוָה not

be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do *it* if I find thirty there." 31 And he said, "Now behold, I have ventured to speak to יְהוָה; suppose twenty are found there?" And He said, "I will not destroy *it* on account of the twenty."

32 Then he said, "Oh may יְהוָה not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy *it* on account of the ten."

33 As soon as He had finished speaking to Avraham, יְהוָה departed and Avraham returned to his place.

**19** And two messengers came to Sedom in the evening as Lot was sitting in the gate of Sedom. When Lot saw *them*, he rose to meet them and bowed facedown to the ground. 2 And he said, "Now behold, my masters, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square." 3 And he urged them strongly, so they turned aside to him and entered his house; and he prepared a banquet for them, and baked unleavened bread, and they ate.

4 Before they lay down, the men of the city, the men of Sedom, surrounded the house, both young and old, all the people from every quarter; 5 and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them."

6 But Lot went out to them at the doorway, and shut the door behind him, 7 and said, "Please, my brothers, do not act wickedly. 8 Now behold, I have two daughters who have not known a man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, as they have come under the shelter of my roof." 9 But they said, "Stand aside." Furthermore, they said, "This one came in as a sojourner, and in judging, you judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. 10 But the men reached out their hands and brought Lot into the house with them, and shut the door. 11 And they struck the

men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

**12** And the men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place; **13** for we are about to destroy this place, because their outcry has become so great before יְהוָה that he has sent us to destroy it." **14** Lot went out and spoke to his sons-in-law, who were married to his daughters, and said, "Up, get out of this place, for הַשְׁמִינִי will destroy the city." But he appeared to his sons-in-law to be joking.

**15** When dawn arose, the messengers urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the iniquity of the city." **16** But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of יְהוָה was upon him; and they brought him out, and put him outside the city. **17** And it came about, when they had brought them outside, one said, "Escape for your being! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away." **18** But Lot said to them, "Oh no, הַשְׁמִינִי! **19** Now behold, your servant has found favor in your eyes, and you have magnified your loving-kindness, which you have shown me by saving my being; but I cannot escape to the mountains, for some evil will overtake me and I will die; **20** now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my being may be saved." **21** He said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken. **22** Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the city was called Tsoar<sup>a</sup>.

**23** The sun had risen over the earth when Lot came to Tsoar. **24** Then הַשְׁמִינִי rained on Sedom and Gomorrah sulfur and fire from יְהוָה out of the heavens, **25** and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. **26** But his wife, from behind him, looked back, and she became a pillar of salt.

**27** And Avraham arose early in the morning and went to the place where he had stood before הַשְׁמִינִי; **28** and he looked down toward the face of Sedom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

<sup>a</sup> 22 צֹעֵר (*tso'ar*) – Hebrew word meaning "little" or "insignificant."

**29** And it came about, when Elohim destroyed the cities of the valley, that Elohim remembered Avraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

**30** And Lot went up from Tsoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Tsoar; and he stayed in a cave, he and his two daughters. **31** And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth. **32** Come, let us make our father drink wine, and let us lie with him that we may preserve the seed of our father." **33** And they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose. **34** And it came about, on the next day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve the seed of our father." **35** And they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose. **36** And both the daughters of Lot conceived by their father. **37** The firstborn brought forth a son, and called his name Moav<sup>b</sup>; he is the father of the Moavites to this day. **38** As for the younger, she also brought forth a son, and called his name Ben-ammi<sup>c</sup>; he is the father of the sons of Ammon to this day.

**20** And Avraham journeyed from there toward the land of the Negev, and settled between Qadesh and Shur; then he sojourned in Gerar. **2** And Avraham said of Sarah his wife, "She is my sister." So Avimelekh king of Gerar sent and took Sarah. **3** But Elohim came to Avimelekh in a dream of the night, and said to him, "Behold, you are a dead man; for the woman whom you have taken: for she is married." **4** But Avimelekh had not come near her; and he said, "וְהַנִּזְהָר, will You slay a righteous nation? **5** Did he not say to me, 'She is my sister'? And even she said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this." **6** Then Elohim said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her. **7** And now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours."

<sup>b</sup> 37 מוֹאָב (*mo'av*) means "from father."

<sup>c</sup> 38 בֶּן עַמִּי (*Ben-ammi*) means "son of my people."

**8** And Avimelekh arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. **9** And Avimelekh called Avraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."

**10** And Avimelekh said to Avraham, "What have you encountered, that you have done this thing?" **11** And Avraham said, "Because I thought, 'surely there is no fear of Elohim in this place, and they will kill me because of my wife.' **12** Still, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. **13** And it came about, when Elohim caused me to wander from my father's house, that I said to her, 'This is the loving-kindness which you will show to me: everywhere we go, say of me, "He is my brother."'" **14** And Avimelekh then took sheep and oxen and male and female servants, and gave them to Avraham, and restored his wife Sarah to him. **15** And Avimelekh said, "Behold, my land is before you; settle wherever you please." **16** And to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are vindicated." **17** And Avraham prayed to Elohim, and Elohim healed Avimelekh and his wife and his maids, so that they could bring forth. **18** For הַנְּתָן had completely shut all the wombs of the household of Avimelekh because of Sarah, Avraham's wife.

**21** And יְהֹוָה visited Sarah as He had said, and יִתְשָׁaq did for Sarah as He had promised. **2** And Sarah conceived and brought forth a son to Avraham in his old age, at the appointed time of which Elohim had spoken to him. **3** And Avraham called the name of his son who was born to him, whom Sarah bore to him, Yitshaq<sup>a</sup>. **4** And Avraham circumcised his son Yitshaq when he was eight days old, as Elohim had commanded him. **5** And Avraham was one hundred years old when his son Yitshaq was born to him. **6** And Sarah said, "Elohim has made laughter for me; all who hear will laugh with me." **7** And she said, "Who would have said to Avraham that Sarah would nurse children? Yet I have brought forth a son to him in his old age."

**8** And the child grew and was weaned, and Avraham made a great banquet on the day that Yitshaq was weaned.

**9** And Sarah saw the son of Hagar the Mitsrite, whom she had borne to Avraham, mocking. **10** And she said to Avraham, "Drive out this maid and her son, for the son

of this maid shall not be an heir with my son Yitshaq."

**11** And the matter distressed Avraham greatly because of his son. **12** But Elohim said to Avraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Yitshaq your seed shall be named. **13** And of the son of the maid I will make a nation also, because he is your seed."

**14** And Avraham rose early in the morning and took bread and a skin of water and gave *them* to Hagar, putting *them* on her shoulder, and gave *her* the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheva.

**15** And when the water in the skin was used up, she left the boy under one of the bushes. **16** And she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat opposite him, and lifted up her voice and she<sup>b</sup> wept.

**17** Elohim heard the lad crying; and the messenger of Elohim called to Hagar from the heavens and said to her, "What is the matter with you, Hagar? Do not fear, for Elohim has heard the voice of the lad where he is. **18** Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him." **19** And Elohim opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.

**20** And Elohim was with the lad, and he grew; and he lived in the wilderness and became an archer. **21** And he lived in the wilderness of Paran, and his mother took a wife for him from the land of Mitsrayim.

**22** And it came about at that time that Avimelekh and Pikhon, the commander of his army, spoke to Avraham, saying, "Elohim is with you in all that you do; **23** now therefore, swear to me here by Elohim that you will not deal falsely with me or with my offspring or with my posterity, but according to the loving-kindness that I have shown to you, you shall show to me and to the land in which you have sojourned." **24** And Avraham said, "I swear it." **25** But Avraham complained to Avimelekh on account of the well of water which the servants of Avimelekh had seized. **26** And Avimelekh said, "I do not know who has done this thing; you did not tell me, nor did I hear of it until today."

**27** And Avraham took sheep and oxen and gave them to Avimelekh, and the two of them cut a covenant. **28** And Avraham set seven ewe lambs of the flock by themselves. **29** And Avimelekh said to Avraham, "What do these seven ewe lambs mean, which you have set by themselves?" **30** And he said, "You shall take these seven ewe lambs from my hand so that it may be a

<sup>a</sup> 3 פָּגֵג (Yitshaq) means "he laughs."

<sup>b</sup> 16 LXX reads, "and the child wept."

witness to me, that I dug this well." 31 Therefore he called that place Beersheva, because there the two of them took an oath. 32 And they cut a covenant at Beersheva; and Avimelekh and Pikhon, the commander of his army, arose and returned to the land of the Philistines. 33 And he planted a tamarisk tree at Beersheva, and there he called on the Name of יְהוָה, the Everlasting El. 34 And Avraham sojourned in the land of the Philistines for many days.

**22** And it came about after these things, that Elohim tested Avraham, and said to him, "Avraham!" And he said, "Here I am." 2 And He said, "Take now your son, your only son, whom you love, Yitshaq, and go to the land of Moriyah, and offer him there as an ascension offering on one of the mountains of which I will tell you."

3 And Avraham rose early in the morning and saddled his donkey, and took two of his young men with him and Yitshaq his son; and he split wood for the ascension offering, and arose and went to the place of which Elohim had told him. 4 On the third day Avraham raised his eyes and saw the place from a distance. 5 And Avraham said to his young men, "Stay here with the donkey, and I and the lad will go over there, and we will bow down, and return to you." 6 And Avraham took the wood of the ascension offering and laid it on Yitshaq his son, and he took in his hand the fire and the knife. So the two of them walked on together. 7 And Yitshaq spoke to Avraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the ascension offering?" 8 And Avraham said, "Elohim will provide for Himself the lamb for the ascension offering, my son." So the two of them walked on together.

9 And they came to the place of which Elohim had told him; and Avraham built the altar there and arranged the wood, and bound his son Yitshaq and laid him on the altar, on top of the wood. 10 And Avraham stretched out his hand and took the knife to slay his son. 11 But the messenger of יְהוָה called to him from the heavens and said, "Avraham, Avraham!" And he said, "Here I am." 12 And He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear Elohim, since you have not withheld your only son from Me." 13 And Avraham raised his eyes and looked, and behold, a ram [behind him]<sup>a</sup> caught in the thicket by his horns; and Avraham went and took the ram and offered him up for an ascension offering in the place of

his son. 14 Avraham called the name of that place יַרְאֵה Yireh<sup>b</sup>, as it is said to this day, "In the mount of יְהוָה it will be provided."

15 Then the messenger of יְהוָה called to Avraham a second time from the heavens, 16 and said, "By Myself I have sworn, declares יְהוָה, because you have done this thing and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice." 19 And Avraham returned to his young men, and they arose and went together to Beersheva; and Avraham lived at Beersheva.

20 And it came about after these things, that it was told Avraham, saying, "Behold, Milkah also has borne children to your brother Nahor: 21 Uts his firstborn and Buz his brother and Qemu'el the father of Aram 22 and Kesed and Ḥazo and Pildash and Yidlap and Bethu'el." 23 Bethu'el brought forth Rivqah; these eight Milkah bore to Nahor, Avraham's brother. 24 And his concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Ma'akah.

**23** – *Parashat Haiyei Sarah*

**23** And Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah. 2 And Sarah died in Qiryath-arba (that is, Ḥevron) in the land of Kena'an; and Avraham went in to mourn for Sarah and to weep for her. 3 And Avraham rose from before his dead, and spoke to the sons of Ḥeth, saying, 4 "I am a sojourner and a guest among you; give me a burial site among you that I may bury my dead out of my sight." 5 And the sons of Ḥeth answered Avraham, saying to him, 6 "Hear us, my master, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead." 7 And Avraham rose and bowed to the people of the land, the sons of Ḥeth. 8 And he spoke with them, saying, "If the desire of your being is *for me* to bury my dead out of my sight, hear me, and approach Ephron the son of Tsohar for me, 9 that he may give me the cave of Makhpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site."

<sup>a</sup> 13 Bracketed section indicates reading not present in the DSS, LXX, and the Syr. but present in the Heb. MT, Sam., and Lat..

<sup>b</sup> 14 יַרְאֵה (yireh) – Hebrew word meaning "it will be provided." The title הַיְהֹוָה יַרְאֵה means "יהוָה will provide."

**10** And Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Avraham in the hearing of the sons of Heth; *even* of all who went in at the gate of his city, saying, **11** "No, my master, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead." **12** And Avraham bowed before the people of the land. **13** And he spoke to Ephron in the hearing of the people of the land, saying, "If you will only please listen to me; I will give the price of the field, accept *it* from me that I may bury my dead there." **14** And Ephron answered Avraham, saying to him, **15** "My master, listen to me; a piece of land worth four hundred sheqels of silver, what is that between me and you? So bury your dead." **16** And Avraham listened to Ephron; and Avraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred sheqels of silver, current money.

**17** And Ephron's field, which was in Makhpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over **18** to Avraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city. **19** And after this, Avraham buried Sarah his wife in the cave of the field at Makhpelah facing Mamre (that is, Hevron) in the land of Kena'an. **20** And the field and the cave that is in it, were deeded over to Avraham for a burial site by the sons of Heth.

**24** And Avraham was old, advanced in years; and **תְּהִלָּתִי** had blessed Avraham in every way. **2** And Avraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh, **3** and I will make you swear by **תְּהִלָּתִי**, the Elohim of the heavens and the Elohim of earth, that you shall not take a wife for my son from the daughters of the Kena'anites, among whom I live, **4** but you will go to my country and to my relatives, and take a wife for my son Yitshaq." **5** And the servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?" **6** And Avraham said to him, "Beware that you do not take my son back there! **7** תְּהִלָּתִי, Elohim of the heavens, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your seed I will give this land,' He will send His messenger before you, and you will take a wife for my son from there. **8** But if the woman is not willing to follow you, then you will be free from this oath of mine; only do not take my son back there." **9** And the servant placed his hand under the

thigh of Avraham his master, and swore to him concerning this matter.

**10** And the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose and went to Aram-Naharayim, to the city of Nahor. **11** And he made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water. **12** And he said, "O תְּהִלָּתִי, the Elohim of my master Avraham, please grant me success today, and show loving-kindness to my master Avraham.

**13** Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; **14** and may it come about that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also--*may* she be *the one* whom You have appointed for Your servant Yitshaq; and by this I will know that You have shown loving-kindness to my master."

**15** And it came about, before he had finished speaking, behold, Rivqah who was born to Bethuel the son of Milkah, the wife of Avraham's brother Nahor, came out with her jar on her shoulder. **16** And the girl was very beautiful, a virgin, and no man had known her; and she went down to the spring and filled her jar and came up. **17** And the servant ran to meet her, and said, "Please let me drink a little water from your jar." **18** And she said, "Drink, my master;" and she quickly lowered her jar to her hand, and gave him a drink. **19** And when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking." **20** And she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels. **21** And the man gazed at her in silence, to know whether תְּהִלָּתִי had made his journey successful or not.

**22** And when the camels had finished drinking, the man took a gold ring weighing a half-sheqel and two bracelets for her wrists weighing ten sheqels in gold, **23** and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

**24** And she said to him, "I am the daughter of Bethuel, the son of Milkah, whom she bore to Nahor." **25** And again she said to him, "We have plenty of both straw and feed, and room to lodge in." **26** And the man stooped low and bowed down to תְּהִלָּתִי. **27** And he said, "Blessed be תְּהִלָּתִי, the Elohim of my master Avraham, who has not forsaken His loving-kindness and His truth toward my master; as for me, תְּהִלָּתִי has guided me in the way to the house of my master's brothers."

**28** And the girl ran and told her mother's household about these things. **29** And Rivqah had a brother whose name was Lavan; and Lavan ran outside to the man at

the spring. **30** And when he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rivqah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. **31** And he said, "Come in, blessed of יְהוָה! Why do you stand outside since I have prepared the house, and a place for the camels?"

**32** And the man entered the house. Then Lavan unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. **33** But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on." **34** And he said, "I am Avraham's servant. **35** And יְהוָה has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. **36** And Sarah my master's wife brought forth a son to my master in her old age, and he has given him all that he has. **37** My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Kena'anites, in whose land I live; **38** but you shall go to my father's house and to my relatives, and take a wife for my son.' **39** And I said to my master, 'Suppose the woman does not follow me.' **40** And he said to me, 'יְהוָה, before whom I have walked, will send His messenger with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house; **41** then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

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

**45** "Before I had finished speaking in my heart, behold, Rivqah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.' **46** And she quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also. **47** And I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethu'el, Nahor's

son, whom Milkah bore to him; and I put the ring on her nose, and the bracelets on her wrists. **48** And I stooped low and bowed down to יְהוָה, and blessed יְהוָה, the Elohim of my master Avraham, who had guided me in the true way to take the daughter of my master's kinsman for his son. **49** And now if you are going to deal with my master in loving-kindness and truth, tell me; and if not, let me know, that I may turn to the right hand or the left."

**50** And Lavan and Bethu'el replied, "The matter comes from יְהוָה; we cannot speak to you bad or good.

**51** Here is Rivqah before you, take her and go, and let her be the wife of your master's son, as יְהוָה has spoken."

**52** And when Avraham's servant heard their words, he bowed himself to the ground before יְהוָה. **53** And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rivqah; he also gave precious things to her brother and to her mother. **54** And he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master." **55** But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go." **56** And he said to them, "Do not delay me, since יְהוָה has prospered my way. Send me away that I may go to my master."

**57** And they said, "We will call the girl and inquire of her mouth her desire." **58** And they called Rivqah and said to her, "Will you go with this man?" And she said, "I will go." **59** And they sent away their sister Rivqah and her nurse with Avraham's servant and his men.

**60** And they blessed Rivqah and said to her, "May you, our sister, become thousands of ten thousands, and may your seed possess the gate<sup>a</sup> of those who hate them."

**61** And Rivqah arose with her maids, and they mounted the camels and followed the man. So the servant took Rivqah and departed.

**62** And Yitshaq had come from going to Beer-lahai-roi; for he was living in the Negev. **63** And Yitshaq went out to meditate<sup>b</sup> in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

**64** And Rivqah lifted up her eyes, and when she saw Yitshaq she dismounted from the camel. **65** And she said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.

**66** And the servant told Yitshaq all the things that he had done. **67** And Yitshaq brought her into his mother Sarah's tent, and he took Rivqah, and she became his

<sup>a</sup> 60 Possess the gate – Idiom meaning "capture the city."

<sup>b</sup> 63 Syr. reads, "went out to stroll."

wife, and he loved her; thus Yitshaq was comforted after his mother's death.

**25** And Avraham took another wife, whose name was Qeturah. **2** And she brought forth to him Zimran and Yoqshan and Medan and Midian and Yishbaq and Shuah. **3** And Yoqshan brought forth Sheva and Dedan. And the sons of Dedan were Ashwirim and Letushim and Leummim. **4** And the sons of Midian were Ephah and Epher and Hanokh and Avida and Eld'aah. All these were the sons of Qeturah. **5** And Avraham gave all that he had to Yitshaq; **6** but to the sons of his concubines, Avraham gave gifts while he was still living, and sent them away from his son Yitshaq eastward, to the land of the east.

**7** These are all the years of Avraham's life that he lived, one hundred and seventy-five years. **8** Avraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people. **9** And his sons Yitshaq and Yishma'el buried him in the cave of Makhpelah, in the field of Ephron the son of Tsoħar the Ḥittite, facing Mamre, **10** the field which Avraham purchased from the sons of Heth; there Avraham was buried with Sarah his wife. **11** And it came about after the death of Avraham, that Elohim blessed his son Yitshaq; and Yitshaq lived by Beer-lahai-roi.

**12** And these are the generations of Yishma'el, Avraham's son, whom Hagar the Mitsrite, Sarah's maid, brought forth to Avraham; **13** and these are the names of the sons of Yishma'el, by their names, in the order of their birth: Nevaioth, the firstborn of Yishma'el, and Kedar and Adbe'el and Mivsam **14** and Mishma and Dumah and Massa, **15** Hadad and Tema, Yetur, Naphish and Qedemah. **16** And these are the sons of Yishma'el and these are their names, by their villages, and by their camps; twelve chiefs according to their tribes. **17** These are the years of the life of Yishma'el, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. **18** They settled from Havilah to Shur which is east of Mitsrayim as one goes toward Ashuwr; he settled in defiance of all his relatives.

### ברשות הולדה – Parashat Toldot

**19** And these are the generations of Yitshaq, Avraham's son: Avraham brought forth Yitshaq; **20** and Yitshaq was forty years old when he took Rivqah, the daughter

of Bethu'el the Aramean of Paddan-aram, the sister of Lavan the Aramean, to be his wife. **21** And Yitshaq prayed to יְהוָה on behalf of his wife, because she was barren; and יְהוָה answered him and Rivqah his wife conceived. **22** But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of יְהוָה.

**23** And יְהוָה said to her, "Two nations are in your womb; and two peoples will be separated from your gut; and one people shall be stronger than the other; and the older shall serve the younger."

**24** And when her days to be delivered were fulfilled, behold, there were twins in her womb. **25** And the first came forth ruddy, *and* hairy all over like a garment; and they named him Esaw<sup>a</sup>. **26** And then his brother came forth with his hand holding on to Esaw's heel, so his name was called Ya'aqov<sup>b</sup>; and Yitshaq was sixty years old when she brought them forth.

**27** And when the boys grew up, Esaw became a skillful hunter, a man of the field, but Ya'aqov was a complete man, living in tents. **28** And Yitshaq loved Esaw, because he had a taste for game, but Rivqah loved Ya'aqov. **29** And when Ya'aqov had cooked stew, Esaw came in from the field and he was faint; **30** and Esaw said to Ya'aqov, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom<sup>c</sup>. **31** But Ya'aqov said, "Sell your birthright to me today." **32** And Esaw said, "Behold, I am about to die; so of what use then is the birthright to me?" **33** And Ya'aqov said, "Swear to me today;" so he swore to him, and sold his birthright to Ya'aqov. **34** And Ya'aqov gave Esaw bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esaw despised his birthright.

**26** And there was a famine in the land, besides the previous famine that had occurred in the days of Avraham. So Yitshaq went to Gerar, to Avimelekh king of the Philistines. **2** And יְהוָה appeared to him and said, "Do not go down to Mitsrayim; stay in the land of which I shall tell you. **3** Sojourn in this land and I will be with you and bless you, for to you and to your seed I will give all these lands, and I will establish the oath which I swore to your father Avraham. **4** And I will multiply your seed as the stars of the heavens, and will give your seed all these lands; and by your seed all the nations of the earth shall be blessed; **5** because Avraham

<sup>a</sup> 25 וְשָׁעַ (es'aw) is derived from the Hebrew root word השָׁעַ (as'ah) meaning "rough."

<sup>b</sup> 26 Typically translated as "supplanter," בֶּקָעֵן (ya'aqov) literally means "heel-catcher" or "the one who grasps the

heel." Some Jewish writings state he was born with his hand on Esaw's heel because Esaw attempted to crush his head.

<sup>c</sup> 30 אֲדֹם (ed'own) – From the Hebrew word אֲדֹם (ad'own) meaning "red."

obeyed Me and guarded My charge, My commands, My statutes and My Torot<sup>a</sup>."

**6** And Yitshaq lived in Gerar. **7** And when the men of the place asked about his wife, he said, "She is my sister," for he was afraid to say, "my wife," thinking, "the men of the place might kill me on account of Rivqah, for she is beautiful." **8** And it came about, when he had been there a long time, that Avimelekh king of the Philistines looked out through a window, and saw, and behold, Yitshaq was caressing his wife Rivqah. **9** And Avimelekh called Yitshaq and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister?'" And Yitshaq said to him, "Because I said, 'I might die on account of her.'" **10** And Avimelekh said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." **11** And Avimelekh charged all the people, saying, "He who touches this man or his wife shall surely be put to death."

**12** And Yitshaq sowed in that land and reaped in the same year a hundredfold. And פָּנָן blessed him, **13** and the man became rich, and continued to grow richer until he became very wealthy; **14** and he had possessions of flocks and herds and a great household, so that the Philistines envied him. **15** And all the wells which his father's servants had dug in the days of Avraham his father, the Philistines stopped up by filling them with earth. **16** And Avimelekh said to Yitshaq, "Go away from us, for you are too vast for us." **17** And Yitshaq departed from there and camped in the wadi of Gerar, and settled there.

**18** And Yitshaq dug again the wells of water which had been dug in the days of his father Avraham, for the Philistines had stopped them up after the death of Avraham; and he gave them the same names which his father had given them. **19** But when Yitshaq's servants dug in the wadi and found there a well of flowing water, **20** the shepherds of Gerar strove with the shepherds of Yitshaq, saying, "The water is ours!" So he named the well Eseq, because they contended with him. **21** And they dug another well, and they quarreled over it too, so he named it Sitnah. **22** And he moved away from there and dug another well, and they did not quarrel over it; so he named it Rehovoth, for he said, "At last הַיְהָ has made room for us, and we will be fruitful in the land."

**23** And he went up from there to Beersheva.

**24** And הַיְהָ appeared to him the same night and said, "I am the Elohim of your father Avraham; do not fear, for I

am with you. I will bless you, and multiply your seed, for the sake of My servant Avraham."

**25** And he built an altar there and called upon the Name of הָאֱלֹהִים, and pitched his tent there; and there Yitshaq's servants dug a well.

**26** And Avimelekh came to him from Gerar with his adviser Ahuzzath and Pikhoh the commander of his army. **27** And Yitshaq said to them, "Why have you come to me, since you hate me and have sent me away from you?" **28** And they said, "We see plainly that הַיְהָ has been with you; so we said, 'Let there now be an oath between us, even between you and us, and let us cut a covenant with you, **29** that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of הָאֱלֹהִים.'" **30** And he made them a banquet, and they ate and drank. **31** And they arose early in the morning, and exchanged oaths; then Yitshaq sent them away and they departed from him in peace. **32** And it came to be on the same day, that Yitshaq's servants came in and told him about the well which they had dug, and said to him, "We have found water." **33** And he called it Shibah; therefore the name of the city is Beersheva to this day.

**34** And when Esaw was forty years old he married Yehudith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; **35** and they brought grief to Yitshaq and Rivqah.

**27** And it came about, when Yitshaq was old and his eyes were too dim to see, that he called his older son Esaw and said to him, "My son." And he said to him, "Here I am." **2** And Yitshaq said, "Behold now, I am old and I do not know the day of my death. **3** And now, therefore, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; **4** and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my being may bless you before I die."

**5** And Rivqah was listening while Yitshaq spoke to his son Esaw. So when Esaw went to the field to hunt for game to bring home, **6** and Rivqah said to her son Ya'aqov, "Behold, I heard your father speak to your brother Esaw, saying, **7** 'Bring me some game and prepare a savory dish for me, that I may eat, and bless you in the presence of הָאֱלֹהִים before my death.' **8** And now therefore, my son, listen to me as I command you. **9** Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory

<sup>a</sup> 5 תּוֹרֹת (Tor'ot) – plural of תורה (Torah) meaning "Laws" or "Instructions."

dish for your father, such as he loves. **10** And you shall bring *it* to your father, that he may eat, so that he may bless you before his death." **11** And Ya'aqov answered his mother Rivqah, "Behold, Esaw my brother is a hairy man and I am a smooth man. **12** Perhaps my father will feel me, then I will be as a deceiver in his eyes, and I will bring upon myself a curse and not a blessing." **13** But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get *them* for me." **14** And he went and got *them*, and brought *them* to his mother; and his mother made savory food such as his father loved. **15** And Rivqah took the best garments of Esaw her elder son, which were with her in the house, and put them on Ya'aqov her younger son. **16** And she put the skins of the young goats on his hands and on the smooth part of his neck. **17** She also gave the savory food and the bread, which she had made, to her son Ya'aqov.

**18** And he came to his father and said, "My father." And he said, "Here I am. Who are you, my son?" **19** And Ya'aqov said to his father, "I am Esaw your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me." **20** And Yitshaq said to his son, "How is it that you have *it* so quickly, my son?" And he said, "Because הָאֵלֹהִים your Elohim caused *it* to happen to me." **21** And Yitshaq said to Ya'aqov, "Please come close, that I may feel you, my son, whether you are really my son Esaw or not." **22** So Ya'aqov came close to Yitshaq his father, and he felt him and said, "The voice is the voice of Ya'aqov, but the hands are the hands of Esaw." **23** He did not recognize him, because his hands were hairy like his brother Esaw's hands; so he blessed him. **24** And he said, "Are you really my son Esaw?" And he said, "I am." **25** So he said, "Bring *it* to me, and I will eat of my son's game, that I may bless you." And he brought *it* to him, and he ate; he also brought him wine and he drank. **26** And his father Yitshaq said to him, "Please come close and kiss me, my son."

**27** So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which הָאֵלֹהִים has blessed; **28** and may Elohim give you of the dew of the heavens, and of the fatness of the earth, and an abundance of grain and new wine; **29** May peoples serve you, and nations bow down to you; be master of your brothers, and may your mother's sons bow down to you. Cursed be those who curse you, and blessed be those who bless you."

**30** And it came about, as soon as Yitshaq had finished blessing Ya'aqov, and Ya'aqov had hardly gone out from the presence of Yitshaq his father, that Esaw his brother came in from his hunting. **31** And he also made

savory food, and brought it to his father; and he said to his father, "Let my father arise and eat of his son's game, that you may bless me." **32** Yitshaq his father said to him, "Who are you?" And he said, "I am your son, your firstborn, Esaw." **33** And Yitshaq trembled violently, and said, "Who was he then that hunted game and brought *it* to me, so that I ate of all of *it* before you came, and blessed him? Yes, and he shall be blessed." **34** When Esaw heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!" **35** And he said, "Your brother came deceitfully and has taken away your blessing." **36** And he said, "Is he not rightly named Ya'aqov, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" **37** But Yitshaq replied to Esaw, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" **38** Esaw said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esaw lifted his voice and wept.

**39** And Yitshaq his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of the heavens from above. **40** By your sword you shall live, and you shall serve your brother; but it shall come about when you become restless, that you will break his yoke from your neck."

**41** So Esaw bore a grudge against Ya'aqov because of the blessing with which his father had blessed him; and Esaw said in his heart, "The days of mourning for my father are near; then I will kill my brother Ya'aqov." **42** And when the words of her elder son Esaw were reported to Rivqah, she sent and called her younger son Ya'aqov, and said to him, "Behold your brother Esaw is consoling himself concerning you by planning to kill you. **43** And now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Lavan! **44** Stay with him a few days, until your brother's fury subsides, **45** until your brother's anger against you subsides and he forgets what you did to him. And I will send and get you from there. Why should I be bereaved of you both in one day?"

**46** And Rivqah said to Yitshaq, "I abhor my life because of the daughters of Heth; if Ya'aqov takes a wife from the daughters of Heth, like these, from the daughters of the land, what will my life be to me?"

**28** And Yitshaq called Ya'aqov and blessed him and charged him, and said to him, "You shall not take a wife

from the daughters of Kena'an. **2** Arise, go to Paddan-aram, to the house of Bethu'el your mother's father; and from there take to yourself a wife from the daughters of Lavan your mother's brother. **3** May El Shaddai bless you and make you fruitful and multiply you, that you may become an assembly of peoples. **4** May He also give you the blessing of Avraham, to you and to your seed with you, that you may possess the land of your sojournings, which Elohim gave to Avraham." **5** And Yitshaq sent Ya'aqov away, and he went to Paddan-aram to Lavan, son of Bethu'el the Aramean, the brother of Rivqah, the mother of Ya'aqov and Esaw.

**6** Now Esaw saw that Yitshaq had blessed Ya'aqov and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he charged him, saying, "You shall not take a wife from the daughters of Kena'an," **7** and that Ya'aqov had obeyed his father and his mother and had gone to Paddan-aram. **8** So Esaw saw that the daughters of Kena'an displeased his father Yitshaq; **9** and Esaw went to Yishma'el, and married, besides the wives that he had, Mahalath the daughter of Yishma'el, Avraham's son, the sister of Nevaioth.

### פָּרָשָׁת וַיַּצֵּא – Parashat Vayetse

**10** And Ya'aqov went out from Beersheva and went toward Ḥaran. **11** He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it at his head, and lay down in that place. **12** He had a dream, and behold, a ladder was set on the earth with its top reaching to the heavens; and behold, the messengers of Elohim were ascending and descending on it. **13** And behold, יְהוָה stood above it and said, "I am יְהוָה", the Elohim of your father Avraham and the Elohim of Yitshaq; the land on which you lie, I will give it to you and to your seed. **14** And your seed will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your seed shall all the families of the earth be blessed. **15** Behold, I am with you and will guard you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." **16** And Ya'aqov awoke from his sleep and said, "Surely יְהוָה is in this place, and I did not know it." **17** He was afraid and said, "How awesome is this place! This is none other than the house of Elohim, and this is the gate of the heavens."

**18** So Ya'aqov rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. **19** He called the name of that place Beth-El; however, previously the name of the city had been Luz. **20** And Ya'aqov made a vow, saying, "If Elohim will be with me and will guard me on this journey that I take, and will give me food to eat and garments to wear, **21** and I return to my father's house in safety, then יְהוָה will be my Elohim. **22** This stone, which I have set up as a pillar, will be the house of Elohim, and of all that You give me I will surely give a tenth to You."

**29** And Ya'aqov went on his journey, and came to the land of the sons of the east. **2** He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large. **3** When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.

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

**9** While he was still speaking with them, Raheil came with her father's sheep, for she was a shepherdess.

**10** When Ya'aqov saw Raheil the daughter of Lavan his mother's brother, and the sheep of Lavan his mother's brother, Ya'aqov went up and rolled the stone from the mouth of the well and watered the flock of Lavan his mother's brother. **11** And Ya'aqov kissed Raheil, and lifted his voice and wept. **12** Ya'aqov told Raheil that he was a relative of her father and that he was Rivqah's son, and she ran and told her father.

**13** So when Lavan heard the news of Ya'aqov his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. And he related to Lavan all these things. **14** Lavan said to him, "Surely

<sup>a</sup> 6 רָהֵל (ra'heil) – Hebrew word meaning "ewe" (young lamb). By implication, "to journey" (as a lamb journeys with the shepherd.)

you are my bone and my flesh." And he stayed with him a new moon.

**15** And Lavan said to Ya'aqov, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?" **16** Now Lavan had two daughters; the name of the older was Leah<sup>a</sup>, and the name of the younger was Ra'heil. **17** And Leah's eyes were tender, but Ra'heil was beautiful of form and face. **18** Now Ya'aqov loved Ra'heil, so he said, "I will serve you seven years for your younger daughter Ra'heil." **19** Lavan said, "It is better that I give her to you than to give her to another man; stay with me." **20** So Ya'aqov served seven years for Ra'heil and they seemed to him but a few days because of his love for her.

**21** And Ya'aqov said to Lavan, "Give *me* my wife, for my time is completed, that I may go in to her." **22** Lavan gathered all the men of the place and made a banquet. **23** Now in the evening he took his daughter Leah, and brought her to him; and Ya'aqov went in to her.

**24** Lavan also gave his maid Zilpah to his daughter Leah as a maid. **25** So it came about in the morning that, behold, it was Leah. And he said to Lavan, "What is this you have done to me? Was it not for Ra'heil that I served with you? Why then have you deceived me?" **26** But Lavan said, "It is not the practice in our place to marry off the younger before the firstborn. **27** Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years." **28** Ya'aqov did so and completed her week, and he gave him his daughter Ra'heil as his wife. **29** Lavan also gave his maid Bilhah to his daughter Ra'heil as her maid. **30** So Ya'aqov went in to Ra'heil also, and indeed he loved Ra'heil more than Leah, and he served with Lavan for another seven years.

**31** Now **יְהוָה** saw that Leah was hated, and He opened her womb, but Ra'heil was barren. **32** Leah conceived and brought forth a son and named him Reuven<sup>b</sup>, for she said, "Because **יְהוָה** has seen my affliction; surely now my husband will love me." **33** And she conceived again and brought forth a son and said, "Because **יְהוָה**"

has heard that I am hated, He has therefore given me this *son* also." So she named him Shimon<sup>c</sup>. **34** She conceived again and brought forth a son and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore he was named Levi<sup>d</sup>. **35** And she conceived again and brought forth a son and said, "This time I will praise **יְהוָה**." Therefore she named him Yehudah<sup>e</sup>. And she stopped bringing forth.

**30** Now when Ra'heil saw that she bore Ya'aqov no children, she became jealous of her sister; and she said to Ya'aqov, "Give me children, or else I die." **2** And Ya'aqov's anger burned against Ra'heil, and he said, "Am I in the place of Elohim, who has withheld from you the fruit of the womb?" **3** She said, "Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children." **4** So she gave him her maid Bilhah as a wife, and Ya'aqov went in to her. **5** Bilhah conceived and bore Ya'aqov a son. **6** And Ra'heil said, "Elohim has vindicated me, and has indeed heard my voice and has given me a son." Therefore she named him Dan<sup>f</sup>. **7** Ra'heil's maid Bilhah conceived again and bore Ya'aqov a second son. **8** So Ra'heil said, "With wrestlings of powers I have wrestled with my sister, and I have indeed prevailed." And she named him Naphtali<sup>g</sup>.

**9** When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Ya'aqov as a wife.

**10** Leah's maid Zilpah bore Ya'aqov a son. **11** And Leah said, "How fortunate!" So she named him Gad<sup>h</sup>.

**12** Leah's maid Zilpah bore Ya'aqov a second son.

**13** And Leah said, "Happy am I! For women will call me happy." So she named him Asher<sup>i</sup>.

**14** Now in the days of wheat harvest Reuven went and found mandrakes in the field, and brought them to his mother Leah. And Ra'heil said to Leah, "Please give me some of your son's mandrakes." **15** But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Ra'heil said, "Therefore he may lie with you tonight in return

<sup>a</sup> 16 לְאַח (le'ah) – Hebrew word meaning "weary" or "impatient."

<sup>b</sup> 32 רֵאֶבֶן (reu'ven) – From the Hebrew words רֵאֶה (ra'ah) meaning "see/behold" and בֶן (ben) meaning "son:" "Behold, a son."

<sup>c</sup> 33 שִׁמְעוֹן (shim-own) – From the Hebrew word שָׁמַע (shama) meaning "to hear;" "He hears."

<sup>d</sup> 34 לֵוי (le'vi) – From the Hebrew word לוֹהֶה (la'vah), having the same meaning: "Attached."

<sup>e</sup> 35 יְהוּדָה (ye'hudah) – From the Hebrew word יְהֻדָה (ya'dah) meaning "to give thanks" or "give praise;" "Praised/Celebrated."

<sup>f</sup> 6 דָּחַן (dahn) – From the Hebrew word דִּין (diyn) meaning "to judge;" "Judge."

<sup>g</sup> 8 נַפְתָּלִי (naph'ta'li) – From the Hebrew word נַפְתָּלָה (pa'thal) meaning "to wrestle" or "to show yourself astute;" "My wrestling."

<sup>h</sup> 11 גָּהָד (gahd) – Hebrew word meaning "fortune." Could also mean "troop."

<sup>i</sup> 13 אַשָּׁר (ah'shair) – From the Hebrew word of the same spelling, *asher*, meaning "blessed;" "Happy one."

for your son's mandrakes." **16** When Ya'aqov came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night. **17** Elohim gave heed to Leah, and she conceived and bore Ya'aqov a fifth son. **18** And Leah said, "Elohim has given me my wages because I gave my maid to my husband." So she named him Yissakhar<sup>a</sup>. **19** Leah conceived again and brought forth a sixth son to Ya'aqov. **20** And Leah said, "Elohim has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zevulun<sup>b</sup>. **21** Afterward she brought forth a daughter and named her Dinah<sup>c</sup>.

**22** And Elohim remembered Raheil, and Elohim gave heed to her and opened her womb. **23** So she conceived and brought forth a son and said, "Elohim has taken away my reproach." **24** She named him Yoseph<sup>d</sup>, saying, "May יְהוָה give me another son."

**25** Now it came about when Raheil had borne Yoseph, that Ya'aqov said to Lavan, "Send me away, that I may go to my own place and to my own country. **26** Give me my wives and my children for whom I have served you, and let me depart; for you yourself know my service which I have served you."

**27** But Lavan said to him, "If now it pleases you, stay with me; I have divined that יהוה has blessed me on your account." **28** He continued, "Name me your wages, and I will give it." **29** But he said to him, "You yourself know how I have served you and how your cattle have fared with me. **30** For you had little before I came and it has increased to a multitude, and יהוה has blessed you wherever I turned. But now, when shall I provide for my own household also?"

**31** So he said, "What shall I give you?" And Ya'aqov said, "You shall not give me anything. If you will do this *one* thing for me, I will again pasture and guard your flock: **32** let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black one among the lambs and the spotted and speckled among the goats; and such shall be my wages. **33** So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, will be considered stolen."

<sup>a</sup> 18 ישׁכר (yiss'a'khar) – From the Hebrew words נשׁ (nassah) meaning "to carry/bring" and שׁכר (sah'khar) meaning "wages;" "He will bring a reward."

<sup>b</sup> 20 זֶבּוּלֹן (zev'u'lun) – From the Hebrew word זַבֵּל (za'vel) meaning "to dwell;" "Habitation."

**34** Lavan said, "Good, let it be according to your word."

**35** So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons. **36** And he put a distance of three days' journey between himself and Ya'aqov, and Ya'aqov fed the rest of Lavan's flocks.

**37** And Ya'aqov took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which was in the rods. **38** He set the rods which he had peeled in front of the flocks in the gutters, even in the watering troughs, where the flocks came to drink; and they mated when they came to drink.

**39** So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted. **40** Ya'aqov separated the lambs, and made the flocks face toward the striped and all the black in the flock of Lavan; and he put his own herds apart, and did not put them with Lavan's flock. **41** Moreover, whenever the stronger of the flock were mating, Ya'aqov would place the rods in the sight of the flock in the gutters, so that they might mate by the rods; **42** but when the flock was feeble, he did not put them in; so the feebler were Lavan's and the stronger Ya'aqov's. **43** So the man became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys.

**31** Now Ya'aqov heard the words of Lavan's sons, saying, "Ya'aqov has taken away all that was our father's, and from what belonged to our father he has made all this glory." **2** Ya'aqov saw the attitude of Lavan, and behold, it was not friendly toward him as formerly.

**3** And יהוה said to Ya'aqov, "Return to the land of your fathers and to your relatives, and I will be with you."

**4** So Ya'aqov sent and called Raheil and Leah to his flock in the field, **5** and said to them, "I see your father's attitude, that it is not friendly toward me as formerly, but the Elohim of my father has been with me. **6** You know that I have served your father with all my strength. **7** Yet your father has cheated me and changed my wages ten times; however, Elohim did not allow him to hurt me. **8** If he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped. **9** Thus Elohim has taken away your father's livestock and given them to me. **10** And it

<sup>c</sup> 21 דִינָה (di'nah) – From the Hebrew word (feminine form) דין (diyn) meaning "to judge;" "Justice."

<sup>d</sup> 24 יוֹסֵף (yo'seph) – From the Hebrew word יוֹסֵף (yosaph) meaning "to add;" "He increases."

came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating were striped, speckled, and mottled. **11** And the messenger of Elohim said to me in the dream, 'Ya'aqov,' and I said, 'Here I am.' **12** He said, 'Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Lavan has been doing to you. **13** I am the Elohim of Beth-El, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.'

**14** Raheil and Leah said to him, "Do we still have any portion or inheritance in our father's house? **15** Are we not reckoned by him as foreigners? For he has sold us, and has also entirely consumed our purchase price. **16** Surely all the wealth which Elohim has taken away from our father belongs to us and our children; now then, do whatever Elohim has said to you."

**17** And Ya'aqov arose and put his children and his wives upon camels; **18** and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Kena'an to his father Yitshaq. **19** When Lavan had gone to shear his flock, then Raheil stole the teraphim<sup>a</sup> that were her father's. **20** And Ya'aqov deceived Lavan the Aramean by not telling him that he was fleeing. **21** So he fled with all that he had; and he arose and crossed the *Euphrates* River, and set his face toward the hill country of Gilad.

**22** When it was told Lavan on the third day that Ya'aqov had fled, **23** then he took his kinsmen with him and pursued him a distance of seven days' journey, and he overtook him in the hill country of Gilad. **24** Elohim came to Lavan the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Ya'aqov either good or bad."

**25** Lavan caught up with Ya'aqov. Now Ya'aqov had pitched his tent in the hill country, and Lavan with his kinsmen camped in the hill country of Gilad. **26** And Lavan said to Ya'aqov, "What have you done by deceiving me and carrying away my daughters like captives of the sword? **27** Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre; **28** and did not allow me to kiss my sons and my daughters? Now you have done foolishly. **29** It is in my power to do you harm, but the Elohim of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Ya'aqov.' **30** Now you have indeed

gone away because you longed greatly for your father's house; but why did you steal my elohim?"

**31** And Ya'aqov replied to Lavan, "Because I was afraid, for I thought that you would take your daughters from me by force. **32** The one with whom you find your elohim shall not live; in the presence of our kinsmen point out what is yours among my belongings and take it for yourself." For Ya'aqov did not know that Raheil had stolen them.

**33** So Lavan went into Ya'aqov's tent and into Leah's tent and into the tent of the two maids, but he did not find them. And he went out of Leah's tent and entered Raheil's tent. **34** Now Raheil had taken the teraphim<sup>b</sup> and put them in the camel's saddle, and she sat on them. And Lavan felt through all the tent but did not find them. **35** She said to her father, "Do not let the eyes of my master burn<sup>c</sup> that I cannot rise before you, for the way of women<sup>d</sup> is upon me." So he searched but did not find the teraphim.

**36** And Ya'aqov became angry and contended with Lavan; and Ya'aqov said to Lavan, "What is my transgression? What is my sin that you have hotly pursued me? **37** Though you have felt through all my goods, what have you found of all your household goods? Set it here before my kinsmen and your kinsmen, that they may decide between us two.

**38** "These twenty years I have been with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks. **39** That which was torn of beasts I did not bring to you; I bore the loss of it myself. You required it of my hand whether stolen by day or stolen by night. **40** Thus I was: by day the heat consumed me and the frost by night, and my sleep fled from my eyes. **41** These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times.

**42** "If the Elohim of my father, the Elohim of Avraham, and the fear of Yitshaq, had not been for me, surely now you would have sent me away empty-handed. Elohim has seen my affliction and the toil of my hands, so He rendered judgment last night."

**43** And Lavan replied to Ya'aqov, "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do today to these my daughters or to their children whom they have borne? **44** So now come, let us

<sup>a</sup> 19 See footnote at Shofetim 17:5.

<sup>b</sup> 34-35 See footnote at Shofetim 17:5.

<sup>c</sup> 35 Eyes...burn – Idiom meaning "to be angry."

<sup>d</sup> 35 They way of women – Idiom meaning "menstruation."

cut a covenant, you and I, and let it be a witness between you and me."

**45** And Ya'aqov took a stone and set it up *as* a pillar.

**46** Ya'aqov said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap. **47** Now Lavan called it Yegar-sahadutha, but Ya'aqov called it Galeed<sup>a</sup>. **48** Lavan said, "This heap is a witness between you and me today." Therefore it was named Galeed, **49** and Mitspah, for he said, "May הַלְּוָה watch between you and me when we are absent one from the other. **50** If you mistreat my daughters, or if you take wives besides my daughters, *although* no man is with us, see, Elohim is witness between you and me."

**51** Lavan said to Ya'aqov, "Behold this heap and behold the pillar which I have set between you and me. **52** This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm. **53** The Elohim of Avraham and the Elohim of Nahor, the Elohim of their father, judge between us." So Ya'aqov swore by the fear of his father Yitshaq. **54** And Ya'aqov slaughtered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain. **55** Early in the morning Lavan arose, and kissed his sons and his daughters and blessed them. And Lavan departed and returned to his place.

**32** Now as Ya'aqov went on his way, the messengers of Elohim met him. **2** Ya'aqov said when he saw them, "This is the camp of Elohim." So he named that place Mahanaim. **3** And Ya'aqov sent messengers before him to his brother Esaw in the land of Seir, the country of Edom.

### פרק ו' – Parashat Vayishlah

**4** He also commanded them saying, "Thus you shall say to my master Esaw: 'Thus says your servant Ya'aqov, 'I have sojourned with Lavan, and stayed until now; **5** I have oxen and donkeys *and* flocks and male and female servants; and I have sent to tell my master, that I may find favor in your eyes.'"

**6** The messengers returned to Ya'aqov, saying, "We came to your brother Esaw, and furthermore he is coming to meet you, and four hundred men are with him." **7** And Ya'aqov was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies; **8** for he said, "If Esaw comes to the one

company and attacks it, then the company which is left will escape."

**9** Ya'aqov said, "O Elohim of my father Avraham and Elohim of my father Yitshaq, O יְהֹוָה, who said to me, 'Return to your country and to your relatives, and I will prosper you,' **10** I am unworthy of all the loving-kindness and of all the truth which You have shown to Your servant; for with my staff *only* I crossed this Yarden, and now I have become two companies.

**11** Deliver me, I pray, from the hand of my brother, from the hand of Esaw; for I fear him, that he will come and attack me *and* the mothers with the children. **12** For You said, I will surely prosper you and make your seed as the sand of the sea, which is too great to be numbered."

**13** So he spent the night there. And he selected from what he had with him a present for his brother Esaw:

**14** two hundred female goats and twenty male goats, two hundred ewes and twenty rams, **15** thirty nursing camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. **16** He delivered them into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves." **17** He commanded the one in front, saying, "When my brother Esaw meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these *animals* in front of you belong?' **18** then you shall say, 'These belong to your servant Ya'aqov; it is a present sent to my master Esaw. And behold, he also is behind us.'" **19** And he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esaw when you find him; **20** and you shall say, 'Behold, your servant Ya'aqov also is behind us.'" For he said, "I will appease him with the present that goes before me. And afterward I will see his face; perhaps he will accept me." **21** So the present passed on before him, while he himself spent that night in the camp.

**22** Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Yabboq. **23** He took them and sent them across the wadi. And he sent across whatever he had.

**24** And Ya'aqov was left alone, and a man wrestled with him until daybreak. **25** When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Ya'aqov's thigh was dislocated while he wrestled with him. **26** And he said, "Let me go, for the dawn is breaking." But he said, "I will not let you

<sup>a</sup> 47 Aramaic יִגְרֵשׁ שָׂהֲדֻתָּה (Yegar-sahadutha) and Hebrew גַּלְעֵד (Galeed) both mean "witness heap."

go unless you bless me." 27 So he said to him, "What is your name?" And he said, "Ya'aqov." 28 He said, "Your name shall no longer be Ya'aqov, but Yisra'el<sup>a</sup>; for you have striven with Elohim and with men and have prevailed." 29 And Ya'aqov asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. 30 So Ya'aqov named the place Peni'el, for *he said*, "I have seen Elohim face to face, yet my being has been preserved." 31 Now the sun rose upon him just as he crossed over Peni'el, and he was limping on his thigh. 32 Therefore, to this day the children of Yisra'el do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Ya'aqov's thigh in the sinew of the hip.

**33** And Ya'aqov lifted his eyes and looked, and behold, Esaw was coming, and four hundred men with him. So he divided the children among Leah and Raheil and the two maids. 2 He put the maids and their children in front, and Leah and her children next, and Raheil and Yoseph last. 3 But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.

4 And Esaw ran to meet him and embraced him, and fell on his neck and kissed him, and they wept. 5 He lifted his eyes and saw the women and the children, and said, "Who are these with you?" So he said, "The children whom Elohim has favorably given your servant." 6 And the maids came near with their children, and they bowed down. 7 Leah likewise came near with her children, and they bowed down; and afterward Yoseph came near with Raheil, and they bowed down. 8 And he said, "What do you mean by all this company which I have met?" And he said, "To find favor in the sight of my master." 9 But Esaw said, "I have plenty, my brother; let what you have be your own." 10 Ya'aqov said, "No, please, if now I have found favor in your eyes, then take my present from my hand, for I see your face as one sees the face of Elohim, and you have received me favorably. 11 Please take my gift which has been brought to you, because Elohim has dealt favorably with me and because I have plenty." Thus he urged him and he took *it*.

12 And Esaw said, "Let us take our journey and go, and I will go before you." 13 But he said to him, "My master knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die. 14 Please let my master pass on before his servant, and I will

proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my master at Seir."

15 Esaw said, "Please let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my master."

16 So Esaw returned that day on his way to Seir.

17 Ya'aqov journeyed to Sukkoth, and built for himself a house and made booths for his livestock; therefore the place is named Sukkoth.

18 Now Ya'aqov came safely to the city of Shekhem, which is in the land of Kena'an, when he came from Paddan-aram, and camped before the city. 19 He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shekhem's father, for one hundred pieces of money. 20 And he erected an altar there and called it El-Elohe-Yisra'el<sup>b</sup>.

**34** Now Dinah the daughter of Leah, whom she had borne to Ya'aqov, went out to visit the daughters of the land. 2 When Shekhem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force, defiling her. 3 His being cleaved to Dinah the daughter of Ya'aqov, and he loved the girl and spoke to her *from his heart*. 4 So Shekhem spoke to his father Hamor, saying, "Get me this young girl for a wife."

5 Now Ya'aqov heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Ya'aqov kept silent until they came in. 6 And Hamor the father of Shekhem went out to Ya'aqov to speak with him. 7 Now the sons of Ya'aqov came in from the field when they heard *it*; and the men were grieved, and they were very angry because he had done a senseless *thing* in Yisra'el by lying with Ya'aqov's daughter, for such a thing ought not to be done.

8 But Hamor spoke with them, saying, "The being of my son Shekhem longs for your daughter; please give her to him in marriage. 9 Intermarry with us; give your daughters to us and take our daughters for yourselves.

10 Thus you shall live with us, and the land shall be *open* before you; live and trade in it and acquire property in it." 11 Shekhem also said to her father and to her brothers, "If I find favor in your eyes, then I will give whatever you say to me. 12 Ask me ever so much bridal payment and gift, and I will give according to what you say to me; but give me the girl in marriage."

13 But Ya'aqov's sons answered Shekhem and his father Hamor with deceit, because he had defiled Dinah their sister. 14 They said to them, "We cannot do this thing, to

<sup>a</sup> 28 ישׂרָאֵל (*Yisra'el*) – Hebrew for "overcome with El."

<sup>b</sup> 20 אל אלה יִשְׂרָאֵל (*El-Elohe-Yisra'el*) can mean "El is the El of Yisra'el" or "Mighty is the El of Yisra'el."

give our sister to one who is uncircumcised, for that would be a disgrace to us. **15** Only on this *condition* will we consent to you: if you will become like us, in that every male of you be circumcised, **16** then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. **17** But if you will not listen to us to be circumcised, then we will take our daughter and go."

**18** Now their words seemed reasonable to Ḥamor and Shekhem, Ḥamor's son. **19** The young man did not delay to do the thing, because he was delighted with Ya'aqov's daughter. Now he was more respected than all the household of his father. **20** So Hamor and his son Shekhem came to the gate of their city and spoke to the men of their city, saying, **21** "These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them. **22** Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised. **23** Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us." **24** All who went out of the gate of his city listened to Ḥamor and to his son Shekhem, and every male was circumcised, all who went out of the gate of his city.

**25** Now it came about on the third day, when they were in pain, that two of Ya'aqov's sons, Shimon and Levi, Dinah's brothers, each took his sword and came upon the city *dwelling* securely, and killed every male.

**26** They killed Ḥamor and his son Shekhem with the edge of the sword, and took Dinah from Shekhem's house, and went forth. **27** Ya'aqov's sons came upon the slain and plundered the city, because they had defiled their sister. **28** They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field; **29** and they captured and plundered all their wealth and all their little ones and their wives, even all that was in the houses. **30** And Ya'aqov said to Shimon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Kena'anites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household." **31** But they said, "Should he treat our sister as a whore?"

**35** And Elohim said to Ya'aqov, "Arise, go up to Beth-El and live there, and make an altar there to Elohim,

who appeared to you when you fled from your brother Esaw." **2** So Ya'aqov said to his household and to all who were with him, "Put away the foreign elohim which are among you, and purify yourselves and change your garments; **3** and let us arise and go up to Beth-El, and I will make an altar there to Elohim, who answered me in the day of my distress and has been with me wherever I have gone." **4** So they gave to Ya'aqov all the foreign elohim which they had and the rings which were in their ears, and Ya'aqov hid them under the oak which was near Shekhem.

**5** As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Ya'aqov. **6** So Ya'aqov came to Luz (that is, Beth-El), which is in the land of Kena'an, he and all the people who were with him. **7** He built an altar there, and called the place El-Beth-El, because there Elohim had revealed Himself to him when he fled from his brother. **8** Now Devorah, Rivqah's nurse, died, and she was buried below Beth-El under the oak; it was named Allon-bakuth<sup>a</sup>.

**9** And Elohim appeared to Ya'aqov again when he came from Paddan-aram, and He blessed him.

**10** Elohim said to him, "Your name is Ya'aqov; you shall no longer be called Ya'aqov, but Yisra'el shall be your name." Thus He called him Yisra'el.

**11** Elohim also said to him, "I am El Shaddai; be fruitful and multiply; a nation and an assembly of nations shall come from you, and kings shall come forth from your loins. **12** The land which I gave to Avraham and Yitshaq, I will give it to you, and I will give the land to your seed after you."

**13** And Elohim went up from him in the place where He had spoken with him. **14** Ya'aqov set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it. **15** So Ya'aqov named the place where Elohim had spoken with him, Beth-El.

**16** And they journeyed from Beth-El; and when there was still some distance to go to Ephrath, Ra'heil began to give birth and she suffered severe labor. **17** When she was in severe labor the midwife said to her, "Do not fear, for now you have another son." **18** It came about as her being was departing (for she died), that she named

<sup>a</sup> 8 אֶלְעָן בְּכִיתָ (al'own bah'kuth) – From the Hebrew words אלֹעָן (al'own) meaning "oak" and בְּכִיתָ (bek'iyth) meaning "mourning." "Oak of mourning."

him Ben-oni<sup>a</sup>; but his father called him Benyamin<sup>b</sup>. **19** So Raheil died and was buried on the way to Ephrath (that is, Beth-lehem). **20** Ya'aqov set up a pillar over her grave; that is the pillar of Raheil's grave to this day. **21** And Yisra'el journeyed on and pitched his tent beyond the tower of Eder.

**22** It came about while Yisra'el was dwelling in that land, that Reuven went and lay with Bilhah his father's concubine, and Yisra'el heard. Now there were twelve sons of Ya'aqov-- **23** the sons of Leah: Reuven, Ya'aqov's firstborn, then Shimon and Levi and Yehudah and Yissakhar and Zevulun; **24** the sons of Raheil: Yoseph and Benyamin; **25** and the sons of Bilhah, Raheil's maid: Dan and Naphtali; **26** and the sons of Zilpah, Leah's maid: Gad and Asher. These are the sons of Ya'aqov who were born to him in Paddan-aram.

**27** Ya'aqov came to his father Yitshaq at Mamre of Qiryath-arba (that is, Hevron), where Avraham and Yitshaq had sojourned.

**28** Now the days of Yitshaq were one hundred and eighty years. **29** Yitshaq breathed his last and died and was gathered to his people, an old man of ripe age; and his sons Esaw and Ya'aqov buried him.

### **36** Now these are the generations of Esaw (that is, Edom).

**2** Esaw took his wives from the daughters of Kena'an: Adah the daughter of Elon the Hittite, and Oholivamah the daughter of Anah and the granddaughter of Tsivon the Hivite; **3** also Basemath, Yishma'el's daughter, the sister of Nevaioth. **4** Adah bore Eliphaz to Esaw, and Basemath bore Reu'el, **5** and Oholivamah bore Yeush and Yalam and Qorah. These are the sons of Esaw who were born to him in the land of Kena'an.

**6** And Esaw took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Kena'an, and went to *another* land away from his brother Ya'aqov. **7** For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock. **8** So Esaw lived in the hill country of Seir; Esaw is Edom.

**9** These then are the generations of Esaw the father of the Edomites in the hill country of Seir. **10** These are the names of Esaw's sons: Eliphaz the son of Esaw's wife

Adah, Reu'el the son of Esaw's wife Basemath. **11** The sons of Eliphaz were Teman, Omar, Tsepho and Gatam and Qenaz. **12** Timna was a concubine of Esaw's son Eliphaz and she bore Amaleq to Eliphaz. These are the sons of Esaw's wife Adah. **13** These are the sons of Reu'el: Naḥath and Zerah, Shammah and Mizzah. These were the sons of Esaw's wife Basemath. **14** These were the sons of Esaw's wife Oholivamah, the daughter of Anah and the granddaughter of Tsivon: she bore to Esaw, Yeush and Yalam and Qorah.

**15** These are the chiefs of the sons of Esaw. The sons of Eliphaz, the firstborn of Esaw, are chief Teman, chief Omar, chief Tsepho, chief Qenaz, **16** chief Qorah, chief Gatam, chief Amaleq. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah. **17** These are the sons of Reu'el, Esaw's son: chief Naḥath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reu'el in the land of Edom; these are the sons of Esaw's wife Basemath. **18** These are the sons of Esaw's wife Oholivamah: chief Yeush, chief Yalam, chief Qorah. These are the chiefs descended from Esaw's wife Oholivamah, the daughter of Anah. **19** These are the sons of Esaw (that is, Edom), and these are their chiefs.

**20** These are the sons of Seir the Ḥorite, the inhabitants of the land: Lotan and Shoval and Tsivon and Anah, **21** and Dishon and Etser and Dishan. These are the chiefs descended from the Ḥorites, the sons of Seir in the land of Edom. **22** The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. **23** These are the sons of Shoval: Alvan and Manaḥath and Eyval, Shepho and Onam. **24** These are the sons of Tsivon: Ayah and Anah-- he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Tsivon. **25** These are the children of Anah: Dishon, and Oholivamah, the daughter of Anah.

**26** These are the sons of Dishon: Hemdan and Eshban and Ithran and Ḥeran. **27** These are the sons of Etser: Bilhan and Za'avan and Akan. **28** These are the sons of Dishan: Uts and Aran. **29** These are the chiefs descended from the Ḥorites: chief Lotan, chief Shoval, chief Tsivon, chief Anah, **30** chief Dishon, chief Etser, chief Dishan. These are the chiefs descended from the Ḥorites, according to their *various* chiefs in the land of Seir.

**31** Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Yisra'el. **32** Bela the son of Beor reigned in Edom, and the name

<sup>a</sup> 18 בֶן אַנְיִן (*ben oni*) – From the Hebrew words בֵן (*ben*) meaning "son" and אַנְיִן (*avein*) meaning "iniquity" or "sorrow;" "Son of my sorrow."

<sup>b</sup> 18 בֶן־יָמִין (*ben'ya'miyn*) – From the Hebrew words בֵן (*ben*) meaning "son" and יָמִין (*ya'miyn*) meaning "right hand;" "Son of my right hand." Also an alternate way to express "son of my strength."

of his city was Dinhavah. **33** And Bela died, and Yovav the son of Zeraḥ of Botsrah became king in his place. **34** And Yovav died, and Husham of the land of the Temanites became king in his place. **35** And Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moav, became king in his place; and the name of his city was Avith. **36** And Hadad died, and Samlah of Masreqah became king in his place. **37** And Samlah died, and Sha'ul of Reḥovoth on the River became king in his place. **38** And Sha'ul died, and Ba'al-chanan the son of Akbor became king in his place. **39** And Ba'al-chanan the son of Akbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetav'el, the daughter of Matred, daughter of Mezahav.

**40** Now these are the names of the chiefs descended from Esaw, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Yetheth, **41** chief Oholivarnah, chief Elah, chief Pinon, **42** chief Qenaz, chief Teman, chief Mivtsar, **43** chief Magdi'el, chief Iram. These are the chiefs of Edom (that is, Esaw, the father of the Edomites), according to their habitations in the land of their possession.

### – Parashat Vayeshev

**37** Now Ya'aqov lived in the land where his father had sojourned, in the land of Kena'an. **2** These are the generations of Ya'aqov. Yoseph, when seventeen years of age, was pasturing the flock with his brothers while he was a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Yoseph brought back a bad report about them to their father. **3** Now Yisra'el loved Yoseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. **4** His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

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

**9** Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me." **10** He related *it* to his father and

to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" **11** His brothers were jealous of him, but his father guarded the saying.

**12** And his brothers went to pasture their father's flock in Shekhem. **13** Yisra'el said to Yoseph, "Are not your brothers pasturing *the flock* in Shekhem? Come, and I will send you to them." And he said to him, "I will go." **14** And he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hevron, and he came to Shekhem.

**15** A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?" **16** He said, "I am looking for my brothers; please tell me where they are pasturing *the flock*." **17** And the man said, "They have moved from here; for I heard *them* say, 'Let us go to Dothan.'" So Yoseph went after his brothers and found them at Dothan.

**18** When they saw him from a distance and before he came close to them, they plotted against him to put him to death. **19** They said to one another, "Here comes this dreamer! **20** Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' And let us see what will become of his dreams!" **21** But Reuven heard *this* and rescued him out of their hands and said, "Let us not strike his being." **22** Reuven further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—that he might rescue him out of their hands, to restore him to his father. **23** So it came about, when Yoseph reached his brothers, that they stripped Yoseph of his tunic, the varicolored tunic that was on him; **24** and they took him and threw him into the pit. Now the pit was empty, without any water in it.

**25** And they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Yishma'elites was coming from Gilad, with their camels bearing aromatic gum and balm and myrrh, on their way to bring *them* down to Mitsrayim. **26** Yehudah said to his brothers, "What profit is it for us to kill our brother and cover up his blood? **27** Come and let us sell him to the Yishma'elites and not lay our hands on him, for he is our brother, our *own* flesh." And his brothers listened to him. **28** And some Midianite traders passed by, so they pulled *him* up and lifted Yoseph out of the pit, and sold him to the Yishma'elites for twenty *sheqels* of silver. Thus they brought Yoseph into Mitsrayim.

**29** Now Reuven returned to the pit, and behold, Yoseph was not in the pit; so he tore his garments. **30** He

returned to his brothers and said, "The boy is not *there*; as for me, where am I to go?" 31 So they took Yoseph's tunic, and slaughtered a male goat and dipped the tunic in the blood; 32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine *it* to see whether it is your son's tunic or not." 33 And he examined it and said, "It is my son's tunic. A wild beast has devoured him; Yoseph has surely been torn to pieces!" 34 So Ya'aqov tore his clothes, and put sackcloth on his loins and mourned for his son many days. 35 And all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him. 36 Meanwhile, the Midianites sold him in Mitsrayim to Potiphar, Pharaoh's officer, the captain of the bodyguard.

**38** And it came about at that time, that Yehudah departed from his brothers and visited a certain Adullamite, whose name was Hirah. 2 Yehudah saw there a daughter of a certain Kena'anite whose name was Shua; and he took her and went in to her. 3 So she conceived and brought forth a son and he named him Er. 4 And she conceived again and brought forth a son and named him Onan. 5 She bore still another son and named him Shelah; and it was at Hezib that she bore him.

6 Now Yehudah took a wife for Er his firstborn, and her name was Tamar. 7 But Er, Yehudah's firstborn, was evil in the eyes of הָאֵלֶּה, so הָאֵלֶּה killed him. 8 And Yehudah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up seed for your brother." 9 Onan knew that the seed would not be his; so when he went in to his brother's wife, he wasted *his seed* on the ground in order not to give seed to his brother. 10 But what he did was displeasing in the sight of הָאֵלֶּה; so He killed him also.

11 And Yehudah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up;" for he thought, "*I am afraid* that he too may die like his brothers." So Tamar went and lived in her father's house.

12 Now after a considerable time Shua's daughter, the wife of Yehudah, died; and when the time of mourning was ended, Yehudah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite. 13 It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep." 14 So she removed her widow's garments and covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife. 15 When Yehudah saw her, he thought she was a

whore, for she had covered her face. 16 So he turned aside to her by the road, and said, "Here now, let me come in to you;" for he did not know that she was his daughter-in-law. And she said, "What will you give me, that you may come in to me?" 17 He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send *it*?" 18 He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." So he gave *them* to her and went in to her, and she conceived by him. 19 And she arose and departed, and removed her veil and put on her widow's garments.

20 When Yehudah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her. 21 He asked the men of her place, saying, "Where is the temple where who was by the road at Enaim?" But they said, "There has been no temple where here." 22 So he returned to Yehudah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple where here.'" 23 And Yehudah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."

24 Now it was about three new moons later that Yehudah was informed, "Your daughter-in-law Tamar has whored, and behold, she is also with child by whoring." And Yehudah said, "Bring her out and let her be burned!" 25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please examine and see, whose signet ring and cords and staff are these?" 26 Yehudah recognized *them*, and said, "She is more righteous than I, because as I did not give her to my son Shelah." And he did not know her again.

27 It came about at the time she was giving birth, that behold, there were twins in her womb. 28 Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, "This one came out first." 29 But it came about as he drew back his hand, that behold, his brother came out. And she said, "What a breach you have made for yourself!" So he was named Perets. 30 Afterward his brother came out who had the scarlet *thread* on his hand; and he was named Zerah.

**39** Now Yoseph had been taken down to Mitsrayim; and Potiphar, a Mitsrite officer of Pharaoh, the captain of the bodyguard, bought him from the Yishma'elites, who had taken him down there. 2 הָאֵלֶּה was with Yoseph, so he became a successful man. And he was in the house of his master, the Mitsrite. 3 Now his master

saw that יְהוָה was with him and *how יְהוָה caused all that he did to prosper in his hand.* 4 So Yoseph found favor in his eyes and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge. 5 It came about that from the time he made him overseer in his house and over all that he owned, יְהוָה blessed the Mitsrite's house on account of Yoseph; thus the blessing of יְהוָה was upon all that he owned, in the house and in the field. 6 So he left everything he owned in Yoseph's charge; and with him *there* he did not concern himself with anything except the food which he ate. Now Yoseph was handsome in form and appearance.

7 It came about after these events that his master's wife looked with desire at Yoseph, and she said, "Lie with me." 8 But he refused and said to his master's wife, "Behold, with me *here*, my master does not concern himself with anything in the house, and he has put all that he owns in my charge. 9 There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against Elohim?" 10 As she spoke to Yoseph day after day, he did not listen to her to lie beside her *or* be with her. 11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside. 12 She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside. 13 When she saw that he had left his garment in her hand and had fled outside, 14 she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed. 15 When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside." 16 So she left his garment beside her until his master came home. 17 And she spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me; 18 and as I raised my voice and screamed, he left his garment beside me and fled outside."

19 Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned. 20 So Yoseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail. 21 But יְהוָה was with Yoseph and extended loving-kindness to him, and gave him favor in the sight of the chief jailer. 22 The chief jailer committed to Yoseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it. 23 The chief jailer did not supervise

anything under Yoseph's charge because יְהוָה was with him; and whatever he did, יְהוָה made to prosper.

**40** And it came about after these things, the cupbearer and the baker for the king of Mitsrayim offended their master, the king of Mitsrayim. 2 Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. 3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the *same* place where Yoseph was imprisoned. 4 The captain of the bodyguard put Yoseph in charge of them, and he took care of them; and they were in confinement for some time. 5 And the cupbearer and the baker for the king of Mitsrayim, who were confined in jail, both had a dream the same night, each man with his *own* dream *and* each dream with its *own* interpretation. 6 When Yoseph came to them in the morning and observed them, behold, they were dejected. 7 He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?" 8 And they said to him, "We have had a dream and there is no one to interpret it." And Yoseph said to them, "Do not interpretations belong to Elohim? Tell *it* to me, please."

9 So the chief cupbearer told his dream to Yoseph, and said to him, "In my dream, behold, *there was* a vine in front of me; 10 and on the vine *were* three branches. And as it was budding, its blossoms came out, *and* its clusters produced ripe grapes. 11 Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand." 12 And Yoseph said to him, "This is the interpretation of it: the three branches are three days; 13 within three more days Pharaoh will lift up your head<sup>a</sup> and restore you to your ordained *position*; and you will put Pharaoh's cup into his hand according to your former judgment when you were his cupbearer. 14 Only keep me in mind when it goes well with you, and please do loving-kindness to me by mentioning me to Pharaoh and get me out of this house. 15 For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the pit."

16 When the chief baker saw that he had interpreted favorably, he said to Yoseph, "I also *saw* in my dream, and behold, *there were* three baskets of white bread on my head; 17 and in the top basket *there were* some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head." 18 And Yoseph answered and said, "This is its interpretation: the three baskets are three days; 19 within three more days Pharaoh will lift up your head from you and will

<sup>a</sup> 13 Lift up your head – Idiom meaning "restore to honor."

hang you on a tree, and the birds will eat your flesh off you."

**20** Thus it came about on the third day, *which was* Pharaoh's birthday, that he made a banquet for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants.

**21** He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand; **22** but he hanged the chief baker, just as Yoseph had interpreted to them.

**23** Yet the chief cupbearer did not remember Yoseph, but forgot him.

### ברשות מקץ – Parashat Miqets

**41** Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile. **2** And behold, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass. **3** And behold, seven other cows came up after them from the Nile, evil in appearance and thin, and they stood by the *other* cows on the bank of the Nile. **4** The cows evil in appearance and thin ate up the seven sleek and fat cows. And Pharaoh awoke. **5** He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good. **6** And behold, seven ears, thin and scorched by the east wind, sprouted up after them. **7** The thin ears swallowed up the seven plump and full ears. And Pharaoh awoke, and behold, *it was* a dream. **8** Now in the morning his spirit was troubled, so he sent and called for all the magicians of Mitsrayim, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

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

**14** And Pharaoh sent and called for Yoseph, and they hurriedly brought him out of the pit; and when he had shaved himself and changed his clothes, he came to Pharaoh. **15** Pharaoh said to Yoseph, "I have had a

dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it." **16** Yoseph then answered Pharaoh, saying, "It is not in me; Elohim will give Pharaoh a favorable answer."<sup>a</sup> **17** So Pharaoh spoke to Yoseph, "In my dream, behold, I was standing on the bank of the Nile; **18** and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass. **19** Behold, seven other cows came up after them, poor and evil in form and very thin, such as I had never seen so evil *in form* in all the land of Mitsrayim; **20** and the thin and evil cows ate up the first seven fat cows. **21** Yet when they had devoured them, it could not be known that they had devoured them, for they were just as evil as before. And I awoke. **22** I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk; **23** and behold, seven ears, withered, thin, *and* scorched by the east wind, sprouted up after them; **24** and the thin ears swallowed the seven good ears. And I told it to the magicians, but there was no one who could explain it to me."

**25** Now Yoseph said to Pharaoh, "Pharaoh's dreams are one *and the same*; Elohim has told to Pharaoh what He is about to do. **26** The seven good cows are seven years; and the seven good ears are seven years; the dreams are one *and the same*. **27** The seven thin and evil cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine. **28** It is as I have spoken to Pharaoh: Elohim has shown to Pharaoh what He is about to do. **29** Behold, seven years of great abundance are coming in all the land of Mitsrayim. **30** And after them seven years of famine will come, and all the abundance will be forgotten in the land of Mitsrayim, and the famine will ravage the land. **31** So the abundance will be unknown in the land because of that subsequent famine; for it *will be* very heavy. **32** Now as for the repeating of the dream to Pharaoh twice, *it means* that the matter is determined by Elohim, and Elohim will quickly bring it about. **33** Now let Pharaoh look for a man discerning and wise, and set him over the land of Mitsrayim. **34** Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth *of the produce* of the land of Mitsrayim in the seven years of abundance. **35** And let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard *it*. **36** Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Mitsrayim, so that the land will not be cut *off* during the famine."

<sup>a</sup> 16 LXX and DSS read, "Without Elohim, Pharaoh will not receive an answer of safety."

**37** Now the proposal seemed good to Pharaoh and to all his servants.

**38** And Pharaoh said to his servants, "Can we find a man like this, in whom is the Ruah of Elohim?" **39** So Pharaoh said to Yoseph, "Since Elohim has informed you of all this, there is no one so discerning and wise as you are. **40** You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you." **41** Pharaoh said to Yoseph, "See, I have set you over all the land of Mitsrayim." **42** And Pharaoh took off his signet ring from his hand and put it on Yoseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck. **43** He had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Mitsrayim. **44** Moreover, Pharaoh said to Yoseph, "I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Mitsrayim." **45** And Pharaoh named Yoseph 'Tsaphenath-paneah'; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Yoseph went forth over the land of Mitsrayim.

**46** Now Yoseph was thirty years old when he stood before Pharaoh, king of Mitsrayim. And Yoseph went out from the presence of Pharaoh and went through all the land of Mitsrayim. **47** During the seven years of plenty the land brought forth abundantly. **48** So he gathered all the food of *these* seven years which occurred in the land of Mitsrayim and placed the food in the cities; he placed in every city the food from its own surrounding fields. **49** Thus Yoseph stored up grain in great abundance like the sand of the sea, until he stopped measuring *it*, for it was beyond measure.

**50** Now before the year of famine came, two sons were born to Yoseph, whom Asenath, the daughter of Potiphera priest of On, bore to him. **51** Yoseph named the firstborn Menasheh<sup>a</sup>, "For Elohim has made me forget all my toil and all my father's household." **52** He named the second Ephrayim<sup>b</sup>, "For Elohim has made me fruitful in the land of my affliction."

**53** When the seven years of plenty which had been in the land of Mitsrayim came to an end, **54** and the seven years of famine began to come, just as Yoseph had said, then there was famine in all the lands, but in all the land of Mitsrayim there was bread. **55** So when all the land of Mitsrayim was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Mitsrites, "Go to Yoseph; whatever he says to you, you shall do." **56** When the famine was spread over all the face of the

earth, then Yoseph opened all the storehouses, and sold to the Mitsrites; and the famine was severe in the land of Mitsrayim. **57** All the earth came to Mitsrayim to buy grain from Yoseph, because the famine was severe in all the earth.

**42** Now Ya'aqov saw that there was grain in Mitsrayim, and Ya'aqov said to his sons, "Why are you staring at one another?" **2** He said, "Behold, I have heard that there is grain in Mitsrayim; go down there and buy some for us from that place, so that we may live and not die." **3** And ten brothers of Yoseph went down to buy grain from Mitsrayim. **4** But Ya'aqov did not send Yoseph's brother Benyamin with his brothers, for he said, "I am afraid that harm may befall him." **5** So the sons of Yisra'el came to buy grain among those who were coming, for the famine was in the land of Kena'an also.

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

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

**18** Now Yoseph said to them on the third day, "Do this and live, for I fear Elohim: **19** if you are honest men, let one of your brothers be confined in your prison; but as

<sup>a</sup> 51 מַנְשֵׁה (*mahn'ah'sheh*) – From the Hebrew word נשֶׁה (*nah'shah*) meaning "to forget;" "Causing to forget."

<sup>b</sup> 52 אֲפֻרִים (*eph'rah'yim*) – From the Hebrew word פָּרָה (*par'ah*) meaning "fruitful;" "Double fruit."

for the rest of you, go, carry grain for the famine of your households, **20** and bring your youngest brother to me, so your words may be believed, and you will not die."

And they did so. **21** And they said to one another, "Truly we are guilty concerning our brother, because we saw the distress of his being when he pleaded with us, yet we would not listen; therefore this distress has come upon us." **22** Reuven answered them, saying, "Did I not tell you, 'Do not sin against the boy,' and you would not listen? Now comes the reckoning for his blood."

**23** They did not know, however, that Yoseph understood, for there was an interpreter between them. **24** He turned away from them and wept. But when he returned to them and spoke to them, he took Shimon from them and bound him before their eyes. **25** And Yoseph gave orders to fill their bags with grain and to restore every man's money in his sack, and to give them provisions for the journey. And thus it was done for them.

**26** So they loaded their donkeys with their grain and departed from there. **27** As one of them opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack. **28** And he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their hearts sank, and they turned trembling to one another, saying, "What is this that Elohim has done to us?"

**29** When they came to their father Ya'aqov in the land of Kena'an, they told him all that had happened to them, saying, **30** "The man, the master of the land, spoke harshly with us, and took us for spies of the country.

**31** But we said to him, 'We are honest men; we are not spies. **32** We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Kena'an.' **33** The man, the master of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me and take grain for the famine of your households, and go. **34** But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.'

**35** Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were dismayed. **36** Their father Ya'aqov said to them, "You have bereaved me of my children: Yoseph is no more, and Shimon is no more, and you would take Benyamin; all these things are against me." **37** And Reuven spoke to his father, saying, "You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you." **38** But Ya'aqov said, "My son shall not go down with you; for his brother is dead, and he alone is

left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow."

**43** Now the famine was heavy in the land. **2** So it came about when they had finished eating the grain which they had brought from Mitsrayim, that their father said to them, "Go back, buy us a little food." **3** Yehudah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.' **4** If you send our brother with us, we will go down and buy you food. **5** But if you do not send him, we will not go down; for the man said to us, 'You will not see my face unless your brother is with you.'"

**6** And Yisra'el said, "Why did you treat me so badly by telling the man that you had another brother?" **7** But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?" **8** Yehudah said to his father Yisra'el, "Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones. **9** I myself will be surely for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever. **10** For if we had not delayed, surely by now we could have returned twice."

**11** And their father Yisra'el said to them, "If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, nuts and almonds. **12** Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake. **13** Take your brother also, and arise, return to the man; **14** and may El Shaddai grant you compassion in the sight of the man, so that he will release your other brother to you and Benyamin. And as for me, if I am bereaved of my children, I am bereaved." **15** So the men took this present, and they took double the money in their hand, and Benyamin; then they arose and went down to Mitsrayim and stood before Yoseph.

**16** When Yoseph saw Benyamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."

**17** So the man did as Yoseph said, and brought the men to Yoseph's house. **18** Now the men were afraid, because they were brought to Yoseph's house; and they said, "It is because of the money that was returned in our sacks the first time that we are being brought in, that

he may seek occasion against us and fall upon us, and take us for slaves with our donkeys."

**19** So they came near to Yoseph's house steward, and spoke to him at the entrance of the house, **20** and said, "Oh, my master, we indeed came down the first time to buy food, **21** and it came about when we came to the lodging place, that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand. **22** We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks."

**23** He said, "Be at peace, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks; I had your money." And he brought Shimon out to them. **24** And the man brought the men into Yoseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder. **25** So they prepared the present for Yoseph's coming at noon; for they had heard that they were to eat a meal there.

**26** When Yoseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him. **27** And he asked them about their welfare, and said, "Is your old father well, of whom you spoke? Is he still alive?" **28** They said, "Your servant our father is well; he is still alive." They stooped low and bowed down. **29** As he lifted his eyes and saw his brother Benyamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May Elohim show favor to you, my son."

**30** Yoseph hurried *out* for he was deeply stirred over his brother, and he sought *a place* to weep; and he entered his chamber and wept there. **31** And he washed his face and came out; and he controlled himself and said, "Serve the meal." **32** So they served him by himself, and them by themselves, and the Mitsrites who ate with him by themselves, because the Mitsrites could not eat bread with the Hebrews, for that is an abomination to the Mitsrites. **33** Now they were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment. **34** He took portions to them from his own table, but Benyamin's portion was five times as much as any of theirs. So they feasted and drank freely with him.

**44** And he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. **2** Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Yoseph had told *him*.

**3** As soon as it was light, the men were sent away, they with their donkeys. **4** They had *just* gone out of the city, and were not far off, when Yoseph said to his house steward, "Up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good? **5** Is not this the one from which my master drinks and which he *does* surely divine? You have done wrong in doing this.'"

**6** So he overtook them and spoke these words to them. **7** They said to him, "Why does my master speak such words as these? Far be it from your servants to do such a thing. **8** Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Kena'an. How then could we steal silver or gold from your master's house? **9** With whomever of your servants it is found, let him die, and we also will be my master's slaves."

**10** So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and *the rest of you* shall be innocent."

**11** And they hurried, each man lowering his sack to the ground, and each man opening his sack. **12** He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benyamin's sack. **13** And they tore their clothes, and when each man loaded his donkey, they returned to the city.

**14** When Yehudah and his brothers came to Yoseph's house, he was still there, and they fell to the ground before him. **15** Yoseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?"

**16** So Yehudah said, "What can we say to my master? What can we speak? And how can we declare ourselves right? Elohim has found out the iniquity of your servants; behold, we are my master's slaves, both we and the one in whose possession the cup has been found."

**17** But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."

### פרק שׁת וַיָּשֶׁב – Parashat Vayigash

**18** And Yehudah drew near him, and said, "Oh my master, may your servant please speak a word in my master's ears, and do not be angry with your servant; for you are equal to Pharaoh. **19** My master asked his servants, saying, 'Have you a father or a brother?' **20** We said to my master, 'We have an old father and a little child of *his* old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.' **21** And you said to your servants, 'Bring him down to

me that I may set my eyes on him.' **22** But we said to my master, 'The lad cannot leave his father, for if he should leave his father, his father would die.' **23** You said to your servants, however, 'Unless your youngest brother comes down with you, you will not see my face again.' **24** Thus it came about when we went up to your servant my father, we told him the words of my master. **25** Our father said, 'Go back, buy us a little food.' **26** But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.' **27** Your servant my father said to us, 'You know that my wife bore me two sons; **28** and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since. **29** If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.' **30** Now, therefore, when I come to your servant my father, and the lad is not with us, since his being is bound up in the lad's being, **31** when he sees that the lad is not *with us*, he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow. **32** For your servant became surety for the lad to my father, saying, 'If I do not bring him *back* to you, then let me bear the blame before my father forever.' **33** Now, therefore, please let your servant remain – instead of the lad – as a slave to my master, and let the lad go up with his brothers. **34** For how shall I go up to my father if the lad is not with me; for fear that I see the evil that would overtake my father?"

**45** And Yoseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Yoseph made himself known to his brothers. **2** He wept so loudly that the Mitsrites heard, and the household of Pharaoh heard. **3** And Yoseph said to his brothers, "I am Yoseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.

**4** And Yoseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Yoseph, whom you sold into Mitsrayim. **5** Now do not be grieved, nor let your eyes burn *at yourselves*,<sup>a</sup> because you sold me here, for Elohim sent me before you to preserve life. **6** For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. **7** Elohim sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.

**8** "Now, therefore, it was not you who sent me here, but Elohim; and He has made me a father to Pharaoh and master of all his household and ruler over all the land of Mitsrayim. **9** Hurry and go up to my father, and say to him, 'Thus says your son Yoseph, "Elohim has made me master of all Mitsrayim; come down to me, do not delay. **10** You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have. **11** There I will also provide for you, for there are still five years of famine *to come*, and you and your household and all that you have would be impoverished.'"

**12** "Behold, your eyes see, and the eyes of my brother Benyamin *see*, that it is my mouth which is speaking to you. **13** Now you must tell my father of all my glory in Mitsrayim, and all that you have seen; and you must hurry and bring my father down here."

**14** And he fell on his brother Benyamin's neck and wept, and Benyamin wept on his neck. **15** He kissed all his brothers and wept on them, and afterward his brothers talked with him.

**16** Now when the news was heard in Pharaoh's house that Yoseph's brothers had come, it pleased Pharaoh and his servants. **17** And Pharaoh said to Yoseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Kena'an, **18** and take your father and your households and come to me, and I will give you the best of the land of Mitsrayim and you will eat the fat of the land.' **19** Now you are ordered, 'Do this: take wagons from the land of Mitsrayim for your little ones and for your wives, and bring your father and come. **20** Do not concern yourselves with your goods, for the best of all the land of Mitsrayim is yours.'"

**21** And the sons of Yisra'el did so; and Yoseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey. **22** To each of them he gave changes of garments, but to Benyamin he gave three hundred *pieces of silver* and five changes of garments. **23** To his father he sent as follows: ten donkeys loaded with the best things of Mitsrayim, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.

**24** So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey." **25** And they went up from Mitsrayim, and came to the land of Kena'an to their father Ya'aqov. **26** They told him, saying, "Yoseph is still alive, and indeed he is ruler over all the land of Mitsrayim." But he was stunned, for he did not believe them. **27** When they told him all the

<sup>a</sup> 5 See footnote at Bereshiyt 31:35.

words of Yoseph that he had spoken to them, and when he saw the wagons that Yoseph had sent to carry him, the spirit of their father Ya'aqov revived. **28** And Yisra'el said, "It is enough; my son Yoseph is still alive. I will go and see him before I die."

**46** So Yisra'el set out with all that he had, and came to Beersheva, and slaughtered sacrifices to the Elohim of his father Yitshaq. **2** Elohim spoke to Yisra'el in visions of the night and said, "Ya'aqov, Ya'aqov." And he said, "Here I am." **3** He said, "I am El, the Elohim of your father; do not fear to descend to Mitsrayim, for I will make you a great nation there. **4** I will go down with you to Mitsrayim, and I will also surely bring you up again; and Yoseph shall put his hand on your eyes."

**5** And Ya'aqov arose from Beersheva; and the sons of Yisra'el carried their father Ya'aqov and their little ones and their wives in the wagons which Pharaoh had sent to carry him. **6** They took their livestock and their property, which they had acquired in the land of Kena'an, and came to Mitsrayim, Ya'aqov and all his seed with him: **7** his sons and his grandsons with him, his daughters and his granddaughters, and all his seed he brought with him to Mitsrayim.

**8** Now these are the names of the sons of Yisra'el, Ya'aqov and his sons, who went to Mitsrayim: Reuven, Ya'aqov's firstborn.

**9** The sons of Reuven: Hanokh and Pallu and Hetsron and Karmi.

**10** The sons of Shimon: Yemu'el and Yamin and Ohad and Yakin and Tsohar and Sha'ul the son of a Kena'anite woman.

**11** The sons of Levi: Gershon, Qohath, and Merari.

**12** The sons of Yehudah: Er and Onan and Shelah and Perets and Zeraḥ (but Er and Onan died in the land of Kena'an). And the sons of Perets were Hetsron and Hamul.

**13** The sons of Yissakhar: Tola and Puvvah and Yov and Shimron.

**14** The sons of Zevulun: Sered and Elon and Yahle'el.

**15** These are the sons of Leah, whom she bore to Ya'aqov in Paddan-aram, with his daughter Dinah; all the beings of his sons and his daughters numbered thirty-three.

**16** The sons of Gad: Tsiphion and Haggi, Shuni and Etsbon, Eri and Arodi and Areli.

**17** The sons of Asher: Yimmah and Yishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malki'el. **18** These are the sons of Zilpah, whom Lavan gave to his daughter Leah; and she bore to Ya'aqov these sixteen beings. **19** The sons of

Ya'aqov's wife Raheil: Yoseph and Benyamin.

**20** Now to Yoseph in the land of Mitsrayim were born Menasheh and Ephrayim, whom Asenath, the daughter of Potiphera, priest of On, bore to him.

**21** The sons of Benyamin: Bela and Beher and Ashbel, Gera and Na'amani, Eli and Rosh, Muppim and Ḥuppim and Ard. **22** These are the sons of Raheil, who were born to Ya'aqov; *there were* fourteen persons in all.

**23** The sons of Dan: Hushim.

**24** The sons of Naphtali: Yaḥtse'el and Guni and Yetser and Shillem. **25** These are the sons of Bilhah, whom Lavan gave to his daughter Raheil, and she bore these to Ya'aqov; *there were* seven persons in all. **26** All the persons belonging to Ya'aqov, who came to Mitsrayim, his direct descendants, not including the wives of Ya'aqov's sons, *were* sixty-six persons in all, **27** and the sons of Yoseph, who were born to him in Mitsrayim were two<sup>a</sup>; all the persons of the house of Ya'aqov, who came to Mitsrayim, *were* seventy<sup>b</sup>.

**28** Now he sent Yehudah before him to Yoseph, to point out *the way* before him to Goshen; and they came into the land of Goshen. **29** Yoseph prepared his chariot and went up to Goshen to meet his father Yisra'el; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.

**30** And Yisra'el said to Yoseph, "Now let me die, since I have seen your face, that you are still alive." **31** Yoseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who *were* in the land of Kena'an, have come to me; **32** and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.' **33** When Pharaoh calls you and says, 'What is your occupation?' **34** you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is an abomination to the Mitsrites."

**47** And Yoseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Kena'an; and behold, they are in the land of Goshen."

**2** He took five men from among his brothers and presented them to Pharaoh. **3** And Pharaoh said to his brothers, "What is your occupation?" So they said to Pharaoh, "Your servants are shepherds, both we and our fathers." **4** They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is heavy in the land of

<sup>a</sup> 27 LXX reads "nine" instead of "two."

<sup>b</sup> 27 LXX reads, "seventy-five" instead of "seventy" here.

Kena'an. Now, therefore, please let your servants live in the land of Goshen."

**5** And Pharaoh said to Yoseph, "Your father and your brothers have come to you. **6** The land of Mitsrayim is before you; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any men of valor among them, then put them in charge of my livestock."

**7** And Yoseph brought his father Ya'aqov and presented him to Pharaoh; and Ya'aqov blessed Pharaoh.

**8** Pharaoh said to Ya'aqov, "How many years have you lived?" **9** So Ya'aqov said to Pharaoh, "The years of my sojourning are one hundred and thirty; few and evil<sup>a</sup> have been the days of years of my life, and they have not attained the years that my fathers lived during the days of their sojourning." **10** And Ya'aqov blessed Pharaoh, and went out from his presence. **11** So Yoseph settled his father and his brothers and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Rameses, as Pharaoh had ordered. **12** Yoseph provided his father and his brothers and all his father's household with food, according to their little ones.

**13** Now there was no food in all the land, because the famine was very severe, so that the land of Mitsrayim and the land of Kena'an languished because of the famine. **14** Yoseph gathered all the money that was found in the land of Mitsrayim and in the land of Kena'an for the grain which they bought, and Yoseph brought the money into Pharaoh's house.

**15** When the money was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yoseph and said, "Give us food, for why should we die in your presence? For *our* money is gone."

**16** And Yoseph said, "Give up your livestock, and I will give you *food* for your livestock, since *your* money is gone." **17** So they brought their livestock to Yoseph, and Yoseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year. **18** When that year was ended, they came to him the next year and said to him, "We will not hide from my master that our money is all spent, and the cattle are my master's. There is nothing left for my master except our bodies and our lands. **19** Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh.

So give us seed, that we may live and not die, and that the land may not be desolate."

**20** So Yoseph bought all the land of Mitsrayim for Pharaoh, for every Mitsrite sold his field, because the famine was severe upon them. Thus the land became Pharaoh's. **21** As for the people, he removed them to the cities from one end of Mitsrayim's border to the other.<sup>b</sup>

**22** Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land. **23** And Yoseph said to the people, "Behold, today I have bought you and your land for Pharaoh; now, *here* is seed for you, that you may sow the land. **24** At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones." **25** So they said, "You have saved our lives! Let us find favor in the sight of my master, and we will be Pharaoh's slaves."

**26** Yoseph made it a statute concerning the land of Mitsrayim to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh's.

**27** Now Yisra'el lived in the land of Mitsrayim, in Goshen, and they acquired property in it and were fruitful and became very numerous.

### – פָרָשַׁת וַיְצִא – Parashat Vayehi

**28** Ya'aqov lived in the land of Mitsrayim seventeen years; so the length of Ya'aqov's life was one hundred and forty-seven years.

**29** When the time for Yisra'el to die drew near, he called his son Yoseph and said to him, "Please, if I have found favor in your eyes, place now your hand under my thigh and deal with me in loving-kindness and truth. Please do not bury me in Mitsrayim, **30** but when I lie down with my fathers, you shall carry me out of Mitsrayim and bury me in their grave." And he said, "I will do as you have said." **31** He said, "Swear to me." So he swore to him. And Yisra'el bowed at the head of the bed.

**48** Now it came about after these things that Yoseph was told, "Behold, your father is sick." So he took his two sons Menasheh and Ephrayim with him. **2** When it was told to Ya'aqov, "Behold, your son Yoseph has come to you," Yisra'el collected his strength and sat up in the bed. **3** And Ya'aqov said to Yoseph, "El Shaddai appeared to me at Luz in the land of Kena'an and blessed me, **4** and He said to me, 'Behold, I will make

<sup>a</sup> 9 Or "unpleasant."

<sup>b</sup> 21 Sam. and LXX read, "reduced the people to servitude" instead of "removed them to the cities from one end of Mitsrayim's border to the other."

you fruitful and numerous, and I will make you an assembly of peoples, and will give this land to your seed after you for an everlasting possession.<sup>a</sup> 5 Now your two sons, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine; Ephrayim and Menasheh shall be mine, as Reuven and Shimon are. 6 But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance. 7 Now as for me, when I came from Paddan, Ra'heil died, to my sorrow, in the land of Kena'an on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Beth-lehem)."

8 When Yisra'el saw Yoseph's sons, he said, "Who are these?" 9 Yoseph said to his father, "They are my sons, whom Elohim has given me here." So he said, "Bring them to me, please, that I may bless them." 10 Now the eyes of Yisra'el were so dim from age *that* he could not see. And Yoseph brought them close to him, and he kissed them and embraced them. 11 Yisra'el said to Yoseph, "I never expected to see your face, and behold, Elohim has let me see your seed as well." 12 And Yoseph took them from his knees, and bowed with his face to the ground. 13 Yoseph took them both, Ephrayim with his right hand toward Yisra'el's left, and Menasheh with his left hand toward Yisra'el's right, and brought them close to him. 14 But Yisra'el stretched out his right hand and laid it on the head of Ephrayim, who was the younger, and his left hand on Menasheh's head, crossing his hands<sup>b</sup>, although Menasheh was the firstborn.

15 He blessed Yoseph, and said, "The Elohim before whom my fathers Avraham and Yitshaq walked, the Elohim who has been my shepherd all my life to this day, 16 the messenger<sup>c</sup> who has redeemed me from all evil, Bless the lads; and may my name live on in them, and the names of my fathers Avraham and Yitshaq; and may they grow into a multitude in the midst of the earth."

17 When Yoseph saw that his father laid his right hand on Ephrayim's head, it displeased him; and he grasped his father's hand to remove it from Ephrayim's head to Menasheh's head. 18 Yoseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head." 19 But his father refused and said, "I know, my son, I know; he also will become a people

and he also will be great. However, his younger brother shall be greater than he, and his seed shall become *the* fullness of the nations."<sup>c</sup>"

20 He blessed them that day, saying, "By you Yisra'el will pronounce blessing, saying, 'May Elohim make you like Ephrayim and Menasheh!'" Thus he put Ephrayim before Menasheh.

21 And Yisra'el said to Yoseph, "Behold, I am about to die, but Elohim will be with you, and bring you back to the land of your fathers. 22 I give you one portion<sup>d</sup> more than your brothers, which I took from the hand of the Amorite with my sword and my bow."

**49** And Ya'aqov summoned his sons and said, "Assemble yourselves that I may tell you what will happen to you in the latter days.

2 "Gather together and hear, O sons of Ya'aqov; and listen to Yisra'el your father.

3 "Reuven, you are my firstborn; my might and the beginning of my strength, preeminent in dignity and preeminent in power. 4 As unstable as water, you shall not have preeminence, because you went up to your father's bed; then you defiled *it*: he went up to my couch.

5 "Shimon and Levi are brothers; their swords are implements of violence. 6 Let my being not enter into their council; let not my glory be united with their assembly; because in their anger they slew men, and in their self-will they lamed oxen. 7 Cursed be their anger, for it is fierce; and their wrath, for it is cruel. I will disperse them in Ya'aqov, and scatter them in Yisra'el.

8 "Yehudah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down to you. 9 Yehudah is a lion's whelp; from the prey, my son, you have gone up. He crouches, he lies down as a lion, and as a stout lion, who dares rouse him up? 10 The scepter shall not depart from Yehudah, nor the ruler's staff from between his feet, until Shilo comes, and to him *shall be* the obedience of the peoples. 11 He ties *his* foal to the vine, and his donkey's colt to the choice vine; He washes his garments in wine, and his robes in the blood of grapes. 12 His eyes are dark from wine, and his teeth white from milk.

<sup>a</sup> 14 Sam. adds, "on purpose" here.

<sup>b</sup> 16 Sam. reads, "king" instead of "messenger" here.

<sup>c</sup> 19 "fullness of the nations" – Hebrew phrase מְלֹא גָּגִים (melo ha'goyim). Goyim means "nations" though is sometimes rendered as "gentiles." Melo means "fullness"

such as is found in Yeshayahu 6:3 & Tehillim 89:11. See also Romaious 11:25.

<sup>d</sup> 22 Some Hebrew Masoretic manuscripts and LXX include the word "Shekhem" here, indicating Ya'aqov granted them the portion of the land of Shekhem.

**13** "Zevulun will dwell at the seashore; and he *shall be* a haven for ships, and his flank *shall be* toward Tsidon.

**14** "Yissakhar is a strong donkey, lying down between the sheepfolds. **15** When he saw that a resting place was good and that the land was pleasant, he bowed his shoulder to bear *burdens*, and became a slave at forced labor.

**16** "Dan shall judge his people, as one of the tribes of Yisra'el. **17** Dan shall be a nahash in the way, a horned snake in the path that bites the horse's heels, so that his rider falls backward. **18** For Your salvation I wait, O יהָנָן".

**19** "As for Gad, raiders shall raid him, but he will raid *at* their heels.

**20** "As for Asher, his food shall be rich, and he will yield royal dainties.

**21** "Naphtali is a doe let loose, he gives beautiful speeches.

**22** "Yoseph is a fruitful bough, a fruitful bough by a spring; *its* branches run over a wall. **23** The archers bitterly attacked him, and shot *at him* and harassed him;

**24** But his bow remained firm, and his arms were agile, From the hands of the Mighty One of Ya'aqov (From there is the Shepherd, the Stone of Yisra'el), **25** From the El of your father who helps you, and by the Almighty who blesses you *with* blessings of heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. **26** The blessings of your father have surpassed the blessings of my ancestors up to the utmost bound of the everlasting hills; may they be on the head of Yoseph, and on the crown of the head of the one separated<sup>a</sup> from his brothers.

**27** "Benyamin is a ravenous wolf; in the morning he devours the prey, and in the evening he divides the spoil."

**28** All these are the twelve tribes of Yisra'el, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.

**29** And he charged them and said to them, "I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Ḥittite, **30** in the cave that is in the field of Makhpelah, which is before Mamre, in the land of Kena'an, which Avraham bought along with the field from Ephron the Hittite for a burial site. **31** There they buried Avraham and his wife Sarah, there they buried Yitshaq and his wife Rivqah,

and there I buried Leah; **32** the field and the cave that is in it, purchased from the sons of Ḥeth."

**33** When Ya'aqov finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people.

**50** And Yoseph fell on his father's face, and wept over him and kissed him. **2** Yoseph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra'el. **3** Now forty days were required for it, for such is the period required for embalming. And the Mitsrites wept for him seventy days. **4** When the days of mourning for him were past, Yoseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, **5** My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Kena'an, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return."

**6** Pharaoh said, "Go up and bury your father, as he made you swear."

**7** So Yoseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Mitsrayim, **8** and all the household of Yoseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.

**9** There also went up with him both chariots and horsemen; and it was a very heavy company. **10** When they came to the threshing floor of Atad, which is beyond the Yarden, they lamented there with a very great and heavy lamentation; and he observed seven days mourning for his father. **11** Now when the inhabitants of the land, the Kena'anites, saw the mourning at the threshing floor of Atad, they said, "This is a heavy mourning for the Mitsrites." Therefore it was named Havel-Mitsrayim<sup>b</sup>, which is beyond the Yarden. **12** Thus his sons did for him as he had charged them; **13** for his sons carried him to the land of Kena'an and buried him in the cave of the field of Makhpelah before Mamre, which Avraham had bought along with the field for a burial site from Ephron the Ḥittite. **14** After he had buried his father, Yoseph returned to Mitsrayim, he and his brothers, and all who had gone up with him to bury his father.

**15** When Yoseph's brothers saw that their father was dead, they said, "What if Yoseph bears a grudge against us and pays us back in full for all the wrong which we

<sup>a</sup> 26 See footnote at Devarim 33:16.

<sup>b</sup> 11 אבל מצרים (Havel-Mitsrayim) can mean "mourning of the Mitsrites" or "meadow of the Mitsrites."

did to him!" **16** So they sent a message to Yoseph, saying, "Your father charged before he died, saying, **17** Thus you shall say to Yoseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong." And now, please forgive the transgression of the servants of the Elohim of your father." And Yoseph wept when they spoke to him. **18** And his brothers also came and fell down before him and said, "Behold, we are your servants."

**19** But Yoseph said to them, "Do not be afraid, for am I in the place of Elohim? **20** As for you, you meant evil against me, *but* Elohim meant it for good in order to bring about this present result, to preserve many people alive. **21** So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke to them *from his heart*.

**22** Now Yoseph stayed in Mitsrayim, he and his father's household, and Yoseph lived one hundred and ten years. **23** Yoseph saw the third generation of Ephrayim's sons; also the sons of Makir, the son of Menasheh, were brought up on Yoseph's knees. **24** Yoseph said to his brothers, "I am about to die, but Elohim will surely take care of you and bring you up from this land to the land which He promised on oath to Avraham, to Yitshaq and to Ya'aqov." **25** And Yoseph made the sons of Yisra'el swear, saying, "Elohim will surely take care of you, and you shall carry my bones up from here."

**26** So Yoseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Mitsrayim.

# שְׁמֹות

## Shemot (Exodus)

**פרשת שמות – Parashat Shemot**

**1** Now these are the names of the sons of Yisra'el who came to Mitsrayim with Ya'aqov; they came each one with his household: **2** Reuven, Shimon, Levi and Yehudah; **3** Yissakhar, Zevulun and Benyamin<sup>a</sup>; **4** Dan and Naphtali, Gad and Asher. **5** All the persons who came from the loins of Ya'aqov were seventy<sup>b</sup> beings, [but Yoseph was *already* in Mitsrayim]<sup>c</sup>. **6** Yoseph died, and all his brothers and all that generation. **7** But the sons of Yisra'el were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

**8** Now a new king arose over Mitsrayim, who did not know Yoseph. **9** He said to his people, "Behold, the people of the children of Yisra'el are more and mightier than we. **10** Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land." **11** So they appointed taskmasters over them to afflict them with hard labor. And they built storage cities for Pharaoh: Pithom and Ra'amses. **12** But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the children of Yisra'el. **13** The Mitsrites compelled the children of Yisra'el to serve rigorously; **14** and they made their lives bitter with harsh service in mortar and bricks and all *kinds* of service in the field, all their serving which they rigorously imposed on them.<sup>d</sup>

**15** And the king of Mitsrayim spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah; **16** and he said, "When you are helping the Hebrew women to give birth and see *them* upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live."

**17** But the midwives feared Elohim, and did not do as the king of Mitsrayim had commanded them, but let the boys live. **18** So the king of Mitsrayim called for the midwives<sup>e</sup> and said to them, "Why have you done this thing, and let the boys live?" **19** The midwives said to Pharaoh, "Because the Hebrew women are not as the

Mitsrite women; for they are vigorous and give birth before the midwife can get to them." **20** So Elohim was good to the midwives, and the people multiplied, and became very mighty. **21** Because the midwives feared Elohim, He established households for them. **22** And Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."

**2** Now a man from the house of Levi went and married a daughter of Levi. **2** The woman conceived and brought forth a son; and when she saw that he was beautiful, she hid him for three new moons. **3** But when she could hide him no longer, she got him a wicker basket<sup>f</sup> and covered it over with tar and pitch. And she put the child into it and set *it* among the reeds by the bank of the Nile. **4** His sister stood at a distance to find out what would happen to him.

**5** The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it *to her*. **6** When she opened *it*, she saw the child, and behold, *the boy* was crying. And she had pity on him and said, "This is one of the Hebrews' children." **7** And his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?"

**8** Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. **9** And Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give *you* your wages." So the woman took the child and nursed him. **10** The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Mosheh, and said, "Because I drew him out of the water."

**11** Now it came about in those days, when Mosheh had grown up, that he went out to his brethren and looked on their hard labors; and he saw a Mitsrite beating a Hebrew, one of his brethren. **12** So he looked this way and that, and when he saw there was no one *around*, he struck down the Mitsrite and hid him in the sand. **13** He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the wicked, "Why are you striking your companion?" **14** But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Mitsrite?" And

<sup>a</sup> 3 DSS add, "and Yoseph" here.

<sup>b</sup> 5 DSS and LXX both read "seventy-five" instead of "seventy" here.

<sup>c</sup> 5 Bracketed section indicates reading not present in the DSS.

<sup>d</sup> 14 DSS add, "They continued to multiply and increase greatly, and Mitsrayim was in dread because of the children of Yisra'el" here.

<sup>e</sup> 18 DSS read, "Hebrew midwives" instead here.

<sup>f</sup> 3 Hebrew word for "basket" is תֵּבָה (*tevah*), the same word used in Bereshiyt 6:14 for "ark."

Mosheh was afraid and said, "Surely the matter has become known."

**15** When Pharaoh heard of this matter, he tried to kill Mosheh. But Mosheh fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.

**16** Now the priest of Midian had seven daughters [shepherding his flock]<sup>a</sup>; and they came to draw water and filled the troughs to water their father's flock.

**17** And the shepherds came and drove them away, but Mosheh stood up and helped them and watered their flock. **18** When they came to Reu'el their father, he said, "Why have you come *back* so soon today?" **19** So they said, "A Mitsrite delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock." **20** He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."

**21** Mosheh was willing to dwell with the man, and he gave his daughter Tsipporah to Mosheh. **22** And she brought forth a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

**23** Now it came about in those many days that the king of Mitsrayim died. And the children of Yisra'el sighed because of the service, and they cried out; and their cry for help because *their* service rose up to Elohim. **24** So Elohim heard their groaning; and Elohim remembered His covenant with Avraham, Yitshaq, and Ya'aqov.

**25** Elohim saw the children of Yisra'el, and Elohim took notice of *them*.

**3** Now Mosheh was pasturing the flock of Yithro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horev, the mountain of Elohim. **2** The messenger of יהוה appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. **3** So Mosheh said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." **4** When יהוה saw that he turned aside to look, Elohim called to him from the midst of the bush and said, "Mosheh, Mosheh!" And he said, "Here I am." **5** And He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is set-apart ground." **6** He said also, "I am the Elohim of your father, the Elohim of Avraham, the Elohim of Yitshaq, and the Elohim of Ya'aqov." And Mosheh hid his face, for he was afraid to look at Elohim.

**7** יהוה said, "I have surely seen the affliction of My people who are in Mitsrayim, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. **8** So I have come down to deliver them from the power of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena'anite and the Hittite and the Amorite and the Perizzite and the Ḥivite and the Yevusite. **9** Now, behold, the cry of the children of Yisra'el has come to Me; furthermore, I have seen the oppression with which the Mitsrites are oppressing them.

**10** "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the children of Yisra'el, out of Mitsrayim." **11** But Mosheh said to Elohim, "Who am I, that I should go to Pharaoh, and that I should bring the children of Yisra'el out of Mitsrayim?" **12** And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Mitsrayim, you shall serve Elohim at this mountain."

**13** And Mosheh said to Elohim, "Behold, I am going to the children of Yisra'el, and I will say to them, 'The Elohim of your fathers has sent me to you.' Now they may say to me, 'What is His Name?' What shall I say to them?" **14** Elohim said to Mosheh, "I AM THAT I AM;" and He said, "Thus you shall say to the children of Yisra'el, I AM has sent me to you."

**15** Elohim, furthermore, said to Mosheh, "Thus you shall say to the children of Yisra'el, 'יהוה,' the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitshaq, and the Elohim of Ya'aqov, has sent me to you.' This is My Name forever, and this is My memorial-name to all generations. **16** Go and gather the elders of [the children of]<sup>b</sup> Yisra'el together and say to them, 'יהוה,' the Elohim of your fathers, the Elohim of Avraham, [the Elohim of] Yitshaq and [the Elohim of] Ya'aqov, has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Mitsrayim. **17** So I said, 'I will bring you up out of the affliction of Mitsrayim to the land of the Kena'anite and the Ḥittite and the Amorite and the Perizzite and the Ḥivite and the Yevusite, to a land flowing with milk and honey.'" **18** They will pay heed to what you say; and you with the elders of Yisra'el will come to the king of Mitsrayim and you will say to him, 'יהוה,' the Elohim of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may slaughter to יהוה our Elohim." **19** But I know that the

<sup>a</sup> 16 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

<sup>b</sup> 16 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

king of Mitsrayim will not permit you to go, except under a mighty hand. **20** So I will stretch out My hand and strike Mitsrayim with all My miracles which I shall do in the midst of it; and after that he will let you go. **21** I will grant this people favor in the sight of the Mitsrites; and it shall be that when you go, you will not go empty-handed. **22** But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Mitsrites."

**4** And Mosheh said, "What if they will not believe me or listen to what I say? For they may say, 'יְהוָה' has not appeared to you.'" **2** **יְהוָה** said to him, "What is that in your hand?" And he said, "A staff." **3** And He said, "Throw it on the ground." So he threw it on the ground, and it became a nahash; and Mosheh fled from it. **4** But **יְהוָה** said to Mosheh, "Stretch out your hand and grasp it by its tail"-- so he stretched out his hand and caught it, and it became a staff in his hand—**5** "that they may believe because **יְהוָה**, the Elohim of their fathers, the Elohim of Avraham, the Elohim of Yitshaq, and the Elohim of Ya'aqov, has appeared to you."

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

**10** And Mosheh said to **יְהוָה**, "Please, **יְהוָה**, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am heavy of speech and heavy of tongue." **11** **יְהוָה** said to him, "Who has made man's mouth? Or who makes *him* mute or deaf, or seeing or blind? Is it not I, **יְהוָה**?" **12** Now then go, and I, even I, will be with your mouth, and teach you what you are to say." **13** But he said, "Please, **יְהוָה**, now send *the message* by whomever You will."

**14** And the anger of **יְהוָה** burned against Mosheh, and He said, "Is there not your brother Aharon the Levite? I know that he speaks *with good* speech. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. **15** You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. **16** Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as Elohim to him. **17** You shall take in your hand this staff, with which you shall perform the signs."

**18** And Mosheh departed and returned to Yithro his father-in-law and said to him, "Please, let me go, that I may return to my brethren who are in Mitsrayim, and see if they are still alive." And Yithro said to Mosheh, "Go in peace." **19** Now **יְהוָה** said to Mosheh in Midian, "Go back to Mitsrayim, for all the men who were seeking your being are dead." **20** So Mosheh took his wife and his sons and mounted them on a donkey, and returned to the land of Mitsrayim. Mosheh also took the staff of Elohim in his hand.

**21** **יְהוָה** said to Mosheh, "When you go back to Mitsrayim see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. **22** And you shall say to Pharaoh, 'Thus says **יְהוָה**, "Yisra'el is My son, My firstborn. **23** So I said to you, 'Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn.'"

**24** Now it came about at the lodging place on the way, that **יְהוָה**<sup>a</sup> met him and sought to put him to death.

**25** And Tsipporah took a flint *knife* and cut off her son's foreskin and threw it at Mosheh's feet, and she said, "You are indeed a bridegroom of blood to me."<sup>b</sup> **26** So He let him alone. At that time she said, "You are a bridegroom of blood"-- because of the circumcision.

**27** Now **יְהוָה** said to Aharon, "Go to meet Mosheh in the wilderness." So he went and met him at the mountain of Elohim and kissed him. **28** Mosheh told Aharon all the words of **יְהוָה** with which He had sent him, and all the signs that He had commanded him *to do*. **29** And Mosheh and Aharon went and assembled all the elders of the children of Yisra'el; **30** and Aharon spoke all the words which **יְהוָה** had spoken to Mosheh. He then performed the signs in the sight of the people. **31** So the people believed; and when they heard that **יְהוָה** was

<sup>a</sup> 24 LXX reads, "a messenger of **יְהוָה**."

<sup>b</sup> 25 Syr. reads, "Then Tsipporah took a flint *knife*, and fell down at the feet of **יְהוָה** and said, 'I have a bloody husband.'"

LXX reads, "and Tsipporah, having taken a stone, cut off the foreskin of her son, and fell at His feet and said, 'The blood of the circumcision of my son is staunched.'"

concerned about the children of Yisra'el and that He had seen their affliction, then they stooped low and bowed down.

**5** And afterward Mosheh and Aharon came and said to Pharaoh, "Thus says יְהוָה, the Elohim of Yisra'el, 'Let My people go that they may celebrate a Feast to Me in the wilderness.'" **2** But Pharaoh said, "Who is יְהוָה that I should obey His voice to let Yisra'el go? I do not know יְהוָה, and besides, I will not let Yisra'el go." **3** And they said, "The Elohim of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may slaughter to יְהוָה our Elohim, otherwise He will fall upon us with pestilence or with the sword." **4** But the king of Mitsrayim said to them, "Mosheh and Aharon, why do you draw the people away from their work? Get back to your labors!"

**5** Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!" **6** So the same day Pharaoh commanded the taskmasters over the people and their foremen, saying, **7** "You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves. **8** But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and slaughter to our Elohim.' **9** Let the service be heavier on the men, and let them work at it so that they will pay no attention to false words."

**10** So the taskmasters of the people and their foremen went out and spoke to the people, saying, "Thus says Pharaoh, 'I am not going to give you straw. **11** You go get straw for yourselves wherever you can find, but none of your service will be reduced.'" **12** So the people scattered through all the land of Mitsrayim to gather stubble for straw. **13** The taskmasters pressed them, saying, "Complete your work quota, *your* daily amount, just as when you had straw." **14** Moreover, the foremen of the children of Yisra'el, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"

**15** And the foremen of the children of Yisra'el came and cried out to Pharaoh, saying, "Why do you deal this way with your servants? **16** There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten; but it is the fault

of your people." **17** But he said, "You are lazy, lazy; therefore you say, 'Let us go slaughter to יְהוָה!'" **18** So go now, serve; for you will not be given straw, yet you must deliver the quota of bricks." **19** The foremen of the children of Yisra'el saw that they were in trouble because they were told, "You must not reduce *your* daily amount of bricks." **20** When they left Pharaoh's presence, they met Mosheh and Aharon as they were waiting for them. **21** They said to them, "May יְהוָה look upon you and judge, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us."

**22** And Mosheh returned to יְהוָה and said, "O יְהוָה, why have You brought harm to this people? Why did You send me? **23** For since I came to Pharaoh to speak in Your Name, he has done harm to this people, and You have not delivered Your people at all."

**6** And יְהוָה said to Mosheh, "Now you shall see what I will do to Pharaoh; for with a strong hand<sup>a</sup> he will let them go, and with a strong hand he will drive them out of his land."

### – Parashat Va'eira

**2** Elohim spoke further to Mosheh and said to him, "I am יְהוָה; **3** and I appeared to Avraham, to Yitshaq, and to Ya'aqov, as El Shaddai, but My Name, יְהוָה, I did not make known to them. **4** I also established My covenant with them, to give them the land of Kena'an, the land in which they sojourned. **5** Furthermore I have heard the groaning of the children of Yisra'el, because the Mitsrites are holding them in service, and I have remembered My covenant. **6** Therefore, say to the children of Yisra'el, 'I am יְהוָה, and I will bring you out from under the burdens of the Mitsrites, and I will deliver you from their service. I will also redeem you with an outstretched Arm and with great judgments. **7** And I will take you for My people, and I will be your Elohim; and you shall know that I am יְהוָה' your Elohim, who brought you out from under the burdens of the Mitsrites. **8** I will bring you to the land which I swore to give to Avraham, Yitshaq, and Ya'aqov, and I will give it to you for a possession; I am יְהוָה.'" **9** So Mosheh spoke thus to the children of Yisra'el, but they did not listen to Mosheh on account of *their* misery and harsh service.<sup>b</sup>

<sup>a</sup> 1 With a strong hand – Idiom meaning "under compulsion."

<sup>b</sup> 9 Sam. adds, "And they replied to Mosheh: 'Leave us, please, and we shall serve to Mitsrites because it is better for us to be servants of Mitsrites than to die in the wilderness.' See also Shemot 14:12.

**10** Now יְהוָה spoke to Mosheh, saying, **11** "Go, tell Pharaoh king of Mitsrayim to let the children of Yisra'el go out of his land." **12** But Mosheh spoke before יְהוָה, saying, "Behold, the children of Yisra'el have not listened to me; how then will Pharaoh listen to me, for I am uncircumcised in speech?" **13** And יְהוָה spoke to Mosheh and to Aharon, and gave them a charge to the children of Yisra'el and to Pharaoh king of Mitsrayim, to bring the children of Yisra'el out of the land of Mitsrayim.

**14** These are the heads of their fathers' households. The sons of Reuven, Yisra'el's firstborn: Hanokh and Pallu, Hetsron and Karmi; these are the families of Reuven.

**15** The sons of Shimon: Yemu'el and Yamin and Ohad and Yakin and Tsohar and Sha'u'l the son of a Kena'anite woman; these are the families of Shimon.

**16** These are the names of the sons of Levi according to their generations: Gershon and Qohath and Merari; and the length of Levi's life was one hundred and thirty-seven years. **17** The sons of Gershon: Livni and Shime'i, according to their families. **18** The sons of Qohath: Amram and Yitshar and Hevron and Uzzi'el; and the length of Qohath's life was one hundred and thirty-three years. **19** The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. **20** Amram married his father's sister Yokeved, and she bore him Aharon and Mosheh; and the length of Amram's life was one hundred and thirty-seven years. **21** The sons of Yitshar: Qorah and Nepheg and Zilhri. **22** The sons of Uzzi'el: Mishael and Eltsaphan and Sithri. **23** Aharon married Elisheva, the daughter of Amminadav, the sister of Nahshon, and she bore him Nadav and Avihu, Elazar and Ithamar. **24** The sons of Qorah: Assir and Elqanah and Aviasaph; these are the families of the Qorahites. **25** Aharon's son Elazar married one of the daughters of Puti'el, and she bore him Pinehas. These are the heads of the fathers' households of the Levites according to their families.

**26** It was *the same* Aharon and Mosheh to whom יְהוָה said, "Bring out the children of Yisra'el from the land of Mitsrayim according to their hosts." **27** They were the ones who spoke to Pharaoh king of Mitsrayim about bringing out the children of Yisra'el from Mitsrayim; it was *the same* Mosheh and Aharon.

**28** Now it came about on the day when יְהוָה spoke to Mosheh in the land of Mitsrayim, **29** that יְהוָה spoke to

Mosheh, saying, "I am יְהוָה; speak to Pharaoh king of Mitsrayim all that I speak to you." **30** But Mosheh said before יְהוָה, "Behold, I am uncircumcised in speech; how then will Pharaoh listen to me?"

**7** And יְהוָה said to Mosheh, "See, I make you *as* elohim to Pharaoh, and your brother Aharon shall be your prophet. **2** You shall speak all that I command you, and your brother Aharon shall speak to Pharaoh that he let the children of Yisra'el go out of his land. **3** But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Mitsrayim. **4** When Pharaoh does not listen to you, then I will lay My hand on Mitsrayim and bring out My hosts, My people the children of Yisra'el, from the land of Mitsrayim by great judgments. **5** The Mitsrites shall know that I am יְהוָה, when I stretch out My hand on Mitsrayim and bring out the children of Yisra'el from their midst." **6** So Mosheh and Aharon did; as יְהוָה commanded them, thus they did. **7** Mosheh was eighty years old and Aharon eighty-three, when they spoke to Pharaoh.

**8** Now יְהוָה spoke to Mosheh and Aharon, saying, **9** "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aharon, 'Take your staff and throw *it* down before Pharaoh, *and* it shall become a serpent<sup>a</sup>.'" **10** So Mosheh and Aharon came to Pharaoh, and thus they did just as יְהוָה had commanded; and Aharon threw his staff down before Pharaoh and his servants, and it became a serpent. **11** And Pharaoh also called for *the* wise men and *the* sorcerers, and they also, the magicians of Mitsrayim, did the same with their secret arts. **12** For each one threw down his staff and they turned into serpents. But Aharon's staff swallowed up their staffs. **13** Yet Pharaoh's heart was hardened, and he did not listen to them, as יְהוָה had said.

**14** And יְהוָה said to Mosheh, "Pharaoh's heart is heavy; he refuses to let the people go. **15** Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a nahash. **16** You shall say to him, יְהוָה, the Elohim of the Hebrews, sent me to you, saying, 'Let My people go, so that they shall serve Me in the wilderness. But behold, you have not listened until now.'"

<sup>a</sup> 9 Hebrew word תנין (tannin) translated as "serpent" also translated as "dragon" (see Nehemyah 2:13) and "sea monster" (see Bereshiyt 1:21). Some translations render this word as "crocodile." Nile crocodiles are noted as being

nearly the largest of crocodiles in the world. The Nile crocodile was also worshipped as an el in Mitsrayim.

**17** Thus says יְהוָה, "By this you shall know that I am behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood. **18** The fish that are in the Nile will die, and the Nile will become foul, and the Mitsrites will find difficulty in drinking water from the Nile. """

**19** And יְהוָה said to Mosheh, "Say to Aharon, 'Take your staff and stretch out your hand over the waters of Mitsrayim, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, so that they shall become blood; and there will be blood throughout all the land of Mitsrayim, both in vessels of wood and in vessels of stone.' "

**20** So Mosheh and Aharon did even as יְהוָה had commanded. And he lifted up the staff and struck the water of the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood. **21** The fish in the Nile died, and the Nile became foul, so that the Mitsrites could not drink water from the Nile. And the blood was through all the land of Mitsrayim. **22** But the magicians of Mitsrayim did the same with their secret arts; and Pharaoh's heart was strengthened, and he did not listen to them, as יְהוָה had said. **23** And Pharaoh turned and went into his house with no concern even for this. **24** So all the Mitsrites dug around the Nile for water to drink, for they could not drink of the water of the Nile. **25** Seven days passed after יְהוָה had struck the Nile.

**8** And יְהוָה said to Mosheh, "Go to Pharaoh and say to him, 'Thus says יְהוָה, "Let My people go, so that they shall serve Me. **2** But if you refuse to let them go, behold, I will strike your whole territory with frogs. **3** The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. **4** So the frogs will come up on you and your people and all your servants. ""' **5** And יְהוָה said to Mosheh, "Say to Aharon, 'Stretch out your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Mitsrayim. "' **6** So Aharon stretched out his hand over the waters of Mitsrayim, and the frogs came up and covered the land of Mitsrayim. **7** The magicians did the same with their secret arts, making frogs come up on the land of Mitsrayim.

**8** And Pharaoh called for Mosheh and Aharon and said, "Entreat יְהוָה that He remove the frogs from me and from my people; and I will let the people go, that they may slaughter to יְהוָה." **9** Mosheh said to Pharaoh, "The honor is yours to tell me: when shall I petition for you and your servants and your people, that the frogs be cut off from you and your houses, so that they shall be left only in the Nile?"

**10** And he said, "Tomorrow." So he said, "*May it be* according to your word, so that you shall know that there is no one like יְהוָה our Elohim. **11** The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile." **12** And Mosheh and Aharon went out from Pharaoh, and Mosheh cried to יְהוָה concerning the frogs which He had inflicted upon Pharaoh. **13** יְהוָה did according to the word of Mosheh, and the frogs died out of the houses, the courts, and the fields. **14** So they piled them in heaps, and the land became foul. **15** But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as יְהוָה had said.

**16** And יְהוָה said to Mosheh, "Say to Aharon, 'Stretch out your staff and strike the dust of the earth, so that it shall become gnats<sup>a</sup> through all the land of Mitsrayim.' " **17** They did so; and Aharon stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats through all the land of Mitsrayim. **18** The magicians tried with their secret arts to bring forth gnats, but they could not; so there were gnats on man and beast. **19** And the magicians said to Pharaoh, "This is the finger of Elohim." But Pharaoh's heart was strengthened, and he did not listen to them, as יְהוָה had said.

**20** Now יְהוָה said to Mosheh, "Rise early in the morning and present yourself before Pharaoh, as he comes out to the water, and say to him, 'Thus says יְהוָה, "Let My people go, so that they shall serve Me. **21** For if you do not let My people go, behold, I will send swarms of insects on you and on your servants and on your people and into your houses; and the houses of the Mitsrites will be full of swarms of insects, and also the ground on which they dwell. **22** But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of insects will be there, so that you shall know that I, יְהוָה, am in the midst of the land. **23** I will put a division between My people and your people. Tomorrow this sign will occur. "' **24** And יְהוָה did so.

<sup>a</sup> 16 Hebrew word זַב (kein) translated as "gnat" identifies a species which is debated. Some translations read "lice"

though there is no known species of lice that affects man and beast.

And there came heavy swarms of insects into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of insects in all the land of Mitsrayim.

**25** Pharaoh called for Mosheh and Aharon and said, "Go, slaughter to your Elohim within the land." **26** But Mosheh said, "It is not right to do so, for we will slaughter to יְהוָה our Elohim what is an abomination to the Mitsrites. If we slaughter what is an abomination to the Mitsrites before their eyes, will they not then stone us? **27** We must go a three days' journey into the wilderness and slaughter to יְהוָה our Elohim as He commands us." **28** Pharaoh said, "I will let you go, that you may slaughter to יְהוָה your Elohim in the wilderness; only you shall not go very far away. Pray for me." **29** And Mosheh said, "Behold, I am going out from you, and I shall pray to יְהוָה that the swarms of insects may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to slaughter to יְהוָה."

**30** So Mosheh went out from Pharaoh and prayed to יְהוָה. **31** יְהוָה did as Mosheh asked, and removed the swarms of insects from Pharaoh, from his servants and from his people; not one remained. **32** But Pharaoh hardened his heart this time also, and he did not let the people go.

**9** And יְהוָה said to Mosheh, "Go to Pharaoh and speak to him, 'Thus says יְהוָה, the Elohim of the Hebrews, "Let My people go, so that they shall serve Me. **2** For if you refuse to let *them* go and continue to hold them, **3** behold, the hand of יְהוָה will come *with* a very heavy pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks. **4** But יְהוָה will make a distinction between the livestock of Yisra'el and the livestock of Mitsrayim, so that nothing will die of all that belongs to the children of Yisra'el.''" **5** יְהוָה set a definite time, saying, "Tomorrow יְהוָה will do this thing in the land." **6** So יְהוָה did this thing on the next day, and all the livestock of Mitsrayim died; but of the livestock of the children of Yisra'el, not one died. **7** Pharaoh sent, and behold, there was not even one of the livestock of Yisra'el dead. But the heart of Pharaoh was hardened, and he did not let the people go.

**8** And יְהוָה said to Mosheh and Aharon, "Take for yourselves handfuls of soot from a kiln, and let Mosheh throw it toward the heavens in the sight of Pharaoh. **9** It will become fine dust over all the land of Mitsrayim, and will become boils breaking out with sores on man

and beast through all the land of Mitsrayim." **10** So they took soot from a kiln, and stood before Pharaoh; and Mosheh threw it toward the heavens, and it became boils breaking out with sores on man and beast. **11** The magicians could not stand before Mosheh because of the boils, for the boils were on the magicians as well as on all the Mitsrites. **12** And יְהוָה strengthened Pharaoh's heart, and he did not listen to them, just as יְהוָה had spoken to Mosheh.

**13** And יְהוָה said to Mosheh, "Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says יְהוָה, the Elohim of the Hebrews, "Let My people go, so that they shall serve Me. **14** For this time I will send all My plagues on you and your servants and your people, so that you shall know that there is no one like Me in all the earth. **15** For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. **16** But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My Name through all the earth. **17** Still you exalt yourself against My people by not letting them go.'

**18** "Behold, about this time tomorrow, I will send a very heavy hail, such as has not been *seen* in Mitsrayim from the day it was founded until now. **19** Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die.""**20** The one among the servants of Pharaoh who feared the word of יְהוָה made his servants and his livestock flee into the houses; **21** but he who did not set his heart to the word of יְהוָה left his servants and his livestock in the field.

**22** Now יְהוָה said to Mosheh, "Stretch out your hand toward the heavens, so that hail shall fall on all the land of Mitsrayim, on man and on beast and on every plant of the field, throughout the land of Mitsrayim."

**23** Mosheh stretched out his staff toward the heavens, and יְהוָה sent thunder and hail, and fire ran down to the earth. And יְהוָה rained hail on the land of Mitsrayim.

**24** So there was hail, and fire flashing continually in the midst of the hail, very heavy, such as had not been in all the land of Mitsrayim since it became a nation. **25** The hail struck all that was in the field through all the land of Mitsrayim, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. **26** Only in the land of Goshen, where the children of Yisra'el were, there was no hail.

**27** And Pharaoh sent for Mosheh and Aharon, and said to them, "I have sinned this time; יְהוָה is the righteous one, and I and my people are the wicked ones. **28** Make

petitions to יְהוָה, for there has been enough of the thunder and hail<sup>a</sup> of Elohim; and I will let you go, and you shall stay no longer." **29** Mosheh said to him, "As soon as I go out of the city, I will spread out my hands to יְהוָה; the thunder will cease and there will be hail no longer, so that you shall know that the earth belongs to יְהוָה. **30** But as for you and your servants, I know that you do not yet fear יְהוָה Elohim." **31** (Now the flax and the barley were ruined, for the barley was in aviv<sup>b</sup> and the flax was in bud. **32** But the wheat and the spelt were not ruined, for they ripen late.) **33** So Mosheh went out of the city from Pharaoh, and spread out his hands to יְהוָה; and the thunder and the hail ceased, and rain no longer poured on the earth. **34** But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. **35** Pharaoh's heart was hardened, and he did not let the children of Yisra'el go, just as יְהוָה had spoken through Mosheh.

### **Parashat Bo**

**10** And יְהוָה said to Mosheh, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, so that I shall perform these signs of Mine among them, **2** and that you shall tell in the hearing of your son, and of your grandson, how I made a mockery of the Mitsrites and how I performed My signs among them, so that you shall know that I am יְהוָה."

**3** Mosheh and Aharon went to Pharaoh and said to him, "Thus says יְהוָה, the Elohim of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, so that they shall serve Me. **4** For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. **5** They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped--what is left to you from the hail-- and they will eat every tree which sprouts for you out of the field. **6** And your houses shall be filled and the houses of all your servants and the houses of all the Mitsrites, *something* which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.'" And he turned and went out from Pharaoh. **7** Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, so that they shall serve יְהוָה their Elohim. Do you not realize that Mitsrayim is destroyed?" **8** So Mosheh and Aharon were brought back to Pharaoh, and he said to them, "Go, serve יְהוָה your Elohim! Who are the ones that are

going?" **9** Mosheh said, "We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we must hold a Feast to יְהוָה." **10** And he said to them, "Thus shall יְהוָה be with you, if ever I let you and your little ones go! Take heed, for evil is before you. **11** Not so! Go now, the men *among you*, and serve יְהוָה, for that is what you desire." So they were driven out from Pharaoh's presence.

**12** And יְהוָה said to Mosheh, "Stretch out your hand over the land of Mitsrayim for the locusts, so that they shall come up on the land of Mitsrayim and eat every plant of the land, *even* all that the hail has left." **13** So Mosheh stretched out his staff over the land of Mitsrayim, and יְהוָה directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts. **14** The locusts came up over all the land of Mitsrayim and settled in all the territory of Mitsrayim; *they were* very heavy. There had never been so *many* locusts, nor would there be so *many* again. **15** For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Mitsrayim.

**16** And Pharaoh quickly called for Mosheh and Aharon, and he said, "I have sinned against יְהוָה your Elohim and against you. **17** Now therefore, please forgive my sin only this once, and pray to יְהוָה your Elohim, that He would only remove this death from me." **18** He went out from Pharaoh and prayed to יְהוָה. **19** So יְהוָה shifted *the wind* to a very strong west wind which took up the locusts and drove them into the Sea of Reeds; not one locust was left in all the territory of Mitsrayim. **20** But יְהוָה strengthened Pharaoh's heart, and he did not let the children of Yisra'el go.

**21** And יְהוָה said to Mosheh, "Stretch out your hand toward the heavens, that there shall be darkness over the land of Mitsrayim, even a darkness which shall be felt." **22** So Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days. **23** They did not see one another, nor did anyone rise from his place for three days, but all the children of Yisra'el had light in their dwellings. **24** And Pharaoh called to Mosheh, and said, "Go, serve יְהוָה; only let your flocks and your herds remain. Even your little ones shall go with you." **25** But Mosheh said, "You must also let us have sacrifices and ascension offerings, that we may make *offerings* to

<sup>a</sup> 28 LXX adds, "and fire" here.

<sup>b</sup> 31 Aviv – that is, fresh and green.

תְּהִלָּה our Elohim. **26** Therefore, our livestock too shall go with us; not a hoof shall be left behind, for we shall take some of them to serve תְּהִלָּה our Elohim. And until we arrive there, we ourselves do not know with what we shall serve תְּהִלָּה." **27** But תְּהִלָּה strengthened Pharaoh's heart, and he was not willing to let them go. **28** And Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!" **29** Mosheh said, "You are right; I shall never see your face again!"

**11** Now תְּהִלָּה said to Mosheh, "One more plague I will bring on Pharaoh and on Mitsrayim; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely. **2** Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold." **3** תְּהִלָּה gave the people favor in the sight of the Mitsrites. Furthermore, the man Mosheh was greatly esteemed in the land of Mitsrayim, in the sight of Pharaoh's servants and in the sight of the people.

**4** Mosheh said, "Thus says תְּהִלָּה, 'About midnight I am going out into the midst of Mitsrayim, **5** and all the firstborn in the land of Mitsrayim shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.'

**6** Moreover, there shall be a great cry in all the land of Mitsrayim, such as there has not been and such as shall never be again. **7** But against any of the children of Yisra'el a dog will not bark, whether against man or beast, so that you shall understand how תְּהִלָּה makes a distinction between Mitsrayim and Yisra'el.' **8** All these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and after that I will go out." And he went out from Pharaoh in hot anger.

**9** And תְּהִלָּה said to Mosheh, "Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Mitsrayim." **10** Mosheh and Aharon performed all these wonders before Pharaoh; yet תְּהִלָּה strengthened Pharaoh's heart, and he did not let the children of Yisra'el go out of his land.

**12** And תְּהִלָּה said to Mosheh and Aharon in the land of Mitsrayim, **2** "This new moon shall be the beginning of new moons for you; it is to be the first new moon of the year to you. **3** Speak to all the congregation of Yisra'el, saying, 'On the tenth of this new moon they are

each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. **4** Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons; according to what each man should eat, you are to divide the lamb. **5** You lamb shall be an unblemished male of the first year; you may take it from the sheep or from the goats. **6** You shall keep it until the fourteenth day of the same new moon, then the whole assembly of the congregation of Yisra'el is to kill it between the evenings. **7** Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. **8** They shall eat the flesh that night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. **9** Do not eat any of it raw or cooked at all with water, but rather roasted with fire, its head and its legs along with its entrails. **10** And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

**11** "Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste-- it is the Pesah of תְּהִלָּה. **12** For I will go through the land of Mitsrayim on that night, and will strike down all the firstborn in the land of Mitsrayim, both man and beast; and against all the elohim of Mitsrayim I will execute judgments-- I am תְּהִלָּה. **13** The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Mitsrayim.

**14** Now this day will be a memorial to you, and you shall celebrate a Feast to תְּהִלָּה; throughout your generations you are to celebrate it *as* a permanent ordinance. **15** Seven days you shall eat unleavened bread, but on the first day you shall cause leaven to cease from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Yisra'el. **16** On the first day you shall have a set-apart rehearsal<sup>a</sup>, and *another* set-apart rehearsal on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone shall be prepared by you. **17** You shall also guard the *Feast of Unleavened Bread*, for in the strength of the day I brought your hosts out of the land of Mitsrayim; therefore you shall guard this day throughout your generations as a permanent statute. **18** In the first *new moon*, on the fourteenth day of the new moon at evening, you shall eat unleavened bread, until the twenty-first day of the new moon at evening. **19** Seven days there shall be no leaven found in your

<sup>a</sup> 16 See footnote at Vayiqra 23:2.

houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Yisra'el, whether a sojourner or a native-born of the land. **20** You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread."

**21** And Mosheh called for all the elders of Yisra'el and said to them, "Go and take for yourselves lambs according to your families, and slay the Pesah. **22** You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

**23** "For יְהוָה will pass through to strike the Mitsrites; and when He sees the blood on the lintel and on the two doorposts, יְהוָה will pass over the door and will not allow the destroyer to come in to your houses to strike you. **24** And you shall guard this event as a statute for you and your children forever. **25** When you enter the land which יְהוָה will give you, as He has promised, you shall guard this service. **26** And when your children say to you, 'What does this service mean to you?' **27** you shall say, 'It is a Pesah sacrifice to יְהוָה, who passed over the houses of the children of Yisra'el in Mitsrayim when He struck the Mitsrites, but spared our homes.'" And the people stooped low and bowed down.

**28** And the children of Yisra'el went and did; just as יְהוָה had commanded Mosheh and Aharon, so they did.

**29** Now it came about at midnight that יְהוָה struck all the firstborn in the land of Mitsrayim, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. **30** Pharaoh arose in the night, he and all his servants and all the Mitsrites, and there was a great cry in Mitsrayim, for there was no home where there was not someone dead. **31** And he called for Mosheh and Aharon at night and said, "Rise up, get out from among my people, both you and the children of Yisra'el; and go, serve יְהוָה, as you have said. **32** Take both your flocks and your herds, as you have said, and go, and bless me also."

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

**35** Now the children of Yisra'el had done according to the word of Mosheh, for they had requested from the Mitsrites articles of silver and articles of gold, and clothing; **36** and יְהוָה had given the people favor in the sight of the Mitsrites, so that they let them have their request. Thus they plundered the Mitsrites.

**37** Now the children of Yisra'el journeyed from Rameses to Sukkoth, about six-hundred thousand men on foot, aside from children. **38** A mixed multitude also went up with them, along with flocks and herds, very heavy livestock. **39** They baked the dough which they had brought out of Mitsrayim into cakes of unleavened bread. For it had not become leavened, since they were driven out of Mitsrayim and could not delay, nor had they prepared any provisions for themselves.

**40** Now the time that the children of Yisra'el lived in Mitsrayim was four hundred and thirty years.<sup>a</sup> **41** And at the end of four hundred and thirty years, to the very day, all the hosts of יְהוָה went out from the land of Mitsrayim.

**42** It is a night to be observed for יְהוָה for having brought them out from the land of Mitsrayim; this night is for יְהוָה, to be observed by all the children of Yisra'el throughout their generations.

**43** said to Mosheh and Aharon, "This is the statute of the Pesah: no foreigner is to eat of it; **44** but every man's slave purchased with money, after you have circumcised him, then he shall eat of it. **45** A guest or a hired servant shall not eat of it. **46** It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it. **47** All the congregation of Yisra'el are to celebrate this. **48** But if a sojourner dwells with you, and celebrates the Pesah to יְהוָה, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person shall eat of it.

**49** "The same Torah shall apply to the native *born* as to the sojourner who dwells among you."

**50** And all the children of Yisra'el did; they did just as יְהוָה had commanded Mosheh and Aharon. **51** And on that same day יְהוָה brought the children of Yisra'el out of the land of Mitsrayim by their hosts.

**13** And יְהוָה spoke to Mosheh, saying, **2** "Set apart to Me every firstborn, whatever opens *the womb*<sup>b</sup> among

<sup>a</sup> 40 Sam. and LXX read, "...lived in Mitsrayim and Kena'an..."

<sup>b</sup> 2 Opens the womb – Idiom meaning "that which is born first."

**פָּרָשַׁת בְּשֵׁלֶח – Parashat B'shalah**

the children of Yisra'el, both of man and beast; it belongs to Me."

**3** Mosheh said to the people, "Remember this day in which you went out [from the land]<sup>a</sup> of Mitsrayim, from the house of slavery; for by a powerful hand יְהוָה brought you out from this place. And nothing leavened shall be eaten. **4** On this day in the new moon of the aviv, you are about to go forth. **5** It shall be when יְהוָה brings you to the land of the Kena'anite, the Hittite, the Amorite, the Hivite and the Yevusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall serve this service in this new moon. **6** For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to יְהוָה.

**7** Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders. **8** You shall tell your son on that day, saying, 'It is because of what יְהוָה did for me when I came out of Mitsrayim.' **9** And it shall be for sign to you on your hand, and for a reminder between your eyes, so that the Torah of יְהוָה shall be in your mouth. For with a strong hand יְהוָה brought you out of Mitsrayim. **10** Therefore, you shall guard this statute at its appointed time from year to year.

**11** "Now when יְהוָה brings you to the land of the Kena'anite, as He swore to you and to your fathers, and gives it to you, **12** you shall devote to יְהוָה all that opens the womb, and that which opens the womb of every beast that you own; the males belong to יְהוָה. **13** But all that opens the womb of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem. **14** And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand יְהוָה brought us out of Mitsrayim, from the house of slavery. **15** It came about, when Pharaoh was stubborn about letting us go, that יְהוָה killed every firstborn in the land of Mitsrayim, both the firstborn of man and the firstborn of beast. Therefore, I slaughter to יְהוָה the males, whatever opens the womb, but every firstborn of my sons I redeem.' **16** So it shall be for a sign on your hand and for frontlets between your eyes, for with a powerful hand יְהוָה brought us out of Mitsrayim."

**17** Now when Pharaoh had let the people go, Elohim did not lead them by the way of the land of the Philistines, even though it was near; for Elohim said, "The people might change their minds when they see war, and return to Mitsrayim." **18** Hence Elohim led the people around by the way of the wilderness to the Sea of Reeds; and the children of Yisra'el went up in military formation from the land of Mitsrayim. **19** Mosheh took the bones of Yoseph with him, for he had made the children of Yisra'el solemnly swear, saying, "Elohim will surely take care of you, and you shall carry my bones from here with you." **20** Then they set out from Sukkoth and camped in Etham on the edge of the wilderness. **21** יְהוָה was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. **22** He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

**14** Now יְהוָה spoke to Mosheh, saying, **2** "Tell the children of Yisra'el to turn back and camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Ba'al-Tsephon, opposite it, by the sea. **3** For Pharaoh will say of the children of Yisra'el, 'They are wandering aimlessly in the land; the wilderness has shut them in.' **4** Thus I will strengthen Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Mitsrites will know that I am יְהוָה." And they did so.

**5** When the king of Mitsrayim was told that the people had fled, Pharaoh and his servants had a change of heart toward the people, and they said, "What is this we have done, that we have let Yisra'el go from serving us?" **6** So he made his chariot ready and took his people with him; **7** and he took six hundred select chariots, and all the other chariots of Mitsrayim with officers over all of them. **8** יְהוָה strengthened the heart of Pharaoh, king of Mitsrayim, and he chased after the children of Yisra'el as the children of Yisra'el were going out boldly. **9** And the Mitsrites chased after them with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pi-hahiroth, in front of Ba'al-Tsephon.

**10** As Pharaoh drew near, the children of Yisra'el looked, and behold, the Mitsrites were marching after them, and they became very frightened; so the children of Yisra'el cried out to יְהוָה. **11** And they said to

<sup>a</sup> 3 Bracketed section indicates reading present in the DSS, Sam., and the LXX but absent from the Heb. MT.

Mosheh, "Is it because there were no graves in Mitsrayim that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Mitsrayim? 12 Is this not the word that we spoke to you in Mitsrayim, saying, 'Leave us alone so that we may serve the Mitsrites'? For it would have been better for us to serve the Mitsrites than to die in the wilderness."

13 But Mosheh said to the people, "Do not fear! Stand by and see the salvation of יְהוָה which He will accomplish for you today; for the Mitsrites whom you have seen today, you will never see them again forever. 14 יְהוָה will fight for you while you keep silent."

15 And יְהוָה said to Mosheh, "Why are you crying out to Me? Tell the children of Yisra'el to go forward. 16 As for you, lift up your staff and stretch out your hand over the sea and divide it, and the children of Yisra'el shall go through the midst of the sea on dry land. 17 As for Me, behold, I will strengthen the hearts of the Mitsrites so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen. 18 And the Mitsrites will know that I am יְהוָה, when I am honored through Pharaoh, through his chariots and his horsemen."

19 The messenger of Elohim, who had been going before the camp of Yisra'el, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. 20 So it came between the camp of Mitsrayim and the camp of Yisra'el; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night.

21 And Mosheh stretched out his hand over the sea; and יְהוָה swept the sea *back* by a strong east wind all night and turned the sea into dry land, so the waters were divided. 22 The children of Yisra'el went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left. 23 And the Mitsrites took up the pursuit, and all Pharaoh's horses, his chariots and his horsemen went in after them into the midst of the sea. 24 At the morning watch, יְהוָה looked down on the army of the Mitsrites through the pillar of fire and cloud and brought the army of the Mitsrites into confusion. 25 And He took off<sup>a</sup> their chariot wheels, and He made them drive with difficulty; so the Mitsrites said, "Let us flee from Yisra'el, for יְהוָה is fighting for them against the Mitsrites."

26 And יְהוָה said to Mosheh, "Stretch out your hand over the sea so that the waters shall come back over the Mitsrites, over their chariots and their horsemen." 27 So Mosheh stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Mitsrites were fleeing right into it; then יְהוָה overthrew the Mitsrites in the midst of the sea. 28 The waters returned and covered the chariots and the horsemen, even Pharaoh's entire army that had gone into the sea after them; not even one of them remained. 29 But the children of Yisra'el walked on dry land through the midst of the sea, and the waters were like a wall to them on their right hand and on their left.

30 Thus יְהוָה saved Yisra'el that day from the hand of the Mitsrites, and Yisra'el saw the Mitsrites dead on the seashore. 31 When Yisra'el saw the great power which יְהוָה had used against the Mitsrites, the people feared יְהוָה, and they trusted in יְהוָה and in His servant Mosheh.

**15** And Mosheh and the children of Yisra'el sang this song to יְהוָה, and said, "I will sing to יְהוָה, for He is highly exalted; the horse and its rider He has hurled into the sea.

2 "Yah is my strength and song, and He has become my salvation; this is my El, and I will praise Him; My father's El, and I will extol Him.

3 "יְהוָה is a warrior, יְהוָה is His Name.

4 "Pharaoh's chariots and his army He has cast into the sea; and the choicest of his officers are drowned in the Sea of Reeds.

5 "The deeps cover them; they went down into the depths like a stone.

6 "Your right hand, O יְהוָה, is majestic in power, Your right hand, O יְהוָה, shatters the enemy.

7 "And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, it consumes them as chaff.

8 "At the blast of Your nostrils the waters were piled up, the flowing waters stood up like a heap; the deeps were thickened in the heart of the sea.

9 "The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my desire shall be gratified against them; I will draw out my sword, my hand will destroy them.'

<sup>a</sup> 25 Syr. and LXX read "jammed" or "clogged" instead of "took off." DSS agree with Masoretic Hebrew as it is here.

**10** "You blew with Your wind, the sea covered them; they sank like lead in the mighty waters.

**11** "Who is like You among the elohim, O יהוה? Who is like You, majestic in set-apartness, awesome in praises, working wonders?

**12** "You stretched out Your right hand, the earth swallowed them.

**13** "In Your loving-kindness You have led the people whom You have redeemed; in Your strength You have guided *them* to Your set-apart habitation.

**14** "The peoples have heard, they tremble; anguish has gripped the inhabitants of Philistia.

**15** "And the chiefs of Edom were dismayed; the leaders of Moav, trembling grips them; all the inhabitants of Kena'an have melted away.

**16** "Terror and dread fall upon them; by the greatness of Your Arm they are motionless as stone; until Your people pass over, O יהוה, until the people pass over whom You have purchased.

**17** "You will bring them and plant them in the mountain of Your inheritance, the place, O יהוה, which You have made for Your dwelling, the set-apart place, O יהוה, which Your hands have established.

**18** "יהוה shall reign forever and ever.

**19** "For the horses of Pharaoh with his chariots and his horsemen went into the sea, and יהוה brought back the waters of the sea on them, but the children of Yisra'el walked on dry land through the midst of the sea."

**20** Miryam the prophetess, Aharon's sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing.

**21** Miryam answered them, "Sing to יהוה, for He is highly exalted; the horse and his rider He has hurled into the sea."

**22** And Mosheh led Yisra'el from the Sea of Reeds, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water.

**23** When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. **24** So the people grumbled at Mosheh, saying, "What shall we drink?" **25** And he cried out to יהוה, and יהוה showed him a tree; and he threw *it* into the waters, and the waters became sweet<sup>a</sup>. There He made for them a statute and judgment, and there He

tested them. **26** And He said, "If you will give earnest heed to the voice of יהוה your Elohim, and do what is right in His eyes, and give ear to His commands, and guard all His statutes, I will put none of the diseases on you which I have put on the Mitsrites; for I, יהוה, am your healer."

**27** And they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.

**16** And they set out from Elim, and all the congregation of the children of Yisra'el came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second new moon after their departure from the land of Mitsrayim. **2** The whole congregation of the children of Yisra'el grumbled against Mosheh and Aharon in the wilderness. **3** The children of Yisra'el said to them, "Would that we had died by the hand of יהוה in the land of Mitsrayim, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger."

**4** And יהוה said to Mosheh, "Behold, I will rain bread from the heavens for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My Torot. **5** On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." **6** So Mosheh and Aharon said to all the children of Yisra'el, "At evening you will know that יהוה has brought you out of the land of Mitsrayim; **7** and in the morning you will see the glory of יהוה, for He hears your grumblings against יהוה; and what are we, that you grumble against us?"

**8** Mosheh said, "*This will happen* when יהוה gives you meat to eat in the evening, and bread to the full in the morning; for יהוה hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against יהוה."

**9** And Mosheh said to Aharon, "Say to all the congregation of the children of Yisra'el, 'Come near before יהוה, for He has heard your grumblings.'" **10** It came about as Aharon spoke to the whole congregation of the children of Yisra'el, that they looked toward the wilderness, and behold, the glory of יהוה appeared in the cloud. **11** And יהוה spoke to Mosheh, saying, **12** "I have heard the grumblings of the children of Yisra'el;

<sup>a</sup> 25 Sweet water – Idiom meaning "water fit for consumption."

speak to them, saying, 'Between the evenings you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am יהוה your Elohim."

**13** So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. **14** When the layer of dew was gone up, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. **15** When the children of Yisra'el saw it, they said to one another, "What is it?"<sup>a</sup> For they did not know what it was. And Mosheh said to them, "It is the bread which יהוה has given you to eat. **16** This is what יהוה has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent."

**17** The children of Yisra'el did so, and *some* gathered much and *some* little. **18** When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat. **19** Mosheh said to them, "Let no man leave any of it until morning." **20** But they did not listen to Mosheh, and some left part of it until morning, and it bred worms and became foul; and Mosheh was angry with them. **21** They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.

**22** Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Mosheh, **23** then he said to them, "This is what יהוה spoke: tomorrow is a ceasing of *labor*, a set-apart Sabbath to יהוה". Bake what you will bake and cook what you will cook, and all that is left over put aside to be kept until morning." **24** So they put it aside until morning, as Mosheh had ordered, and it did not become foul nor was there any worm in it. **25** Mosheh said, "Eat it today, for today is a Sabbath to יהוה; today you will not find it in the field. **26** Six days you shall gather it, but on the seventh day, *the* Sabbath, there will be none."

**27** It came about on the seventh day that some of the people went out to gather, but they found none. **28** And יהוה said to Mosheh, "How long do you refuse to guard My commands and My Torot? **29** See, יהוה has given you the Sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place;

let no man go out of his place on the seventh day." **30** So the people ceased on the seventh day.

**31** The house of Yisra'el named it manna, and it was like coriander seed, white, and its taste was like wafers with honey. **32** And Mosheh said, "This is what יהוה has commanded, 'Let an omerful of it be kept throughout your generations, so that they shall see the bread that I fed you in the wilderness, when I brought you out of the land of Mitsrayim.'" **33** Mosheh said to Aharon, "Take a jar and put an omerful of manna in it, and place it before יהוה to be kept throughout your generations." **34** As יהוה commanded Mosheh, so Aharon placed it before the Witness, to be kept. **35** The children of Yisra'el ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Kena'an. **36** (Now an omer is a tenth of an ephah.)

**17** And all the congregation of the children of Yisra'el journeyed by stages from the wilderness of Sin, according to the command of יהוה, and camped at Rephidim, and there was no water for the people to drink. **2** Therefore the people quarreled with Mosheh and said, "Give us water that we may drink." And Mosheh said to them, "Why do you quarrel with me? Why do you test יהוה?" **3** But the people thirsted there for water; and they grumbled against Mosheh and said, "Why, now, have you brought us up from Mitsrayim, to kill us and our children and our livestock with thirst?" **4** So Mosheh cried out to יהוה, saying, "What shall I do to this people? A little more and they will stone me." **5** And יהוה said to Mosheh, "Pass before the people and take with you some of the elders of Yisra'el; and take in your hand your staff with which you struck the Nile, and go. **6** Behold, I will stand before you there on the rock at Horev; and you shall strike the rock, and water will come out of it, so that the people shall drink." And Mosheh did so in the sight of the elders of Yisra'el. **7** He named the place Massah and Merivah because of the quarrel of the children of Yisra'el, and because they tested יהוה, saying, "Is יהוה among us, or not?"

**8** And Amaleq came and fought against Yisra'el at Rephidim. **9** So Mosheh said to Yehoshua, "Choose men for us and go out, fight against Amaleq. Tomorrow I will station myself on the top of the hill with the staff of Elohim in my hand." **10** Yehoshua did as Mosheh told him, and fought against Amaleq; and Mosheh, Aharon, and Hur went up to the top of the hill. **11** So it

<sup>a</sup> 15 The Hebrew phrase here for "What is it?" is מה הָיָה (mahn hu). As a single word, this is shortened to "manna," and so it was named.

came about when Mosheh held his hand up, that Yisra'el prevailed, and when he let his hand down, Amaleq prevailed. **12** But Mosheh's hands were heavy. And they took a stone and put it under him, and he sat on it; and Aharon and Ḥur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. **13** So Yehoshua overwhelmed Amaleq and his people with the edge of the sword.

**14** And יְהוָה said to Mosheh, "Write this in a book as a memorial and recite it to Yehoshua, that I will utterly blot out the memory of Amaleq from under the heavens." **15** Mosheh built an altar and named it יְהוָה is My Banner; **16** and he said, "Yah has sworn; יְהוָה will have war against Amaleq from generation to generation."

### – Parashat Yithro

**18** Now Yithro, the priest of Midian, Mosheh's father-in-law, heard of all that Elohim had done for Mosheh and for Yisra'el His people, how יְהוָה had brought Yisra'el out of Mitsrayim. **2** Yithro, Mosheh's father-in-law, took Mosheh's wife Tsipporah, after he had sent her away, **3** and her two sons, of whom one was named Gershom, for Mosheh said, "I have been a sojourner in a foreign land." **4** The other was named Eliezer, for *he said*, "The Elohim of my father was my help, and delivered me from the sword of Pharaoh."

**5** And Yithro, Mosheh's father-in-law, came with his sons and his wife to Mosheh in the wilderness where he was camped, at the mount of Elohim. **6** He sent word to Mosheh, "I, your father-in-law Yithro, am coming to you with your wife and her two sons with her." **7** And Mosheh went out to meet his father-in-law, and he bowed down and kissed him; and they asked each other of their welfare and went into the tent. **8** Mosheh told his father-in-law all that יְהוָה had done to Pharaoh and to the Mitsrites for Yisra'el's sake, all the hardship that had befallen them on the journey, and *how* יְהוָה had delivered them. **9** Yithro rejoiced over all the goodness which יְהוָה had done to Yisra'el, in delivering them from the hand of the Mitsrites. **10** So Yithro said, "Blessed be יְהוָה who delivered you from the hand of the Mitsrites and from the hand of Pharaoh, *and* who delivered the people from under the hand of the Mitsrites. **11** Now I know that יְהוָה is greater than all the elohim; indeed, it was proven when they dealt proudly against the people." **12** And Yithro, Mosheh's father-in-law, took an ascension offering and sacrifices for Elohim, and Aharon came with all the elders of Yisra'el to eat a meal with Mosheh's father-in-law before Elohim.

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

**17** Mosheh's father-in-law said to him, "The thing that you are doing is not good. **18** You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone.

**19** Now listen to me: I will give you counsel, and Elohim be with you. You be the people's representative before Elohim, and you bring the disputes to Elohim, **20** then teach them the statutes and the Torot, and make known to them the way in which they are to walk and the work they are to do. **21** Furthermore, you shall select out of all the people able men who fear Elohim, men of truth, those who hate dishonest gain; and you shall place *these* over them as leaders of thousands, of hundreds, of fifties and of tens. **22** Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. **23** If you do this thing and Elohim so commands you, then you will be able to endure, and all these people also will go to their place in peace."

**24** So Mosheh listened to his father-in-law and did all that he had said. **25** Mosheh chose able men out of all Yisra'el and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens. **26** They judged the people at all times; the difficult dispute they would bring to Mosheh, but every minor dispute they themselves would judge. **27** And Mosheh bade his father-in-law farewell, and he went his way into his own land.

**19** In the third new moon after the children of Yisra'el had gone out of the land of Mitsrayim, on that very day they came into the wilderness of Sinai. **2** When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Yisra'el camped in front of the mountain. **3** Mosheh went up to Elohim, and יְהוָה called to him from the mountain, saying, "Thus you shall say to the house of Ya'aqov and tell the children of Yisra'el: **4** You yourselves have seen what I did to the Mitsrites, and *how* I bore you on eagles'

wings, and brought you to Myself. 5 Now then, if you will indeed obey My voice and guard My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a set-apart nation.' These are the words that you shall speak to the children of Yisra'el."

7 So Mosheh came and called the elders of the people, and set before them all these words which יְהוָה had commanded him. 8 All the people answered together and said, "All that יְהוָה has spoken we will do!" And Mosheh brought back the words of the people to יְהוָה. 9 יְהוָה said to Mosheh, "Behold, I will come to you in a thick cloud, so that the people shall hear when I speak with you and shall also trust in you forever." And Mosheh told the words of the people to יְהוָה.

10 יְהוָה also said to Mosheh, "Go to the people and set them apart today and tomorrow, and let them wash their garments; 11 and let them be ready for the third day, for on the third day יְהוָה will come down on Mount Sinai in the sight of all the people. 12 You shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. 13 No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the yovel sounds a long blast, they shall come up to the mountain." 14 So Mosheh went down from the mountain to the people and set the people apart, and they washed their garments. 15 He said to the people, "Be ready for the third day; do not go near a woman."

16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a heavy cloud upon the mountain and a voice of an exceedingly loud shofar, so that all the people who were in the camp trembled. 17 And Mosheh brought the people out of the camp to meet Elohim, and they stood at the foot of the mountain.

18 Now Mount Sinai was all in smoke because יְהוָה descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. 19 When the voice of the shofar sounded long and grew louder, Mosheh spoke and Elohim answered him with thunder. 20 יְהוָה came down on Mount Sinai, to the top of the mountain; and יְהוָה called Mosheh to the top of the mountain, and Mosheh went up. 21 And יְהוָה spoke to Mosheh, "Go down, warn the people, so that they do not break through to יְהוָה to gaze, and many of them perish. 22 Also let the priests who come

near to יְהוָה set themselves apart, or else יְהוָה will break out against them." 23 Mosheh said to יְהוָה, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and set it apart.'" 24 And יְהוָה said to him, "Go down and come up, you and Aharon with you; but do not let the priests and the people break through to come up to יְהוָה, or He will break forth upon them." 25 So Mosheh went down to the people and told them.

**20** And Elohim spoke all these words, saying,

2 "I am יְהוָה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

3 "You shall have no other elohim before Me.

4 "You shall not make for yourself an idol, or any likeness of what is in heavens above or on the earth beneath or in the water under the earth. 5 You shall not bow down to them or serve them; for I, יְהוָה your Elohim, am a jealous El, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6 but showing loving-kindness to thousands, to those who love Me and guard My commands.

7 "You shall not bring the Name of יְהוָה your Elohim to naught, for יְהוָה will not leave him unpunished who brings His Name to naught.

8 "Remember the Sabbath day, to keep it set-apart. 9 Six days you shall serve and do all your work, 10 but the seventh day is a Sabbath of יְהוָה your Elohim; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who dwells with you. 11 For in six days יְהוָה made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore יְהוָה blessed the Sabbath day and set it apart.

12 "Honor your father and your mother, so that your days shall be prolonged in the land which יְהוָה your Elohim gives you.

13 "You shall not murder.

14 "You shall not commit adultery.

15 "You shall not steal.

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

17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his

female servant or his ox or his donkey or anything that belongs to your neighbor."<sup>a</sup>

**18** All the people perceived the thunder and the lightning flashes and the voice of the shofar and the mountain smoking; and when the people saw it, they trembled and stood at a distance. **19** And they said to Mosheh, "Speak to us yourself and we will listen; but let not Elohim speak to us, or we will die." **20** Mosheh said to the people, "Do not be afraid; for Elohim has come in order to test you, and in order that the fear of Him shall remain with you, so that you shall not sin." **21** So the people stood at a distance, while Mosheh approached the thick cloud where Elohim was.

**22** And יְהוָה said to Mosheh, "Thus you shall say to the children of Yisra'el, 'You yourselves have seen that I have spoken to you from the heavens. **23** You shall not make other elohim besides Me; elohim of silver or elohim of gold, you shall not make for yourselves. **24** You shall make an altar of earth for Me, and you shall slaughter on it your ascension offerings and your peace offerings, your sheep and your oxen; in every place where I cause My Name to be remembered, I will come to you and bless you. **25** If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. **26** And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it."

### ברשׁת מישפטים – Parashat Mishpatim

**21** "Now these are the judgments which you are to set before them:

**2** "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. **3** If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. **4** If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone. **5** But if the slave plainly says, 'I love my master,

my wife and my children; I will not go out as a free man,' **6** then his master shall bring him to the judges<sup>b</sup>, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.

**7** "If a man sells his daughter as a female slave, she is not to go free as the male slaves do. **8** If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his deceitfulness to her. **9** If he designates her for his son, he shall deal with her according to the judgment of daughters. **10** If he takes to himself another woman, he shall not reduce her food, her covering<sup>c</sup>, or her marital rights. **11** If he will not do these three things for her, then she shall go out for nothing, without payment of money.

**12** "He who strikes a man so that he dies shall surely be put to death. **13** But if he did not lie in wait for him, but Elohim let him fall into his hand, then I will appoint you a place to which he shall flee. **14** If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he shall die.

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

**16** "He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.

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

**18** "If men have a quarrel and one strikes the other with a stone or with his fist, and he does not die but remains in bed, **19** if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his loss of time, and shall take care of him until he is completely healed.

**20** "If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. **21** If,

across the Yarden behind the way of the rising of the sun, in the land of Kena'an who is dwelling in the desert before Gilgal, beside Alvin-Mara, before Shekhem."

<sup>b</sup> **6** "The judges" – Actual Hebrew word here is הַלִּהִים (*ha'elohim*), meaning "elohim." The LXX renders this as Θεος (*Theos*). However, the Syr. and Targum Onqelos both read "judges."

<sup>c</sup> **10** Hebrew word translated as "covering" is כסות (*kesuth*) which is typically rendered as "clothing" or "garments." However, Shemot 22:9 uses the word מלה (*salmah*) for "clothing" or "garment." The difference is, *kesuth* is from the root word כִּסֵּה (*kasah*) meaning "covered." This implies that the man is not merely denying the woman her rights to have clothing, but rather he is denying her a "covering."

<sup>a</sup> 17 Sam. adds the following to the end of verse 17: "And when it so happens that יְהוָה Elohim brings you to the land of Kena'an, which you are coming to possess, you shall set up there for you great stones and plaster them with plaster and you write on the stones all words of this Torah. And it becomes for you that across the Yarden you shall raise these stones, which I command you today, in mount Gerizim. And you build there the altar to יְהוָה Elohim. An altar of stones. You shall not wave on them iron. With whole stones you shall build the altar to יְהוָה your Elohim. And you bring on it ascension offerings to יְהוָה your Elohim, and you slaughter peace offerings, and you eat there and you rejoice before the face of יְהוָה your Elohim. The mountain this is

however, he survives a day or *multiple* days, no vengeance shall be taken; for he is his property.

**22** "If men struggle with each other and strike a woman with child so that she gives birth prematurely,<sup>a</sup> yet there is no injury, he shall surely be fined as the woman's husband shall demand of him, and he shall pay as the judges decide. **23** But if there is *any further* injury, then you shall appoint *as a penalty* being for being, **24** eye for eye, tooth for tooth, hand for hand, foot for foot, **25** burn for burn, wound for wound, bruise for bruise.

**26** "If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. **27** And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.

**28** "If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. **29** If, however, an ox was previously prone to goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death. **30** If a ransom is demanded of him, then he shall give for the redemption of his being whatever is demanded of him. **31** Whether it gores a son or a daughter, it shall be done to him according to the same judgment. **32** If the ox gores a male or female slave, the owner shall give his *or her* master thirty sheqels of silver, and the ox shall be stoned.

**33** "If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it, **34** the owner of the pit shall make restitution; he shall give money to its owner, and the dead *animal* shall become his.

**35** "If one man's ox hurts another's so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead *ox*. **36** Or if it is known that the ox was previously prone to goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead *animal* shall become his.

**22** "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.

**2** "If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. **3** *But* if the sun has risen on him, there will be

bloodguiltiness on his account. He shall surely make restitution; if he owns nothing [with which to make restitution]<sup>b</sup>, then he shall be sold for his theft. **4** If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.

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

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

**7** "If a man gives his neighbor money or goods to guard *for him* and it is stolen from the man's house, if the thief is caught, he shall pay double. **8** If the thief is not caught, then the owner of the house shall appear before the judges<sup>c</sup>, to determine whether he laid his hands on his neighbor's property. **9** For every breach of trust, *whether it is* for ox, for donkey, for sheep, for clothing, *or* for any lost thing about which one says, 'This is it,' the case of both parties shall come before the judges<sup>d</sup>; he whom the judges condemn shall pay double to his neighbor.

**10** "If a man gives his neighbor a donkey, an ox, a sheep, or any animal to guard *for him*, and it dies or is hurt or is driven away while no one is looking, **11** an oath before **תִּנְהַלֵּךְ** shall be made by the two of them that he has not laid hands on his neighbor's property; and its owner shall accept *it*, and he shall not make restitution. **12** But if it is actually stolen from him, he shall make restitution to its owner. **13** If it is all torn to pieces, let him bring it as a witness; he shall not make restitution for what has been torn to pieces.

**14** "If a man borrows *anything* from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution. **15** If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.

**16** "If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her *to be* his wife. **17** If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins. **18** You shall not allow a sorceress to live.

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

<sup>a</sup> 22 "...so that she gives birth prematurely..." – Literally "so that her fruit departs from her..."

<sup>b</sup> 3 Bracketed section indicates reading present in the DSS, but absent in the Heb. MT.

<sup>c</sup> 8 See footnote at 21:6.

<sup>d</sup> 9 See footnote at 21:6. Here the Sam. reads **תִּנְהַלֵּךְ** instead of *ha'elohim*, while at the end of the verse it also reads *ha'elohim*.

**20** "He who slaughters to any elohim, other than to יְהוָה alone, shall be utterly destroyed.

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

**25** "If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest. **26** If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, **27** for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am favorable.

**28** "You shall not despise the judges<sup>a</sup>, nor curse a ruler of your people.

**29** "You shall not delay *the offering from* your harvest and your vintage. The firstborn of your sons you shall give to Me. **30** You shall do the same with your oxen *and* with your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

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

**23** "You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness. **2** You shall not follow the masses in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to pervert *justice*; **3** nor shall you be partial to a poor man in his dispute.

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

**6** "You shall not pervert judgment to your poor in his dispute. **7** Keep far from a false charge, and do not kill the innocent or the righteous, for I will not declare right the wicked.

**8** "You shall not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just.

**9** "You shall not oppress a sojourner, since you yourselves know the being of a sojourner, for you *also* were sojourners in the land of Mitsrayim.

**10** "You shall sow your land for six years and gather in its yield, **11** but the seventh year you shall let it rest and lie fallow, so that the needy of your people shall eat; and whatever they leave the beast of the field shall eat. You are to do the same with your vineyard *and* your olive grove.

**12** "Six days shall you do your work, but on the seventh day you shall cease, so that your ox and your donkey shall rest, and the son of your female slave, as well as your sojourner, shall refresh themselves. **13** Now concerning everything which I have said to you, be on your guard; and do not mention the name of other elohim, nor let *them* be heard from your mouth.

**14** "Three times a year you shall celebrate a Feast to Me.

**15** You shall guard the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the new moon of the aviv, for in it you came out of Mitsrayim. And none shall appear before Me empty-handed.

**16** Also you shall observe the Feast of the Harvest of the first fruits of your labors *from* what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in your labors from the field. **17** Three times a year all your males shall appear before Adonai יְהוָה.

**18** "You shall not slaughter the blood of My sacrifice with leavened bread; nor is the fat of My Feast to remain overnight until morning.

**19** "You shall bring the choice first fruits of your soil into the house of יְהוָה your Elohim. You are not to cook a young goat in the milk of its mother.

**20** "Behold, I am going to send a messenger before you to guard you along the way and to bring you into the place which I have prepared. **21** Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My Name is in him. **22** But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

**23** "For My messenger will go before you and bring you in to *the land of* the Amorites, the Hittites, the Perizzites, the Kena'anites, the Hivites and the Yevusites; and I will completely destroy them.

<sup>a</sup> 28 See footnote at 21:6. Targum Onqelos and the Syr. both read נָשִׁים (*diyna*) meaning "judges" here. LXX uses the plural form of Θεος.

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

**24** And He said to Mosheh, "Come up to יְהוָה<sup>יְהוָה</sup>, you and Aharon, Nadav and Avihu and seventy of the elders of Yisra'el, and you shall bow down at a distance. **2** Mosheh alone, however, shall come near to יְהוָה<sup>יְהוָה</sup>, but they shall not come near, nor shall the people come up with him."

**3** And Mosheh came and recounted to the people all the words of יְהוָה<sup>יְהוָה</sup> and all the judgments; and all the people answered with one voice and said, "All the words which יְהוָה<sup>יְהוָה</sup> has spoken we will do!" **4** Mosheh wrote down all the words of יְהוָה<sup>יְהוָה</sup>. And he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Yisra'el. **5** He sent young men of the children of Yisra'el, and they slaughtered ascension offerings and slaughtered young bulls as peace offerings to יְהוָה<sup>יְהוָה</sup>. **6** Mosheh took half of the blood and put *it* in basins, and the other half of the blood he sprinkled on the altar. **7** And he took the book of the covenant and read *it* in the hearing of the people; and they said, "All that יְהוָה<sup>יְהוָה</sup> has spoken we will do, and we will be obedient!" **8** So Mosheh took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which יְהוָה<sup>יְהוָה</sup> has cut with you in accordance with all these words."

**9** And Mosheh went up with Aharon, Nadav and Avihu, and seventy of the elders of Yisra'el, **10** and they saw the Elohim of Yisra'el; and under His feet there appeared to be a pavement of sapphire, as clear as the heavens itself. **11** Yet He did not stretch out His hand against the nobles of the children of Yisra'el; and they saw Elohim, and they ate and drank.

**12** Now יְהוָה<sup>יְהוָה</sup> said to Mosheh, "Come up to Me on the mountain and remain there, and I will give you the stone tablets with the Torah and the command which I have written for their instruction." **13** So Mosheh arose with Yehoshua his servant, and Mosheh went up to the mountain of Elohim. **14** But to the elders he said, "Wait here for us until we return to you. And behold, Aharon and Hur are with you; whoever has a legal matter, let him approach them." **15** And Mosheh went up to the mountain, and the cloud covered the mountain. **16** The glory of יְהוָה<sup>יְהוָה</sup> rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Mosheh from the midst of the cloud. **17** And to the eyes of the children of Yisra'el the appearance of the glory of יְהוָה<sup>יְהוָה</sup> was like a consuming fire on the mountain top. **18** Mosheh entered the midst of the cloud as he went up to the mountain; and Mosheh was on the mountain forty days and forty nights.

### – פרשׁת תרומה – Parashat Terumah

**25** And יְהוָה<sup>יְהוָה</sup> spoke to Mosheh, saying, **2** "Tell the children of Yisra'el to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. **3** This is the contribution which you are to raise from them: gold, silver and copper, **4** blue, purple and scarlet, fine linen, goat hair, **5** rams' skins dyed red, tahash skins, acacia wood, **6** oil for lighting, spices for the anointing oil and for the fragrant incense, **7** onyx stones and setting stones for the ephod and for the breastplate. **8** Let them construct a set-apart place for Me, so that I shall dwell among them. **9** According to all that I am going to show you, as the pattern of the Tabernacle and the pattern of all its furniture, just so you shall construct *it*.

**10** "They shall construct an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. **11** You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. **12** You shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it. **13** You shall make poles of acacia wood and overlay them with gold. **14** You shall put the poles into the rings on the sides of the ark, to carry the ark with them. **15** The poles shall remain in the rings of

the ark; they shall not be removed from it. **16** You shall put into the ark the witness which I shall give you.

**17** "You shall make a lid of pure gold, two and a half cubits long and one and a half cubits wide. **18** You shall make two keruvim of gold, make them of hammered work at the two ends of the lid. **19** Make one keruv at one end and one keruv at the other end; you shall make the keruvim of *one piece* with the lid at its two ends. **20** The keruvim shall have *their* wings spread upward, covering the lid with their wings and facing one another; the faces of the keruvim are to be *turned* toward the lid. **21** You shall put the lid on top of the ark, and in the ark you shall put the witness which I will give to you. **22** There I will meet with you; and from above the lid, from between the two keruvim which are upon the ark of the witness, I will speak to you about all that I will give you in command for the children of Yisra'el.

**23** "You shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high. **24** You shall overlay it with pure gold and make a gold border around it. **25** You shall make for it a rim of a handbreadth around; and you shall make a gold border for the rim around it. **26** You shall make four gold rings for it and put rings on the four corners which are on its four feet. **27** The rings shall be close to the rim as holders for the poles to carry the table. **28** You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. **29** You shall make its dishes and its pans and its jars and its bowls with which to pour drink offerings; you shall make them of pure gold. **30** You shall set the bread of the Presence on the table before Me at all times.

**31** "And you shall make a menorah of pure gold. The menorah and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of *one piece* with it. **32** Six branches shall go out from its sides; three branches of the menorah from its one side and three branches of the menorah from its other side. **33** Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower-- so for six branches going out from the menorah; **34** and in the menorah four cups shaped like almond blossoms, its bulbs and its flowers. **35** A bulb shall be under the pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the menorah. **36** Their bulbs and their branches shall be of *one piece* with it; all of it shall be one piece of hammered work of pure gold. **37** And you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. **38** Its

snuffers and their trays shall be of pure gold. **39** It shall be made from a talent of pure gold, with all these utensils. **40** See that you make *them* after the pattern for them, which was shown to you on the mountain.

**26** "Moreover you shall make the Tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet; you shall make them with keruvim, the work of a skillful workman. **2** The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements. **3** Five curtains shall be joined to one another, and the other five curtains shall be joined to one another. **4** You shall make loops of blue on the edge of the outermost curtain in the *first* set, and likewise you shall make *them* on the edge of the curtain that is outermost in the second set. **5** You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other. **6** You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the Tabernacle will be a unit.

**7** "And you shall make curtains of goats' hair for a tent over the Tabernacle; you shall make eleven curtains in all. **8** The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements. **9** You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent. **10** You shall make fifty loops on the edge of the curtain that is outermost in the *first* set, and fifty loops on the edge of the curtain that is outermost in the second set.

**11** "You shall make fifty clasps of copper, and you shall put the clasps into the loops and join the tent together so that it will be a unit. **12** The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the Tabernacle. **13** The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the Tabernacle on one side and on the other, to cover it. **14** You shall make a covering for the tent of rams' skins dyed red and a covering of tahash skins above.

**15** "And you shall make the boards for the Tabernacle of acacia wood, standing upright. **16** Ten cubits shall be the length of each board and one and a half cubits the width of each board. **17** There shall be two tenons for each board, fitted to one another; thus you shall do for all the boards of the Tabernacle. **18** You shall make the boards for the Tabernacle: twenty boards for the south side. **19** You shall make forty sockets of silver under the twenty boards, two sockets under one board for its two

tenons and two sockets under another board for its two tenons; **20** and for the second side of the Tabernacle, on the north side, twenty boards, **21** and their forty sockets of silver; two sockets under one board and two sockets under another board. **22** For the rear of the Tabernacle, to the west, you shall make six boards. **23** You shall make two boards for the corners of the Tabernacle at the rear. **24** They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of them: they shall form the two corners. **25** There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

**26** "And you shall make bars of acacia wood, five for the boards of one side of the Tabernacle, **27** and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle for the rear *side* to the west. **28** The middle bar in the center of the boards shall pass through from end to end. **29** You shall overlay the boards with gold and make their rings of gold *as* holders for the bars; and you shall overlay the bars with gold. **30** And you shall erect the Tabernacle according to its judgment which you have been shown in the mountain.

**31** "You shall make a veil of blue and purple and scarlet and fine twisted linen; it shall be made with keruvim, the work of a skillful workman. **32** You shall hang it on four pillars of acacia overlaid with gold, their hooks *also being* of gold, on four sockets of silver. **33** You shall hang up the veil under the clasps, and shall bring in the ark of the witness there within the veil; and the veil shall serve for you as a partition between the Set-apart Place and the Most Set-apart Place. **34** You shall put the lid on the ark of the witness in the Most Set-apart Place. **35** You shall set the table outside the veil, and the menorah opposite the table on the side of the Tabernacle toward the south; and you shall put the table on the north side.

**36** "You shall make a screen for the doorway of the tent of blue and purple and scarlet and fine twisted linen, the work of a weaver. **37** You shall make five pillars of acacia for the screen and overlay them with gold, their hooks *also being* gold; and you shall cast five sockets of copper for them.

**27** "And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. **2** You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with copper. **3** You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of copper. **4** You shall make

for it a grating of network of copper, and on the net you shall make four copper rings at its four corners. **5** You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar. **6** You shall make poles for the altar, poles of acacia wood, and overlay them with copper. **7** Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried. **8** You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it.

**9** "You shall make the court of the Tabernacle. On the south side *there shall be* hangings for the court of fine twisted linen one hundred cubits long for one side; **10** and its pillars *shall be* twenty, with their twenty sockets of copper; the hooks of the pillars and their bands *shall be* of silver. **11** Likewise for the north side in length *there shall be* hangings one hundred *cubits* long, and its twenty pillars with their twenty sockets of copper; the hooks of the pillars and their bands *shall be* of silver.

**12** *For* the width of the court on the west side *shall be* hangings of fifty cubits *with* their ten pillars and their ten sockets. **13** The width of the court on the east side *shall be* fifty cubits. **14** The hangings for the *one* side of the gate *shall be* fifteen cubits *with* their three pillars and their three sockets. **15** And for the other side *shall be* hangings of fifteen cubits *with* their three pillars and their three sockets. **16** For the gate of the court *there shall be* a screen of twenty cubits, of blue and purple and scarlet and fine twisted linen, the work of a weaver, *with* their four pillars and their four sockets. **17** All the pillars around the court shall be furnished with silver bands *with* their hooks of silver and their sockets of copper. **18** The length of the court *shall be* one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of copper. **19** All the utensils of the Tabernacle *used* in all its service, and all its pegs, and all the pegs of the court, *shall be* of copper.

### – פָּרָשַׁת תְּצִוָּה – Parashat Tetsaveh

**20** "You shall charge the children of Yisra'el, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. **21** In the Tent of Appointment, outside the veil which is before the witness, Aharon and his sons shall keep it in order from evening to morning before הַנִּזְבֵּן; *it shall be* a perpetual statute throughout their generations for the children of Yisra'el.

**28** "And bring near to yourself Aharon your brother, and his sons with him, from among the children of Yisra'el, to minister as priest to Me-- Aharon, Nadav and Avihu, Elazar and Ithamar, Aharon's sons. **2** You shall

make set-apart garments for Aharon your brother, for glory and for beauty. 3 You shall speak to all the wise-hearted whom I have endowed with the spirit of wisdom, that they make Aharon's garments to set him apart, so that he shall minister as priest to Me. 4 These are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make set-apart garments for Aharon your brother and his sons, so that he shall minister as priest to Me. 5 They shall take the gold and the blue and the purple and the scarlet and the fine linen.

6 "They shall also make the ephod of gold, of blue and purple *and* scarlet and fine twisted linen, the work of the skillful workman. 7 It shall have two shoulder pieces joined to its two ends, that it may be joined. 8 The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet and fine twisted linen. 9 You shall take two onyx stones and engrave on them the names of the children of Yisra'el, 10 six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. 11 As a jeweler engravés a signet, you shall engrave the two stones according to the names of the sons of Yisra'el; you shall set them in filigree *settings* of gold. 12 You shall put the two stones on the shoulder pieces of the ephod, *as* stones of memorial for the sons of Yisra'el, and Aharon shall bear their names before **תְּרוּמָה**<sup>a</sup> on his two shoulders for a memorial.

13 "You shall make filigree *settings* of gold, 14 and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree *settings*.

15 "You shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet and fine twisted linen you shall make it. 16 It shall be square *and* folded double, a span in length and a span in width. 17 You shall mount on it four rows of stones; the first row *shall be* a row of ruby, topaz and emerald; 18 and the second row a turquoise, a sapphire and a diamond; 19 and the third row a jacinth, an agate and an amethyst; 20 and the fourth row a beryl and an onyx and a jasper,

they shall be set in gold filigree. 21 The stones shall be according to the names of the children of Yisra'el: twelve, according to their names; they shall be *like* the engravings of a seal, each according to his name for the twelve tribes. 22 You shall make on the breastplate chains of twisted cordage work in pure gold. 23 You shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. 24 You shall put the two cords of gold on the two rings at the ends of the breastplate. 25 You shall put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod, at the front of it. 26 You shall make two rings of gold and shall place them on the two ends of the breastplate, on the edge of it, which is toward the inner side of the ephod. 27 You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod.

28 They shall bind the breastplate by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastplate will not come loose from the ephod.

29 Aharon shall carry the names of the children of Yisra'el in the breastplate of judgment over his heart when he enters the set-apart place, for a memorial before **תְּרוּמָה**<sup>b</sup> continually.

30 You shall put in the breastplate of judgment the Urim<sup>a</sup> and the Thummim<sup>b</sup>, and they shall be over Aharon's heart when he goes in before **תְּרוּמָה**; and Aharon shall carry the judgment of the children of Yisra'el over his heart before **תְּרוּמָה** continually<sup>c</sup>.

31 "You shall make the robe of the ephod all of blue.

32 "There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. 33 You shall make on its hem pomegranates of blue and purple and scarlet, all around on its hem, and bells of gold between them all around: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. 35 It shall be on Aharon when he ministers; and its tinkling

<sup>a</sup> 30 Urim – Hebrew for "lights" (אורין). It was believed to be a white/clear stone.

<sup>b</sup> 30 Thummim – Hebrew for "perfections" (תמים). It was believed to be a black stone.

<sup>c</sup> 30 Urim and Thummim – Commonly believed to have been used as a way to get a "yes" or "no" answer from Elohim. Traditionally it was believed that the Urim represented the "yes" answer and the Thummim represented the "no"

answer. While the exact method of answer is unknown, it is thought that whichever one began to "glow" or "move" would be the indicated answer. These were consulted by Sha'ul in Shemu'el N 14:4-44. After the time of King David, there seems to be no further usage of them, though they were sought after during the time of Ezra and Nehemyah when the Temple and priesthood were re-established. See also Ezra 2:63; Nehemyah 7:65.

shall be heard when he enters and leaves the set-apart place before יְהוָה, so that he will not die.

**36** "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Set-apart to יְהוָה.' **37** You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. **38** It shall be on Aharon's forehead, and Aharon shall take away the iniquity of the set-apart things which the children of Yisra'el set apart, with regard to all their set-apart gifts; and it shall always be on his forehead, so that they shall be accepted before יְהוָה.

**39** "You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver.

**40** "For Aharon's sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty. **41** You shall put them on Aharon your brother and on his sons with him; and you shall anoint them and ordain them and set them apart, so that they shall serve Me as priests. **42** You shall make for them linen undergarments to cover *their* bare flesh; they shall reach from the loins even to the thighs. **43** They shall be on Aharon and on his sons when they enter the Tent of Appointment, or when they approach the altar to minister in the set-apart place, so that they do not incur guilt and die. It *shall be* a statute forever to him and to his seed after him.

**29** "Now this is what you shall do to them to set them apart to minister as priests to Me: take one young bull and two rams without blemish, **2** and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour. **3** You shall put them in one basket, and present them in the basket along with the bull and the two rams. **4** And you shall bring Aharon and his sons to the doorway of the Tent of Appointment and wash them with water. **5** You shall take the garments, and put on Aharon the tunic and the robe of the ephod and the ephod and the breastplate, and gird him with the skillfully woven band of the ephod; **6** and you shall set the turban on his head and put the set-apart crown on the turban. **7** And you shall take the anointing oil and pour it on his head and anoint him. **8** You shall bring his sons and put tunics on them. **9** You shall gird them with sashes, Aharon and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aharon and his sons.

**10** "And you shall bring the bull before the Tent of Appointment, and Aharon and his sons shall lay their hands on the head of the bull. **11** You shall slaughter the bull before יְהוָה at the doorway of the Tent of

Appointment. **12** You shall take some of the blood of the bull and put *it* on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. **13** You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. **14** But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

**15** "You shall also take the one ram, and Aharon and his sons shall lay their hands on the head of the ram; **16** and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar. **17** And you shall cut the ram into its pieces, and wash its entrails and its legs, and put *them* with its pieces and its head. **18** You shall offer up in smoke the whole ram on the altar; it is an ascension offering to יְהוָה: it is a soothing aroma, an offering by fire to יְהוָה.

**19** "And you shall take the other ram, and Aharon and his sons shall lay their hands on the head of the ram. **20** You shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aharon's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar. **21** And you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle *it* on Aharon and on his garments and on his sons and on his sons' garments with him; so he and his garments shall be set apart, as well as his sons and his sons' garments with him.

**22** "You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination), **23** and one cake of bread and one cake of bread *mixed with* oil and one wafer from the basket of unleavened bread which is *set before* יְהוָה; **24** and you shall put all these in the hands of Aharon and in the hands of his sons, and shall wave them as a wave offering before יְהוָה. **25** You shall take them from their hands, and offer them up in smoke on the altar on the ascension offering for a soothing aroma before יְהוָה; it is an offering by fire to יְהוָה. **26** And you shall take the breast of Aharon's ram of ordination, and wave it as a wave offering before יְהוָה; and it shall be your portion. **27** You shall set apart the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aharon and from the one which was for his sons. **28** It shall be for Aharon and his sons as *their* portion forever from the children of Yisra'el, for it is a

heave offering; and it shall be a heave offering from the children of Yisra'el from the sacrifices of their peace offerings, *even* their heave offering to יהוה.

**29** "The set-apart garments of Aharon shall be for his sons after him, that in them they may be anointed and ordained. **30** For seven days the one of his sons who is priest in his stead shall put them on when he enters the Tent of Appointment to minister in the set-apart place.

**31** "You shall take the ram of ordination and cook its flesh in a set-apart place. **32** Aharon and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the Tent of Appointment. **33** Thus they shall eat those things by which atonement was made at their ordination *and* setting-apart; but a stranger shall not eat *them*, because they are set-apart. **34** If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is set-apart.

**35** "Thus you shall do to Aharon and to his sons, according to all that I have commanded you; you shall ordain them through seven days. **36** Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to set it apart. **37** For seven days you shall make atonement for the altar and set it apart; then the altar shall be most set-apart, *and* whatever touches the altar shall be set-apart.

**38** "Now this is what you shall offer on the altar: two one year old lambs each day, continuously. **39** The one lamb you shall offer in the morning and the other lamb you shall offer between the evenings; **40** and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb. **41** The other lamb you shall offer between the evenings, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to יהוה. **42** It shall be a continual ascension offering throughout your generations at the doorway of the Tent of Appointment before יהוה, where I will meet with you, to speak to you there. **43** I will meet there with the children of Yisra'el, and it shall be set apart by My glory. **44** I will set apart the Tent of Appointment and the altar; I will also set apart Aharon and his sons to minister as priests to Me. **45** I will dwell among the children of Yisra'el and will be their Elohim.

**46** They shall know that I am יהוה their Elohim, who brought them out of the land of Mitsrayim, that I might dwell among them; I am יהוה their Elohim.

**30** "Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood. **2** Its length *shall be* a cubit, and its width a cubit, it shall be square, and its height *shall be* two cubits; its horns *shall be* of one piece with it. **3** You shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it. **4** You shall make two gold rings for it under its molding; you shall make *them* on its two side walls-- on opposite sides-- and they shall be holders for poles with which to carry it. **5** You shall make the poles of acacia wood and overlay them with gold. **6** You shall put this altar in front of the veil that is near the ark of the witness, in front of the lid that is over the witness, where I will meet with you. **7** Aharon shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. **8** When Aharon trims the lamps between the evenings, he shall burn incense. *There shall be* perpetual incense before יהוה throughout your generations. **9** You shall not offer any strange incense on this altar, or ascension offering or meal offering; and you shall not pour out a drink offering on it. **10** Aharon shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most set-apart to יהוה."

### – פרשׁת כי תִּסְא – Parashat Ki Tisa

**11** also spoke to Mosheh, saying, **12** "When you take a census<sup>a</sup> of the children of Yisra'el to number them, then each one of them shall give a ransom for himself to יהוה, when you number them, so that there will be no plague among them when you number them.

**13** "This is what everyone who is numbered shall give: half a sheqel according to the sheqel of the set-apart place (the sheqel is twenty gerahs), half a sheqel as a contribution to יהוה. **14** Everyone who is numbered, from twenty years old and over, shall give the contribution to יהוה. **15** The rich shall not pay more and the poor shall not pay less than the half sheqel, when you give the contribution to יהוה to make atonement for yourselves. **16** You shall take the atonement money from the children of Yisra'el and shall give it for the

<sup>a</sup> 12 Hebrew phrase כִּי תָשָׂא אֶת רָאשָׁה (ki tissa et rosh) does not literally mean "when you take a census." Rendered literally it means "when you lift *the head*." The census was recorded by means of a contribution of silver. The silver was collected, by which they would know how many people there were by

how much silver was given. Silver was the money given for redemption, such as the redemption of the firstborn mentioned in Bemidbar 18:15-16. See also Yeshayahu 52:3 and Loukas 21:28.

service of the Tent of Appointment, that it may be a memorial for the children of Yisra'el before יהוה, to make atonement for yourselves."

**17** יהוה spoke to Mosheh, saying, **18** "You shall also make a basin of copper, with its base of copper, for washing; and you shall put it between the Tent of Appointment and the altar, and you shall put water in it. **19** Aharon and his sons shall wash their hands and their feet from it; **20** when they enter the Tent of Appointment, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire *offering* to יהוה. **21** So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aharon and his seed throughout their generations."

**22** Moreover, יהוה spoke to Mosheh, saying, **23** "Take also for yourself the finest of spices: of flowing myrrh five hundred *sheqels*, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, **24** and of cassia five hundred, according to the shekel of the set-apart place, and of olive oil a hin. **25** You shall make of these a set-apart anointing oil, a perfume mixture, the work of a perfumer; it shall be a set-apart anointing oil. **26** With it you shall anoint the Tent of Appointment and the ark of the witness, **27** and the table and all its utensils, and the menorah and its utensils, and the altar of incense, **28** and the altar of ascension offering and all its utensils, and the basin and its stand. **29** You shall also set them apart, so that they shall be most set-apart; whatever touches them shall be set-apart. **30** You shall anoint Aharon and his sons, and set them apart, so that they shall minister as priests to Me. **31** You shall speak to the children of Yisra'el, saying, 'This shall be a set-apart anointing oil to Me throughout your generations. **32** It shall not be poured on anyone's body, nor shall you make *any* like it in the same proportions; it is set-apart, *and* it shall be set-apart to you. **33** Whoever shall mix *any* like it or whoever puts any of it on a stranger shall be cut off from his people.'"

**34** And יהוה said to Mosheh, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. **35** With it you shall make incense, a perfume, the work of a perfumer, salted, pure, *and* set-apart. **36** You shall beat some of it very fine, and put part of it before the witness in the Tent of Appointment where I will meet with you; it shall be most set-apart to you. **37** The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be set-apart

to you for יהוה. **38** Whoever shall make *any* like it, to use as perfume, shall be cut off from his people."

**31** And יהוה spoke to Mosheh, saying, **2** "See, I have called by name Betsa'el, the son of Uri, the son of Hur, of the tribe of Yehudah. **3** I have filled him with the Ruah of Elohim in wisdom, in understanding, in knowledge, and in all *kinds* of craftsmanship, **4** to make artistic designs for work in gold, in silver, and in copper, **5** and in the cutting of stones for settings, and in the carving of wood, so that he shall work in all *kinds* of craftsmanship. **6** And behold, I Myself have appointed with him Oholiav, the son of Ahisamakh, of the tribe of Dan; and in the hearts of all who are wise-hearted I have put wisdom, so that they shall make all that I have commanded you: **7** the Tent of Appointment, and the ark of witness, and the lid upon it, and all the furniture of the tent, **8** the table also and its utensils, and the pure menorah with all its utensils, and the altar of incense, **9** the altar of ascension offering also with all its utensils, and the basin and its stand, **10** the woven garments as well, and the set-apart garments for Aharon the priest, and the garments of his sons, *with which* to carry on their priesthood; **11** the anointing oil also, and the fragrant incense for the set-apart place, they are to make according to all that I have commanded you."

**12** יהוה spoke to Mosheh, saying, **13** "But as for you, speak to the children of Yisra'el, saying, You shall surely guard My Sabbaths; for *this* is a sign between Me and you throughout your generations, that you shall know that I am יהוה who sets you apart. **14** Therefore you are to guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. **15** For six days work shall be done, but on the seventh day there is a Sabbath of ceasing, set-apart to יהוה; whoever does any work on the Sabbath day shall surely be put to death. **16** So the children of Yisra'el shall guard the Sabbath<sup>a</sup>, to celebrate the Sabbath throughout their generations as a perpetual covenant. **17** It is a sign between Me and the children of Yisra'el forever; for in six days יהוה made the heavens and the earth, but on the seventh day He rested, and was refreshed."

**18** When He had finished speaking with him upon Mount Sinai, He gave Mosheh the two tablets of the witness, tablets of stone, written by the finger of Elohim.

<sup>a</sup> 16 DSS add, "to יהוה" here.

**32** And when the people saw that Mosheh delayed to come down from the mountain, the people assembled about Aharon and said to him, "Come, make us an elohim who will go before us; as for this Mosheh, the man who brought us up from the land of Mitsrayim, we do not know what has become of him." **2** Aharon said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring *them* to me." **3** And all the people tore off the gold rings which were in their ears and brought *them* to Aharon. **4** He took *the items* from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, "This is your el, O Yisra'el, who brought you up from the land of Mitsrayim." **5** Now when Aharon saw, he built an altar before it; and Aharon made a proclamation and said, "Tomorrow *shall be* a feast to **תְּנִינָה**." **6** So the next day they rose early and offered ascension offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

**7** And **תְּנִינָה** spoke to Mosheh, "Go down at once, for your people, whom you brought up from the land of Mitsrayim, have corrupted *themselves*. **8** They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have bowed down to it and have slaughtered to it and said, 'This is your elohim, O Yisra'el, who brought you up from the land of Mitsrayim!'" **9** **תְּנִינָה** said to Mosheh, "I have seen this people, and behold, they are an obstinate people. **10** Now then let Me alone, so that My anger shall burn against them and so that I shall destroy them; and I will make of you a great nation."

**11** And Mosheh entreated **תְּנִינָה** his Elohim, and said, "O **תְּנִינָה**, why does Your anger burn against Your people whom You have brought out from the land of Mitsrayim with great power and with a mighty hand? **12** Why should the Mitsrites speak, saying, 'With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth?' Turn from Your burning anger and relent *doing* harm to Your people. **13** Remember Avraham, Yitshaq, and Yisra'el, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your seed as the stars of the heavens, and all this land of which I have spoken I will give to your seed, and they shall inherit *it* forever.'" **14** So **תְּנִינָה** relented from the harm which He said He would do to His people.

**15** And Mosheh turned and went down from the mountain with the two tablets of the witness in his hand,

tablets which were written on both sides; they were written on one *side* and the other. **16** The tablets were the work of Elohim, and the writing was the writing of Elohim, engraved on the tablets. **17** Now when Yehoshua heard the sound of the people as they shouted, he said to Mosheh, "There is a sound of war in the camp."

**18** But he said, "It is not the sound of the cry of triumph, nor is it the sound of the cry of defeat; But the sound of singing I hear."

**19** It came about, as soon as Mosheh came near the camp, that he saw the calf and *the dancing*; and Mosheh's anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. **20** He took the calf which they had made and burned *it* with fire, and ground it to powder, and scattered it over the surface of the water and made the children of Yisra'el drink *it*.<sup>a</sup>

**21** And Mosheh said to Aharon, "What did this people do to you, that you have brought *such* great sin upon them?" **22** Aharon said, "Do not let the anger of my master burn; you know the people yourself, that they are prone to evil. **23** For they said to me, 'Make an elohim for us who will go before us; for this Mosheh, the man who brought us up from the land of Mitsrayim, we do not know what has become of him.' **24** I said to them, 'Whoever has any gold, let them tear it off!' So they gave *it* to me, and I threw it into the fire, and this calf came out."

**25** Now when Mosheh saw that the people were uncovered-- for Aharon had let them *become* uncovered to their shame among their enemies-- **26** then Mosheh stood in the gate of the camp, and said, "Whoever is for **תְּנִינָה**, *come* to me!" And all the sons of Levi gathered together to him. **27** He said to them, "Thus says **תְּנִינָה**, the Elohim of Yisra'el, 'Every man *of you* put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'" **28** So the sons of Levi did as Mosheh instructed, and about three thousand men of the people fell that day. **29** And Mosheh said, "Dedicate yourselves today to **תְּנִינָה** -- for every man has been against his son and against his brother -- so that He shall bestow a blessing upon you today."

**30** On the next day Mosheh said to the people, "You yourselves have committed a great sin; and now I am going up to **תְּנִינָה**, perhaps I can make atonement for

<sup>a</sup> 20 According to Bemidbar 5:11-31, a woman suspected of adultery was required to drink "bitter water."

your sin." 31 And Mosheh returned to יְהוָה, and said, "Alas, this people has committed a great sin, and they have made an elohim of gold for themselves. 32 But now, if You will, forgive their sin-- and if not, please blot me out from Your book which You have written!" 33 יְהוָה said to Mosheh, "Whoever has sinned against Me, I will blot him out of My book. 34 But go now, lead the people where I told you. Behold, My messenger shall go before you; nevertheless in the day when I punish, I will punish them for their sin." 35 And יְהוָה struck the people, because of what they did with the calf which Aharon had made.

**33** And יְהוָה spoke to Mosheh, "Depart, go up from here, you and the people whom you have brought up from the land of Mitsrayim, to the land of which I swore to Avraham, Yitshaq, and Ya'aqov, saying, 'To your seed I will give it.' 2 I will send a messenger before you and I will drive out the Kena'anite, the Amorite, the Hittite, the Perizzite, the Hivite and the Yevusite. 3 Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are a stiff-necked people, and I might destroy you on the way."

4 When the people heard this disastrous word, they mourned, and none of them put on his ornaments. 5 For יְהוָה had said to Mosheh, "Say to the children of Yisra'el, 'You are a stiff-necked people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.'" 6 So the children of Yisra'el stripped themselves of their ornaments, from Mount Horev onward.

7 Now Mosheh used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the Tent of Appointment. And everyone who sought יְהוָה would go out to the Tent of Appointment which was outside the camp. 8 And it came about, whenever Mosheh went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Mosheh until he entered the tent. 9 Whenever Mosheh entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and יְהוָה would speak with Mosheh. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and bow down, each at the entrance of his tent. 11 Thus יְהוָה used to speak to Mosheh face to face, just as a man speaks to his friend. When Mosheh returned to the camp, his servant Yehoshua, the son of Nun, a young man, would not depart from the tent.

12 And Mosheh said to יְהוָה, "See, You say to me, 'Bring up this people!' But You Yourself have not let me

know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.' 13 Now therefore, please, if I have found favor in Your eyes, let me know Your ways that I may know You, so that I may find favor in Your eyes. Consider too, that this nation is Your people." 14 And He said, "My presence shall go with you, and I will give you rest." 15 And he said to Him, "If Your presence does not go with us, do not lead us up from here. 16 For how then can it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us, so that we, I and Your people, should be distinguished from all the other people who are upon the face of the earth?"

17 יְהוָה said to Mosheh, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name." 18 And Mosheh said, "I pray You, show me Your glory!" 19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the Name of יְהוָה before you; and I will favor whom I will favor, and will show compassion on whom I will show compassion." 20 But He said, "You cannot see My face, for no man can see Me and live!" 21 And יְהוָה said, "Behold, there is a place by Me, and you shall stand on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. 23 And I will take My hand away and you shall see My back, but My face shall not be seen."

**34** And יְהוָה said to Mosheh, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. 2 So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. 3 No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain."

4 So he cut out two stone tablets like the former ones, and Mosheh rose up early in the morning and went up to Mount Sinai, as יְהוָה had commanded him, and he took two stone tablets in his hand. 5 יְהוָה descended in the cloud and stood there with him as he called upon the Name of יְהוָה. 6 And יְהוָה passed by in front of him and proclaimed, "יְהוָה, יְהוָה El, compassionate and gracious, slow to anger, and abounding in loving-kindness and truth; 7 who preserves loving-kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the

grandchildren to the third and fourth generations." **8** Mosheh hurried to stoop low toward the earth and bow down. **9** He said, "If now I have found favor in Your eyes, O יהוה, please, let יהוה go along in our midst, even though the people are so stiff-necked, and pardon our iniquity and our sin, and take us as Your own possession."

**10** And [יהה] said [to Mosheh]<sup>a</sup>, "Behold, I am going to cut a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of יהה, for it is a fearful thing that I am going to perform with you.

**11** Be sure to guard what I am commanding you today: behold, I am going to drive out the Amorite before you, and the Kena'anite, the Hittite, the Perizzite, the Hivite and the Yevusite. **12** Guard yourself that you cut no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.

**13** But rather, you are to tear down their altars and smash their pillars and cut down their Asherim-- **14** for you shall not bow down to any other elohim, for יהוה, whose Name is Jealous, is a jealous El-- **15** otherwise you might cut a covenant with the inhabitants of the land and they would whore with their elohim and slaughter to their elohim, and someone might invite you to eat of his sacrifice, **16** and you might take some of his daughters for your sons, and his daughters might whore with their elohim and cause your sons to whore with their elohim. **17** You shall make for yourself no molten elohim.

**18** You shall guard the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the new moon of the aviv, for in the new moon of the aviv you came out of Mitsrayim.

**19** Whatever opens *the womb*<sup>b</sup> belongs to Me, and all your male livestock, whatever opens *the womb* from cattle and sheep. **20** You shall redeem with a lamb whatever opens *the womb* from a donkey; and if you do not redeem *it*, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed.

**21** You shall serve six days, but on the seventh day you shall cease; *even* during plowing time and harvest you shall cease. **22** You shall celebrate the Feast of Weeks, the first fruits of the wheat harvest, and the Feast of

Ingathering at the turn of the year. **23** Three times a year all your males are to appear before Adonai יהוה, the Elohim of Yisra'el. **24** For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before יהוה your Elohim.

**25** You shall not slaughter the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Pesah to be left over until morning.

**26** You shall bring the very first of the first fruits of your soil into the house of יהוה your Elohim. You shall not cook a young goat in its mother's milk."

**27** And יהוה said to Mosheh, "Write down these words, for in accordance with these words I have cut a covenant with you and with Yisra'el." **28** So he was there with יהוה forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Words.

**29** It came about when Mosheh was coming down from Mount Sinai (and the two tablets of the witness were in Mosheh's hand as he was coming down from the mountain), that Mosheh did not know that the skin of his face shone<sup>c</sup> because of his speaking with Him. **30** So when Aharon and all the children of Yisra'el saw Mosheh, behold, the skin of his face shone, and they were afraid to come near him. **31** And Mosheh called to them, and Aharon and all the rulers in the congregation returned to him; and Mosheh spoke to them.

**32** Afterward all the children of Yisra'el came near, and he commanded them everything that יהוה had spoken to him on Mount Sinai. **33** When Mosheh had finished speaking with them, he put a veil over his face. **34** But whenever Mosheh went in before יהוה to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the children of Yisra'el what he had been commanded, **35** the children of Yisra'el would see the face of Mosheh, that the skin of Mosheh's face shone. So Mosheh would replace the veil over his face until he went in to speak with Him.

### – פרישת ויקדש – Parashat Vayaqhel

**35** And Mosheh assembled all the congregation of the children of Yisra'el, and said to them, "These are the things that יהוה has commanded you to do: **2** For six days work shall be done, but on the seventh day you

<sup>a</sup> 10 Bracketed section indicates reading present in the DSS and LXX. Heb. MT reads, "Then He said" instead.

<sup>b</sup> 19 See footnote at Shemot 13:2.

<sup>c</sup> 29 Hebrew word rendered as "shone" here is קָרֵן (*qarahn*) meaning literally "to have horns" in the sense of horns (or rays of light) jutting out. Also in verses 30 & 35. See also Tehillim 69:31.

shall have a set-apart *day*, a Sabbath of ceasing to **יְהוָה**; whoever does any work on it shall be put to death. **3** You shall not kindle a fire in any of your dwellings on the Sabbath day."

**4** Moshe spoke to all the congregation of the children of Yisra'el, saying, "This is the thing which **יְהוָה** has commanded, saying, **5** Take from among you a contribution to **יְהוָה**; whoever is of a willing heart, let him bring it as a contribution to **יְהוָה**: gold, silver, and copper, **6** and blue, purple and scarlet, fine linen, goats' hair, **7** and rams' skins dyed red, and tahash skins, and acacia wood, **8** and oil for lighting, and spices for the anointing oil, and for the fragrant incense, **9** and onyx stones and setting stones for the ephod and for the breastplate.

**10** "Let every wise-hearted *person* among you come, and make all that **יְהוָה** has commanded: **11** the Tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets; **12** the ark and its poles, the lid, and the curtain of the screen; **13** the table and its poles, and all its utensils, and the bread of the Presence; **14** the menorah also for the light and its utensils and its lamps and the oil for the light; **15** and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the entrance of the Tabernacle; **16** the altar of ascension offering with its copper grating, its poles, and all its utensils, the basin and its stand; **17** the hangings of the court, its pillars and its sockets, and the screen for the gate of the court; **18** the pegs of the Tabernacle and the pegs of the court and their cords; **19** the woven garments for ministering in the set-apart place, the set-apart garments for Aharon the priest and the garments of his sons, to minister as priests."

**20** "And all the congregation of the children of Yisra'el departed from Moshe's presence. **21** Everyone whose heart stirred him and everyone whose spirit moved him came *and* brought to **יְהוָה** a contribution for the work of the Tent of Appointment and for all its service and for the set-apart garments. **22** And all whose hearts moved them, both men and women, came *and* brought nose rings and earrings and signet rings and bracelets, all articles of gold; so every man who presented an offering of gold to **יְהוָה**. **23** Every man, who had in his possession blue and purple and scarlet and fine linen and goats' hair and rams' skins dyed red and tahash skins, brought them. **24** Everyone who could make a contribution of silver and copper brought to **יְהוָה** a contribution; and every man who had in his possession acacia wood for any work of the service brought it. **25** All the wise-hearted women spun with their hands,

and brought what they had spun: blue and purple, scarlet *material* and fine linen. **26** All the women whose heart stirred with wisdom spun the goats' hair. **27** The rulers brought the onyx stones and the stones for setting for the ephod and for the breastplate; **28** and the spice and the oil for the light and for the anointing oil and for the fragrant incense. **29** The Yisra'elites, all the men and women, whose heart moved them to bring *materials* for all the work, which **יְהוָה** had commanded through Moshe to be done, brought a freewill offering to **יְהוָה**.

**30** And Moshe said to the children of Yisra'el, "See, **יְהוָה** has called by name Betsal'el the son of Uri, the son of Hur, of the tribe of Yehudah. **31** And He has filled him with the Ruah of Elohim, in wisdom, in understanding and in knowledge and in all craftsmanship; **32** to make designs for working in gold and in silver and in copper, **33** and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work. **34** He also has put in his heart to teach, both he and Oholiav, the son of Ahisamakh, of the tribe of Dan. **35** He has filled them with a wise heart to perform every work of an engraver and of a designer and of an embroiderer, in blue and in purple, in scarlet, and in fine linen, and of a weaver, as performers of every work and makers of designs."

**36** "And Betsal'el and Oholiav, and every wise-hearted man in whom **יְהוָה** has put wisdom and understanding to know how to perform all the work in the service of the set-apart place, shall perform in accordance with all that **יְהוָה** has commanded."

**2** And Moshe called Betsal'el and Oholiav and every wise-hearted man in whom **יְהוָה** had put wisdom, everyone whose heart stirred him, to come to the work to perform it. **3** They received from Moshe all the contributions which the children of Yisra'el had brought to perform the work in the service of the set-apart place. And they still *continued* bringing to him freewill offerings every morning. **4** And all the skillful men who were performing all the work of the set-apart place came, each from the work which he was performing, **5** and they said to Moshe, "The people are bringing much more than enough for the service of work which **יְהוָה** commanded *us* to perform." **6** So Moshe issued a command, and a proclamation was circulated throughout the camp, saying, "Let no man or woman any longer perform work for the contributions of the set-apart place." Thus the people were restrained from bringing *any more*. **7** For the material they had was sufficient and more than enough for all the work, to perform it.

**8** All the wise-hearted men among those who were performing the work made the Tabernacle with ten curtains; of fine twisted linen and blue and purple and scarlet, with keruvim, the work of a skillful workman, Betsal'el made them. **9** The length of each curtain was twenty-eight cubits and the width of each curtain four cubits; all the curtains had the same measurements.

**10** He joined five curtains to one another and *the other* five curtains he joined to one another. **11** He made loops of blue on the edge of the outermost curtain in the first set; he did likewise on the edge of the curtain that was outermost in the second set. **12** He made fifty loops in the one curtain and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite each other. **13** He made fifty clasps of gold and joined the curtains to one another with the clasps, so the Tabernacle was a unit.

**14** And he made curtains of goats' hair for a tent over the Tabernacle; he made eleven curtains in all. **15** The length of each curtain *was* thirty cubits and four cubits the width of each curtain; the eleven curtains had the same measurements. **16** He joined five curtains by themselves and *the other* six curtains by themselves.

**17** Moreover, he made fifty loops on the edge of the curtain that was outermost in the *first* set, and he made fifty loops on the edge of the curtain *that was outermost* in the second set. **18** He made fifty clasps of copper to join the tent together so that it would be a unit. **19** He made a covering for the tent of rams' skins dyed red, and a covering of tahash skins above.

**20** And he made the boards for the Tabernacle of acacia wood, standing upright. **21** Ten cubits *was* the length of each board and one and a half cubits the width of each board. **22** *There were two* tenons for each board, fitted to one another; thus he did for all the boards of the Tabernacle. **23** He made the boards for the Tabernacle: twenty boards for the south side; **24** and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons. **25** And for the second side of the Tabernacle, on the north side, he made twenty boards, **26** and their forty sockets of silver; two sockets under one board and two sockets under another board. **27** For the rear of the Tabernacle, to the west, he made six boards. **28** He made two boards for the corners of the Tabernacle at the rear. **29** They were double beneath, and together they were complete to its top to the first ring; thus he did with both of them for the two corners. **30** There were eight boards with their sockets of silver, sixteen sockets, two under every board.

**31** And he made bars of acacia wood, five for the boards of one side of the Tabernacle, **32** and five bars for the

boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the rear *side* to the west. **33** He made the middle bar to pass through in the center of the boards from end to end. **34** He overlaid the boards with gold and made their rings of gold *as* holders for the bars, and overlaid the bars with gold.

**35** Moreover, he made the veil of blue and purple and scarlet, and fine twisted linen; he made it with keruvim, the work of a skillful workman. **36** He made four pillars of acacia for it, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them. **37** He made a screen for the doorway of the tent, of blue and purple and scarlet, and fine twisted linen, the work of a weaver; **38** and *he made* its five pillars with their hooks, and he overlaid their tops and their bands with gold; but their five sockets were of copper.

**37** Now Betsal'el made the ark of acacia wood; its length was two and a half cubits, and its width one and a half cubits, and its height one and a half cubits; **2** and he overlaid it with pure gold inside and out, and made a gold molding for it all around. **3** He cast four rings of gold for it on its four feet; even two rings on one side of it, and two rings on the other side of it. **4** He made poles of acacia wood and overlaid them with gold. **5** He put the poles into the rings on the sides of the ark, to carry it. **6** He made a lid of pure gold, two and a half cubits long and one and a half cubits wide. **7** He made two keruvim of gold; he made them of hammered work at the two ends of the lid; **8** one keruv at the one end and one keruv at the other end; he made the keruvim *of one piece* with the lid at the two ends. **9** The keruvim had *their* wings spread upward, covering the lid with their wings, with their faces toward each other; the faces of the keruvim were toward the lid. **10** And he made the table of acacia wood, two cubits long and a cubit wide and one and a half cubits high.

**11** He overlaid it with pure gold, and made a gold molding for it all around. **12** He made a rim for it of a handbreadth all around, and made a gold molding for its rim all around. **13** He cast four gold rings for it and put the rings on the four corners that were on its four feet. **14** Close by the rim were the rings, the holders for the poles to carry the table. **15** He made the poles of acacia wood and overlaid them with gold, to carry the table. **16** He made the utensils which were on the table, its dishes and its pans and its bowls and its jars, with which to pour out drink offerings, of pure gold.

**17** And he made the menorah of pure gold. He made the menorah of hammered work, its base and its shaft; its cups, its bulbs and its flowers *were of one piece* with it. **18** There were six branches going out of its sides; three branches of the menorah from the one side of it and

three branches of the menorah from the other side of it; **19** three cups shaped like almond *blossoms*, a bulb and a flower in one branch, and three cups shaped like almond *blossoms*, a bulb and a flower in the other branch-- so for the six branches going out of the menorah. **20** In the menorah *there were* four cups shaped like almond *blossoms*, its bulbs and its flowers; **21** and a bulb was under the *first* pair of branches *coming* out of it, and a bulb under the *second* pair of branches *coming* out of it, and a bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the menorah. **22** Their bulbs and their branches were *of one piece* with it; the whole of it *was* a single hammered work of pure gold. **23** He made its seven lamps with its snuffers and its trays of pure gold. **24** He made it and all its utensils from a talent of pure gold.

**25** And he made the altar of incense of acacia wood: a cubit long and a cubit wide, square, and two cubits high; its horns were *of one piece* with it. **26** He overlaid it with pure gold, its top and its sides all around, and its horns; and he made a gold molding for it all around. **27** He made two golden rings for it under its molding, on its two sides-- on opposite sides-- as holders for poles with which to carry it. **28** He made the poles of acacia wood and overlaid them with gold. **29** And he made the set-apart anointing oil and the pure, fragrant incense of spices, the work of a perfumer.

**38** And he made the altar of ascension offering of acacia wood, five cubits long, and five cubits wide, square, and three cubits high. **2** He made its horns on its four corners, its horns being *of one piece* with it, and he overlaid it with copper. **3** He made all the utensils of the altar, the pails and the shovels and the basins, the flesh hooks and the firepans; he made all its utensils of copper. **4** He made for the altar a grating of copper network beneath, under its ledge, reaching halfway up. **5** He cast four rings on the four ends of the copper grating as holders for the poles. **6** He made the poles of acacia wood and overlaid them with copper. **7** He inserted the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.

**8** Moreover, he made the basin of copper with its base of copper, from the mirrors of the serving women who served at the doorway of the Tent of Appointment.

**9** And he made the court: for the south side the hangings of the court were of fine twisted linen, one hundred cubits; **10** their twenty pillars, and their twenty sockets, *made* of copper; the hooks of the pillars and their bands were of silver. **11** For the north side *there were* one hundred cubits; their twenty pillars and their twenty sockets *were* of copper, the hooks of the pillars and their

bands *were* of silver. **12** For the west side *there were* hangings of fifty cubits *with* their ten pillars and their ten sockets; the hooks of the pillars and their bands *were* of silver. **13** For the east side fifty cubits. **14** The hangings for the *one* side of the gate *were* fifteen cubits, *with* their three pillars and their three sockets, **15** and so for the other side. On both sides of the gate of the court *were* hangings of fifteen cubits, *with* their three pillars and their three sockets. **16** All the hangings of the court all around *were* of fine twisted linen. **17** The sockets for the pillars *were* of copper, the hooks of the pillars and their bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver bands. **18** The screen of the gate of the court was the work of the weaver, of blue and purple and scarlet and fine twisted linen. And the length *was* twenty cubits and the height *was* five cubits, corresponding to the hangings of the court. **19** Their four pillars and their four sockets *were* of copper; their hooks *were* of silver, and the overlaying of their tops and their bands *were* of silver. **20** All the pegs of the Tabernacle and of the court all around *were* of copper.

### פרק ו' – Parashat Pequdei

**21** This is the number of the things for the Tabernacle, the Tabernacle of the witness, as they were numbered according to the command of Mosheh, for the service of the Levites, by the hand of Ithamar the son of Aharon the priest. **22** Now Betsal'el the son of Uri, the son of Hur, of the tribe of Yehudah, made all that **יהוָה** had commanded Mosheh. **23** With him *was* Oholiav the son of Ahisamakh, of the tribe of Dan, an engraver and a skillful workman and a weaver in blue and in purple and in scarlet, and fine linen.

**24** All the gold that was used for the work, in all the work of the set-apart place, even the gold of the wave offering, was twenty-nine talents and seven-hundred and thirty sheqels, according to the shekel of the set-apart place. **25** The silver of those of the congregation who were numbered was one-hundred talents and one-thousand seven-hundred seventy-five sheqels, according to the shekel of the set-apart place; **26** a beka a head (*that is*, half a shekel according to the shekel of the set-apart place), for each one who passed over to those who were numbered, from twenty years old and upward, for six-hundred and three-thousand five-hundred and fifty men.

**27** The hundred talents of silver were for casting the sockets of the set-apart place and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket. **28** Of the one-thousand seven-hundred seventy-five sheqels, he made hooks for the pillars and overlaid their tops and made bands for them. **29** The

copper of the wave offering was seventy talents and two-thousand and four-hundred sheqels. **30** With it he made the sockets to the doorway of the Tent of Appointment, and the copper altar and its copper grating, and all the utensils of the altar, **31** and the sockets of the court all around and the sockets of the gate of the court, and all the pegs of the Tabernacle and all the pegs of the court all around.

**39** Moreover, from the blue and purple and scarlet, they made finely woven garments for ministering in the set-apart place as well as the set-apart garments which were for Aharon, just as יְהוָה had commanded Mosheh. **2** He made the ephod of gold, of blue and purple and scarlet, and fine twisted linen. **3** And they hammered out gold sheets and cut them into threads to be woven in with the blue and the purple and the scarlet, and the fine linen, the work of a skillful workman. **4** They made attaching shoulder pieces for the ephod; it was attached at its two upper ends. **5** The skillfully woven band which was on it was like its workmanship, of the same material: of gold and of blue and purple and scarlet, and fine twisted linen, just as יְהוָה had commanded Mosheh.

**6** They made the onyx stones, set in gold filigree settings; they were engraved like the engravings of a signet, according to the names of the children of Yisra'el. **7** And he placed them on the shoulder pieces of the ephod, as memorial stones for the children of Yisra'el, just as יְהוָה had commanded Mosheh.

**8** He made the breastplate, the work of a skillful workman, like the workmanship of the ephod: of gold and of blue and purple and scarlet and fine twisted linen. **9** It was square; they made the breastplate folded double, a span long and a span wide when folded double. **10** And they mounted four rows of stones on it. The first row was a row of ruby, topaz, and emerald; **11** and the second row, a turquoise, a sapphire and a diamond; **12** and the third row, a jacinth, an agate, and an amethyst; **13** and the fourth row, a beryl, an onyx, and a jasper. They were set in gold filigree settings when they were mounted. **14** The stones were corresponding to the names of the children of Yisra'el; they were twelve, corresponding to their names, engraved with the engravings of a signet, each with its name for the twelve tribes.

**15** They made on the breastplate chains like cords, of twisted cordage work in pure gold. **16** They made two gold filigree settings and two gold rings, and put the two rings on the two ends of the breastplate. **17** And they put

the two gold cords in the two rings at the ends of the breastplate. **18** They put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod at the front of it. **19** They made two gold rings and placed them on the two ends of the breastplate, on its inner edge which was next to the ephod. **20** Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the woven band of the ephod. **21** They bound the breastplate by its rings to the rings of the ephod [as יְהוָה commanded Mosheh]<sup>a</sup> with a blue cord, so that it would be on the woven band [on the inside] of the ephod, and that the breastplate would not come loose from the ephod, just as יְהוָה had commanded Mosheh. [He also made the Urim and Thummim as יְהוָה had commanded Mosheh.]

**22** And he made the robe of the ephod of woven work, all of blue; **23** and the opening of the robe was at the top in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn. **24** They made pomegranates of blue and purple and scarlet and twisted linen on the hem of the robe. **25** They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe, **26** alternating a bell and a pomegranate all around on the hem of the robe for the service, just as יְהוָה had commanded Mosheh. **27** They made the tunics of finely woven linen for Aharon and his sons, **28** and the turban of fine linen, and the decorated caps of fine linen, and the linen undergarments of fine twisted linen, **29** and the sash of fine twisted linen, and blue and purple and scarlet, the work of the weaver, just as יְהוָה had commanded Mosheh. **30** They made the plate of the set-apart crown of pure gold, and inscribed it like the engravings of a signet, "Set-apart to יְהוָה." **31** They fastened a blue cord to it, to fasten it on the turban above, just as יְהוָה had commanded Mosheh.

**32** Thus all the service of the Tabernacle of the Tent of Appointment was completed; and the children of Yisra'el did according to all that יְהוָה had commanded Mosheh; so they did. **33** They brought the Tabernacle to Mosheh, the tent and all its furnishings: its clasps, its boards, its bars, and its pillars and its sockets; **34** and the covering of rams' skins dyed red, and the covering of tahash skins, and the screening veil; **35** the ark of the witness and its poles and the lid; **36** the table, all its utensils, and the bread of the Presence; **37** the pure menorah, with its arrangement of lamps and all its

<sup>a</sup> 21 Bracketed sections indicate readings present in the DSS and the Sam. but absent from the Heb. MT.

utensils, and the oil for the light; **38** and the gold altar, and the anointing oil and the fragrant incense, and the veil for the doorway of the tent; **39** the copper altar and its copper grating, its poles and all its utensils, the basin and its stand; **40** the hangings for the court, its pillars and its sockets, and the screen for the gate of the court, its cords and its pegs and all the equipment for the service of the Tabernacle, for the Tent of Appointment; **41** the woven garments for ministering in the set-apart place and the set-apart garments for Aharon the priest and the garments of his sons, to minister as priests.

**42** So the children of Yisra'el did all the service according to all that יהוה had commanded Mosheh. **43** And Mosheh examined all the work and behold, they had done it; just as יהוה had commanded, this they had done. So Mosheh blessed them.

**40** And יהוה spoke to Mosheh, saying, **2** "On the first day of the first new moon you shall set up the Tabernacle of the Tent of Appointment. **3** You shall place the ark of the witness there, and you shall screen the ark with the veil. **4** You shall bring in the table and arrange what belongs on it; and you shall bring in the menorah and mount its lamps. **5** Moreover, you shall set the gold altar of incense before the ark of the witness, and set up the veil for the doorway to the Tabernacle. **6** You shall set the altar of ascension offering in front of the doorway of the Tabernacle of the Tent of Appointment. **7** You shall set the basin between the Tent of Appointment and the altar and put water in it. **8** You shall set up the court all around and hang up the veil for the gateway of the court.

**9** "And you shall take the anointing oil and anoint the Tabernacle and all that is in it, and shall set it apart, and all its furnishings; and it shall be set-apart. **10** You shall anoint the altar of ascension offering and all its utensils, and set the altar apart, and the altar shall be most set-apart. **11** You shall anoint the basin and its stand, and set it apart. **12** And you shall bring Aharon and his sons to the doorway of the Tent of Appointment and wash them with water. **13** You shall put the set-apart garments on Aharon and anoint him and set him apart, that he may minister as a priest to Me. **14** You shall bring his sons and put tunics on them; **15** and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations." **16** Thus Mosheh did; according to all that יהוה had commanded him, so he did.

**17** Now in the first new moon of the second year<sup>a</sup>, on the first day of the new moon, the Tabernacle was erected. **18** Mosheh erected the Tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars. **19** He spread the tent over the Tabernacle and put the covering of the tent on top of it, just as יהוה had commanded Mosheh. **20** And he took the witness and put it into the ark, and attached the poles to the ark, and put the lid on top of the ark. **21** He brought the ark into the Tabernacle, and set up a veil for the screen, and screened off the ark of the witness, just as יהוה had commanded Mosheh. **22** And he put the table in the Tent of Appointment on the north side of the Tabernacle, outside the veil. **23** He set the arrangement of bread in order on it before יהוה, just as יהוה had commanded Mosheh. **24** And he placed the menorah in the Tent of Appointment, opposite the table, on the south side of the Tabernacle. **25** He lighted the lamps before יהוה, just as יהוה had commanded Mosheh. **26** And he placed the gold altar in the Tent of Appointment in front of the veil; **27** and he burned fragrant incense on it, just as יהוה had commanded Mosheh. **28** And he set up the veil for the doorway of the Tabernacle. **29** He set the altar of ascension offering before the doorway of the Tabernacle of the Tent of Appointment, and offered on it the ascension offering and the meal offering, just as יהוה had commanded Mosheh. **30** He placed the basin between the Tent of Appointment and the altar and put water in it for washing. **31** From it Mosheh and Aharon and his sons washed their hands and their feet.

**32** When they entered the Tent of Appointment, and when they approached the altar, they washed, just as יהוה had commanded Mosheh. **33** He erected the court all around the Tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Mosheh finished the work.

**34** And the cloud covered the Tent of Appointment, and the glory of יהוה filled the Tabernacle. **35** Mosheh was not able to enter the Tent of Appointment because the cloud had settled on it, and the glory of יהוה filled the Tabernacle. **36** Throughout all their journeys whenever the cloud was taken up from over the Tabernacle, the children of Yisra'el would set out; **37** but if the cloud was not taken up, then they did not set out until the day when it was taken up. **38** For throughout all their journeys, the cloud of יהוה was on the Tabernacle by day, and there was fire in it by night, in the sight of all the house of Yisra'el.

<sup>a</sup> 17 DSS add, "after the departure from Mitsrayim" here.

# וַיְקִרֵּא

## Vayyiqra (Leviticus)

– פָּרָשַׁת וַיְקִרֵּא – Parashat Vayyiqra

**1** And **YHWH** called<sup>a</sup> to Mosheh and spoke to him from the Tent of Appointment, saying, **2** "Speak to the children of Yisra'el and say to them, 'When any man of you brings an offering to **YHWH**, you shall bring your offering of animals from the herd or the flock. **3** If his offering is an ascension offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the Tent of Appointment, so that he shall be accepted before **YHWH**. **4** He shall lay his hand on the head of the ascension offering, so that it shall be accepted for him to make atonement on his behalf. **5** He shall slay the young bull before **YHWH**; and Aharon's sons the priests shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the Tent of Appointment. **6** He shall then skin the ascension offering and cut it into its pieces. **7** The sons of Aharon the priest shall put fire on the altar and arrange wood on the fire. **8** Then Aharon's sons the priests shall arrange the pieces, the head and the suet over the wood which is on the fire that is on the altar. **9** Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for an ascension offering, an offering by fire of a soothing aroma to **YHWH**.

**10** But if his offering is from the flock, of the sheep or of the goats, for an ascension offering, he shall offer it a male without defect. **11** He shall slay it on the side of the altar northward before **YHWH**, and Aharon's sons the priests shall sprinkle its blood around on the altar. **12** He shall then cut it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar. **13** The entrails, however, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar; it is an ascension offering, an offering by fire of a soothing aroma to **YHWH**. **14** But if his offering to **YHWH** is an ascension offering of birds, then he shall bring his offering from the turtledoves or from young pigeons. **15** The priest shall bring it to the altar, and wring off its

head and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. **16** He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the ashes.

**17** Then he shall tear it by its wings, *but* shall not sever it. And the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is an ascension offering, an offering by fire of a soothing aroma to **YHWH**.

**2** And when a being presents a grain offering as an offering to **YHWH**, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. **2** He shall then bring it to Aharon's sons the priests; and shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer *it* up in smoke *as* its memorial portion on the altar, an offering by fire of a soothing aroma to **YHWH**. **3** The remainder of the grain offering belongs to Aharon and his sons: a thing most set-apart, of the offerings to **YHWH** by fire.

**4** Now when you bring an offering of a grain offering baked in an oven, *it shall be* unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil. **5** If your offering is a grain offering *made* on the griddle, *it shall be* of fine flour, unleavened, mixed with oil; **6** you shall break it into bits and pour oil on it; it is a grain offering. **7** Now if your offering is a grain offering *made* in a pan, it shall be made of fine flour with oil.

**8** When you bring in the grain offering which is made of these things to **YHWH**, it shall be presented to the priest and he shall bring it to the altar. **9** The priest then shall take up from the grain offering its memorial portion, and shall offer *it* up in smoke on the altar *as* an offering by fire of a soothing aroma to **YHWH**. **10** The remainder of the grain offering belongs to Aharon and his sons: a thing most set-apart of the offerings to **YHWH** by fire.

**11** No grain offering, which you bring to **YHWH**, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to **YHWH**.

**12** As an offering of first fruits you shall bring them to **YHWH**, but they shall not ascend for a soothing aroma on the altar. **13** Every grain offering of yours, moreover, you shall season with salt, so that the salt of the

<sup>a</sup> 1 The Hebrew word here is וַיְקִרֵּא (vayyiqra) which means "and he called." In the Hebrew text, the Alef (א) at the end is written to be smaller than the other letters. The scribes that wrote the text down through to ages have continued writing it this way as a means to indicate something special about the word. In this case, it is believed to highlight the fact that the word used is *vayyiqra* and not *vayyiqar*, which is spelled

the same minus the Alef. While *vayyiqra* means "and he called," *vayyiqar* means "and he encountered" and is therefore less personal. It is believed that the writing here is used to indicate how the encounter between **YHWH** and Mosheh was more than just a "chance encounter" and that **YHWH** instead "called" Mosheh.

covenant of your Elohim shall not cease from your grain offering; with all your offerings you shall offer salt.

**14** Also if you bring a grain offering of early ripened things to יְהוָה, you shall bring aviv<sup>a</sup> grain roasted in the fire, grits of new growth, for the grain offering of your early ripened things. **15** You shall then put oil on it and lay incense on it; it is a grain offering. **16** The priest shall offer up in smoke its memorial portion, part of its grits and its oil with all its incense as an offering by fire to יְהוָה.

**3** Now if his offering is a sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before יְהוָה. **2** He shall lay his hand on the head of his offering and slay it at the doorway of the Tent of Appointment, and Aharon's sons the priests shall sprinkle the blood around on the altar. **3** From the sacrifice of the peace offerings he shall present an offering by fire to יְהוָה, the fat that covers the entrails and all the fat that is on the entrails, **4** and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. **5** Then Aharon's sons shall offer *it* up in smoke on the altar on the ascension offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to יְהוָה. **6** But if his offering for a sacrifice of peace offerings to יְהוָה is from the flock, he shall offer it, male or female, without defect. **7** If he is going to offer a lamb for his offering, then he shall offer it before יְהוָה, **8** and he shall lay his hand on the head of his offering and slay it before the Tent of Appointment, and Aharon's sons shall sprinkle its blood around on the altar. **9** From the sacrifice of peace offerings he shall bring as an offering by fire to יְהוָה, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails, **10** and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. **11** Then the priest shall offer *it* up in smoke on the altar as food, an offering by fire to יְהוָה.

**12** Moreover, if his offering is a goat, then he shall offer it before יְהוָה, **13** and he shall lay his hand on its head and slay it before [יְהוָה] at<sup>b</sup> the Tent of Appointment, and the sons of Aharon shall sprinkle its blood around on the altar. **14** From it he shall present his offering as an offering by fire to יְהוָה, the fat that covers the entrails

and all the fat that is on the entrails, **15** and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. **16** The priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat belongs to יְהוָה. **17** It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood."

**4** Then יְהוָה spoke to Moshe, saying, **2** "Speak to the children of Yisrael, saying, 'If a person sins unknowingly in any of the things which יְהוָה has commanded not to be done, and commits any of them, **3** if the anointed priest sins so as to bring guilt on the people, then let him offer to יְהוָה a bull without defect as a sin offering for the sin he has committed. **4** He shall bring the bull to the doorway of the Tent of Appointment before יְהוָה, and he shall lay his hand on the head of the bull and slay the bull before יְהוָה. **5** Then the anointed priest is to take some of the blood of the bull and bring it to the Tent of Appointment, **6** and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before יְהוָה, in front of the veil of the set-apart place. **7** The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before יְהוָה in the Tent of Appointment; and all the blood of the bull he shall pour out at the base of the altar of ascension offering which is at the doorway of the Tent of Appointment. **8** He shall remove from it all the fat of the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails, **9** and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys **10** (just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of ascension offering. **11** But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse, **12** that is, all *the rest of* the bull, he is to bring out to a clean place outside the camp where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

**13** Now if the whole congregation of Yisrael commits error and the matter escapes the notice of the assembly, and they commit any of the things which יְהוָה has commanded not to be done, and they become guilty; **14** when the sin which they have committed becomes known, then the assembly shall offer a bull of the herd

<sup>a</sup> 14 Aviv – That is, fresh and green.

<sup>b</sup> 13 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

for a sin offering and bring it before the Tent of Appointment. **15** Then the elders of the congregation shall lay their hands on the head of the bull before **תְּנִדֵּן**, and the bull shall be slain before **תְּנִדֵּן**. **16** Then the anointed priest is to bring some of the blood of the bull to the Tent of Appointment; **17** and the priest shall dip his finger in the blood and sprinkle *it* seven times before **תְּנִדֵּן**, in front of the veil. **18** He shall put some of the blood on the horns of the altar which is before **תְּנִדֵּן** in the Tent of Appointment; and all the blood he shall pour out at the base of the altar of ascension offering which is at the doorway of the Tent of Appointment. **19** He shall remove all its fat from it and offer it up in smoke on the altar. **20** He shall also do with the bull just as he did with the bull of the sin offering; thus he shall do with it. So the priest shall make atonement for them, and they will be forgiven. **21** Then he is to bring out the bull to *a place* outside the camp and burn it as he burned the first bull; it is the sin offering for the assembly.

**22** When a leader sins and unknowingly does any one of all the things which **יְהוָה** his Elohim has commanded not to be done, and he becomes guilty, **23** if his sin which he has committed is made known to him, he shall bring for his offering a goat, a male without defect. **24** He shall lay his hand on the head of the male goat and slay it in the place where they slay the ascension offering before **תְּנִדֵּן**; it is a sin offering. **25** Then the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of ascension offering; and *the rest of its blood* he shall pour out at the base of the altar of ascension offering. **26** All its fat he shall offer up in smoke on the altar as *in the case of* the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him in regard to his sin, and he will be forgiven.

**27** Now if anyone of the common people sins unknowingly in doing any of the things which **יְהוָה** has commanded not to be done, and becomes guilty, **28** if his sin which he has committed is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has committed. **29** He shall lay his hand on the head of the sin offering and slay the sin offering at the place of the ascension offering. **30** The priest shall take some of its blood with his finger and put it on the horns of the altar of ascension offering; and all *the rest of its blood* he shall pour out at the base of the altar. **31** Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in

smoke on the altar for a soothing aroma to **תְּהִלָּה**. Thus the priest shall make atonement for him, and he will be forgiven.

**32** But if he brings a lamb as his offering for a sin offering, he shall bring it, a female without defect. **33** He shall lay his hand on the head of the sin offering and slay it for a sin offering in the place where they slay the ascension offering. **34** The priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of ascension offering, and all *the rest of its blood* he shall pour out at the base of the altar. **35** Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to **תְּהִלָּה**. Thus the priest shall make atonement for him in regard to his sin which he has committed, and he will be forgiven.

**5** And if a being sins after he hears a public adjuration to *testify* when he is a witness, whether he has seen or otherwise known, if he does not tell *it*, then he will bear his iniquity. **2** Or if a person touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty. **3** Or if he touches human uncleanness, of whatever sort his uncleanness may be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty. **4** Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man shall speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know *it*, he will be guilty in one of these. **5** So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned. **6** He shall also bring his guilt offering to **יְהוָה** for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin [which he has sinned, and he shall be forgiven]<sup>a</sup>.

**7** But if he cannot afford a lamb, then he shall bring to **יְהוָה** his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for an ascension offering. **8** He shall bring them to the priest, who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever *it*. **9** He shall also sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar: it is a sin offering.

<sup>a</sup> 6 Bracketed section indicates reading present in the DSS, Sam., and the LXX but absent from the Heb. MT.

**10** The second he shall then prepare as an ascension offering according to the judgment. So the priest shall make atonement on his behalf for his sin which he has committed, and it will be forgiven him.

**11** But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering. **12** He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer *it* up in smoke on the altar, with the offerings of יהוה by fire: it is a sin offering. **13** So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it will be forgiven him; then *the rest* shall become the priest's, like the grain offering."

**14** Then יהוה spoke to Mosheh, saying, **15** "If a being acts treacherously and sins unknowingly against the set-apart things of יהוה, then he shall bring his guilt offering to יהוה: a ram without defect from the flock, according to your valuation in silver by sheqels, in *terms of* the sheqel of the set-apart place, for a guilt offering. **16** He shall make restitution for that which he has sinned against the set-apart thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him.

**17** "Now if a person sins and does any of the things which יהוה has commanded not to be done, though he was unaware, still he is guilty and shall bear his iniquity. **18** He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unknowingly and did not know *it*, and it will be forgiven him. **19** It is a guilt offering; he was certainly guilty before יהוה."

### – Parashat Tsav

**6** And יהוה spoke to Mosheh, saying, **2** "When a person sins and acts treacherously against יהוה, and deceives his companion in regard to a deposit or a security entrusted to *him*, or through robbery, or if he has oppressed his companion, **3** or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; **4** then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by oppression, or the deposit which was entrusted to him or the lost thing which he found, **5** or anything about which he swore falsely; he shall make restitution for it

in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day *he presents* his guilt offering. **6** Then he shall bring to the priest his guilt offering to יהוה, a ram without defect from the flock, according to your valuation, for a guilt offering, **7** and the priest shall make atonement for him before יהוה, and he will be forgiven for any one of the things which he may have done to incur guilt."

**8** Then יהוה spoke to Mosheh, saying, **9** "Command Aharon and his sons, saying, 'This is the Torah for the ascension offering: the ascension offering itself *shall remain* on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it. **10** The priest is to put on his linen robe, and he shall put on undergarments next to his flesh; and he shall take up the ashes *to* which the fire reduces the ascension offering on the altar and place them beside the altar. **11** Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place. **12** The fire on the altar shall be kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the ascension offering on it, and offer up in smoke the fat portions of the peace offerings on it. **13** Fire shall be kept burning continually on the altar; it is not to go out.

**14** Now this is the Torah of the grain offering: the sons of Aharon shall present it before יהוה in front of the altar. **15** Then one *of them* shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer *it* up in smoke on the altar, a soothing aroma, as its memorial offering to יהוה. **16** What is left of it Aharon and his sons are to eat. It shall be eaten as unleavened cakes in a set-apart place; they are to eat it in the court of the Tent of Appointment. **17** It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most set-apart, like the sin offering and the guilt offering. **18** Every male among the sons of Aharon shall eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to יהוה. Whoever touches them will become set apart."

**19** Then יהוה spoke to Mosheh, saying, **20** "This is the offering which Aharon and his sons are to present to יהוה on the day when he is anointed; the tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening. **21** It shall be prepared with oil on a griddle. When it is well stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to יהוה. **22** The anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be

entirely offered up in smoke to יהוה. 23 So every grain offering of the priest shall be burned entirely. It shall not be eaten."

24 Then ייְהוָה spoke to Mosheh, saying, 25 "Speak to Aharon and to his sons, saying, 'This is the Torah of the sin offering: in the place where the ascension offering is slain the sin offering shall be slain before יהוה'; it is most set-apart. 26 The priest who offers it for sin shall eat it. It shall be eaten in a set-apart place, in the court of the Tent of Appointment. 27 Anyone who touches its flesh will become set apart; and when any of its blood splashes on a garment, in a set-apart place you shall wash what was splashed on. 28 Also the earthenware vessel in which it was cooked shall be broken; and if it was cooked in a copper vessel, then it shall be scoured and rinsed in water. 29 Every male among the priests shall eat of it; it is most set-apart. 30 But no sin offering of which any of the blood is brought into the Tent of Appointment to make atonement in the set-apart place shall be eaten; it shall be burned with fire.

7 And this is the Torah of the guilt offering; it is most set-apart. 2 In the place where they slay the ascension offering they are to slay the guilt offering, and he shall sprinkle its blood around on the altar. 3 Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, 4 and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys. 5 The priest shall offer them up in smoke on the altar as an offering by fire to יהוה"; it is a guilt offering. 6 Every male among the priests shall eat of it. It shall be eaten in a set-apart place; it is most set-apart. 7 The guilt offering is like the sin offering, there is one Torah for them; the priest who makes atonement with it shall have it. 8 Also the priest who presents any man's ascension offering, that priest shall have for himself the skin of the ascension offering which he has presented. 9 Likewise, every grain offering that is baked in the oven and everything prepared in a pan or on a griddle shall belong to the priest who presents it. 10 Every grain offering, mixed with oil or dry, shall belong to all the sons of Aharon, to all alike.

11 Now this is the Torah of the sacrifice of peace offerings which shall be presented to יהוה. 12 If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil. 13 With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread. 14 Of this he shall present one of every

offering as a contribution to יהוה; it shall belong to the priest who sprinkles the blood of the peace offerings.

15 Now as for the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning. 16 But if the sacrifice of his offering is a *for a vow* or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it shall be eaten; 17 but what is left over from the flesh of the sacrifice on the third day shall be burned with fire. 18 So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it will not be accepted, *and it will not be reckoned to his benefit*. It shall be an offensive thing, and the being who eats of it will bear his iniquity.

19 Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. As for other flesh, anyone who is clean shall eat such flesh. 20 But the being who eats the flesh of the sacrifice of peace offerings which belong to יהוה", in his uncleanness, that being shall be cut off from his people. 21 When a being touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable *thing*, and eats of the flesh of the sacrifice of peace offerings which belong to יהוה", that being shall be cut off from his people."

22 Then ייְהוָה spoke to Mosheh, saying, 23 "Speak to the children of Yisra'el, saying, 'You shall not eat any fat from an ox, a sheep or a goat. 24 Also the fat of an animal which dies and the fat of an animal torn by beasts may be put to any other use, but you must certainly not eat it. 25 For whoever eats the fat of the animal from which an offering by fire is offered to יהוה, even the person who eats shall be cut off from his people. 26 You are not to eat any blood, either of bird or animal, in any of your dwellings. 27 Any person who eats any blood, even that person shall be cut off from his people.'"

28 Then ייְהוָה spoke to Mosheh, saying, 29 "Speak to the children of Yisra'el, saying, 'He who offers the sacrifice of his peace offerings to יהוה shall bring his offering to יהוה from the sacrifice of his peace offerings. 30 His own hands are to bring offerings by fire to יהוה. He shall bring the fat with the breast, that the breast may be presented as a wave offering before יהוה. 31 The priest shall offer up the fat in smoke on the altar, but the breast shall belong to Aharon and his sons. 32 You shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings. 33 The one among the sons of Aharon who offers the blood of the peace offerings and the fat, the right thigh shall be his as his

portion. **34** For I have taken the breast of the wave offering and the thigh of the contribution from the children of Yisra'el from the sacrifices of their peace offerings, and have given them to Aharon the priest and to his sons as *their* due forever from the children of Yisra'el.

**35** This is that which is set apart to Aharon and that which is set apart to his sons from the offerings by fire to **יְהוָה**, in that day when he presented them to serve as priests to **יְהוָה**. **36** These **יְהוָה** had commanded to be given them from the children of Yisra'el in the day that He anointed them. It is *their* due forever throughout their generations."

**37** This is the Torah of the ascension offering, the grain offering and the sin offering and the guilt offering and the ordination offering<sup>a</sup> and the sacrifice of peace offerings, **38** which **יְהוָה** commanded Moshe at Mount Sinai in the day that He commanded the children of Yisra'el to present their offerings to **יְהוָה** in the wilderness of Sinai.

**8** And **יְהוָה** spoke to Moshe, saying, **2** "Take Aharon and his sons with him, and the garments and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread, **3** and assemble all the congregation at the doorway of the Tent of Appointment." **4** So Moshe did just as **יְהוָה** commanded him. When the congregation was assembled at the doorway of the Tent of Appointment, **5** Moshe said to the congregation, "This is the thing which **יְהוָה** has commanded to do."

**6** Then Moshe had Aharon and his sons come near and washed them with water. **7** He put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied it to him. **8** He then placed the breastplate on him, and in the breastplate he put the Urim and the Thummim. **9** He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the set-apart crown, just as **יְהוָה** had commanded Moshe.

**10** Moshe then took the anointing oil and anointed the Tabernacle and all that was in it, and set them apart. **11** He sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to set them apart. **12** Then he poured some of the anointing oil on Aharon's head and anointed him, to set him apart. **13** Next Moshe had Aharon's sons come near and clothed them with tunics, and girded them with

sashes and bound caps on them, just as **יְהוָה** had commanded Mosheh.

**14** Then he brought the bull of the sin offering, and Aharon and his sons laid their hands on the head of the bull of the sin offering. **15** Next Moshe slaughtered it and took the blood and with his finger put *some of it* around on the horns of the altar, and purified the altar. Then he poured out *the rest of* the blood at the base of the altar and set it apart, to make atonement for it. **16** He also took all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat; and Mosheh offered it up in smoke on the altar. **17** But the bull and its hide and its flesh and its refuse he burned in the fire outside the camp, just as **יְהוָה** had commanded Mosheh.

**18** Then he presented the ram of the ascension offering, and Aharon and his sons laid their hands on the head of the ram. **19** Moshe slaughtered it and sprinkled the blood around on the altar. **20** When he had cut the ram into its pieces, Mosheh offered up the head and the pieces and the suet in smoke. **21** After he had washed the entrails and the legs with water, Mosheh offered up the whole ram in smoke on the altar. It was an ascension offering for a soothing aroma; it was an offering by fire to **יְהוָה**, just as **יְהוָה** had commanded Mosheh.

**22** Then he presented the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram. **23** Moshe slaughtered it and took some of its blood and put it on the lobe of Aharon's right ear, and on the thumb of his right hand and on the big toe of his right foot. **24** He also had Aharon's sons come near; and Moshe put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moshe then sprinkled *the rest of* the blood around on the altar. **25** He took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh.

**26** From the basket of unleavened bread that was before **יְהוָה**, he took one unleavened cake and one cake of bread *mixed with* oil and one wafer, and placed *them* on the portions of fat and on the right thigh. **27** He then put all *these* on the hands of Aharon and on the hands of his sons and presented them as a wave offering before **יְהוָה**. **28** Then Moshe took them from their hands and offered them up in smoke on the altar with the ascension offering. They were an ordination offering for a soothing aroma; it was an offering by fire to **יְהוָה**.

<sup>a</sup> 37 Ordination offering – See Shemot 29:22-34.

**29** Mosheh also took the breast and presented it for a wave offering before יהוה; it was Mosheh's portion of the ram of ordination, just as יהוה had commanded Mosheh.

**30** So Mosheh took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aharon, on his garments, on his sons, and on the garments of his sons with him; and he set Aharon apart, his garments, and his sons, and the garments of his sons with him.

**31** Then Mosheh said to Aharon and to his sons, "Cook the flesh at the doorway of the Tent of Appointment, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, 'Aharon and his sons shall eat it.' **32** The remainder of the flesh and of the bread you shall burn in the fire. **33** You shall not go outside the doorway of the Tent of Appointment for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. **34** יהוה has commanded to do as has been done today, to make atonement on your behalf. **35** At the doorway of the Tent of Appointment, moreover, you shall remain day and night for seven days and guard the charge of יהוה, so that you will not die, for so I have been commanded." **36** Thus Aharon and his sons did all the things which יהוה had commanded through Mosheh.

### – פרשׁת שׁמִינִי – Parashat Shemini

**9** Now it came about on the eighth day that Mosheh called Aharon and his sons and the elders of Yisra'el; **2** and he said to Aharon, "Take for yourself a calf, a bull, for a sin offering and a ram for an ascension offering, both without defect, and offer them before יהוה. **3** Then to the children of Yisra'el you shall speak, saying, 'Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for an ascension offering, **4** and an ox and a ram for peace offerings, to slaughter before יהוה, and a grain offering mixed with oil; for today יהוה will appear to you.'" **5** So they took what Mosheh had commanded to the front of the Tent of Appointment, and the whole congregation came near and stood before יהוה. **6** Mosheh said, "This is the thing which יהוה has commanded you to do, that the glory of יהוה may appear to you." **7** Mosheh then said to Aharon, "Come near to the altar and offer your sin offering and your ascension offering, that you shall make atonement for yourself and for the people; then make the offering for the people, that you shall make atonement for them, just as יהוה has commanded."

**8** So Aharon came near to the altar and slaughtered the calf of the sin offering which was for himself.

**9** Aharon's sons presented the blood to him; and he dipped his finger in the blood and put *some* on the horns of the altar, and poured out *the rest of* the blood at the base of the altar. **10** The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as יהוה had commanded Mosheh. **11** The flesh and the skin, however, he burned with fire outside the camp.

**12** Then he slaughtered the ascension offering; and Aharon's sons handed the blood to him and he sprinkled it around on the altar. **13** They handed the ascension offering to him in pieces, with the head, and he offered *them* up in smoke on the altar. **14** He also washed the entrails and the legs, and offered *them* up in smoke with the ascension offering on the altar.

**15** Then he presented the people's offering, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first. **16** He also presented the ascension offering, and offered it according to the judgment. **17** Next he presented the grain offering, and filled his hand with some of it and offered *it* up in smoke on the altar, besides the ascension offering of the morning.

**18** Then he slew the ox and the ram, the sacrifice of peace offerings which was for the people; and Aharon's sons handed the blood to him and he sprinkled it around on the altar. **19** As for the portions of fat from the ox and from the ram, the fat tail, and the *fat* covering, and the kidneys and the lobe of the liver, **20** they now placed the portions of fat on the breasts; and he offered them up in smoke on the altar. **21** But the breasts and the right thigh Aharon presented as a wave offering before יהוה, just as Mosheh had commanded.

**22** Then Aharon lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the ascension offering and the peace offerings. **23** Mosheh and Aharon went into the Tent of Appointment. When they came out and blessed the people, the glory of יהוה appeared to all the people.

**24** Then fire came out from before יהוה and consumed the ascension offering and the portions of fat on the altar; and when all the people saw, they shouted and fell on their faces.

**10** Now Nadav and Avihu, the [two]<sup>a</sup> sons of Aharon, took their respective censers, and after putting fire in them, placed incense on it and offered strange fire before יהוה, which He had not commanded them.

**2** And fire came out from the presence of יהוה and consumed them, and they died before יהוה.

**3** Then Moshe said to Aharon, "It is what יהוה spoke, saying, 'By those who come near Me I will be treated as set-apart, and before all the people I will be honored.'" So Aharon, therefore, kept silent.

**4** Moshe called also to Misha'el and Eltsaphan, the sons of Aharon's uncle Uzzi'el, and said to them, "Come forward, carry your relatives away from the front of the set-apart place to the outside of the camp." **5** So they came forward and carried them still in their tunics to the outside of the camp, as Moshe had said. **6** Then Moshe said to Aharon and to his sons Elazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your kinsmen, the whole house of Yisra'el, shall bewail the burning which יהוה has brought about. **7** You shall not even go out from the doorway of the Tent of Appointment, or you will die; for the anointing oil of יהוה is upon you." So they did according to the word of Moshe.

**8** יהוה then spoke to Aharon, saying, **9** "When you come to the into the Tent of Appointment, do not drink wine or strong drink, neither you nor your sons with you, so that you will not die-- it is a perpetual statute throughout your generations-- **10** and so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, **11** and so as to teach the children of Yisra'el all the statutes which יהוה has spoken to them through Moshe."

**12** Then Moshe spoke to Aharon, and to his surviving sons, Elazar and Ithamar, "Take the grain offering that is left over from offerings by fire of יהוה and eat it unleavened beside the altar, for it is most set-apart. **13** You shall eat it, moreover, in a set-apart place, because it is your due and your sons' due out of offerings by fire of יהוה; for thus I have been commanded. **14** The breast of the wave offering, however, and the thigh of the offering you shall eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of

the children of Yisra'el. **15** The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before יהוה; so it shall be a thing perpetually due you and your sons with you, just as יהוה has commanded."

**16** But Moshe searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aharon's surviving sons Elazar and Ithamar, saying, **17** "Why did you not eat the sin offering at the set-apart place? For it is most set-apart, and He gave it to you to bear away the iniquity of the congregation, to make atonement for them before יהוה. **18** Behold, since its blood had not been brought inside, into the set-apart place, you should certainly have eaten it in the set-apart place, just as I commanded." **19** But Aharon spoke to Moshe, "Behold, this very day they presented their sin offering and their ascension offering before יהוה. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of יהוה?" **20** When Moshe heard *this*, it seemed good in his eyes.

**11** יהוה spoke again to Moshe and to Aharon, saying to them, **2** "Speak to the children of Yisra'el, saying, 'These are the creatures which you shall eat from all the animals that are on the earth. **3** Whatever divides a hoof, thus making split hoofs, *and* chews the cud, among the animals, that you shall eat. **4** Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. **5** Likewise, the shaphan, for though it chews cud, it does not divide the hoof, it is unclean to you; **6** the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; **7** and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you. **8** You shall not eat of their flesh nor touch their carcasses; they are unclean to you.'

**9** These you shall eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the wadis, you shall eat. **10** But whatever is in the seas and in the wadis that does not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable to you, **11** and they shall be detestable to you; you shall not eat of their flesh, and their carcasses you

<sup>a</sup> 1 Bracketed section indicates reading present in the DSS and LXX but absent from the Heb. MT.

shall detest. **12** Whatever in the water does not have fins and scales is detestable to you.

**13** These, moreover, you shall detest among the birds; they are detestable, not to be eaten: the eagle and the vulture and the buzzard, **14** and the kite and the falcon in its kind, **15** every raven in its kind, **16** and the ostrich and the owl and the sea gull and the hawk in its kind, **17** and the little owl and the cormorant and the great owl, **18** and the white owl and the pelican and the carrion vulture, **19** and the stork, the heron in its kinds, and the hoopoe, and the bat.

**20** All the winged insects that walk on *all* fours are detestable to you. **21** Yet these you shall eat among all the winged insects which walk on *all* fours: those which have above their feet jointed legs with which to jump on the earth. **22** These of them you shall eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

**23** But all other winged insects which are four-footed are detestable to you.

**24** By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening, **25** and whoever picks up any of their carcasses shall wash his clothes [and wash himself in water]<sup>a</sup> and be unclean until evening. **26** Concerning all the animals which divide the hoof but do not make a split *hoof*, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean. **27** Also whatever walks on its paws, among all the creatures that walk on *all* fours, are unclean to you; whoever touches their carcasses becomes unclean until evening, **28** and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

**29** Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds, **30** and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon. **31** These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening. **32** Also anything on which one of them shall fall when they are dead becomes unclean, including any wooden article, or clothing, or a skin, or a sack-- any article of which use is made-- it shall be put in the water and be unclean until evening, then it becomes clean. **33** As for any earthenware vessel into which one of them shall fall, whatever is in it becomes unclean and you shall break the vessel. **34** Any of the

food which shall be eaten, on which water comes, shall become unclean, and any liquid which shall be drunk in every vessel shall become unclean. **35** Everything, moreover, on which part of their carcass shall fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.

**36** Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean. **37** If a part of their carcass falls on any seed for sowing which is to be sown, it is clean.

**38** Though if water is put on the seed and a part of their carcass falls on it, it is unclean to you.

**39** Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening. **40** He too, who eats some of its carcass shall wash his clothes and be unclean until evening, and the one who picks up its carcass shall wash his clothes and be unclean until evening.

**41** Now every swarming thing that swarms on the earth is detestable, not to be eaten. **42** Whatever crawls on its belly, and whatever walks on *all* fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable. **43** Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean. **44** For I am יְהוָה your Elohim. Set yourselves apart therefore, and be set-apart, for I am set-apart. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. **45** For I am יְהוָה who brought you up from the land of Mitsrayim to be your Elohim; thus you shall be set-apart, for I am set-apart."

**46** This is the Torah regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth, **47** to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

### פְּרִשָּׁת תָּזְרִיעַ – Parashat Tazria

**12** And יְהוָה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el, saying: 'When a woman gives birth and bears a male *child*, then she shall be unclean for seven days, as in the days of her menstrual illness she shall be unclean. **3** On the eighth day the flesh of his foreskin shall be circumcised. **4** Then she shall remain in the blood of *her* purification for thirty-three days; she shall not touch any set apart thing, nor enter the set-apart

<sup>a</sup> 25 Bracketed section indicates reading present in the DSS and the Sam. but absent from the Heb. MT.

place until the days of her purification are completed. **5** But if she bears a female *child*, then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of *her* purification for sixty-six days.

**6** When the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the Tent of Appointment a one year old lamb for an ascension offering and a young pigeon or a turtledove for a sin offering. **7** Then he shall offer it before **תְּמִימָן** and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who bears a *child*, whether a male or a female. **8** But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for an ascension offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean."

**13** And **תְּמִימָן** spoke to Mosheh and to Aharon, saying,

**2** "When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, then he shall be brought to Aharon the priest or to one of his sons the priests.

**3** The priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.

**4** But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate *him who has* the infection for seven days. **5** The priest shall look at him on the seventh day, and if in his eyes the infection has not changed *and* the infection has not spread on the skin, then the priest shall isolate him for seven more days. **6** The priest shall look at him again on the seventh day, and if the infection has faded and the mark has not spread on the skin, then the priest shall pronounce him clean; it is *only* a scab. And he shall wash his clothes and be clean.

**7** "But if the scab spreads farther on the skin after he has shown himself to the priest for his cleansing, he shall appear again to the priest. **8** The priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

**9** "When the infection of leprosy is on a man, then he shall be brought to the priest. **10** The priest shall then look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling, **11** it is a chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he shall not isolate him, for he is unclean. **12** If the leprosy

breaks out farther on the skin, and the leprosy covers all the skin of *him who has* the infection from his head even to his feet, as far as the priest can see, **13** then the priest shall look, and behold, *if* the leprosy has covered all his body, he shall pronounce clean *him who has* the infection; it has all turned white *and* he is clean. **14** But whenever raw flesh appears on him, he shall be unclean. **15** The priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy. **16** Or if the raw flesh turns again and is changed to white, then he shall come to the priest, **17** and the priest shall look at him, and behold, *if* the infection has turned to white, then the priest shall pronounce clean *him who has* the infection; he is clean.

**18** "When the body has a boil on its skin and it is healed, **19** and in the place of the boil there is a white swelling or a reddish-white, bright spot, then it shall be shown to the priest; **20** and the priest shall look, and behold, *if* it appears to be lower than the skin, and the hair on it has turned white, then the priest shall pronounce him unclean; it is the infection of leprosy, it has broken out in the boil. **21** But if the priest looks at it, and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall isolate him for seven days; **22** and if it spreads farther on the skin, then the priest shall pronounce him unclean; it is an infection. **23** But if the bright spot remains in its place and does not spread, it is *only* the scar of the boil; and the priest shall pronounce him clean.

**24** "Or if the body sustains in its skin a burn by fire, and the raw *flesh* of the burn becomes a bright spot, reddish-white, or white, **25** then the priest shall look at it. And if the hair in the bright spot has turned white and it appears to be deeper than the skin, it is leprosy; it has broken out in the burn. Therefore, the priest shall pronounce him unclean; it is an infection of leprosy. **26** But if the priest looks at it, and indeed, there is no white hair in the bright spot and it is no deeper than the skin, but is dim, then the priest shall isolate him for seven days; **27** and the priest shall look at him on the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean; it is an infection of leprosy. **28** But if the bright spot remains in its place and has not spread in the skin, but is dim, it is the swelling from the burn; and the priest shall pronounce him clean, for it is *only* the scar of the burn.

**29** "Now if a man or woman has an infection on the head or on the beard, **30** then the priest shall look at the infection, and if it appears to be deeper than the skin and there is thin yellowish hair in it, then the priest shall pronounce him unclean; it is a scale, it is leprosy of the head or of the beard. **31** But if the priest looks at the infection of the scale, and indeed, it appears to be no

deeper than the skin and there is no black hair in it, then the priest shall isolate *the person* with the scaly infection for seven days. 32 On the seventh day the priest shall look at the infection, and if the scale has not spread and no yellowish hair has grown in it, and the appearance of the scale is no deeper than the skin, 33 then he shall shave himself, but he shall not shave the scale; and the priest shall isolate *the person* with the scale seven more days. 34 Then on the seventh day the priest shall look at the scale, and if the scale has not spread in the skin and it appears to be no deeper than the skin, the priest shall pronounce him clean; and he shall wash his clothes and be clean. 35 But if the scale spreads farther in the skin after his cleansing, 36 then the priest shall look at him, and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean. 37 If in his eyes the scale has remained, however, and black hair has grown in it, the scale has healed, he is clean; and the priest shall pronounce him clean.

38 "When a man or a woman has bright spots on the skin of the body, *even* white bright spots, 39 then the priest shall look, and if the bright spots on the skin of their bodies are a faint white, it is eczema that has broken out on the skin; he is clean.

40 "Now if a man loses the hair of his head, he is bald; he is clean. 41 If his head becomes bald at the front and sides, he is bald on the forehead; he is clean. 42 But if on the bald head or the bald forehead, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead. 43 Then the priest shall look at him; and if the swelling of the infection is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body, 44 he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head.

45 "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' 46 He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

47 "When a garment has a mark of leprosy in it, whether it is a wool garment or a linen garment, 48 whether in warp or mixture<sup>a</sup>, of linen or of wool, whether in leather or in any article made of leather, 49 if the mark is

greenish or reddish in the garment or in the leather, or in the warp or in the mixture, or in any article of leather, it is a leprous mark and shall be shown to the priest.

50 Then the priest shall look at the mark and shall quarantine the article with the mark for seven days.

51 He shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the mixture or in the leather, whatever the purpose for which the leather is used, the mark is a leprous malignancy, it is unclean. 52 So he shall burn the garment, whether the warp or the mixture, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.

53 "But if the priest shall look, and indeed the mark has not spread in the garment, either in the warp or in the mixture, or in any article of leather, 54 then the priest shall order them to wash the thing in which the mark occurs and he shall quarantine it for seven more days.

55 After the article with the mark has been washed, the priest shall again look, and if the mark has not changed its appearance, even though the mark has not spread, it is unclean; you shall burn it in the fire, whether an eating away has produced barenness on the top or on the front of it.

56 "Then if the priest looks, and if the mark has faded after it has been washed, then he shall tear it out of the garment or out of the leather, whether from the warp or from the mixture; 57 and if it appears again in the garment, whether in the warp or in the mixture, or in any article of leather, it is an outbreak; the article with the mark shall be burned in the fire. 58 The garment, whether the warp or the mixture, or any article of leather from which the mark has departed when you washed it, it shall then be washed a second time and will be clean."

59 This is the Torah for the mark of leprosy in a garment of wool or linen, whether in the warp or in the mixture, or in any article of leather, for pronouncing it clean or unclean.

### **פרשת מツרא – Parashat Metsora**

14 And יְהוָה spoke to Mosheh, saying, 2 "This shall be the Torah of the leper in the day of his cleansing. Now he shall be brought to the priest, 3 and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, 4 then the priest shall give orders to

<sup>a</sup> 48 Mixture – Hebrew word בָּרֶב (*erev*) is typically translated as "woof" or "weft," meaning the mixture of fabric interwoven with the warp. However, the word used is *erev* which means "mixed" or "mixture" as in how it is used in

take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed.

**5** The priest shall also give orders to slay the one bird in an earthenware vessel over running water. **6** As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. **7** He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. **8** The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he shall enter the camp, but he shall stay outside his tent for seven days. **9** It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.

**10** "Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; **11** and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before יהוה at the doorway of the Tent of Appointment. **12** Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before יהוה. **13** Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the ascension offering, at the place of the set-apart place—for the guilt offering, like the sin offering, belongs to the priest; it is most set-apart. **14** The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. **15** The priest shall also take some of the log of oil, and pour it into his left palm; **16** the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before יהוה. **17** Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; **18** while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before יהוה. **19** The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the ascension offering. **20** The priest shall offer up the ascension offering and the grain offering on the altar.

Thus the priest shall make atonement for him, and he will be clean.

**21** "But if he is poor and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil, **22** and two turtledoves or two young pigeons which are within his means, the one shall be a sin offering and the other an ascension offering. **23** Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the Tent of Appointment, before יהוה. **24** The priest shall take the lamb of the guilt offering and the log of oil, and the priest shall offer them for a wave offering before יהוה. **25** Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot. **26** The priest shall also pour some of the oil into his left palm; **27** and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before יהוה. **28** The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. **29** Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before יהוה. **30** He shall then offer one of the turtledoves or young pigeons, which are within his means. **31** He shall offer what he can afford, the one for a sin offering and the other for an ascension offering, together with the grain offering. So the priest shall make atonement before יהוה on behalf of the one to be cleansed. **32** This is the Torah for him in whom there is an infection of leprosy, whose means are limited for his cleansing."

**33** יהוה further spoke to Moshe and to Aharon, saying:

**34** "When you enter the land of Kena'an, which I give you for a possession, and I put a mark of leprosy on a house in the land of your possession, **35** then the one who owns the house shall come and tell the priest, saying, 'Something like a mark of leprosy has become visible to Me in the house.' **36** The priest shall then command that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house. **37** So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions and appears deeper than the surface, **38** then the priest shall come out of the house, to the doorway, and quarantine the house for

seven days. **39** The priest shall return on the seventh day and make an inspection. If the mark has indeed spread in the walls of the house, **40** then the priest shall order them to tear out the stones with the mark in them and throw them away at an unclean place outside the city. **41** He shall have the house scraped all around inside, and they shall dump the plaster that they scrape off at an unclean place outside the city. **42** Then they shall take other stones and replace *those* stones, and he shall take other plaster and re-plaster the house.

**43** "If, however, the mark breaks out again in the house after he has torn out the stones and scraped the house, and after it has been re-plastered, **44** then the priest shall come in and make an inspection. If he sees that the mark has indeed spread in the house, it is a malignant mark in the house; it is unclean. **45** He shall therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take *them* outside the city to an unclean place. **46** Moreover, whoever goes into the house during the time that he has quarantined it, becomes unclean until evening. **47** Likewise, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

**48** "If, on the other hand, the priest comes in and makes an inspection and the mark has not indeed spread in the house after the house has been re-plastered, then the priest shall pronounce the house clean because the mark has not reappeared. **49** To cleanse the house then, he shall take two birds and cedar wood and a scarlet string and hyssop, **50** and he shall slaughter the one bird in an earthenware vessel over running water. **51** Then he shall take the cedar wood and the hyssop and the scarlet string, with the live bird, and dip them in the blood of the slain bird as well as in the running water, and sprinkle the house seven times. **52** He shall thus cleanse the house with the blood of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string. **53** However, he shall let the live bird go free outside the city into the open field. So he shall make atonement for the house, and it will be clean."

**54** This is the Torah for any mark of leprosy-- even for a scale, **55** and for the leprous garment or house, **56** and for a swelling, and for a scab, and for a bright spot-- **57** to teach when they are unclean and when they are clean. This is the Torah of leprosy.

**15** **נָתַן** also spoke to Mosheh and to Aharon, saying,

**2** "Speak to the children of Yisra'el, and say to them, 'When any man has a discharge from his body, his discharge is unclean. **3** This, moreover, shall be his uncleanness in his discharge: it is his uncleanness whether his body allows its discharge to flow or

whether his body obstructs its discharge. **4** Every bed on which the person with the discharge lies becomes unclean, and everything on which he sits becomes unclean. **5** Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening; **6** and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening.

**7** Also whoever touches the person with the discharge shall wash his clothes and bathe in water and be unclean until evening. **8** Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening. **9** Every saddle on which the person with the discharge rides becomes unclean. **10** Whoever then touches any of the things which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening.

**11** Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe in water and be unclean until evening. **12** However, an earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.

**13** Now when the man with the discharge becomes cleansed from his discharge, then he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and will become clean. **14** Then on the eighth day he shall take for himself two turtledoves or two young pigeons, and come before **נָתַן** to the doorway of the Tent of Appointment and give them to the priest; **15** and the priest shall offer them, one for a sin offering and the other for an ascension offering. So the priest shall make atonement on his behalf before **נָתַן** because of his discharge.

**16** Now if a man has a seminal emission, he shall bathe all his body in water and be unclean until evening. **17** As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening. **18** If a man lies with a woman *so that* there is a seminal emission, they shall both bathe in water and be unclean until evening.

**19** When a woman has a discharge, *if* her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. **20** Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean.

**21** Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

**22** Whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening. **23** Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. **24** If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

**25** Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. **26** Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. **27** Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. **28** When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she will be clean. **29** Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the Tent of Appointment. **30** The priest shall offer the one for a sin offering and the other for an ascension offering. So the priest shall make atonement on her behalf before יְהוָה because of her impure discharge.'

**31** "Thus you shall keep the children of Yisra'el separated from their uncleanness, so that they will not die in their uncleanness by their defiling My Tabernacle that is among them." **32** This is the Torah for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it, **33** and for the woman who is sick<sup>a</sup> because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman.

### פרשת אוזרי מות – Parashat Aharei Mot

**16** Now spoke to Mosheh after the death of the two sons of Aharon, when they had approached the presence of יְהוָה and died. **2** יְהוָה said to Mosheh: "Tell your brother Aharon that he shall not enter at any time into the set-apart place inside the veil, before the lid which is on the ark, or he will die; for I will appear in the cloud over the lid. **3** Aharon shall enter the set-apart place with this: with a bull for a sin offering and a ram for an ascension offering. **4** He shall put on the set-apart linen tunic, and the linen undergarments shall be next to

his body, and he shall be girded with the linen sash and attired with the linen turban (these are set-apart garments). Then he shall bathe his body in water and put them on.

**5** "He shall take from the congregation of the children of Yisra'el two male goats for a sin offering and one ram for an ascension offering. **6** Then Aharon shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household. **7** He shall take the two goats and present them before יְהוָה at the doorway of the Tent of Appointment.

**8** Aharon shall cast lots for the two goats, one lot for יְהוָה and the other lot for azazel<sup>b</sup>. **9** Then Aharon shall offer the goat on which the lot for יְהוָה fell, and make it a sin offering. **10** But the goat on which the lot for azazel fell shall be presented alive before יְהוָה, to make atonement upon it, to send it into the wilderness for azazel.

**11** Then Aharon shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. **12** He shall take a censer full of coals of fire from upon the altar before יְהוָה and two handfuls of finely ground sweet incense, and bring *it* inside the veil. **13** He shall put the incense on the fire before יְהוָה, that the cloud of incense may cover the lid that is on *the ark* of the witness, otherwise he will die. **14** Moreover, he shall take some of the blood of the bull and sprinkle *it* with his finger on the lid on the east side; also in front of the lid he shall sprinkle some of the blood with his finger seven times.

**15** "Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the lid and in front of the lid.

**16** He shall make atonement for the set-apart place, because of the impurities of the children of Yisra'el and because of their transgressions in regard to all their sins; and thus he shall do for the Tent of Appointment which abides with them in the midst of their impurities.

**17** When he goes in to make atonement in the set-apart place, no one shall be in the Tent of Appointment until he comes out, that he may make atonement for himself and for his household and for all the assembly of Yisra'el. **18** Then he shall go out to the altar that is before יְהוָה and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides.

**19** With his finger he shall sprinkle some of the blood on

<sup>a</sup> 33 See footnote at Vayyiqra 20:18.

<sup>b</sup> 8 עזאל (*Azazel*) – Hebrew word typically rendered as "scapegoat." Exact definition is widely debated.

it seven times and cleanse it, and from the impurities of the children of Yisra'el set it apart.

**20** "When he finishes atoning for the set-apart place and the Tent of Appointment and the altar, he shall offer the live goat. **21** Then Aharon shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the children of Yisra'el and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send *it* away into the wilderness by the hand of a man who *stands in* readiness. **22** The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.

**23** "Then Aharon shall come into the Tent of Appointment and take off the linen garments which he put on when he went into the set-apart place, and shall leave them there. **24** He shall bathe his body with water in a set-apart place and put on his clothes, and come forth and offer his ascension offering and the ascension offering of the people and make atonement for himself and for the people. **25** Then he shall offer up in smoke the fat of the sin offering on the altar. **26** The one who released the goat for azazel shall wash his clothes and bathe his body with water; then afterward he shall come into the camp. **27** But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the set-apart place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. **28** Then the one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp.

**29** "*This* shall be a permanent statute for you: in the seventh new moon, on the tenth day of the new moon, you shall humble your beings and not do any work, whether the native, or the sojourner who dwells among you; **30** for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before **תְּנִינָה**. **31** It is to be a Sabbath of ceasing for you, that you may humble your beings; it is a permanent statute. **32** So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on the linen garments, the set-apart garments, **33** and make atonement for the most set-apart place, and he shall make atonement for the Tent of Appointment and for the altar. He shall also make atonement for the priests and for all the people of the assembly. **34** Now you shall have this as a permanent statute, to make atonement for the children

of Yisra'el for all their sins once every year." And just as **יְהוָה** had commanded Mosheh, so he did.

**17** And **יְהוָה** spoke to Mosheh, saying, **2** "Speak to Aharon and to his sons and to all the children of Yisra'el and say to them, 'This is what **יְהוָה** has commanded, saying, **3** "Any man from the house of Yisra'el [or from the sojourners who dwell among you]<sup>a</sup> who slaughters an ox or a lamb or a goat in the camp, or who slaughters it outside the camp, **4** and has not brought it to the doorway of the Tent of Appointment, [to make it an ascension offering or a peace offering to **תְּנִינָה**] to be acceptable as a soothing aroma, but has slaughtered it outside and does not bring it to the doorway of the Tent of Appointment<sup>b</sup> to present *it* as an offering to **יְהוָה** before the Tabernacle of **יְהוָה**, blood is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people. **5** This is so that the children of Yisra'el may bring their sacrifices which they slaughter in the open field, that they may bring them in to **תְּנִינָה**, at the doorway of the Tent of Appointment to the priest, and slaughter them as sacrifices of peace offerings to **יְהוָה**. **6** The priest shall sprinkle the blood on the altar of **תְּנִינָה** at the doorway of the Tent of Appointment, and offer up the fat in smoke as a soothing aroma to **תְּנִינָה**. **7** They shall no longer slaughter their sacrifices to the goat demons with which they whore. This shall be a permanent statute to them throughout their generations."

**8** "Then you shall say to them, 'Any man from the house of Yisra'el, or from the sojourners who dwell among them, who offers an ascension offering or sacrifice, **9** and does not bring it to the doorway of the Tent of Appointment to offer it to **תְּנִינָה**, that man also shall be cut off from his people.

**10** And any man from the house of Yisra'el, or from the sojourners who dwell among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people. **11** For the being of the flesh is in the blood, and I have given it to you on the altar to make atonement for your beings; for it is the blood by reason of the being that makes atonement.'

**12** "Therefore I said to the children of Yisra'el, 'No person among you may eat blood, nor may any sojourner who dwells among you eat blood.' **13** So when any man from the children of Yisra'el, or from the sojourners who dwells among them, in hunting catches

<sup>a</sup> 3 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

<sup>b</sup> 4 Bracketed section indicates reading present in the DSS, Sam., and the LXX but absent from the Heb. MT.

a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth.

**14** "For as for the being of all flesh, its blood is for its being. Therefore I said to the children of Yisra'el, 'You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.'

**15** "When any person eats *an animal* which dies or is torn by *beasts*, whether he is a native or a sojourner, he shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean.

**16** But if he does not wash *them* or bathe his body, then he shall bear his iniquity."

**18** And יְהוָה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el and say to them, 'I am יְהוָה your Elohim. **3** You shall not do what is done in the land of Mitsrayim where you lived, nor are you to do what is done in the land of Kena'an where I am bringing you; you shall not walk in their statutes. **4** You are to perform My judgments and guard My statutes, to live in accord with them; I am יְהוָה' your Elohim. **5** So you shall guard My statutes and My judgments, by which a man may live if he does them; I am יְהוָה.'

**6** None of you shall approach any blood relative of his to uncover nakedness; I am יְהוָה. **7** You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. **8** You shall not uncover the nakedness of your father's wife; it is your father's nakedness. **9** The nakedness of your sister, *either* your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. **10** The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. **11** The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness.

**12** You shall not uncover the nakedness of your father's sister; she is your father's blood relative. **13** You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. **14** You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. **15** You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. **16** You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

**17** You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. **18** You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness.

**19** Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. **20** You shall not have relations with your neighbor's wife *to give seed*, to be defiled with her. **21** You shall not give any of your seed to offer them to Molekh, nor shall you profane the Name of your Elohim; I am יְהוָה. **22** You shall not lie with a male as one lies with a female; it is an abomination. **23** Also you shall not have relations with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.

**24** Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. **25** For the land has become defiled, therefore I have brought its iniquity upon it, so the land has spewed out its inhabitants. **26** But as for you, you are to guard My statutes and My judgments and shall not do any of these abominations, *neither* the native, nor the sojourner who dwells among you **27** (for the men of the land who have been before you have done all these abominations, and the land has become defiled); **28** so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you. **29** For whoever does any of these abominations, they shall be cut off from among their people. **30** Thus you are to guard My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am יְהוָה your Elohim."

### – פרשׁת קדשים – Parashat Qedoshim

**19** And יְהוָה spoke to Mosheh, saying:

**2** "Speak to all the congregation of the children of Yisra'el and say to them, 'You shall be set-apart, for I am יְהוָה' your Elohim am set-apart. **3** Every one of you shall reverence his mother and his father, and you shall guard My Sabbaths; I am יְהוָה your Elohim. **4** Do not turn to idols or make for yourselves molten elohim; I am יְהוָה your Elohim.

**5** "Now when you slaughter a sacrifice of peace offerings to יְהוָה, you shall slaughter it so that you may be accepted. **6** It shall be eaten the same day you slaughter *it*, and the next day; but what remains until the third day shall be burned with fire. **7** So if it is eaten at all on the third day, it is an offense; it will not be accepted. **8** Everyone who eats it will bear his iniquity, for he has profaned the set-apart thing of יְהוָה; and that person shall be cut off from his people.

**9** "Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall

you gather the gleanings of your harvest. **10** Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the sojourner. I am יהוה your Elohim.

**11** "You shall not steal, nor deal falsely, nor lie to one another. **12** You shall not swear falsely by My Name, so as to profane the Name of your Elohim; I am יהוה.

**13** "You shall not oppress your neighbor, nor rob *him*. The wages of a hired man are not to remain with you all night until morning. **14** You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your Elohim; I am יהוה.

**15** "You shall do no unrighteousness in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. **16** You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am יהוה.

**17** "You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. **18** You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am יהוה.

**19** "You are to guard My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.<sup>a</sup>

**20** "Now if a man lies with, *and gives seed to a woman who is a slave acquired for another man, but who has in no way been redeemed nor given her freedom, there shall be punishment; they shall not, however, be put to death, because she was not free.* **21** He shall bring his guilt offering to יהוה to the doorway of the Tent of Appointment, a ram for a guilt offering. **22** The priest shall also make atonement for him with the ram of the guilt offering before יהוה for his sin which he has committed, and the sin which he has committed will be forgiven him.

**23** "When you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden.<sup>b</sup> Three years it shall be forbidden to you; *it shall not be eaten.* **24** But in the fourth year all its fruit shall be set apart, an offering of celebration to **25** יהוה. In the fifth

year you are to eat of its fruit, that its yield may increase for you; I am יהוה your Elohim.

**26** "You shall not eat *anything* with the blood, nor practice divination or soothsaying. **27** You shall not round off the corners of your heads nor ruin the edges of your beard. **28** You shall not make any cuts in your body for a being, nor make any tattoo marks on yourselves: I am יהוה.

**29** Do not profane your daughter by making her a whore, so that the land will not fall to whoring and the land become full of lewdness. **30** You shall guard My Sabbaths and fear My set-apart place; I am יהוה.

**31** Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am יהוה your Elohim.

**32** You shall rise up before the gray-headed and honor the aged, and you shall fear your Elohim; I am יהוה.

**33** When a sojourner resides with you in your land, you shall not do him wrong. **34** The sojourner who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were sojourners in the land of Mitsrayim; I am יהוה your Elohim.

**35** You shall do no unrighteousness in judgment, in measurement of weight, or capacity. **36** You shall have just balances, just weights, a just ephah, and a just hin; I am יהוה your Elohim, who brought you out from the land of Mitsrayim. **37** You shall thus guard all My statutes and all My judgments and do them; I am יהוה."

**20** And יהוה spoke to Mosheh, saying, **2** "You shall say to the children of Yisra'el: 'Any man from the children of Yisra'el or from the sojourners dwelling in Yisra'el who gives any of his seed to Molekh, shall surely be put to death; the people of the land shall stone him with stones. **3** I will also set My face against that man and will cut him off from among his people, because he has given some of his seed to Molekh, so as to defile My set-apart place and to profane My set-apart Name. **4** If the people of the land, however, should ever disregard that man when he gives any of his seed to Molekh, so as not to put him to death, **5** then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who whore after him, by whoring after Molekh.

<sup>a</sup> 19 Hebrew word for "materials" here is שָׁעַטְנֵז (*sha'atnez*). It is defined as "a linen-wool mixture." *Sha'atnez* is not an original Hebrew word and is believed to have been borrowed from the Mitsrite language as a term to define a "linsey-woolsey" fabric.

<sup>b</sup> 23 Hebrew word for "forbidden" here is עֲרָלֶת (*orlah*), meaning literally "foreskin." This was a way of saying the trees were "uncircumcised" and therefore "forbidden."

**6** As for the being who turns to mediums and to spiritists, to whore after them, I will also set My face against that being and will cut him off from among his people. **7** You shall set yourselves apart therefore and be set-apart, for I am יְהוָה your Elohim. **8** You shall guard My statutes and practice them; I am יְהוָה who sets you apart.

**9** For everyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his blood is upon him.

**10** If a man commits adultery with another man's wife, if a man commits adultery with another man's wife, the adulterer and the adulteress shall surely be put to death. **11** If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death, their blood is upon them. **12** If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion, their blood is upon them. **13** If a man lies with a male as those who lie with a woman, both of them have committed an abomination; they shall surely be put to death. Their blood is upon them. **14** If a man marries a woman and her mother, it is lewdness; both he and they shall be burned with fire, so that there will be no lewdness in your midst. **15** If a man *has* relations with an animal, he shall surely be put to death; you shall also kill the animal. **16** If a woman approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their blood is upon them.

**17** If a man takes his sister, his father's daughter or his mother's daughter, so that he sees her nakedness and she sees his nakedness, it is a disgrace; and they shall be cut off in the sight of the sons of their people. He has uncovered his sister's nakedness; he bears his iniquity. **18** If a man lies with a sick<sup>a</sup> woman and uncovers her nakedness, he has laid bare her flow, and she has uncovered the flow of her blood; thus both of them shall be cut off from among their people. **19** You shall also not uncover the nakedness of your mother's sister or of your father's sister, for such a one has made naked his blood relative; they will bear their iniquity. **20** If a man lies with his uncle's wife he has uncovered his uncle's nakedness; they will bear their sin. They will die childless. **21** If a man takes his brother's wife, it is impure; he has uncovered his brother's nakedness. They will be childless.

**22** You are therefore to guard all My statutes and all My judgments and do them, so that the land to which I am bringing you to live will not spew you out.

**23** Moreover, you shall not follow the statutes of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them.

**24** Hence I have said to you, "You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey." I am יְהוָה your Elohim, who has separated you from the peoples. **25** You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean. **26** Thus you are to be set-apart to Me, for I יְהוָה am set-apart; and I have set you apart from the peoples to be Mine.

**27** Now a man or a woman who is a medium or a spiritist shall surely be put to death. They shall be stoned with stones, their blood is upon them."

### – פָרָשַׁת אֹמֶר – Parashat Emor

**21** And יְהוָה said to Mosheh, "Speak to the priests, the sons of Aharon, and say to them that none of them shall become defiled for a being among his people, **2** except for his nearest of kin, his mother, his father, his son, his daughter, his brother,<sup>b</sup> or his virgin sister (who is near to him because she has had no husband; for her he may defile himself). **4** He shall not defile himself as an owner<sup>b</sup> among his people and so profane himself. **5** They shall not make baldness upon their heads, nor shave off the edges of their beards, nor make any cuttings in their flesh. **6** They shall be set-apart to their Elohim, and not profane the Name of their Elohim; for they offer the offerings by fire to יְהוָה, the bread of their Elohim; therefore they shall be set-apart. **7** They shall not marry a whore or a woman who has been defiled; neither shall they marry a woman divorced from her husband; for the priest is set-apart to his Elohim. **8** You shall set him apart, for he offers the bread of your Elohim; he shall be set-apart to you; for I יְהוָה, who sets you apart, am set-apart.

**9** And the daughter of any priest, if she profanes herself by whoring, profanes her father;<sup>c</sup> she shall be burned with fire. **10** The priest who is great among his brethren,

<sup>a</sup> 18 Sick – Idiom for "menstruous." The Hebrew adjective used here, דָבָה (davah), specifically refers to an illness, faintness, or sickness related to a woman's menstrual cycle.  
<sup>b</sup> 4 Hebrew word rendered as "owner" here is בעל (ba'al) which is usually translated as "lord, husband, or chief man."

However, rendered literally it means, "owner" or "one to whom good is due."

<sup>c</sup> 9 DSS read, "...profanes the house of her father." LXX reads, "...profanes the name of her father."

upon whose head the anointing oil is poured, and who has been set apart to wear the garments, shall not let the hair of his head hang loose, nor rend his clothes; **11** he shall not go near to any dead being, nor defile himself, even for his father or for his mother; **12** neither shall he go out of the set-apart place, nor profane the set-apart place of his Elohim; for the setting apart of the anointing oil of his Elohim is upon him: I am יְהוָה. **13** And he shall take a wife in her virginity. **14** A widow, or one divorced, or a woman who has been defiled, or a whore, these he shall not marry; but he shall take to wife a virgin of his own people, **15** that he may not profane his seed among his people; for I am יְהוָה who sets him apart."

**16** And יְהוָה said to Mosheh, **17** "Say to Aharon, 'None of your seed throughout their generations who has a blemish may approach to offer the bread of his Elohim. **18** For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, **19** or a man who has an injured foot or an injured hand, **20** or a hunchback, or a dwarf, or a man with a defect in his eyes or an itching disease or scabs or crushed testicles; **21** no man of the seed of Aharon the priest who has a blemish shall come near to offer to יְהוָה any offerings by fire; since he has a blemish, he shall not come near to offer the bread of his Elohim. **22** He may eat the bread of his Elohim, both of the most set-apart and of the set-apart things, **23** but he shall not come near the veil or approach the altar, because he has a blemish, that he may not profane My set-apart places; for I am יְהוָה who sets them apart.'" **24** So Mosheh spoke to Aharon and to his sons and to all the children of Yisra'el.

**22** And יְהוָה said to Mosheh, **2** "Tell Aharon and his sons to keep away from the set-apart things of the children of Yisra'el, which they dedicate to me, so that they may not profane My set-apart Name; I am יְהוָה. **3** Say to them, 'If any one of all your seed throughout your generations approaches the set-apart things, which the children of Yisra'el dedicate to יְהוָה, while he has an uncleanness, that person shall be cut off from My presence: I am נִזְנָתָן.' **4** None of the seed of Aharon who is a leper or suffers a discharge may eat of the set-apart things until he is clean. Whoever touches any unclean being or a man who has had an emission of semen, **5** and whoever touches an [unclean]<sup>a</sup> creeping thing by which he may be made unclean or a man from whom he may take uncleanness, whatever his uncleanness may be—**6** the being who touches any such thing shall

be unclean until the evening and shall not eat of the set-apart things unless he has bathed his body in water. **7** When the sun is down he shall be clean; and afterward he may eat of the set-apart things, because such are his food. **8** That which dies of itself or is torn by beasts he shall not eat, defiling himself by it: I am יְהוָה. **9** They shall therefore guard My charge, lest they bear sin for it and die thereby when they profane it: I am יְהוָה who sets them apart.

**10** "A stranger shall not eat of a set-apart thing. A guest of the priest's or a hired servant shall not eat of a set-apart thing; **11** but if a priest buys a slave as his property for money, the slave may eat of it; and those that are born in his house may eat of his food. **12** If a priest's daughter is married to a stranger she shall not eat of the offering of the set-apart things. **13** But if a priest's daughter is a widow or divorced, and has no seed, and returns to her father's house, as in her youth, she may eat of her father's food; yet no stranger shall eat of it. **14** And if a man eats of a set-apart thing unknowingly, he shall add the fifth of its value to it, and give the set-apart thing to the priest. **15** The priests shall not profane the set-apart things of the children of Yisra'el, which they offer to יְהוָה, **16** and so cause them to bear the iniquity of guilt, by eating their set-apart things: for I am יְהוָה who sets them apart."

**17** And יְהוָה said to Mosheh, **18** "Say to Aharon and his sons and all the children of Yisra'el, 'When any one of the house of Yisra'el or of the sojourners in Yisra'el presents his offering, whether in payment of a vow or as a freewill offering which is offered to יְהוָה as an ascension offering, **19** to be accepted you shall offer a male without blemish, of the bulls or the sheep or the goats. **20** You shall not offer anything that has a blemish, for it will not be acceptable for you. **21** And when any one offers a sacrifice of peace offerings to יְהוָה, to fulfil a vow or as a freewill offering, from the herd or from the flock, to be accepted it must be perfect; there shall be no blemish in it. **22** Animals blind or disabled or mutilated or having a discharge or an itch or scabs, you shall not offer to יְהוָה or make of them an offering by fire upon the altar to יְהוָה. **23** A bull or a lamb which has a part too long or too short you may present for a freewill offering; but for a vow it cannot be accepted. **24** Any animal which has its testicles bruised or crushed or torn or cut, you shall not make as an offering to יְהוָה within your land; **25** neither shall you offer as the bread of your Elohim any such animals gotten from a foreigner. Since there is a blemish in

<sup>a</sup> 5 Bracketed section indicates reading present in the DSS, Sam., and the LXX but absent from the Heb. MT.

them, because of their mutilation, they will not be accepted for you."

**26** And יְהוָה said to Mosheh, **27** "When a bull or sheep or goat is born, it shall remain seven days with its mother; and from the eighth day on it shall be acceptable as an offering by fire to יְהוָה. **28** And whether the mother is a cow or a ewe, you shall not kill both her and her young in one day. **29** And when you slaughter a sacrifice of thanksgiving to יְהוָה, you shall slaughter it so that you may be accepted. **30** It shall be eaten on the same day, you shall leave none of it until morning: I am יְהוָה. **31** So you shall guard My commands and do them: I am יְהוָה. **32** And you shall not profane My set-apart Name, but I will be set apart among the children of Yisra'el; I am יְהוָה who sets you apart, **33** who brought you out of the land of Mitsrayim to be your Elohim: I am יְהוָה."

**23** יְהוָה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el, and tell them, 'The appointed times of יְהוָה', which you shall proclaim to be set-apart rehearsals<sup>a</sup>; even these are My appointed times.

**3** Six days shall work be done: but on the seventh day is a Sabbath of ceasing, a set-apart rehearsal; you shall do no kind of work. It is a Sabbath to יְהוָה in all your dwellings.

**4** These are the appointed times of יְהוָה, even set-apart rehearsals, which you shall proclaim in their appointed time. **5** In the first new moon, on the fourteenth day of the new moon between the evenings, is the Pesah of **6** יְהוָה. On the fifteenth day of the same new moon is the Feast of Unleavened Bread to יְהוָה. Seven days you shall eat unleavened bread. **7** On the first day you shall have a set-apart rehearsal. You shall do no work of service. **8** But you shall offer an offering made by fire to יְהוָה seven days. In the seventh day is a set-apart rehearsal: you shall do no work of service."<sup>b</sup>

**9** יְהוָה spoke to Mosheh, saying, **10** "Speak to the children of Yisra'el, and tell them, 'When you have come into the land which I give to you, and shall reap its harvest, then you shall bring the sheaf of the first fruits of your harvest to the priest: **11** and he shall wave the

sheaf before יְהוָה, to be accepted for you. On the next day after the Sabbath the priest shall wave it. **12** On the day when you wave the sheaf, you shall offer a male lamb without blemish a year old for an ascension offering to יְהוָה. **13** The meal offering with it shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to יְהוָה for a soothing aroma; and the drink offering with it shall be of wine, the fourth part of a hin. **14** You shall eat neither bread, nor roasted grain, nor fresh grain, until this same day, until you have brought the offering of your Elohim. This is a statute forever throughout your generations in all your dwellings.

**15** You shall count from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed: **16** even to the morrow after the seventh Sabbath you shall number fifty days; and you shall offer a new meal offering to יְהוָה. **17** You shall bring out of your habitations two loaves of bread for a wave offering, [two cakes]<sup>b</sup> made of two tenth parts of an ephah of fine flour. They shall be baked with leaven, for first fruits to יְהוָה. **18** You shall present with the bread seven lambs without blemish a year old, one young bull, and two rams [without blemish]<sup>c</sup>. They shall be an ascension offering to יְהוָה, with their meal offering, and their drink offerings, even an offering made by fire, for a soothing aroma to יְהוָה. **19** You shall offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. **20** The priest shall wave them with the bread of the first fruits for a wave offering before יְהוָה, with the two lambs. They shall be set-apart to יְהוָה for the priest. **21** You shall make proclamation on the same day: there shall be a set-apart rehearsal to you; you shall do no work of service. This is a statute forever in all your dwellings throughout your generations.

**22** When you reap the harvest of your land, you shall not wholly reap into the corners of your field, neither shall you gather the gleanings of your harvest: you shall leave them for the poor, and for the sojourner. I am יְהוָה your Elohim."<sup>b</sup>

<sup>a</sup> 2 Rehearsal – Hebrew word מִקְרָא (migra), derived from קַרְאָה (qara) meaning "to call." *Migra* literally means "something that has been called out." In this sense, it also refers to a public reading, as it is translated in Nehemyah 8:8. This word refers to more than just a public gathering or assembly, however, as it pertains specifically to those who have gathered for a specific purpose, thus as it appears here: to rehearse.

<sup>b</sup> 17 Bracketed section indicates reading present in Sam., Syr., Targum Onkelos, and the Samaritan Targum, but absent from Heb. MT.

<sup>c</sup> 18 Bracketed section indicates reading present in Sam. and LXX, but absent from Heb. MT.

**23** **יְהוָה** spoke to Mosheh, saying, **24** "Speak to the children of Yisra'el, saying, 'In the seventh new moon, on the first day of the new moon, shall be a ceasing of *labor* to you, a Memorial of Soundings, a set-apart rehearsal. **25** You shall do no work of service; and you shall offer an offering made by fire to **יְהוָה**!'"

**26** **יְהוָה** spoke to Mosheh, saying, **27** "However on the tenth day of this seventh new moon is the Day of Atonement: it shall be a set-apart rehearsal to you, and you shall afflict your beings; and you shall offer an offering made by fire to **יְהוָה**. **28** You shall do no kind of work in that same day; for it is a Day of Atonement, to make atonement for you before **יְהוָה** your Elohim. **29** For whoever it is who shall not afflict himself in that same day; shall be cut off from his people. **30** Whoever it is who does any kind of work in that same day, that person I will destroy from among his people. **31** You shall do no kind of work: it is a statute forever throughout your generations in all your dwellings. **32** It shall be a Sabbath of ceasing for you, and you shall afflict your beings, from the ninth day of the new moon at evening, from evening to evening, you shall cease *in* your Sabbath."

**33** **יְהוָה** spoke to Mosheh, saying, **34** "Speak to the children of Yisra'el, and say, 'On the fifteenth day of this seventh new moon is the Feast of Tabernacles for seven days to **יְהוָה**. **35** On the first day shall be a set-apart rehearsal: you shall do no work of service. **36** Seven days you shall offer an offering made by fire to **יְהוָה**. On the Eighth Day shall be a set-apart rehearsal to you; and you shall offer an offering made by fire to **יְהוָה**. It is a solemn assembly; you shall do no work of service.

**37** These are the appointed times of **יְהוָה**, which you shall proclaim to be set-apart rehearsals, to offer an offering made by fire to **יְהוָה**, an ascension offering, and a meal offering, a slaughtering, and drink offerings, each on its own day; **38** besides the Sabbaths of **יְהוָה**, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which you give to **יְהוָה**.

**39** So on the fifteenth day of the seventh new moon, when you have gathered in the fruits of the land, you shall keep the feast of **יְהוָה** seven days: on the first day shall be a ceasing *from labor*, and on the eighth day shall be a ceasing *from labor*. **40** On the first day, you shall take the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the wadi; and you shall rejoice before **יְהוָה** your Elohim seven days. **41** You shall keep it a feast to **יְהוָה** seven days in the year: it is a statute forever throughout your

generations; you shall keep it in the seventh new moon. **42** You shall dwell in booths seven days. All who are native-born in Yisra'el shall dwell in booths, **43** that your generations may know that I made the children of Yisra'el to dwell in booths, when I brought them out of the land of Mitsrayim. I am **יְהוָה** your Elohim."

**44** Mosheh declared to the children of Yisra'el the appointed times of **יְהוָה**.

**24** **יְהוָה** spoke to Mosheh, saying, **2** "Command the children of Yisra'el, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. **3** Outside of the veil of the witness, in the Tent of Appointment, shall Aharon keep it in order from evening to morning before **יְהוָה** continually: it shall be a statute forever throughout your generations. **4** He shall keep in order the lamps on the pure gold menorah before **יְהוָה** continually.

**5** "You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. **6** You shall set them in two rows, six on a row, on the pure gold table before **יְהוָה**. **7** You shall put pure frankincense on each row that it may be to the bread for a memorial, even an offering made by fire to **יְהוָה**.

**8** Every Sabbath day he shall set it in order before **יְהוָה** continually. It is on the behalf of the children of Yisra'el an everlasting covenant. **9** It shall be for Aharon and his sons; and they shall eat it in a set-apart place: for it is most set-apart to him of the offerings of **יְהוָה** made by fire by a perpetual statute."

**10** The son of a Yisra'elite woman, whose father was a Mitsrite, went out among the children of Yisra'el; and the son of the Yisra'elite woman and a man of Yisra'el strove together in the camp. **11** The son of the Yisra'elite woman blasphemed the Name, and cursed; and they brought him to Mosheh. His mother's name was Shelomith, the daughter of Divri, of the tribe of Dan. **12** They put him in custody, until the will of **יְהוָה** should be declared to them.

**13** **יְהוָה** spoke to Mosheh, saying, **14** "Bring out of the camp him who cursed; and let all who heard him lay their hands on his head, and let all the congregation stone him. **15** You shall speak to the children of Yisra'el, saying, 'Whoever curses his Elohim shall bear his sin.'

**16** He who blasphemes the Name of **יְהוָה**, he shall surely be put to death; all the congregation shall certainly stone him: the sojourner as well as the native-born, when he blasphemes the Name, shall be put to death.

**17** He who strikes any being of a man mortally shall surely be put to death. **18** He who strikes any being of an animal mortally shall make it good, being for being. **19** If anyone injures his neighbor; as he has done, so shall it be done to him: **20** fracture for fracture, eye for eye, tooth for tooth; as he has injured someone, so shall it be done to him. **21** He who kills an animal shall make it good; and he who kills a man shall be put to death. **22** You shall have one kind of judgment, for the sojourner as well as the native-born: for I am יְהוָה your Elohim." **23** Moshe spoke to the children of Yisra'el; and they brought forth him who had cursed out of the camp, and stoned him with stones. The children of Yisra'el did as יְהוָה commanded Moshe.

### – פְּרָשַׁת בְּדָר – Parashat B'har

**25** יְהוָה said to Moshe on Mount Sinai, **2** "Speak to the children of Yisra'el, and tell them, 'When you come into the land which I give you, then the land shall cease in a Sabbath to יְהוָה. **3** Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; **4** but in the seventh year there shall be a Sabbath of ceasing for the land, a Sabbath to יְהוָה. You shall not sow your field or prune your vineyard. **5** What grows of itself in your harvest you shall not reap, and the grapes of your separated vine you shall not gather. It shall be a year of ceasing for the land. **6** The Sabbath of the land shall be for food for you; for yourself, for your servant, for your maid, for your hired servant, and for your guest who sojourns with you. **7** For your livestock also, and for the animals that are in your land, shall all its increase be for food.

**8** You shall count off seven Sabbaths of years, seven times seven years; and there shall be to you the days of seven Sabbaths of years, even forty-nine years. **9** Then you shall sound the loud shofar on the tenth day of the seventh new moon. On the Day of Atonement you shall sound the shofar throughout all your land. **10** You shall make the fiftieth year set-apart, and proclaim liberty throughout the land to all its inhabitants. It shall be a yovel<sup>a</sup> to you; and each of you shall return to his own property, and each of you shall return to his family. **11** That fiftieth year shall be a yovel to you. In it you shall not sow, neither reap that which grows of itself, nor gather from the separated vines. **12** For it is a yovel; it shall be set-apart to you. You shall eat of its increase out of the field.

**13** In this Year of Yovel each of you shall return to his property. **14** If you sell anything to your neighbor, or

buy from your neighbor, you shall not wrong one another. **15** According to the number of years after the yovel you shall buy from your neighbor. According to the number of years of the crops he shall sell to you. **16** According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. **17** You shall not wrong one another; but you shall fear your Elohim: for I am יְהוָה your Elohim.

**18** Therefore you shall do My statutes, and guard My judgments and do them; and you shall dwell in the land securely. **19** The land shall yield its fruit, and you shall eat your fill, and dwell in it securely. **20** If you said, "What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;" **21** then I will command My blessing on you in the sixth year, and it shall bring forth fruit for the three years. **22** You shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store.

**23** The land shall not be sold in perpetuity, for the land is Mine; for you are sojourners and live as guests with Me. **24** In all the land of your possession you shall grant a redemption for the land.

**25** If your brother becomes poor, and sells some of his possessions, then his redeemer who is near to him shall come, and redeem that which his brother has sold. **26** If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it; **27** then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall return to his property. **28** But if he is not able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the Year of Yovel: and in the yovel it shall be released, and he shall return to his property.

**29** If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption. **30** If it is not redeemed within the span of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the yovel. **31** But the houses of the villages which have no wall around them shall be reckoned with the fields of the country: they may be redeemed, and they shall be released in the yovel.

<sup>a</sup> 10 יְבֵל (Yovel) – Hebrew word commonly translated as "jubilee." See Explanatory Note Yovel.

**32** Nevertheless the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time. **33** The Levites may redeem the house that was sold, and the city of his possession, and it shall be released in the yovel; for the houses of the cities of the Levites are their possession among the children of Yisra'el. **34** But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

**35** If your brother has become poor, and his hand cannot support him among you; then you shall uphold him. He shall live with you like a sojourner and a guest. **36** Take no interest from him or profit, but fear your Elohim; that your brother may live among you. **37** You shall not lend him your money at interest, nor give him your food for profit. **38** I am יְהוָה your Elohim, who brought you forth out of the land of Mitsrayim, to give you the land of Kena'an, and to be your Elohim.

**39** If your brother has grown poor among you, and sells himself to you; you shall not make him to serve as a slave. **40** As a hired servant, and as a guest, he shall be with you; he shall serve with you until the Year of Yovel: **41** then he shall go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers. **42** For they are My servants, whom I brought forth out of the land of Mitsrayim. They shall not be sold as slaves. **43** You shall not rule over him with harshness, but shall fear your Elohim. **44** As for your male and your female slaves, whom you may have; of the nations that are around you, from them you may buy male and female slaves. **45** Moreover of the children of the guests who sojourn among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. **46** You may make them an inheritance for your children after you, to hold for a possession; of them may you take your slaves forever: but over your brothers the children of Yisra'el you shall not rule, one over another, with harshness.

**47** If a sojourner or guest with you becomes rich, and your brother beside him has grown poor, and sells himself to the sojourner or guest living among you, or to a member of the sojourner's family; **48** after he is sold he may be redeemed. One of his brothers may redeem him; **49** or his uncle, or his uncle's son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself. **50** He shall reckon with him who bought him from the year that he sold himself to him to the Year of Yovel: and the price of his sale shall be according to the number of years; according to the time of a hired servant shall he be with him. **51** If there are yet many years, according to them he shall give back the price of

his redemption out of the money that he was bought for.

**52** If there remain but a few years to the year of yovel, then he shall reckon with him; according to his years of service he shall give back the price of his redemption.

**53** As a servant hired year by year shall he be with him: he shall not rule with harshness over him in your eyes.

**54** If he is not redeemed by these means, then he shall be released in the Year of Yovel, he, and his children with him. **55** For to Me the children of Yisra'el are servants; they are My servants whom I brought forth out of the land of Mitsrayim. I am יְהוָה your Elohim.

**26** "You shall make for yourselves no idols, neither shall you raise up an engraved image or a pillar, neither shall you place any figured stone in your land, to bow down to it: for I am יְהוָה your Elohim. **2** You shall guard My Sabbaths, and have reverence for My set-apart place. I am יְהוָה".

### – פָּרָשַׁת בְּהֻקּוֹת – Parashat Behuqotai

3 If you walk in My statutes, and guard My commands, and do them; **4** then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. **5** Your threshing shall reach to the vintage, and the vintage shall reach to the sowing time; and you shall eat your bread to the full, and dwell in your land securely. **6** I will give peace in the land, and you shall lie down, and no one will make you afraid; and I will cause evil animals to cease from the land, neither shall the sword go through your land. **7** You shall chase your enemies, and they shall fall before you by the sword. **8** Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. **9** I will have respect for you, and make you fruitful, and multiply you, and will establish My covenant with you. **10** You shall eat old store long kept, and you shall move out the old because of the new. **11** I will set My Tabernacle among you: and My being will not abhor you. **12** I will walk among you, and will be your Elohim, and you will be My people. **13** I am יְהוָה your Elohim, who brought you forth out of the land of Mitsrayim, that you should not be their slaves; and I have broken the bars of your yoke, and made you go upright.

**14** But if you will not listen to Me, and will not do all these commands; **15** and if you shall reject My statutes, and if your being abhors My judgments, so that you will not do all My commands, but break My covenant; **16** I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the being to pine away; and you will sow your seed in vain, for your enemies will eat it. **17** I

will set My face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you. **18** If you in spite of these things will not listen to Me, then I will discipline you seven times more for your sins. **19** I will break the pride of your power, and I will make your heavens like iron, and your soil like copper; **20** and your strength will be spent in vain; for your land will not yield its increase, neither will the trees of the land yield their fruit.

**21** If you walk contrary to Me, and will not listen to Me, then I will bring seven times more plagues on you according to your sins. **22** I will send the wild animals among you, which will rob you of your children, cut off your livestock, and make you few in number; and your roads will become desolate.

**23** If by these things you will not be reformed to Me, but will walk contrary to Me; **24** then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. **25** I will bring a sword upon you, that will execute the vengeance of the covenant; and you will be gathered together within your cities: and I will send the pestilence among you; and you will be delivered into the hand of the enemy. **26** When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and you shall eat, and not be satisfied.

**27** If you in spite of this will not listen to Me, but walk contrary to Me; **28** then I will walk contrary to you in wrath; and I also will discipline you seven times for your sins. **29** You will eat the flesh of your sons, and you will eat the flesh of your daughters. **30** I will destroy your high places, and cut down your sun-pillars, and cast your dead bodies upon the bodies of your idols; and My being will abhor you. **31** I will lay your cities waste, and will bring your set-apart places to desolation, and I will not smell your soothing aromas. **32** I will bring the land into desolation; and your enemies that dwell in it will be astonished at it. **33** I will scatter you among the nations, and I will draw out the sword after you: and your land will be a desolation, and your cities shall be a waste.

**34** Then the land will enjoy its Sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will cease and enjoy its Sabbaths. **35** As long as it lies desolate it shall cease, even the ceasing of *labor* which it did not have in your Sabbaths, when you lived on it. **36** As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies: and the sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword; and they will fall when no one pursues. **37** They will stumble over one another, as it were before the sword,

when no one pursues: and you will have no power to stand before your enemies. **38** You will perish among the nations, and the land of your enemies will eat you up. **39** Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

**40** If they confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against Me, and also that, because they walked contrary to Me, **41** I also walked contrary to them, and brought them into the land of their enemies: if then their uncircumcised heart is humbled, and they then make amends for their iniquity; **42** then I will remember My covenant with Ya'aqov; and also My covenant with Yitshaq, and also My covenant with Avraham; and I will remember the land. **43** The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them: and they will make amends for their iniquity; because, even because they rejected My judgments, and their being abhorred My statutes. **44** Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am יְהוָה their Elohim; **45** but I will for their sake remember the covenant of their ancestors, whom I brought forth out of the land of Mitsrayim in the sight of the nations, that I might be their Elohim. I am יְהוָה."

**46** These are the statutes, and the judgments, and the Torot, which יְהוָה made between Him and the children of Yisra'el in Mount Sinai by Mosheh.

**27** יְהוָה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el, and say to them, 'When a man makes a vow, the persons shall be for יְהוָה by your valuation. **3** Your valuation shall be of a male from twenty years old even to sixty years old, even your valuation shall be fifty sheqels of silver, after the shekel of the set-apart place. **4** If it is a female, then your valuation shall be thirty sheqels. **5** If the person is from five years old even to twenty years old, then your valuation shall be for a male twenty sheqels, and for a female ten sheqels. **6** If the person is from a new moon old even to five years old, then your valuation shall be for a male five sheqels of silver, and for a female your valuation shall be three sheqels of silver. **7** If the person is from sixty years old and upward; if it is a male, then your valuation shall be fifteen sheqels, and for a female ten sheqels. **8** But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall value him; according to the ability of him who vowed shall the priest value him.

**9** If it is an animal, of which men offer an offering to **יְהוָה**, all that any man gives of such to **יְהוָה** becomes set-apart. **10** He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change animal for animal, then both it and that for which it is changed shall be set-apart. **11** If it is any unclean animal, of which they do not offer as an offering to **יְהוָה**, then he shall set the animal before the priest; **12** and the priest shall value it, whether it is good or bad. As you the priest values it, so shall it be. **13** But if he will indeed redeem it, then he shall add the fifth part of it to its valuation.

**14** When a man dedicates his house to be set-apart to **יְהוָה**, then the priest shall evaluate it, whether it is good or bad: as the priest shall evaluate it, so shall it stand. **15** If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your valuation to it, and it shall be his.

**16** If a man dedicates to **יְהוָה** part of the field of his possession, then your valuation shall be according to the seed for it: the sowing of an omer of barley shall be valued at fifty sheqels of silver. **17** If he dedicates his field from the Year of Yovel, according to your valuation it shall stand. **18** But if he dedicates his field after the Yovel, then the priest shall reckon to him the money according to the years that remain to the Year of Yovel; and an abatement shall be made from your valuation. **19** If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. **20** If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; **21** but the field, when it goes out in the Yovel, shall be set-apart to **יְהוָה**, as a field devoted; it shall be owned by the priests. **22** If he dedicates to **יְהוָה** a field which he has bought, which is not of the field of his possession, **23** then the priest shall reckon to him the worth of your valuation up to the Year of Yovel; and he shall give your valuation on that day, as a set-apart thing to **יְהוָה**. **24** In the Year of Yovel the field shall return to him from whom it was bought, even to him to whom the possession of the land belongs. **25** All your valuations shall be according to the sheqel of the set-apart place: twenty gerahs to the sheqel.

**26** Only the firstborn among animals, which is made a firstborn to **יְהוָה**, no man may dedicate it; whether an ox or sheep, it belongs to **יְהוָה**. **27** If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it: or if it is not redeemed, then it shall be sold according to your valuation.

**28** Notwithstanding, no devoted thing that a man shall devote to **יְהוָה** of all that he has, whether of man or animal, or of the field of his possession, shall be sold or redeemed: every devoted thing is most set-apart to **יְהוָה**. **29** No one devoted, who shall be devoted from among men, shall be ransomed; he shall surely be put to death.

**30** All the tithe of the land, whether of the seed of the land or of the fruit of the trees, belongs to **יְהוָה**. It is set-apart to **יְהוָה**. **31** If a man redeems anything of his tithe, he shall add a fifth part to it. **32** All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be set-apart to **יְהוָה**. **33** He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed shall be set-apart. It shall not be redeemed."

**34** These are the commands which **יְהוָה** commanded Mosheh for the children of Yisra'el on Mount Sinai.

# בְּמִדְבָּר

## Bemidbar (Numbers)

**פָּרָשַׁת בְּמִדְבָּר** – *Parashat Bemidbar*

**1** יְהוָה spoke to Moshe in the wilderness of Sinai, in the Tent of Appointment, on the first day of the second new moon, in the second year after they had come out of the land of Mitsrayim, saying, **2** "Take a census of all the congregation of the children of Yisra'el, by their families, by their fathers' houses, according to the number of the names, every male, one by one; **3** from twenty years old and upward, all who are able to go out to war in Yisra'el. You and Aharon shall number them by their divisions. **4** With you there shall be a man of every tribe; everyone head of his fathers' house.

**5** These are the names of the men who shall stand with you: Of Reuven: Elitsur the son of Shedeur. **6** Of Shimon: Shelumi'el the son of Tsurishaddai. **7** Of Yehudah: Nahshon the son of Amminadav. **8** Of Yissakhar: Nethan'el the son of Tsuar. **9** Of Zevulun: Eliav the son of Helon. **10** Of the children of Yoseph: Of Ephrayim: Elishama the son of Ammihud. Of Menasheh: Gamali'el the son of Pedahtsur. **11** Of Benyamin: Avidan the son of Gidoni. **12** Of Dan: Ahiezer the son of Ammishaddai. **13** Of Asher: Pagi'el the son of Ohran. **14** Of Gad: Eliasaph the son of Deu'el. **15** Of Naphtali: Ahira the son of Enan." **16** These are those who were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Yisra'el.

**17** Moshe and Aharon took these men who are mentioned by name. **18** They assembled all the congregation together on the first day of the second new moon; and they declared their ancestry by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, one by one. **19** As יְהוָה commanded Mosheh, so he numbered them in the wilderness of Sinai.

**20** The children of Reuven, Yisra'el's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war; **21** those who were numbered of them, of the tribe of Reuven, were forty-six thousand five hundred.

**22** Of the children of Shimon, their generations, by their families, by their fathers' houses, according to the number of the names, head by head, every male from twenty years old and upward, all who were able to go

out to war; **23** those who were numbered of them, of the tribe of Shimon, were fifty-nine thousand three hundred.

**24** Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **25** those who were numbered of them, of the tribe of Gad, were forty-five thousand six hundred fifty.

**26** Of the children of Yehudah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **27** those who were numbered of them, of the tribe of Yehudah, were sixty-four thousand six hundred.

**28** Of the children of Yissakhar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **29** those who were numbered of them, of the tribe of Yissakhar, were fifty-four thousand four hundred.

**30** Of the children of Zevulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **31** those who were numbered of them, of the tribe of Zevulun, were fifty-seven thousand four hundred.

**32** Of the children of Yoseph, of the children of Ephrayim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **33** those who were numbered of them, of the tribe of Ephrayim, were forty thousand five hundred.

**34** Of the children of Menasheh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **35** those who were numbered of them, of the tribe of Menasheh, were thirty-two thousand two hundred.

**36** Of the children of Benyamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; **37** those who were numbered of them, of the tribe of Benyamin, were thirty-five thousand four hundred.

**38** Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; **39** those

who were numbered of them, of the tribe of Dan, were sixty-two thousand seven hundred.

**40** Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; **41** those who were numbered of them, of the tribe of Asher, were forty-one thousand five hundred.

**42** Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; **43** those who were numbered of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

**44** These are those who were numbered, whom Mosheh and Aharon numbered, and the princes of Yisra'el, being twelve men: they were each one for his fathers' house. **45** So all those who were numbered of the children of Yisra'el by their fathers' houses, from twenty years old and upward, all who were able to go out to war in Yisra'el; **46** even all those who were numbered were six hundred three thousand five hundred fifty.

**47** But the Levites after the tribe of their fathers were not numbered among them. **48** For יְהוָה spoke to Mosheh, saying, **49** "Only the tribe of Levi you shall not number, neither shall you take a census of them among the children of Yisra'el; **50** but appoint the Levites over the Tabernacle of the witness, and over all its furnishings, and over all that belongs to it. They shall carry the Tabernacle, and all its furnishings; and they shall take care of it, and shall encamp around it. **51** When the Tabernacle is to move, the Levites shall take it down; and when the Tabernacle is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. **52** The children of Yisra'el shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions. **53** But the Levites shall encamp around the Tabernacle of the witness, that there may be no wrath on the congregation of the children of Yisra'el: and the Levites shall guard the charge for the Tabernacle of the witness." **54** Thus the children of Yisra'el did. According to all that יְהוָה commanded Mosheh, so they did.

**2** יְהוָה spoke to Mosheh and to Aharon, saying, **2** "The children of Yisra'el shall encamp every man by his own standard, with the banners of their fathers' houses: at a distance from the Tent of Appointment shall they encamp around it." **3** Those who encamp on the east side toward the sunrise shall be of the standard of the camp of Yehudah, according to their divisions: and the prince of the children of Yehudah shall be Nahshon the

son of Amminadav. **4** His army, and those who were numbered of them, were seventy-four thousand six hundred. **5** Those who encamp next to him shall be the tribe of Yissakhar: and the prince of the children of Yissakhar shall be Nethan'el the son of Tsuar. **6** His army, and those who were numbered of it, were fifty-four thousand four hundred. **7** The tribe of Zevulun: and the prince of the children of Zevulun shall be Eliav the son of H̄elon. **8** His army, and those who were numbered of it, were fifty-seven thousand four hundred. **9** All who were numbered of the camp of Yehudah were one hundred eighty-six thousand four hundred, according to their armies. They shall set out first.

**10** On the south side shall be the standard of the camp of Reuven according to their divisions. The prince of the children of Reuven shall be Elitsur the son of Shedeur. **11** His army, and those who were numbered of it, were forty-six thousand five hundred. **12** Those who encamp next to him shall be the tribe of Shimon. The prince of the children of Shimon shall be Shelumi'el the son of Tsurishaddai. **13** His army, and those who were numbered of them, were fifty-nine thousand three hundred. **14** The tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reu'el. **15** His army, and those who were numbered of them, were forty-five thousand six hundred fifty. **16** All who were numbered of the camp of Reuven were one hundred fifty-one thousand four hundred fifty, according to their armies. They shall set out second.

**17** Then the Tent of Appointment shall set out, with the camp of the Levites in the midst of the camps. As they encamp, so shall they set out, every man in his place, by their standards.

**18** On the west side shall be the standard of the camp of Ephrayim according to their divisions: and the prince of the children of Ephrayim shall be Elishama the son of Ammihud. **19** His army, and those who were numbered of them, were forty thousand five hundred. **20** Next to him shall be the tribe of Menasheh: and the prince of the children of Menasheh shall be Gamali'el the son of Pedahtsur. **21** His army, and those who were numbered of them, were thirty-two thousand two hundred. **22** The tribe of Benyamin: and the prince of the children of Benyamin shall be Avidan the son of Gidoni. **23** His army, and those who were numbered of them, were thirty-five thousand four hundred. **24** All who were numbered of the camp of Ephrayim were one hundred eight thousand one hundred, according to their armies. They shall set out third.

**25** On the north side shall be the standard of the camp of Dan according to their divisions: and the prince of the children of Dan shall be Ahiezer the son of

Ammishaddai. **26** His army, and those who were numbered of them, were sixty-two thousand seven hundred. **27** Those who encamp next to him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagi'el the son of Ohran. **28** His army, and those who were numbered of them, were forty-one thousand and five hundred. **29** The tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan. **30** His army, and those who were numbered of them, were fifty-three thousand four hundred. **31** All who were numbered of the camp of Dan were one hundred fifty-seven thousand six hundred. They shall set out last by their standards."

**32** These are those who were numbered of the children of Yisra'el by their fathers' houses. All who were numbered of the camps according to their armies were six hundred three thousand five hundred fifty. **33** But the Levites were not numbered among the children of Yisra'el; as יְהוָה commanded Mosheh. **34** Thus the children of Yisra'el did. According to all that יְהוָה commanded Mosheh, so they encamped by their standards, and so they set out, everyone by their families, according to their fathers' houses.

**3** Now this is the history of the generations of Aharon and Mosheh in the day that יְהוָה spoke with Mosheh in Mount Sinai. **2** These are the names of the sons of Aharon: Nadav, the one who opened the womb<sup>a</sup>, and Avihu, Elazar, and Ithamar. **3** These are the names of the sons of Aharon, the priests who were anointed, whom he set apart to minister in the priest's office. **4** Nadav and Avihu died before יְהוָה, when they offered strange fire before יְהוָה, in the wilderness of Sinai, and they had no children. Elazar and Ithamar ministered in the priest's office in the presence of Aharon their father.

**5** יְהוָה spoke to Mosheh, saying, **6** "Bring the tribe of Levi near, and set them before Aharon the priest, that they may minister to him. **7** They shall guard his requirements, and the requirements of the whole congregation before the Tent of Appointment, to do the service of the Tabernacle. **8** They shall guard all the furnishings of the Tent of Appointment, and the obligations of the children of Yisra'el, to do the service of the Tabernacle. **9** You shall give the Levites to Aharon and to his sons. They are wholly given to him<sup>b</sup> on the behalf of the children of Yisra'el. **10** You shall appoint Aharon and his sons, and they shall guard their priesthood. The stranger who comes near shall be put to death."

<sup>a</sup> See footnote at Shemoth 13:2.

**11** יְהוָה spoke to Mosheh, saying, **12** "Behold, I have taken the Levites from among the children of Yisra'el instead of all the firstborn who open the womb among the children of Yisra'el; and the Levites shall be Mine: **13** for all the firstborn are Mine. On the day that I struck down all the firstborn in the land of Mitsrayim I made set-apart to Me all the firstborn in Yisra'el, both man and animal. They shall be Mine. I am יְהוָה."

**14** יְהוָה spoke to Mosheh in the wilderness of Sinai, saying, **15** "Number the children of Levi by their fathers' houses, by their families. You shall number every male from a new moon old and upward." **16** Mosheh numbered them according to the word of יְהוָה, as he was commanded. **17** These were the sons of Levi by their names: Gershon, and Qohath, and Merari. **18** These are the names of the sons of Gershon by their families: Livni and Shimei. **19** The sons of Qohath by their families: Amram, and Yitshar, Hevron, and Uzzi'el. **20** The sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

**21** Of Gershon was the family of the Livnites, and the family of the Shimeites: these are the families of the Gershonites. **22** Those who were numbered of them, according to the number of all the males, from a new moon old and upward, even those who were numbered of them were seven thousand five hundred. **23** The families of the Gershonites shall encamp behind the Tabernacle westward. **24** The prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael.

**25** The duty of the sons of Gershon in the Tent of Appointment shall be the Tabernacle, and the tent, its covering, and the screen for the door of the Tent of Appointment, **26** and the hangings of the court, and the screen for the door of the court, which is by the Tabernacle, and around the altar, and its cords for all of its service.

**27** Of Qohath was the family of the Amramites, and the family of the Yitsharites, and the family of the Hevronites, and the family of the Uzzi'elites: these are the families of the Qohathites. **28** According to the number of all the males, from a new moon old and upward, there were eight thousand six hundred, guarding the requirements of the set-apart place. **29** The families of the sons of Qohath shall encamp on the south side of the Tabernacle. **30** The prince of the fathers' house of the families of the Qohathites shall be Elitsaphan the son of Uzzi'el. **31** Their duty shall be the

<sup>b</sup> LXX reads, "to Me" here, indicating the Levites given to Elohim, not Aharon.

ark, the table, the lamp stand, the altars, the vessels of the set-apart place with which they minister, and the screen, and all its service. **32** Elazar the son of Aharon the priest shall be prince of the princes of the Levites, with the oversight of those who guard the requirements of the set-apart place.

**33** Of Merari was the family of the Ma'hlites, and the family of the Mushites. These are the families of Merari. **34** Those who were numbered of them, according to the number of all the males, from a new moon old and upward, were six thousand two hundred. **35** The prince of the fathers' house of the families of Merari was TsUri'el the son of Avihayil. They shall encamp on the north side of the Tabernacle. **36** The appointed duty of the sons of Merari shall be the Tabernacle's boards, its bars, its pillars, its sockets, all its instruments, all its service, **37** the pillars of the court around it, their sockets, their pins, and their cords.

**38** Those who encamp before the Tabernacle eastward, in front of the Tent of Appointment toward the sunrise, shall be Mosheh, and Aharon and his sons, guarding the requirements of the set-apart place for the duty of the children of Yisra'el. The stranger who comes near shall be put to death. **39** All who were numbered of the Levites, whom Mosheh and Aharon numbered at the command of **תְּנִינָה**, by their families, all the males from a new moon old and upward, were twenty-two thousand.

**40** **תְּנִינָה** said to Mosheh, "Number all the firstborn males of the children of Yisra'el from a new moon old and upward, and take the number of their names. **41** You shall take the Levites for Me (I am **תְּנִינָה**) instead of all the firstborn among the children of Yisra'el; and the livestock of the Levites instead of all the firstborn among the livestock of the children of Yisra'el."

**42** Mosheh numbered, as **תְּנִינָה** commanded him, all the firstborn among the children of Yisra'el. **43** All the firstborn males according to the number of names, from a new moon old and upward, of those who were numbered of them, were twenty-two thousand two hundred seventy-three.

**44** **תְּנִינָה** spoke to Mosheh, saying, **45** "Take the Levites instead of all the firstborn among the children of Yisra'el, and the livestock of the Levites instead of their livestock; and the Levites shall be Mine. I am **תְּנִינָה**.

**46** For the redemption of the two hundred seventy-three of the firstborn of the children of Yisra'el, who exceed the number of the Levites, **47** you shall take five sheqels apiece for each one; after the sheqel of the set-apart place you shall take them (the sheqel is twenty gerahs); **48** and you shall give the money, with which the remainder of them is redeemed, to Aharon and to his

sons." **49** Mosheh took the redemption money from those who exceeded the number of those who were redeemed by the Levites; **50** from the firstborn of the children of Yisra'el he took the money, one thousand three hundred sixty-five sheqels, after the sheqel of the set-apart place: **51** and Mosheh gave the redemption money to Aharon and to his sons, according to the word of **תְּנִינָה**, as **תְּנִינָה** commanded Mosheh.

**4** **תְּנִינָה** spoke to Mosheh and to Aharon, saying,

**2** "Take a census of the sons of Qohath from among the sons of Levi, by their families, by their fathers' houses, **3** from thirty years old and upward even until fifty years old, all who enter into the host, to do the service in the Tent of Appointment. **4** This is the service of the sons of Qohath in the Tent of Appointment, the most set-apart things.

**5** When the camp moves forward, Aharon shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the witness with it, **6** and shall put a covering of tahash skin on it, and shall spread over it a cloth all of blue, and shall put in its poles. **7** On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. **8** They shall spread on them a scarlet cloth, and cover the same with a covering of tahash skin, and shall put in its poles. **9** They shall take a blue cloth, and cover the menorah of the light, and its lamps, and its snuffers, and its snuff dishes, and all its oil vessels, with which they minister to it. **10** They shall put it and all its vessels within a covering of tahash skin, and shall put it on the frame. **11** On the golden altar they shall spread a blue cloth, and cover it with a covering of tahash skin, and shall put in its poles. **12** They shall take all the vessels of ministry, with which they minister in the set-apart place, and put them in a blue cloth, and cover them with a covering of tahash skin, and shall put them on the frame. **13** They shall take away the ashes from the altar, and spread a purple cloth on it. **14** They shall put on it all its vessels, with which they minister about it, the fire pans, the flesh hooks, the shovels, and the basins; all the vessels of the altar; and they shall spread on it a covering of tahash skin, and put in its poles.

**15** When Aharon and his sons have finished covering the set-apart place, and all the furniture of the set-apart place, as the camp moves forward; after that, the sons of Qohath shall come to carry it: but they shall not touch the set-apart place, lest they die. These *things* are the burden of the sons of Qohath in the Tent of Appointment.

**16** The duty of Elazar the son of Aharon the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the Tabernacle, and of all that is in it, the set-apart place, and its furnishings."

**17** **וְיַעֲשֵׂה** spoke to Mosheh and to Aharon, saying, **18** "Do not cut off the tribe of the families of the Qohathites from among the Levites; **19** but thus do to them, that they may live, and not die, when they approach to the most set-apart things: Aharon and his sons shall go in, and appoint them everyone to his service and to his burden; **20** but they shall not go in to see the set-apart place even for a moment, lest they die."

### **פרשת נסא – Parashat Naso**

**21** **וְיַעֲשֵׂה** spoke to Mosheh, saying, **22** "Take a census of the sons of Gershon also, by their fathers' houses, by their families; **23** you shall count them from thirty years old and upward until fifty years old; all who enter in to wait upon the host, to do the service in the Tent of Appointment. **24** This is the service of the families of the Gershonites, in serving and in *bearing* burdens: **25** they shall carry the curtains of the Tabernacle, and the Tent of Appointment, its covering, and the covering of tahash skin that is above on it, and the screen for the door of the Tent of Appointment, **26** and the hangings of the court, and the screen for the door of the gate of the court, which is by the Tabernacle and around the altar, and their cords, and all the instruments of their service, and whatever shall be done with them. Therein shall they serve. **27** At the command of Aharon and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service; and you shall appoint their duty to them in all their burdens. **28** This is the service of the families of the sons of the Gershonites in the Tent of Appointment: and their duty shall be under the hand of Ithamar the son of Aharon the priest.

**29** "As for the sons of Merari, you shall number them by their families, by their fathers' houses; **30** you shall count them from thirty years old and upward even to fifty years old, everyone who enters the host, to do the service of the Tent of Appointment. **31** This is the duty of their burden, according to all their service in the Tent of Appointment: the Tabernacle's boards, its bars, its pillars, its sockets, **32** and the pillars of the court around it, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall appoint the instruments of the duty of their burden. **33** This is the service of the families of the sons of Merari, according to all their service, in the Tent of Appointment, under the hand of Ithamar the son of Aharon the priest."

**34** Mosheh and Aharon and the princes of the congregation numbered the sons of the Qohathites by their families, and by their fathers' houses, **35** from thirty years old and upward even to fifty years old, everyone who entered into the host, for service in the Tent of Appointment. **36** Those who were numbered of them by their families were two thousand seven hundred fifty. **37** These are those who were numbered of the families of the Qohathites, all who served in the Tent of Appointment, whom Mosheh and Aharon numbered according to the command of **וְיַעֲשֵׂה** by Mosheh.

**38** Those who were numbered of the sons of Gershon, their families, and by their fathers' houses, **39** from thirty years old and upward even to fifty years old, everyone who entered into the host, for service in the Tent of Appointment, **40** even those who were numbered of them, by their families, by their fathers' houses, were two thousand six hundred thirty. **41** These are those who were numbered of the families of the sons of Gershon, all who served in the Tent of Appointment, whom Mosheh and Aharon numbered according to the command of **וְיַעֲשֵׂה**.

**42** Those who were numbered of the families of the sons of Merari, by their families, by their fathers' houses, **43** from thirty years old and upward even to fifty years old, everyone who entered into the host, for service in the Tent of Appointment, **44** even those who were numbered of them by their families, were three thousand two hundred. **45** These are those who were numbered of the families of the sons of Merari, whom Mosheh and Aharon numbered according to the command of **וְיַעֲשֵׂה** by Mosheh.

**46** All those who were numbered of the Levites, whom Mosheh and Aharon and the princes of Yisra'el numbered, by their families, and by their fathers' houses, **47** from thirty years old and upward even to fifty years old, everyone who entered in to do the service of service, and the service of *bearing* burdens in the Tent of Appointment, **48** even those who were numbered of them, were eight thousand five hundred eighty. **49** According to the command of **וְיַעֲשֵׂה** they were numbered by Mosheh, everyone according to his service, and according to his burden. Thus were they numbered by him, as **וְיַעֲשֵׂה** commanded Mosheh.

**5** **וְיַעֲשֵׂה** spoke to Mosheh, saying, **2** "Command the children of Yisra'el that they put out of the camp every leper, and everyone who has an issue, and whoever is defiled for a being. **3** Both you shall put male and female outside of the camp; that they not defile their camp, in the midst of which I dwell." **4** The children of

Yisra'el did so, and put them out outside of the camp; as **תְּנִזְנִית**<sup>a</sup> spoke to Mosheh, so did the children of Yisra'el.

**5 תְּנִזְנִית** spoke to Mosheh, saying, **6** "Speak to the children of Yisra'el: 'When a man or woman commits any sin that men commit, so as to trespass against **יְהוָה**, and that being is guilty; **7** then he shall confess his sin which he has done, and he shall make restitution for his guilt in full, and add to it the fifth part of it, and give it to him in respect of whom he has been guilty. **8** But if the man has no redeemer to whom restitution may be made for the guilt, the restitution for guilt which is made to **תְּנִזְנִית** shall be the priest's; besides the ram of the atonement, by which atonement shall be made for him. **9** Every heave offering of all the set-apart things of the children of Yisra'el, which they present to the priest, shall be his. **10** Every man's set-apart things shall be his: whatever any man gives the priest, it shall be his."

**11 תְּנִזְנִית** spoke to Mosheh, saying, **12** "Speak to the children of Yisra'el, and tell them: 'If any man's wife goes astray, and is treacherous to him, **13** and a man lies with her carnally, giving seed, and it is hidden from the eyes of her husband, and is kept close, and she is defiled, and there is no witness against her, and she is not taken in the act; **14** and the spirit of jealousy comes on him, and he is jealous of his wife, and she is defiled: or if the spirit of jealousy comes on him, and he is jealous of his wife, and she is not defiled: **15** then the man shall bring his wife to the priest, and shall bring her offering for her: the tenth part of an ephah of barley meal. He shall pour no oil on it, nor put frankincense on it, for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to memory.'

**16** The priest shall bring her near, and set her before **תְּנִזְנִית**; **17** and the priest shall take set-apart water in an earthen vessel; and of the dust that is on the floor of the Tabernacle the priest shall take, and put it into the water. **18** The priest shall set the woman before **תְּנִזְנִית**, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy. The priest shall have in his hand the water of bitterness that brings a curse. **19** The priest shall cause her to swear, and shall tell the woman, "If no man has lain with you, and if you have not gone aside to uncleanness, being under your husband, be free from this water of bitterness that brings a curse. **20** But if you have gone astray, being under your husband, and if you are defiled, and some man has *had* relations with you besides your husband:" **21** then the priest shall cause the woman to swear with the oath of cursing, and the priest shall tell the woman, "**תְּנִזְנִית** make you a curse and an

oath among your people, when **תְּנִזְנִית** allows your thigh to fall away, and your body to swell; **22** and this water that brings a curse will go into your gut, and make your belly swell, and your thigh fall away." The woman shall say, "Amein, Amein."

**23** "The priest shall write these curses in a book, and he shall blot them out into the water of bitterness. **24** He shall make the woman drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her and become bitter. **25** The priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before **תְּנִזְנִית**, and bring it to the altar. **26** The priest shall take a handful of the meal offering, as its memorial, and burn it on the altar, and afterward shall make the woman drink the water. **27** When he has made her drink the water, then it shall happen, if she is defiled, and has committed a trespass against her husband, that the water that causes the curse will enter into her and become bitter, and her body will swell, and her thigh will fall away: and the woman will be a curse among her people. **28** If the woman is not defiled, but is clean; then she shall be free, and shall conceive seed.

**29** This is the Torah of jealousy, when a wife, being under her husband, goes astray, and is defiled; **30** or when the spirit of jealousy comes on a man, and he is jealous of his wife; then he shall set the woman before **תְּנִזְנִית**, and the priest shall carry out on her all this Torah. **31** The man shall be free from iniquity, and that woman shall bear her iniquity."

**6 תְּנִזְנִית** spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el, and tell them: 'When either man or woman shall make a special vow, the vow of *the separated*<sup>a</sup>, to distinguish himself to **תְּנִזְנִית**, **3** he shall separate himself from wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. **4** All the days of his separation he shall eat nothing that is made of the grapevine, from the seeds even to the skins.'

**5** All the days of his vow of separation no razor shall come on his head, until the days are fulfilled, in which he separates himself to **תְּנִזְנִית**. He shall be set-apart. He shall let the locks of the hair of his head grow long.

**6** All the days that he separates himself to **תְּנִזְנִית** he shall not go near a dead body. **7** He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because his separation to

<sup>a</sup> 2 "Separated" – Commonly, "Nazirite."

Elohim is on his head. **8** All the days of his separation he is set-apart to יהוה.

**9** If any man dies very suddenly beside him, and he defiles the head of his separation; then he shall shave his head in the day of his cleansing. On the seventh day he shall shave it. **10** On the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tent of Appointment. **11** The priest shall offer one for a sin offering, and the other for an ascension offering, and make atonement for him, because he sinned by the being of *a man*, and shall make his head set-apart that same day. **12** He shall separate to יהוה the days of his separation, and shall bring a male lamb a year old for a guilt offering; but the former days shall be void, because his separation was defiled.

**13** This is the Torah of the separated: when the days of his separation are fulfilled, he shall be brought to the door of the Tent of Appointment, **14** and he shall offer his offering to יהוה, one male lamb a year old without blemish for an ascension offering, and one ewe lamb a year old without blemish for a sin offering, and one ram without blemish for peace offerings, **15** and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. **16** The priest shall present them before יהוה, and shall offer his sin offering, and his ascension offering. **17** He shall offer the ram for a sacrifice of peace offerings to יהוה, with the basket of unleavened bread. The priest shall offer also its meal offering, and its drink offering. **18** The separated shall shave the head of his separation at the door of the Tent of Appointment, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. **19** The priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the separated, after he has shaved the head of his separation; **20** and the priest shall wave them for a wave offering before יהוה. This is set-apart for the priest, together with the breast that is waved and the thigh that is offered. After that the separated may drink wine.

**21** This is the Torah of the separated who vows, and of his offering to יהוה for his separation, besides that which he is able to get. According to his vow which he vows, so he must do after the Torah of his separation."

**22** יהוה spoke to Mosheh, saying, **23** "Speak to Aharon and to his sons, saying, 'This is how you shall bless the children of Yisra'el.' You shall tell them,

**24** יהוה bless you, and guard you.

**25** יהוה make His face to shine on you, and grant you favor.

**26** יהוה lift up His face upon you, and give you peace.'

**27** So they shall put My Name on the children of Yisra'el; and I will bless them."

**7** It happened on the day that Mosheh had finished setting up the Tabernacle, and had anointed it and set it apart, with all its furniture, and the altar with all its vessels, and had anointed and set them apart; **2** that the princes of Yisra'el, the heads of their fathers' houses, offered. These were the princes of the tribes. These are they who were over those who were numbered: **3** and they brought their offering before יהוה, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the Tabernacle.

**4** יהוה spoke to Mosheh, saying, **5** "Accept these from them, that they may be used in doing the service of the Tent of Appointment; and you shall give them to the Levites, to every man according to his service."

**6** Mosheh took the wagons and the oxen, and gave them to the Levites. **7** He gave two wagons and four oxen to the sons of Gershon, according to their service: **8** and he gave four wagons and eight oxen to the sons of Merari, according to their service, under the direction of Ithamar the son of Aharon the priest. **9** But to the sons of Qohath he gave none, because the service of the set-apart place belonged to them; they carried it on their shoulders.

**10** The princes gave offerings for the dedication of the altar in the day that it was anointed, even the princes gave their offerings before the altar. **11** יהוה said to Mosheh, "They shall offer their offering, each prince on his day, for the dedication of the altar."

**12** He who offered his offering the first day was Nahshon the son of Amminadav, of the tribe of Yehudah. **13** and his offering was: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the shekel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **14** one golden ladle of ten sheqels, full of incense; **15** one young bull, one ram, one male lamb a year old, for an ascension offering; **16** one male goat for a sin offering; **17** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadav.

**18** On the second day Nethan'el the son of Tsuar, prince of Yissakhar, gave his offering. **19** He offered for his offering: one silver platter, the weight of which was one

hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **20** one golden ladle of ten sheqels, full of incense; **21** one young bull, one ram, one male lamb a year old, for an ascension offering; **22** one male goat for a sin offering; **23** and for the slaughtering of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethan'el the son of Tsuar.

**24** On the third day Eliav the son of Helon, prince of the children of Zevulun **25** gave his offering: one silver platter, the weight of which was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **26** one golden ladle of ten sheqels, full of incense; **27** one young bull, one ram, one male lamb a year old, for an ascension offering; **28** one male goat for a sin offering; **29** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliav the son of Helon.

**30** On the fourth day Elitsur the son of Shedeur, prince of the children of Reuven **31** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **32** one golden ladle of ten sheqels, full of incense; **33** one young bull, one ram, one male lamb a year old, for an ascension offering; **34** one male goat for a sin offering; **35** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elitsur the son of Shedeur.

**36** On the fifth day Shelumi'el the son of Tsurishaddai, prince of the children of Shimon **37** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **38** one golden ladle of ten sheqels, full of incense; **39** one young bull, one ram, one male lamb a year old, for an ascension offering; **40** one male goat for a sin offering; **41** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumi'el the son of Tsurishaddai.

**42** On the sixth day, Eliasaph the son of Deu'el, prince of the children of Gad **43** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the

sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **44** one golden ladle of ten sheqels, full of incense; **45** one young bull, one ram, one male lamb a year old, for an ascension offering; **46** one male goat for a sin offering; **47** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deu'el.

**48** On the seventh day Elishama the son of Ammihud, prince of the children of Ephrayim **49** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **50** one golden ladle of ten sheqels, full of incense; **51** one young bull, one ram, one male lamb a year old, for an ascension offering; **52** one male goat for a sin offering; **53** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

**54** On the eighth day Gamali'el the son of Pedahtsur, prince of the children of Menasheh **55** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **56** one golden ladle of ten sheqels, full of incense; **57** one young bull, one ram, one male lamb a year old, for an ascension offering; **58** one male goat for a sin offering; **59** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Gamali'el the son of Pedahtsur.

**60** On the ninth day Avidan the son of Gidoni, prince of the children of Benyamin **61** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **62** one golden ladle of ten sheqels, full of incense; **63** one young bull, one ram, one male lamb a year old, for an ascension offering; **64** one male goat for a sin offering; **65** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Avidan the son of Gidoni.

**66** On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan **67** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the set-apart place; both of them full of

fine flour mixed with oil for a meal offering; **68** one golden ladle of ten sheqels, full of incense; **69** one young bull, one ram, one male lamb a year old, for an ascension offering; **70** one male goat for a sin offering; **71** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

**72** On the eleventh day Pagi'el the son of Ohran, prince of the children of Asher **73** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the shekel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **74** one golden ladle of ten sheqels, full of incense; **75** one young bull, one ram, one male lamb a year old, for an ascension offering; **76** one male goat for a sin offering; **77** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagi'el the son of Ohran.

**78** On the twelfth day Ahira the son of Enan, prince of the children of Naphtali **79** gave his offering: one silver platter, the weight of which was one hundred thirty sheqels, one silver bowl of seventy sheqels, after the shekel of the set-apart place; both of them full of fine flour mixed with oil for a meal offering; **80** one golden spoon of ten sheqels, full of incense; **81** one young bull, one ram, one male lamb a year old, for an ascension offering; **82** one male goat for a sin offering; **83** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

**84** This was the dedication of the altar, on the day when it was anointed, by the princes of Yisra'el: twelve silver platters, twelve silver bowls, twelve golden ladles; **85** each silver platter weighing one hundred thirty sheqels, and each bowl seventy; all the silver of the vessels two thousand four hundred sheqels, after the shekel of the set-apart place; **86** the twelve golden ladles, full of incense, weighing ten sheqels apiece, after the shekel of the set-apart place; all the gold of the ladles weighed one hundred twenty sheqels; **87** all the cattle for the ascension offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their meal offering; and the male goats for a sin offering twelve; **88** and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication of the altar, after it was anointed.

**89** When Mosheh went into the Tent of Appointment to speak with **יהוה**, he heard His voice speaking to him from above the lid that was on the ark of the witness, from between the two keruvim, and He spoke to him.

### – פרשׁת בְּהַעֲלָתָךְ – Parashat B'ha'atotcha

**8** **יְהוָה** spoke to Mosheh, saying, **2** "Speak to Aharon, and tell him, 'When you light the lamps, the seven lamps shall give light in front of the menorah.'"

**3** Aharon did so. He lit its lamps to light the area in front of the menorah, as **יְהוָה** commanded Mosheh. **4** This was the workmanship of the menorah, beaten work of gold. From its base to its flowers, it was beaten work: according to the pattern which **יְהוָה** had shown Mosheh, so he made the menorah.

**5** **יְהוָה** spoke to Mosheh, saying, **6** "Take the Levites from among the children of Yisra'el, and cleanse them.

**7** You shall do this to them, to cleanse them: sprinkle the water of sin offering on them, let them shave their whole bodies with a razor, and let them wash their clothes, and cleanse themselves. **8** Then let them take a young bull, and its meal offering, fine flour mixed with oil; and another young bull you shall take for a sin offering. **9** You shall present the Levites before the Tent of Appointment. You shall assemble the whole congregation of the children of Yisra'el. **10** You shall present the Levites before **יהוה**. The children of Yisra'el shall lay their hands on the Levites, **11** and Aharon shall offer the Levites before **יהוה** for a wave offering, on the behalf of the children of Yisra'el, that it may be theirs to do the service of **יהוה**. **12** "The Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering, and the other for an ascension offering to **יהוה**, to make atonement for the Levites. **13** You shall set the Levites before Aharon, and before his sons, and offer them as a wave offering to **יהוה**.

**14** Thus you shall separate the Levites from among the children of Yisra'el, and the Levites shall be Mine.

**15** "After that, the Levites shall go in to do the service of the Tent of Appointment: and you shall cleanse them, and offer them as a wave offering. **16** For they are wholly given to Me from among the children of Yisra'el; instead of all who open the womb<sup>a</sup>, even the firstborn of all the children of Yisra'el, I have taken them to Me. **17** For all the firstborn among the children of Yisra'el are Mine, both man and animal. On the day that I struck all the firstborn in the land of Mitsrayim, I set them apart for Myself. **18** I have taken the Levites instead of all the firstborn among the children of

<sup>a</sup> 16 See footnote at Shemoth 13:2.

Yisra'el. **19** I have given the Levites as a gift to Aharon and to his sons from among the children of Yisra'el, to do the service of the children of Yisra'el in the Tent of Appointment, and to make atonement for the children of Yisra'el; that there be no plague among the children of Yisra'el, when the children of Yisra'el come near to the set-apart place."

**20** Mosheh, and Aharon, and all the congregation of the children of Yisra'el did so to the Levites. According to all that **יְהוָה** commanded Mosheh concerning the Levites, so the children of Yisra'el did to them. **21** The Levites purified themselves from sin, and they washed their clothes; and Aharon offered them for a wave offering before **יְהוָה**; and Aharon made atonement for them to cleanse them. **22** After that, the Levites went in to do their service in the Tent of Appointment before Aharon, and before his sons: as **יְהוָה** had commanded Mosheh concerning the Levites, so they did to them.

**23** **יְהוָה** spoke to Mosheh, saying, **24** "This is that which belongs to the Levites: from twenty-five years old and upward they shall go in to wait on the host in the service of the Tent of Appointment; **25** and from the age of fifty years they shall cease waiting on the service, and shall serve no more, **26** but shall minister with their brothers in the Tent of Appointment, to guard the charge, and shall do no service. You shall do thus to the Levites concerning their duties."

**9** **יְהוָה** spoke to Mosheh in the wilderness of Sinai, in the first new moon of the second year after they had come out of the land of Mitsrayim, saying, **2** "Moreover let the children of Yisra'el keep the Pesah in its appointed season. **3** On the fourteenth day of this new moon, between the evenings, you shall keep it in its appointed season—according to all its statutes, and according to all its judgments, you shall keep it." **4** Mosheh spoke to the children of Yisra'el, that they should keep the Pesah. **5** They kept the Pesah in the first new moon, on the fourteenth day of the new moon, between the evenings, in the wilderness of Sinai. According to all that **יְהוָה** commanded Mosheh, so the children of Yisra'el did. **6** There were certain men, who were defiled for the being of a man, so that they could not keep the Pesah on that day, and they came before Mosheh and before Aharon on that day. **7** Those men said to him, "We are defiled because of the being of a man. Why are we kept back, that we may not offer the offering of **יְהוָה** in its appointed time among the children of Yisra'el?" **8** Mosheh answered them, "Wait, that I may hear what **יְהוָה** will command concerning you."

**9** **יְהוָה** spoke to Mosheh, saying, **10** "Say to the children of Yisra'el, If any man of you or of your generations becomes defiled for the being of *a man*, or is on a journey far away, he shall still keep the Pesah to **יְהוָה**.

**11** In the second new moon, on the fourteenth day between the evenings they shall keep it; they shall eat it with unleavened bread and bitter herbs. **12** They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Pesah they shall keep it. **13** But the man who is clean, and is not on a journey, and fails to keep the Pesah, that being shall be cut off from his people. Because he did not offer the offering of **יְהוָה** in its appointed season, that man shall bear his sin.

**14** If a sojourner lives among you, and desires to keep the Pesah to **יְהוָה**; according to the statute of the Pesah, and according to its judgment, so shall he do. You shall have one statute, both for the sojourner, and for the native-born."

**15** On the day that the Tabernacle was raised up, the cloud covered the Tabernacle, even the Tabernacle of the witness: and at evening it was over the Tabernacle as it were the appearance of fire, until morning. **16** So it was continually. The cloud covered it, and the appearance of fire by night. **17** Whenever the cloud was taken up from over the Tent, then after that the children of Yisra'el traveled; and in the place where the cloud remained, there the children of Yisra'el encamped. **18** At the command of **יְהוָה**, the children of Yisra'el traveled, and at the command of **יְהוָה** they encamped. As long as the cloud remained on the Tabernacle they remained encamped. **19** When the cloud stayed on the Tabernacle many days, then the children of Yisra'el guarded the command of **יְהוָה**, and did not travel. **20** Sometimes the cloud was a few days on the Tabernacle; then according to the command of **יְהוָה** they remained encamped, and according to the command of **יְהוָה** they traveled.

**21** Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they traveled: or by day and by night, when the cloud was taken up, they traveled. **22** Whether it was two days, or a new moon, or a year that the cloud stayed on the Tabernacle, remaining on it, the children of Yisra'el remained encamped, and did not travel; but when it was taken up, they traveled. **23** At the command of **יְהוָה** they encamped, and at the command of **יְהוָה** they traveled. They guarded the command of **יְהוָה**, at the command of **יְהוָה** by Mosheh.

**10** **יְהוָה** spoke to Mosheh, saying, **2** "Make two trumpets of silver. You shall make them of beaten

work. You shall use them for the calling *together* of the congregation, and for the journeying of the camps. **3** When they blow them, all the congregation shall gather themselves to you at the door of the Tent of Appointment. **4** If they blow just one, then the princes, the heads of the thousands of Yisra'el, shall gather themselves to you. **5** When you blow an alarm, the camps that lie on the east side shall go forward. **6** When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. **7** But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm. **8** The sons of Aharon, the priests, shall blow the trumpets. This shall be to you for a statute forever throughout your generations. **9** When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets. Then you will be remembered before יְהוָה your Elohim, and you will be saved from your enemies. **10** Also in the day of your gladness, and in your set Feasts, and in the beginnings of your new moons, you shall blow the trumpets over your ascension offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your Elohim. I am יְהוָה your Elohim."

**11** It happened in the second year, in the second new moon, on the twentieth day of the new moon, that the cloud was taken up from over the Tabernacle of the witness. **12** The children of Yisra'el went forward according to their journeys out of the wilderness of Sinai; and the cloud stayed in the wilderness of Paran. **13** They first went forward according to the command of יְהוָה by Mosheh. **14** First, the standard of the camp of the children of Yehudah went forward according to their armies. Nahshon the son of Amminadav was over his army. **15** Nethan'el the son of Tsuar was over the army of the tribe of the children of Yissakhar. **16** Eliav the son of Helon was over the army of the tribe of the children of Zevulun.

**17** The Tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the Tabernacle, went forward. **18** The standard of the camp of Reuven went forward according to their armies. Elitsur the son of Shedeur was over his army. **19** Shelumi'el the son of Tsurishaddai was over the army of the tribe of the children of Shimon. **20** Eliasaph the son of Deu'el was over the army of the tribe of the children of Gad.

**21** The Qohathites set forward, bearing the set-apart place. The others set up the Tabernacle before they arrived. **22** The standard of the camp of the children of Ephrayim set forward according to their armies.

Elishama the son of Ammihud was over his army.

**23** Gamal'el the son of Pedahtsur was over the army of the tribe of the children of Menasheh. **24** Avidan the son of Gidoni was over the army of the tribe of the children of Benyamin.

**25** The standard of the camp of the children of Dan, which was the rear guard of all the camps, set forward according to their armies. Ahiezer the son of Ammishaddai was over his army. **26** Pagi'el the son of Ohran was over the army of the tribe of the children of Asher. **27** Ahira the son of Enan was over the army of the tribe of the children of Naphtali. **28** Thus were the travels of the children of Yisra'el according to their armies; and they went forward.

**29** Mosheh said to Ḥovav, the son of Reu'el the Midianite, Mosheh's father-in-law, "We are journeying to the place of which יְהוָה said, 'I will give it to you.' Come with us, and we will treat you well; for יְהוָה has spoken good concerning Yisra'el." **30** He said to him, "I will not go; but I will depart to my own land, and to my relatives." **31** He said, "Do not leave us, please; because you know how we are to encamp in the wilderness, and you can be our eyes. **32** It shall be, if you go with us, yes, it shall be, that whatever good יְהוָה does to us, we will do the same to you."

**33** They set forward from the Mount of יְהוָה three days' journey. The ark of the covenant of יְהוָה went before them three days' journey, to seek out a resting place for them. **34** The cloud of יְהוָה was over them by day, when they set forward from the camp.

**35** It happened, when the ark went forward, that Mosheh said, "Rise up, יְהוָה, and let Your enemies be scattered! Let those who hate You flee before You!" **36** When it rested, he said, "Return, יְהוָה, to the ten thousands of the thousands of Yisra'el."

**11** The people were complaining in the ears of יְהוָה. When יְהוָה heard it, His anger was kindled; and the fire of יְהוָה burnt among them, and consumed *some* of the outskirts of the camp. **2** The people cried out to Mosheh; and Mosheh prayed to יְהוָה, and the fire abated. **3** The name of that place was called Taverah, because the fire of יְהוָה burnt among them.

**4** The mixed multitude that was among them lusted exceedingly: and the children of Yisra'el also wept again, and said, "Who will give us flesh to eat? **5** We remember the fish, which we ate in Mitsrayim for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; **6** but now our being is

dried up. There is nothing at all except this manna to look at."

**7** The manna was like coriander seed, and its appearance like the appearance of bdellium. **8** The people went around, gathered it, and ground it in mills, or beat it in mortars, and cooked it in pots, and made cakes of it. Its taste was like the taste of fresh oil.

**9** When the dew fell on the camp in the night, the manna fell on it.

**10** Mosheh heard the people weeping throughout their families, every man at the door of his tent; and the anger of יְהוָה was kindled greatly; and Mosheh was

displeased. **11** Mosheh said to יְהוָה, "Why have you treated with Your servant so badly? Why have I not found favor in Your eyes, that You lay the burden of all this people on me? **12** Have I conceived all this people? Have I brought them forth, that You should tell me, 'Carry them in your bosom, as a faithful *nurse* carries a nursing infant, to the land which You swore to their fathers?' **13** Where could I get meat to give to all this people? For they weep to me, saying, 'Give us meat, that we may eat.' **14** I am not able to bear all this people alone, because it is too heavy for me. **15** If You treat me this way, please kill me right now, if I have found favor in Your eyes; and let me not see my wretchedness."

**16** יְהוָה said to Mosheh, "Gather to Me seventy men of the elders of Yisra'el, whom you know to be the elders of the people, and officers over them; and bring them to the Tent of Appointment, that they may stand there with you. **17** I will come down and talk with you there. I will take of the Ruah which is on you, and will put it on them; and they shall bear the burden of the people with you, that you not bear it yourself alone.

**18** Say to the people, 'Set yourselves apart for tomorrow, and you will eat flesh; for you have wept in the ears of יְהוָה, saying, "Who will give us flesh to eat? For it was well with us in Mitsrayim." Therefore יְהוָה will give you flesh, and you will eat. **19** You will not eat one day, nor two days, nor five days, neither ten days, nor twenty days, **20** but a whole new moon, until it come out at your nostrils, and it is loathsome to you; because that you have rejected יְהוָה who is among you, and have wept before Him, saying, "Why did we come out of Mitsrayim?"'

**21** Mosheh said, "The people, among whom I am, are six hundred thousand men on foot; and you have said, 'I will give them flesh, that they may eat a whole new moon.' **22** Shall flocks and herds be slaughtered for

them, to be sufficient for them? Shall all the fish of the sea be gathered together for them, to be sufficient for them?" **23** said to Mosheh, "Has the Hand of יְהוָה grown short? Now you will see whether My word will happen to you or not."

**24** Mosheh went out, and told the people the words of יְהוָה; and he gathered seventy men of the elders of the people, and set them around the Tent. **25** יְהוָה came down in the cloud, and spoke to him, and took of the Ruah that was on him, and put it on the seventy elders: and it came about that the Ruah rested on them, and they prophesied, but they did so no more.

**26** But two men remained in the camp. The name of one was Eldad, and the name of the other Medad: and the Ruah rested on them; and they were of those who were written, but had not gone out to the Tent; and they prophesied in the camp. **27** A young man ran, and told Mosheh, and said, "Eldad and Medad are prophesying in the camp!" **28** Yehoshua the son of Nun, the servant of Mosheh, one of his chosen men, answered, "My master Mosheh, forbid them!" **29** Mosheh said to him, "Are you jealous for my sake? Oh that all the people of יְהוָה were prophets, that יְהוָה would put His Ruah on them!" **30** Mosheh went into the camp, he and the elders of Yisra'el.

**31** A wind from יְהוָה went out and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, around the camp, and about two cubits above the surface of the earth. **32** The people rose up all that day, and all the night, and all the next day, and gathered the quails. He who gathered least gathered ten omers; and they spread them all abroad for themselves around the camp. **33** While the flesh was yet between their teeth, before it was cut, the anger of יְהוָה was kindled against the people, and יְהוָה struck the people with a very great plague. **34** The name of that place was called Qivroth Hatta'avah<sup>a</sup>, because there they buried the people who lusted. **35** From Qivroth Hatta'avah the people traveled to Hatseroth; and they stayed at Hatseroth.

**12** Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had married; for he had married a Kushite woman. **2** They said, "Has יְהוָה indeed spoken only with Mosheh? Has He not spoken also with us?" And יְהוָה heard it. **3** Now the man Mosheh was very humble, above all the men who were on the surface of the earth. **4** יְהוָה spoke suddenly

<sup>a</sup> 34 קִבְרוֹת הַתְּאֵן (*Qivroth Hatta'avah*) – From the Hebrew words קבר (q'bair) meaning "grave" and תאנה (ta'avah)

meaning "desire" or "lust." "Grave of desire" or "Grave of lusting."

to Mosheh, to Aharon, and to Miryam, "You three come out to the Tent of Appointment!" The three of them came out. **5 יְהוָה** came down in a pillar of cloud, and stood at the door of the Tent, and called Aharon and Miryam; and they both came forward.

**6** He said, "Hear now My words. If there is a prophet among you, I **יְהוָה** will make Myself known to him in a vision. I will speak with him in a dream. **7** My servant Mosheh is not so. He is faithful in all My house. **8** With him I will speak mouth to mouth, even plainly, and not in riddles; and he shall see the form of **יְהוָה**. Why then were you not afraid to speak against My servant, against Mosheh?"

**9** The anger of **יְהוָה** was kindled against them; and He departed. **10** The cloud departed from over the Tent; and behold, Miryam was leprous, as white as snow. Aharon looked at Miryam, and behold, she was leprous.

**11** Aharon said to Mosheh, "Oh, my master, please do not count this sin against us, in which we have done foolishly, and in which we have sinned. **12** Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb."

**13** Mosheh cried to **יְהוָה**, saying, "Heal her, O El, I beg You!" **14** said to Mosheh, "If her father had but spit in her face, should she not be ashamed seven days? Let her be closed up outside of the camp seven days, and after that she shall be brought in again." **15** Miryam was closed up outside of the camp seven days, and the people did not travel until Miryam was brought in again.

**16** Afterward the people traveled from Hatseroth, and encamped in the wilderness of Paran.

### פרק ש' ל' – Parashat Sh'lah Lekha

**13 יְהוָה** spoke to Mosheh, saying, **2** "Send men, that they may spy out the land of Kena'an, which I give to the children of Yisra'el. Of every tribe of their fathers, you shall send a man, every one a prince among them." **3** Mosheh sent them from the wilderness of Paran according to the command of **יְהוָה**: all of them men who were heads of the children of Yisra'el. **4** These were their names: Of the tribe of Reuven, Shammua the son of Zakkur. **5** Of the tribe of Shimon, Shaphat the son of Hori. **6** Of the tribe of Yehudah, Kalev the son of Yephunneh. **7** Of the tribe of Yissakhar, Igal the son of Yoseph. **8** Of the tribe of Ephrayim, Hoshea the son of Nun. **9** Of the tribe of Benyamin, Palti the son of Raphu. **10** Of the tribe of Zevulun, Gaddi'el the son of Sodi. **11** Of the tribe of Yoseph, *namely*, of the tribe of Menasheh, Gaddi the son of Susi. **12** Of the tribe of Dan, Ammi'el the son of Gemalli. **13** Of the tribe of Asher,

Sethur the son of Mikha'el. **14** Of the tribe of Naphtali, Nahbi the son of Vophsi. **15** Of the tribe of Gad, Geu'el the son of Mahi. **16** These are the names of the men who Mosheh sent to spy out the land. Mosheh called Hoshea the son of Nun Yehoshua.

**17** Mosheh sent them to spy out the land of Kena'an, and said to them, "Go up this way by the South, and go up into the hill country: **18** and see the land, what it is; and the people who dwell therein, whether they are strong or weak, whether they are few or many; **19** and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; **20** and what the land is, whether it is fat or lean, whether there is wood therein, or not. Be strengthened, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes."

**21** So they went up, and spied out the land from the wilderness of Tsin to Reḥov, to the entrance of Hamath. **22** They went up by the South, and came to Hevron; and Ajiman, Sheshai, and Talmai, the children of Anaq, were there. (Now Hevron was built seven years before Tsoan in Mitsrayim.)

**23** They came to the wadi Eshkol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two men; they also brought of the pomegranates, and of the figs. **24** That place was called the wadi Eshkol, because of the cluster which the children of Yisra'el cut down from there.

**25** They returned from spying out the land at the end of forty days. **26** They went and came to Mosheh, and to Aharon, and to all the congregation of the children of Yisra'el, to the wilderness of Paran, to Qadesh; and brought back word to them, and to all the congregation, and showed them the fruit of the land. **27** They told him, and said, "We came to the land where you sent us; and surely it flows with milk and honey; and this is its fruit. **28** However the people who dwell in the land are strong, and the cities are fortified, *and* very great: and moreover we saw the children of Anaq there. **29** Amaleq dwells in the land of the South: and the Ḥittite, and the Yevusite, and the Amorite, dwell in the hill country; and the Kena'anite dwells by the sea, and along by the side of the Yarden."

**30** Kalev stilled the people before Mosheh, and said, "Let us go up at once, and possess it; for we are well able to overcome it." **31** But the men who went up with him said, "We are not able to go up against the people; for they are stronger than we." **32** They brought up an evil report of the land which they had spied out to the children of Yisra'el, saying, "The land, through which we have gone to spy it out, is a land that eats up its

inhabitants; and all the people who we saw in it are men of great stature. **33** There we saw the Nephilim, the sons of Anaq, of the Nephilim: and we were in our own eyes as grasshoppers, and so we were in their eyes."

**14** All the congregation lifted up their voice, and cried; and the people wept that night. **2** All the children of Yisra'el grumbled against Mosheh and against Aharon: and the whole congregation said to them, "Would that we had died in the land of Mitsrayim! or would that we had died in this wilderness! **3** Why does **יְהוָה** bring us to this land, to fall by the sword? Our wives and our little ones will be *for* plunder: would not it be better for us to return into Mitsrayim?" **4** They said one to another, "Let us make a captain, and let us return into Mitsrayim."

**5** Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra'el. **6** Yehoshua the son of Nun and Kalev the son of Yephunneh, who were of those who spied out the land, tore their clothes: **7** and they spoke to all the congregation of the children of Yisra'el, saying, "The land, which we passed through to spy it out, is an exceeding good land. **8** If **יְהוָה** delights in us, then He will bring us into this land, and give it to us; a land which flows with milk and honey. **9** Only do not rebel against **יְהוָה**, neither fear the people of the land; for they are bread for us: their defense is removed from over them, and **יְהוָה** is with us. Do not fear them." **10** But all the congregation threatened to stone them with stones. The glory of **יְהוָה** appeared in the Tent of Appointment to all the children of Yisra'el.

**11** **יְהוָה** said to Mosheh, "How long will this people despise Me? And how long will they not trust in Me, for all the signs which I have worked among them? **12** I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they."

**13** Mosheh said to **יְהוָה**, "Then the Mitsrites will hear it; for You brought up this people in Your might from among them; **14** and they will tell it to the inhabitants of this land. They have heard that You **יְהוָה** are in the midst of this people; for You **יְהוָה** are seen face to face, and Your cloud stands over them, and You go before them, in a pillar of cloud by day, and in a pillar of fire by night. **15** Now if You killed this people as one man, then the nations which have heard the report of You will speak, saying, **16** Because **יְהוָה** was not able to bring this people into the land which He swore to them, therefore He has slain them in the wilderness! **17** Now please let the power of **יְהוָה** be great, according as You

have spoken, saying, **18** **יְהוָה** is slow to anger, and abundant in loving-kindness, forgiving iniquity and disobedience; and that will by no means clear *the guilty*, visiting the iniquity of the fathers on the children, on the third and on the fourth generation.<sup>1</sup> **19** Please pardon the iniquity of this people according to the greatness of Your loving-kindness, and according as You have forgiven this people, from Mitsrayim even until now."

**20** **יְהוָה** said, "I have pardoned according to your word: **21** but in very deed, as I live, and as all the earth shall be filled with the glory of **יְהוָה**; **22** because all those men who have seen My glory, and My signs, which I worked in Mitsrayim and in the wilderness, yet have tempted Me these ten times, and have not listened to My voice; **23** surely they shall not see the land which I swore to their fathers, neither shall any of those who despised Me see it: **24** but My servant Kalev, because he had another spirit with him, and has followed Me fully, him will I bring into the land into which he went; and his seed shall possess it. **25** Now the Amaleqite and the Kena'anite dwell in the valley: tomorrow turn, and go into the wilderness by the way to the Sea of Reeds."

**26** **יְהוָה** spoke to Mosheh and to Aharon, saying, **27** "How long *shall I bear* with this evil congregation, grumble against Me? I have heard the grumblings of the children of Yisra'el, which they grumble against Me. **28** Tell them, 'As I live, says **יְהוָה**, surely as you have spoken in My ears, so will I do to you: **29** your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have grumbled against Me, **30** surely you shall not come into the land, concerning which I swore that I would make you dwell therein, except Kalev the son of Yephunneh, and Yehoshua the son of Nun. **31** But your little ones, that you said should be *for* plunder, them will I bring in, and they shall know the land which you have rejected. **32** But as for you, your dead bodies shall fall in this wilderness. **33** Your children shall be wanderers in the wilderness forty years, and shall bear your whoring, until your dead bodies be consumed in the wilderness. **34** After the number of the days in which you spied out the land, even forty days, for every day a year, you will bear your iniquities, even forty years, and you will know My opposition.<sup>2</sup> **35** I, **יְהוָה**, have spoken, surely I will do this to all this evil congregation, who are gathered together against Me: in this wilderness they shall be consumed, and there they shall die."

**36** The men, whom Mosheh sent to spy out the land, who returned, and made all the congregation to grumble against him, by bringing up an evil report against the land, **37** even those men who did bring up an evil report

of the land, died by the plague before יְהוָה. **38** But Yehoshua the son of Nun, and Kalev the son of Yephunneh, remained alive of those men who went to spy out the land.

**39** Moshe told these words to all the children of Yisra'el: and the people mourned greatly.

**40** They rose up early in the morning, and went up to the top of the mountain, saying, "Behold, we are here, and will go up to the place which יְהוָה has promised: for we have sinned." **41** Moshe said, "Why now do you disobey the command of יְהוָה, since it shall not prosper? **42** Do not go up, for יְהוָה is not among you; that you not be struck down before your enemies. **43** For there the Amaleqite and the Kena'anite are before you, and you shall fall by the sword: because you are turned back from following יְהוָה, therefore יְהוָה will not be with you."

**44** But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of יְהוָה, and Moshe, did not depart out of the camp. **45** Then the Amaleqite came down, and the Kena'anite who lived in that mountain, and struck them and beat them down, even to Hormah.

**15** יְהוָה spoke to Moshe, saying, **2** "Speak to the children of Yisra'el, and tell them, 'When you have come into the land of your habitations, which I give to you, **3** and will make an offering by fire to יְהוָה, an ascension offering, or a sacrifice, to accomplish a vow or as a freewill offering, or in your set Feasts, to make a pleasant aroma to יְהוָה, of the herd, or of the flock; **4** then he who offers his offering shall offer to יְהוָה a meal offering of a tenth part of *an ephah* of fine flour mixed with the fourth part of a hin of oil: **5** and wine for the drink offering, the fourth part of a hin, you shall prepare with the ascension offering, or for the sacrifice, for each lamb. **6** Or for a ram, you shall prepare for a meal offering two tenth parts of *an ephah* of fine flour mixed with the third part of a hin of oil: **7** and for the drink offering you shall offer the third part of a hin of wine, for a soothing aroma to יְהוָה. **8** When you prepare a bull for an ascension offering, or for a sacrifice, to accomplish a vow or for peace offerings to יְהוָה; **9** then shall he offer with the bull a meal offering of three tenth parts of *an ephah* of fine flour mixed with half a hin of oil: **10** and you shall offer for the drink offering half a hin of wine, for an offering made by fire, for a soothing aroma to יְהוָה.

**11** Thus shall it be done for each bull, or for each ram, or for each of the male lambs, or of the young goats.

**12** According to the number that you shall prepare, so you shall do to everyone according to their number.

**13** All who are native-born shall do these things in this way, in offering an offering made by fire, of a soothing aroma to יְהוָה.

**14** If a sojourner dwells with you, or whoever may be among you throughout your generations, and will offer an offering made by fire, of a soothing aroma to יְהוָה; as you do, so he shall do. **15** For the assembly, there shall be one statute for you, and for the sojourner who dwells with you, a statute forever throughout your generations: as you are, so shall the sojourner be before יְהוָה. **16** One Torah and one judgment shall be for you, and for the sojourner who dwells with you."

**17** יְהוָה spoke to Moshe, saying, **18** "Speak to the children of Yisra'el, and tell them, 'When you come into the land where I bring you, **19** then it shall be that when you eat of the bread of the land, you shall offer up a wave offering to יְהוָה. **20** Of the first of your dough you shall offer up a cake for a wave offering: as the wave offering of the threshing floor, so you shall heave it. **21** Of the first of your dough you shall give to יְהוָה a wave offering throughout your generations.

**22** When you shall err, and not observe all these commands, which יְהוָה has spoken to Moshe, **23** even all that יְהוָה has commanded you by Moshe, from the day that יְהוָה gave command, and onward throughout your generations; **24** then it shall be, if it be done unknowingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for an ascension offering, for a soothing aroma to יְהוָה, with the meal offering of it, and the drink offering of it, according to the judgment, and one male goat for a sin offering. **25** The priest shall make atonement for all the congregation of the children of Yisra'el, and they shall be forgiven; for it was *done* unknowingly, and they have brought their offering, an offering made by fire to יְהוָה, and their sin offering before יְהוָה, for *doing it* unknowingly: **26** and all the congregation of the children of Yisra'el shall be forgiven, and the sojourner who dwells among them; for in respect of all the people it was done unknowingly.

**27** If one person sins unknowingly, then he shall offer a female goat a year old for a sin offering. **28** The priest shall make atonement for the being who *does* unknowingly, when he sins unknowingly, before יְהוָה, to make atonement for him; and he shall be forgiven.

**29** You shall have one Torah for him who does *anything* unknowingly, for him who is native-born among the children of Yisra'el, and for the sojourner who dwells

among them. **30** But the being who does anything deceptively with a high hand, whether he is native-born or a sojourner, the same blasphemes **יהוָה**; and that being shall be cut off from among his people.

**31** Because he has despised the word of **יהוָה**, and has broken His command, that being shall utterly be cut off; his iniquity shall be on him."

**32** While the children of Yisra'el were in the wilderness, they found a man gathering sticks on the Sabbath day. **33** Those who found him gathering sticks brought him to Mosheh and Aharon, and to all the congregation.

**34** They put him in custody, because it had not been declared what should be done to him. **35** **יהוָה** said to Mosheh, "The man shall surely be put to death: all the congregation shall stone him with stones outside of the camp." **36** All the congregation brought him outside of the camp, and stoned him to death with stones; as **יהוָה** commanded Mosheh.

**37** **יהוָה** spoke to Mosheh, saying, **38** "Speak to the children of Yisra'el, and tell them to make themselves tsitsit on the borders of their garments throughout their generations, and that they put on the tsitsit of each border a cord of blue: **39** and it shall be to you for a tsitsit, that you may look on it, and remember all the commands of **יהוָה**, and do them; and that you not follow after your own heart and your own eyes, after which you used to whore; **40** that you may remember and do all My commands, and be set-apart to your Elohim. **41** I am **יהוָה** your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim: I am **יהוָה** your Elohim."

### פרק ט – Parashat Qorah

**16** Now Qorah, the son of Yitshar, the son of Qohath, the son of Levi, with Dathan and Aviram, the sons of Eliav, and On, the son of Peleth, sons of Reuven, took men: **2** and they rose up before Mosheh, with certain of the children of Yisra'el, two hundred fifty princes of the congregation, called to the assembly, men of renown; **3** and they assembled themselves together against Mosheh and against Aharon, and said to them, "You take too much on yourself, since all the congregation are set-apart, everyone of them, and **יהוָה** is among them: why then lift yourselves up above the assembly of **יהוָה**?"

**4** When Mosheh heard it, he fell on his face: **5** and he spoke to Qorah and to all his company, saying, "In the morning **יהוָה** will show who are His, and who is set-apart, and will cause *him* to come near to Him: even *him* whom He shall choose He will cause to come near to

Him. **6** Do this: take censers, Qorah, and all his company; **7** and put fire in them, and put incense on them before **יהוָה** tomorrow: and it shall be that the man whom **יהוָה** chooses, he shall be set-apart. You have gone too far, you sons of Levi!"

**8** Mosheh said to Qorah, "Hear now, you sons of Levi!

**9** Is it a small thing to you, that the Elohim of Yisra'el has separated you from the congregation of Yisra'el, to bring you near to Himself, to do the service of the Tabernacle of **יהוָה**, and to stand before the

congregation to minister to them; **10** and that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?

**11** Therefore you and all your company are gathered together against **יהוָה**: and Aharon, what is he that you grumble against him?"

**12** Mosheh sent to call Dathan and Aviram, the sons of Eliav; and they said, "We will not come up: **13** is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must also make yourself a prince over us? **14** Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: will you put out the eyes of these men? We will not come up."

**15** Mosheh was very angry, and said to **יהוָה**, "Do not respect their offering: I have not taken one donkey from them, neither have I hurt one of them." **16** Mosheh said to Qorah, "You and all your company go before **יהוָה**, you, and they, and Aharon, tomorrow: **17** and each man take his censer, and put incense on them, and each man bring his censer before **יהוָה**, two hundred fifty censers; you also, and Aharon, each his censer." **18** They each took his censer, and put fire in them, and laid incense thereon, and stood at the door of the Tent of Appointment with Mosheh and Aharon. **19** Qorah assembled all the congregation against them to the door of the Tent of Appointment: and the glory of **יהוָה** appeared to all the congregation.

**20** **יהוָה** spoke to Mosheh and to Aharon, saying,

**21** "Separate yourselves from among this congregation, that I may consume them in a moment!" **22** They fell on their faces, and said, "El, the Elohim of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?"

**23** **יהוָה** spoke to Mosheh, saying, **24** "Speak to the

congregation, saying, 'Get away from around the tabernacle of Qorah, Dathan, and Aviram!'"

**25** Mosheh rose up and went to Dathan and Aviram; and the elders of Yisra'el followed him. **26** He spoke to the congregation, saying, "Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins!" **27** So they went away from the tabernacle of Qorah, Dathan, and Aviram, on every side: and Dathan and Aviram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. **28** Mosheh said, "Hereby you shall know that יהוה has sent me to do all these works; for I have not done them of my own mind. **29** If these men die the common death of all men, or if they be visited after the visitation of all men; then יהוה has not sent me. **30** But if יהוה make a new thing, and the ground open its mouth, and swallow them up, with all that appertain to them, and they go down alive into Sheol; then you shall understand that these men have despised יהוה."

**31** It happened, as he finished speaking all these words, that the ground split apart that was under them; **32** and the earth opened its mouth, and swallowed them up, and their households, and all the men who appertained to Qorah, and all their goods. **33** So they, and all that appertained to them, went down alive into Sheol: and the earth closed on them, and they perished from among the assembly. **34** All Yisra'el that were around them fled at the cry of them; for they said, "Lest the earth swallow us up!" **35** Fire came forth from יהוה, and devoured the two hundred fifty men who offered the incense.

**36** יהוה spoke to Mosheh, saying, **37** "Speak to Elazar the son of Aharon the priest, that he take up the censers out of the burning, and scatter the fire yonder; for they are set-apart, **38** even the censers of these sinners against their own lives; and let them be made beaten plates for a covering of the altar: for they offered them before יהוה; therefore they are set-apart; and they shall be a sign to the children of Yisra'el." **39** Elazar the priest took the copper censers, which those who were burnt had offered; and they beat them out for a covering of the altar, **40** to be a memorial to the children of Yisra'el, to the end that no stranger, who is not of the seed of Aharon, comes near to burn incense before יהוה; that he not be as Qorah, and as his company: as יהוה spoke to him by Mosheh.

**41** But on the next day all the congregation of the children of Yisra'el grumbled against Mosheh and against Aharon, saying, "You have killed the people of יהוה!" **42** It happened, when the congregation was assembled against Mosheh and against Aharon, that they looked toward the Tent of Appointment: and behold, the cloud covered it, and the glory of יהוה appeared. **43** Mosheh and Aharon came to the front of

the Tent of Appointment. **44** יהוה spoke to Mosheh, saying, **45** "Get away from among this congregation, that I may consume them in a moment!" They fell on their faces. **46** Mosheh said to Aharon, "Take your censer, and put fire from off the altar in it, and lay incense on it, and carry it quickly to the congregation, and make atonement for them; for wrath has gone out from יהוה! The plague has begun." **47** Aharon did as Mosheh said, and ran into the midst of the assembly; and behold, the plague has begun among the people: and he put on the incense, and made atonement for the people. **48** He stood between the dead and the living; and the plague was stayed. **49** Now those who died by the plague were fourteen thousand and seven hundred, besides those who died about the matter of Qorah. **50** Aharon returned to Mosheh to the door of the Tent of Appointment: and the plague was stayed.

**17** יהוה spoke to Mosheh, saying, **2** "Speak to the children of Yisra'el, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods: write every man's name on his rod. **3** You shall write Aharon's name on the rod of Levi; for there shall be one rod for each head of their fathers' houses. **4** You shall lay them up in the Tent of Appointment before the witness, where I meet with you. **5** It shall happen, that the rod of the man whom I shall choose shall bud: and I will make to cease from Me the grumblings of the children of Yisra'el, which they grumble against you." **6** Mosheh spoke to the children of Yisra'el; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aharon was among their rods. **7** Mosheh laid up the rods before יהוה in the tent of the witness.

**8** It happened on the next day, that Mosheh went into the tent of the witness; and behold, the rod of Aharon for the house of Levi was budded, and put forth buds, and produced blossoms, and bore ripe almonds. **9** Mosheh brought out all the rods from before יהוה to all the children of Yisra'el: and they looked, and took every man his rod. **10** יהוה said to Mosheh, "Put back the rod of Aharon before the witness, to be kept for a token against the children of rebellion; that you may put an end to their grumblings against Me, that they not die." **11** And Mosheh did so. As יהוה commanded him, so he did.

**12** The children of Yisra'el spoke to Mosheh, saying, "Behold, we perish! We are undone! We are all undone! **13** Everyone who comes near, who comes near to the Tabernacle of יהוה, dies! Will we all perish?"

**18** יְהוָה said to Aharon, "You and your sons and your fathers' house with you shall bear the iniquity of the set-apart place; and you and your sons with you shall bear the iniquity of your priesthood. **2** Your brothers also, the tribe of Levi, the tribe of your father, bring near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the witness. **3** They shall guard your commands, and the duty of all the Tent: only they shall not come near to the vessels of the set-apart place and to the altar, that they not die, neither they, nor you. **4** They shall be joined to you, and guard the responsibility of the Tent of Appointment, for all the service of the Tent: and a stranger shall not come near to you. **5** You shall guard the charge of the set-apart place, and the charge of the altar; that there be wrath no more on the children of Yisra'el. **6** I, behold, I have taken your brothers the Levites from among the children of Yisra'el: to you they are a gift, given to יְהוָה, to do the service of the Tent of Appointment. **7** You and your sons with you shall guard your priesthood for everything of the altar, and for that within the veil; and you shall serve: I give you the priesthood as a service of gift: and the stranger who comes near shall be put to death."

**8** יְהוָה spoke to Aharon, "I, behold, I have given you the command of My wave offerings, even all the set-apart things of the children of Yisra'el; to you have I given them by reason of the anointing, and to your sons, as a portion forever. **9** This shall be yours of the most set-apart things, *reserved* from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render to Me, shall be most set-apart for you and for your sons. **10** You shall eat of it like the most set-apart things. Every male shall eat of it. It shall be set-apart to you.

**11** "This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Yisra'el. I have given them to you, and to your sons and to your daughters with you, as a portion forever. Everyone who is clean in your house shall eat of it. **12** All the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to יְהוָה, to you have I given them. **13** The first-ripe fruits of all that is in their land, which they bring to יְהוָה, shall be yours; everyone who is clean in your house shall eat of it.

**14** Everything devoted in Yisra'el shall be yours.

**15** Everything that opens the womb<sup>a</sup>, of all flesh which they offer to יְהוָה, both of man and animal shall be yours: nevertheless you shall surely redeem the

firstborn of man, and you shall redeem the firstborn of unclean animals. **16** You shall redeem those who are to be redeemed of them from a new moon old, according to your estimation, for five sheqels of money, after the sheqel of the set-apart place (the same is twenty gerahs). **17** But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are set-apart. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a soothing aroma to יְהוָה. **18** Their flesh shall be yours, as the wave offering breast and as the right thigh, it shall be yours. **19** All the wave offerings of the set-apart things, which the children of Yisra'el offer to יְהוָה, have I given you, and your sons and your daughters with you, as a portion forever: it is a covenant of salt forever before יְהוָה to you and to your seed with you."

**20** יְהוָה said to Aharon, "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the children of Yisra'el.

**21** To the children of Levi, behold, I have given all the tithe in Yisra'el for an inheritance, in return for their service which they serve, even the service of the Tent of Appointment. **22** Henceforth the children of Yisra'el shall not come near the Tent of Appointment, lest they bear sin, and die. **23** But the Levites shall do the service of the Tent of Appointment, and they shall bear their iniquity: it shall be a statute forever throughout your generations; and among the children of Yisra'el they shall have no inheritance. **24** For the tithe of the children of Yisra'el, which they offer as a wave offering to יְהוָה, I have given to the Levites for an inheritance: therefore I have said to them, 'Among the children of Yisra'el they shall have no inheritance.'"

**25** יְהוָה spoke to Mosheh, saying, **26** "Moreover you shall speak to the Levites, and tell them, 'When you take of the children of Yisra'el the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for יְהוָה, a tithe of the tithe.'

**27** Your wave offering shall be reckoned to you, as though it were the grain of the threshing floor, and as the fullness of the winepress. **28** Thus you also shall offer a wave offering to יְהוָה of all your tithes, which you receive of the children of Yisra'el; and of it you shall give the wave offering of יְהוָה to Aharon the priest. **29** Out of all your gifts you shall offer every wave offering of יְהוָה, of all its best, even the set-apart part of it out of it! **30** Therefore you shall tell them, 'When you heave its best from it, then it shall be reckoned to the

<sup>a</sup> 15 See footnote at Shemot 13:2.

Levites as the increase of the threshing floor, and as the increase of the winepress. **31** You shall eat it in every place, you and your households: for it is your reward in return for your service in the Tent of Appointment. **32** You shall bear no sin by reason of it, when you have heaved from it its best: and you shall not profane the set-apart things of the children of Yisra'el, that you not die."

### **Parashat Zikkat** – Parashat Huqat

**19** יְהוָה spoke to Mosheh and to Aharon, saying, **2** "This is the statute of the Torah which יְהוָה has commanded: Speak to the children of Yisra'el, that they bring you a red heifer without spot, in which is no blemish, *and* on which never came a yoke. **3** You shall give her to Elazar the priest, and he shall bring her forth outside of the camp, and one shall kill her before his face: **4** and Elazar the priest shall take of her blood with his finger, and sprinkle her blood toward the front of the Tent of Appointment seven times. **5** One shall burn the heifer in his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn: **6** and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. **7** Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. **8** He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. **9** A man who is clean shall gather up the ashes of the heifer, and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the children of Yisra'el for a water for impurity: it is a sin offering. **10** He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Yisra'el, and to the sojourner who dwells among them, for a statute forever.

**11** He who touches the dead being of man shall be unclean seven days: **12** the same shall purify himself with *the water* on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean. **13** Whoever touches a dead being, the body of man who has died, and does not purify himself, defiles the Tabernacle of יְהוָה; and that being shall be cut off from Yisra'el: because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is yet on him.

**14** This is the Torah *for* when a man dies in a tent: everyone who comes into the tent, and everyone who is in the tent, shall be unclean seven days. **15** Every open vessel, which has no covering bound on it, is unclean.

**16** Whoever in the open field touches one who is slain with a sword, or a dead *body*, or a bone of a man, or a grave, shall be unclean seven days. **17** For the unclean they shall take of the ashes of the burning of the sin offering; and running water shall be put thereto in a vessel: **18** and a clean person shall take hyssop, and dip it in the water, and sprinkle it on the tent, and on all the vessels, and on the persons who were there, and on him who touched the bone, or the slain, or the dead, or the grave: **19** and the clean person shall sprinkle on the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at evening.

**20** But the man who shall be unclean, and shall not purify himself, that being shall be cut off from the midst of the assembly, because he has defiled the set-apart place of יְהוָה: the water for impurity has not been sprinkled on him; he is unclean. **21** It shall be a perpetual statute to them: and he who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening. **22** Whatever the unclean person touches shall be unclean; and the being that touches it shall be unclean until evening."

**20** The children of Yisra'el, even the whole congregation, came into the wilderness of Tsin in the first new moon: and the people stayed in Qadesh; and Miryam died there, and was buried there.

**2** There was no water for the congregation: and they assembled themselves together against Mosheh and against Aharon. **3** The people strove with Mosheh, and spoke, saying, "Oh that we had died when our brothers died before יְהוָה! **4** Why have you brought the assembly of יְהוָה into this wilderness, that we should die there, we and our animals? **5** Why have you made us to come up out of Mitsrayim, to bring us in to this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." **6** Mosheh and Aharon went from the presence of the assembly to the door of the Tent of Appointment, and fell on their faces: and the glory of יְהוָה appeared to them. **7** יְהוָה spoke to Mosheh, saying,

**8** "Take the rod, and assemble the congregation, you, and Aharon your brother, and speak to the rock before their eyes, that it give forth its water; and you shall bring forth to them water out of the rock; so you shall give the congregation and their livestock drink."

**9** Mosheh took the rod from before יְהוָה, as He commanded him. **10** Mosheh and Aharon gathered the

assembly together before the rock, and he said to them, "Hear now, you rebels; shall we bring you water out of this rock for you?" 11 Mosheh lifted up his hand, and struck the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their livestock. 12 **וְיַעֲשֵׂה** said to Mosheh and Aharon,

"Because you did not trust in Me, to treat Me as set-apart in the eyes of the children of Yisra'el, therefore you shall not bring this assembly into the land which I have given them." 13 These are the waters of Merivah; because the children of Yisra'el strove with **וְיַעֲשֵׂה**, and He was set-apart in them.

14 Mosheh sent messengers from Qadesh to the king of Edom, saying: "Thus says your brother Yisra'el: You know all the travail that has happened to us: 15 how our fathers went down into Mitsrayim, and we lived in Mitsrayim a long time; and the Mitsrites dealt ill with us, and our fathers: 16 and when we cried to **וְיַהְוָה**, He heard our voice, and sent a messenger, and brought us forth out of Mitsrayim: and behold, we are in Qadesh, a city in the uttermost of your border. 17 Please let us pass through your land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's highway; we will not turn aside to the right hand nor to the left, until we have passed your border."

18 Edom said to him, "You shall not pass through me, lest I come out with the sword against you." 19 The children of Yisra'el said to him, "We will go up by the highway; and if we drink of your water, I and my livestock, then I will give its price: let me only, without *doing anything else*, pass through on my feet." 20 He said, "You shall not pass through." Edom came out against him with heavy people, and with a strong hand. 21 Thus Edom refused to give Yisra'el passage through his border, so Yisra'el turned away from him.

22 They traveled from Qadesh: and the children of Yisra'el, even the whole congregation, came to Mount Hor.

23 **וְיַעֲשֵׂה** spoke to Mosheh and Aharon in Mount Hor, by the border of the land of Edom, saying, 24 "Aharon shall be gathered to his people; for he shall not enter into the land which I have given to the children of Yisra'el, because you rebelled against My word at the waters of Merivah. 25 Take Aharon and Elazar his son, and bring them up to Mount Hor; 26 and strip Aharon of his garments, and put them on Elazar his son: and Aharon shall be gathered to *his people*, and shall die there."

27 Mosheh did as **וְיַעֲשֵׂה** commanded: and they went up into Mount Hor in the sight of all the congregation.

28 Mosheh stripped Aharon of his garments, and put them on Elazar his son; and Aharon died there on the

top of the mountain: and Mosheh and Elazar came down from the mountain. 29 When all the congregation saw that Aharon was dead, they wept for Aharon thirty days, even all the house of Yisra'el.

**21** The Kena'anite, the king of Arad, who lived in the South, heard tell that Yisra'el came by the way of Atharim; and he fought against Yisra'el, and took some of them captive. 2 Yisra'el vowed a vow to **וְיַהְוָה**, and said, "If You will indeed deliver this people into my hand, then I will utterly destroy their cities." 3 **וְיַהְוָה** listened to the voice of Yisra'el, and delivered up the Kena'anites; and they utterly destroyed them and their cities: and the name of the place was called Hormah. 4 They traveled from Mount Hor by the way to the Sea of Reeds, to compass the land of Edom: and the being of the people was much discouraged because of the way. 5 The people spoke against Elohim, and against Mosheh, "Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no bread, and there is no water; and our being loathes this light bread."

6 **וְיַהְוָה** sent fiery naḥashim among the people, and they bit the people; and many people of Yisra'el died. 7 The people came to Mosheh, and said, "We have sinned, because we have spoken against **וְיַהְוָה**, and against you. Pray to **וְיַהְוָה**, that He take away the naḥashim from us." Mosheh prayed for the people. 8 **וְיַעֲשֵׂה** said to Mosheh, "Make a fiery serpent, and set it on a standard: and it shall happen, that everyone who is bitten, when he sees it, shall live." 9 Mosheh made a naḥash of copper, and set it on the standard: and it came about, that if a naḥash had bitten any man, when he looked to the naḥash of copper, he lived.

10 The children of Yisra'el traveled, and encamped in Ovot. 11 They traveled from Ovot, and encamped at IyeAvarim, in the wilderness which is before Moav, toward the sunrise. 12 From there they traveled, and encamped in the wadi Zered. 13 From there they traveled, and encamped on the other side of the Arnon, which is in the wilderness, that comes out of the border of the Amorites: for the Arnon is the border of Moav, between Moav and the Amorites.

14 Therefore it is said in the book of the Wars of **וְיַהְוָה**, "Vaheb in Supah, the wadis of Arnon, 15 the slope of the wadis that incline toward the dwelling of Ar, leans on the border of Moav."

16 From there they traveled to Beer: that is the well of which **וְיַעֲשֵׂה** said to Mosheh, "Gather the people together, and I will give them water."

**17** Then sang Yisra'el this song: "Spring up, well; sing to it:

**18** the well, which the princes dug, which the nobles of the people dug, with the scepter, and with their poles." From the wilderness *they traveled* to Mattanah;

**19** and from Mattanah to Nahali'el; and from Nahali'el to Bamoth; **20** and from Bamoth to the valley that is in the field of Moav, to the top of Pisgah, which looks down on the desert.

**21** Yisra'el sent messengers to Sihon king of the Amorites, saying, **22** "Let me pass through your land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's highway, until we have passed your border." **23** Sihon would not allow Yisra'el to pass through his border: but Sihon gathered all his people together, and went out against Yisra'el into the wilderness, and came to Yahats; and he fought against Yisra'el. **24** Yisra'el struck him with the edge of the sword, and possessed his land from the Arnon to the Yabboq, even to the children of Ammon; for the border of the children of Ammon was strong. **25** Yisra'el took all these cities: and Yisra'el lived in all the cities of the Amorites, in Heshbon, and in all its towns. **26** For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moav, and taken all his land out of his hand, even to the Arnon.

**27** Therefore those who speak in proverbs say, "Come to Heshbon. Let the city of Sihon be built and established;

**28** for a fire has gone out of Heshbon, a flame from the city of Sihon. It has devoured Ar of Moav, the masters of the high places of the Arnon.

**29** Woe to you, Moav! You are undone, people of Kemosh! He has given his sons as fugitives, and his daughters into captivity, to Sihon king of the Amorites.

**30** We have shot at them. Heshbon has perished even to Divon. We have laid waste even to Nophah, which reaches to Medeva."

**31** Thus Yisra'el lived in the land of the Amorites.

**32** Mosheh sent to spy out Yazer; and they took its towns, and drove out the Amorites who were there.

**33** They turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei. **34** **וְיַעֲשֵׂה** said to Mosheh, "Do not fear him: for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon." **35** So they struck him, and his sons and all his people, until there was none left him remaining: and they possessed his land.

**22** The children of Yisra'el traveled, and encamped in the plains of Moav beyond the Yarden at Yeriho.

### – פָרָשַׁת בְּלָאָק – Parashat Balaq

**2** Balaq the son of Tsippor saw all that Yisra'el had done to the Amorites. **3** Moav was very afraid of the people, because they were many: and Moav was distressed because of the children of Yisra'el. **4** Moav said to the elders of Midian, "Now this assembly will lick up all that is around us, as the ox licks up the grass of the field." Balaq the son of Tsippor was king of Moav at that time. **5** He sent messengers to Bil'am the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, "Behold, there is a people who came out from Mitsrayim. Behold, they cover the surface of the earth, and they are staying opposite me. **6** Please come now therefore, curse this people for me; for they are too mighty for me: perhaps I shall prevail, that we may strike them, and that I may drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed."

**7** The elders of Moav and the elders of Midian departed with the rewards of divination in their hand; and they came to Bil'am, and spoke to him the words of Balaq.

**8** He said to them, "Lodge here this night, and I will bring you word again, as **וְיַדְתָּן** shall speak to me." The princes of Moav stayed with Bil'am. **9** Elohim came to Bil'am, and said, "Who are these men with you?"

**10** Bil'am said to Elohim, "Balaq the son of Tsippor, king of Moav, has sent to me, *saying*, **11** 'Behold, the people that is come out of Mitsrayim, it covers the surface of the earth: now, come curse them for me; perhaps I shall be able to fight against them, and shall drive them out.'" **12** Elohim said to Bil'am, "You shall not go with them. You shall not curse the people; for they are blessed." **13** Bil'am rose up in the morning, and said to the princes of Balaq, "Go to your land; for **וְיַדְתָּן** refuses to permit me to go with you." **14** The princes of Moav rose up, and they went to Balaq, and said, "Bil'am refuses to come with us."

**15** Balaq sent yet again princes, more, and more honorable than they. **16** They came to Bil'am, and said to him, "Thus says Balaq the son of Tsippor, 'Please let nothing hinder you from coming to me: **17** for I will promote you to very great honor, and whatever you say to me I will do. Please come therefore, and curse this people for me.'" **18** Bil'am answered the servants of Balaq, "If Balaq would give me his house full of silver and gold, I cannot go beyond the word of **וְיַדְתָּן** my Elohim, to do less or more. **19** Now therefore, please wait also here this night, that I may know what **וְיַדְתָּן**

will speak to me more." **20** Elohim came to Bil'am at night, and said to him, "If the men have come to call you, rise up, go with them; but only the word which I speak to you, that you shall do."

**21** Bil'am rose up in the morning, and saddled his donkey, and went with the princes of Moav.

**22** The anger of Elohim was kindled because he went; and the messenger of יְהוָה placed himself in the way for an adversary against him. Now he was riding on his donkey, and his two servants were with him. **23** The donkey saw the messenger of יְהוָה standing in the way, with his sword drawn in his hand; and the donkey turned aside out of the way, and went into the field: and Bil'am struck the donkey, to turn her into the way.

**24** Then the messenger of יְהוָה stood in a narrow path between the vineyards, a wall being on this side, and a wall on that side. **25** The donkey saw the messenger of יְהוָה, and she thrust herself to the wall, and crushed Bil'am's foot against the wall: and he struck her again. **26** The messenger of יְהוָה went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. **27** The donkey saw the messenger of יְהוָה, and she lay down under Bil'am: and Bil'am's anger was kindled, and he struck the donkey with his staff. **28** יְהוָה opened the mouth of the donkey, and she said to Bil'am, "What have I done to you, that you have struck me these three times?" **29** Bil'am said to the donkey, "Because you have mocked me, if only there were a sword in my hand, for now I would have killed you." **30** The donkey said to Bil'am, "Am I not your donkey, on which you have ridden all your life long to today? Was there ever *a time* that I was not useful to you?" He said, "No."

**31** Then יְהוָה opened the eyes of Bil'am, and he saw the messenger of יְהוָה standing in the way, with his sword drawn in his hand; and he stooped his head low, and bowed his nose *to the ground*. **32** The messenger of יְהוָה said to him, "Why have you struck your donkey these three times? Behold, I have come forth as an adversary, because your way is perverse before me: **33** and the donkey saw me, and turned aside before me these three times. Unless she had turned aside from me, surely now I would have killed you, and saved her alive." **34** Bil'am said to the messenger of יְהוָה, "I have sinned; for I did not know that you stood in the way against me. Now therefore, if it displeases you, I will go back again." **35** The messenger of יְהוָה said to Bil'am, "Go with the men; but only the word that I shall speak to

you, that you shall speak." So Bil'am went with the princes of Balaq.

**36** When Balaq heard that Bil'am had come, he went out to meet him to the City of Moav, which is on the border of the Arnon, which is in the utmost part of the border. **37** Balaq said to Bil'am, "Did I not earnestly send to you to call you? Why did you not come to me? Am I not able indeed to promote you to honor?" **38** Bil'am said to Balaq, "Behold, I have come to you: have I now any power at all to speak anything? The word that Elohim puts in my mouth, that shall I speak." **39** Bil'am went with Balaq, and they came to Qiryath Huzoth. **40** Balaq slaughtered cattle and sheep, and sent to Bil'am, and to the princes who were with him.

**41** It happened in the morning, that Balaq took Bil'am, and brought him up into the high places of Ba'al; and he saw from there the utmost part of the people.

**23** Bil'am said to Balaq, "Build me here seven altars, and prepare me here seven bulls and seven rams." **2** Balaq did as Bil'am had spoken; and Balaq and Bil'am offered on every altar a bull and a ram. **3** Bil'am said to Balaq, "Stand by your ascension offering, and I will go: perhaps יְהוָה will come to meet me; and whatever He shows me I will tell you." He went to a bare height.

**4** Elohim met Bil'am: and he said to Him, "I have prepared the seven altars, and I have offered up a bull and a ram on every altar." **5** יְהוָה put a word in Bil'am's mouth, and said, "Return to Balaq, and thus you shall speak." **6** He returned to him, and behold, he was standing by his ascension offering, he, and all the princes of Moav.

**7** He took up his parable, and said, "From Aram has Balaq brought me, the king of Moav from the mountains of the East. Come, curse Ya'aqov for me. Come, defy Yisra'el."

**8** How shall I curse whom El has not cursed? How shall I defy whom יְהוָה has not defied?

**9** For from the top of the rocks I see him. From the hills I see him. Behold, it is a people that dwells alone, and shall not be reckoned among the nations.

**10** Who can count the dust of Ya'aqov, or number the fourth part<sup>a</sup> of Yisra'el? Let me die the death of the righteous! Let my last end be like his!"

**11** Balaq said to Bil'am, "What have you done to me? I took you to curse my enemies, and behold, you have blessed them altogether." **12** He answered and said,

<sup>a</sup> 10 Hebrew word רַבֵּע (rova) is usually translated as "fourth part" or "stock." However, some Hebrew scholars believe

"Must I not guard to speak that which יְהוָה puts in my mouth?"

**13** Balaq said to him, "Please come with me to another place, where you may see them; you shall see but the utmost part of them, and shall not see them all: and curse them for me from there." **14** He took him into the field of Tsophim, to the top of Pisgah, and built seven altars, and offered up a bull and a ram on every altar. **15** He said to Balaq, "Stand here by your ascension offering, while I meet *Him* yonder." **16** בָּלָק met Bil'am, and put a word in his mouth, and said, "Return to Balaq, and say this." **17** He came to him, and behold, he was standing by his ascension offering, and the princes of Moav with him. Balaq said to him, "What has יְהוָה spoken?"

**18** He took up his parable, and said, "Rise up, Balaq, and hear! Listen to me, you son of Tsippor.

**19** "El is not a man, that He should lie, nor the son of man, that He should relent. Has he said, and will He not do it? Or has He spoken, and will He not make it good?

**20** "Behold, I have received a command to bless. He has blessed, and I cannot reverse it.

**21** "He has not seen vain exertion in Ya'aqov. Neither has He seen toil in Yisra'el. בָּלָק his Elohim is with him. The shout of a king is among them.

**22** "El brings them out of Mitsrayim. He has as it were the strength of the wild ox.

**23** "Surely there is no enchantment with Ya'aqov, neither is there any divination with Yisra'el. Now it shall be said of Ya'aqov and of Yisra'el, 'What has El done!'

**24** "Behold, the people rises up as a lioness, As a lion he lifts himself up. He shall not lie down until he eats of the prey, and drinks the blood of the slain."

**25** Balaq said to Bil'am, "Neither curse them at all, nor bless them at all." **26** But Bil'am answered Balaq, "Did I not tell you, saying, 'All that בָּלָק speaks, that I must do?'"

**27** Balaq said to Bil'am, "Come now, I will take you to another place; perhaps it will please Elohim that you may curse them for me from there." **28** Balaq took Bil'am to the top of Peor, that looks down on the desert. **29** Bil'am said to Balaq, "Build me here seven altars, and prepare me here seven bulls and seven rams." **30** Balaq did as Bil'am had said, and offered up a bull and a ram on every altar.

**24** When Bil'am saw that it pleased יְהוָה to bless Yisra'el, he did not go, as at the other times, to meet with

enchantments, but he set his face toward the wilderness.

**2** Bil'am lifted up his eyes, and he saw Yisra'el dwelling according to their tribes; and the Ruah of Elohim came on him.

**3** He took up his parable, and said, "Bil'am the son of Beor says, the man whose eye was opened, says;

**4** "he says, who hears the speeches of El, who sees the vision of the Almighty, falling down, and having his eyes open:

**5** "How goodly are your tents, Ya'aqov, and your Tabernacles, Yisra'el!

**6** "As wadis they are spread forth, as gardens by the riverside, as aloes which יְהוָה has planted, as cedar trees beside the waters.

**7** "Water shall flow from his buckets. His seed shall be in many waters. His king shall be higher than Agag. His kingdom shall be exalted.

**8** "El brings him out of Mitsrayim. He has as it were the strength of the wild ox. He shall eat up the nations his adversaries, shall break their bones in pieces, and pierce them with his arrows.

**9** "He couched, he lay down as a lion, as a lioness; who shall rouse him up? Everyone who blesses you is blessed. Everyone who curses you is cursed."

**10** Balaq's anger was kindled against Bil'am, and he struck his hands together; and Balaq said to Bil'am, "I called you to curse my enemies, and, behold, you have altogether blessed them these three times. **11** Therefore now flee you to your place! I thought to promote you to great honor; but, behold, בָּלָק has kept you back from honor." **12** Bil'am said to Balaq, "Did I not also tell your messengers who you sent to me, saying, **13** 'If Balaq would give me his house full of silver and gold, I cannot go beyond the word of יְהוָה, to do either good or bad of my own mind. I will say what בָּלָק says?'" **14** Now, behold, I go to my people: come, and I will inform you what this people shall do to your people in the latter days."

**15** He took up his parable, and said, "Bil'am the son of Beor says, the man whose eye was opened says;

**16** "he says, who hears the speeches of El, knows the knowledge of the Most High, and who sees the vision of the Almighty, Falling down, and having his eyes open:

**17** "I see Him, but not now. I see Him, but not near. A Star will come out of Ya'aqov. A scepter will rise out of Yisra'el, and shall strike through the corners of Moav, and break down all the sons of Sheth.

**18** "Edom shall be a possession. Seir, his enemies, also shall be a possession, while Yisra'el does valiantly.

**19** "Out of Ya'aqov shall One have dominion, and shall destroy the remnant from the city."

**20** He looked at Amaleq, and took up his parable, and said, "Amaleq was the first of the nations, but his latter end shall come to destruction."

**21** He looked at the Qenite, and took up his parable, and said, "Your dwelling place is strong. Your nest is set in the rock."

**22** "Nevertheless Qayin shall be wasted, until Ashuwr carries you away captive."

**23** He took up his parable, and said, "Alas, who shall live when El does this?"

**24** "But ships *shall come* from the coast of Kittim. They shall afflict Ashuwr, and shall afflict Ever. He also shall come to destruction."

**25** Bil'am rose up, and went and returned to his place; and Balaq also went his way.

**25** Yisra'el stayed in Shittim; and the people began to whore with the daughters of Moav: **2** for they called the people to the sacrifices of their elohim; and the people ate, and bowed down to their elohim. **3** Yisra'el joined himself to Ba'al Peor: and the anger of **תְּנִינָה** was kindled against Yisra'el. **4** **תְּנִינָה** said to Mosheh, "Take all the chiefs of the people, and hang them up to **תְּנִינָה** before the sun, that the fierce anger of **תְּנִינָה** may turn away from Yisra'el." **5** Mosheh said to the judges of Yisra'el, "Everyone kill his men who have joined themselves to Ba'al Peor."

**6** Behold, one of the children of Yisra'el came and brought to his brothers a Midianite woman in the sight of Mosheh, and in the sight of all the congregation of the children of Yisra'el, while they were weeping at the door of the Tent of Appointment. **7** When Pinehas, the son of Elazar, the son of Aharon the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; **8** and he went after the man of Yisra'el into the pavilion, and thrust both of them through, the man of Yisra'el, and the woman through her belly. So the plague was stayed from the children of Yisra'el. **9** Those who died by the plague were twenty-four thousand.

### פרק שׁ פִּינֵּחַ – Parashat Pinehas

**10** **תְּנִינָה** spoke to Mosheh, saying, **11** "Pinehas, the son of Elazar, the son of Aharon the priest, has turned My wrath away from the children of Yisra'el, in that he was

jealous with My jealousy among them, so that I did not consume the children of Yisra'el in My jealousy.

**12** Therefore say, 'Behold, I give to him My covenant of peace: **13** and it shall be to him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his Elohim, and made atonement for the children of Yisra'el.'"

**14** Now the name of the man of Yisra'el that was slain, who was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a fathers' house among the Shimonites. **15** The name of the Midianite woman who was slain was Kozbi, the daughter of Tsur; he was head of the people of a fathers' house in Midian.

**16** **תְּנִינָה** spoke to Mosheh, saying, **17** "Harass the Midianites, and strike them; **18** for they harassed you with their wiles, with which they have deceived you in the matter of Peor, and in the matter of Kozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor."

**26** It happened after the plague, that **תְּנִינָה** spoke to Mosheh and to Elazar the son of Aharon the priest, saying, **2** "Take a census of all the congregation of the children of Yisra'el, from twenty years old and upward, by their fathers' houses, all who are able to go forth to war in Yisra'el." **3** Mosheh and Elazar the priest spoke with them in the plains of Moav by the Yarden at Yeriho, saying, **4** "Take a census of the people, from twenty years old and upward; as **תְּנִינָה** commanded Mosheh and the children of Yisra'el." These are those that came out of the land of Mitsrayim.

**5** Reuven, the firstborn of Yisra'el; the sons of Reuven: of Hanokh, the family of the Hanokhites; of Pallu, the family of the Palluites; **6** of Hetsron, the family of the Hetsronites; of Karmi, the family of the Karmites.

**7** These are the families of the Reuvenites; and those who were numbered of them were forty-three thousand seven hundred thirty. **8** The sons of Pallu: Eliav. **9** The sons of Eliav: Nemu'el, and Dathan, and Aviram. These are that Dathan and Aviram, who were called of the congregation, who strove against Mosheh and against Aharon in the company of Qorah, when they strove against **תְּנִינָה**, **10** and the earth opened its mouth, and swallowed them up together with Qorah, when that company died; what time the fire devoured two hundred fifty men, and they became a sign.

**11** Notwithstanding, the sons of Qorah did not die.

**12** The sons of Shimon after their families: of Nemu'el, the family of the Nemu'elites; of Yamin, the family of the Yaminites; of Yakin, the family of the Yakinites;

**13** of Zerah, the family of the Zerahites; of Sha'ul, the

family of the Shaulites. **14** These are the families of the Shimenites, twenty-two thousand two hundred.

**15** The sons of Gad after their families: of Tsephon, the family of the Tsephonites; of Haggi, the family of the Ḥaggites; of Shuni, the family of the Shunites; **16** of Ozni, the family of the Oznites; of Eri, the family of the Erites; **17** of Arod, the family of the Arodites; of Areli, the family of the Areliites. **18** These are the families of the sons of Gad according to those who were numbered of them, forty thousand and five hundred.

**19** The sons of Yehudah: Er and Onan; and Er and Onan died in the land of Kena'an. **20** The sons of Yehudah after their families were: of Shelah, the family of the Shelanites; of Perets, the family of the Peretsites; of Zerah, the family of the Zeraḥites. **21** The sons of Perets were: of Ḥetsron, the family of the Ḥetsronites; of Ḥamul, the family of the Ḥamulites. **22** These are the families of Yehudah according to those who were numbered of them, seventy-six thousand five hundred.

**23** The sons of Yissakhar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; **24** of Yashuv, the family of the Yashuvites; of Shimron, the family of the Shimronites. **25** These are the families of Yissakhar according to those who were numbered of them, sixty-four thousand three hundred.

**26** The sons of Zevulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Yahle'el, the family of the Yahle'elites.

**27** These are the families of the Zevulunites according to those who were numbered of them, sixty thousand five hundred.

**28** The sons of Yoseph after their families: Menasheh and Ephrayim. **29** The sons of Menasheh: of Makir, the family of the Makirites; and Makir brought forth Gilad; of Gilad, the family of the Giladites. **30** These are the sons of Gilad: of Yiezer, the family of the Yiezerites; of Helek, the family of the Ḥelekites; **31** and of Asri'el, the family of the Asri'elites; and of Shekhem, the family of the Shekhemites; **32** and of Shemida, the family of the Shemidaites; and of Hepher, the family of the Hepherites. **33** Tselophhad the son of Hepher had no sons, but daughters: and the names of the daughters of Tselophhad were Mahlah, and Noah, Hoglah, Milkah, and Tirtsah. **34** These are the families of Menasheh; and those who were numbered of them were fifty-two thousand seven hundred.

**35** These are the sons of Ephrayim after their families: of Shuthelah, the family of the Shuthelahites; of Beher, the family of the Beherites; of Tahān, the family of the Tahānites. **36** These are the sons of Shuthelah: of Eran, the family of the Eranites. **37** These are the families of

the sons of Ephrayim according to those who were numbered of them, thirty-two thousand five hundred. These are the sons of Yoseph after their families.

**38** The sons of Benyamin after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; **39** of Shephupham, the family of the Shuphamites; of Ḥupham, the family of the Ḥuphamites. **40** The sons of Bela were Ard and Na'amān: of Ard, the family of the Ardites; of Na'amān, the family of the Na'amites.

**41** These are the sons of Benyamin after their families; and those who were numbered of them were forty-five thousand six hundred.

**42** These are the sons of Dan after their families: of Shuhām, the family of the Shuhāmites. These are the families of Dan after their families. **43** All the families of the Shuhāmites, according to those who were numbered of them, were sixty-four thousand four hundred.

**44** The sons of Asher after their families: of Yimnah, the family of the Yimnites; of Yishvi, the family of the Yishvites; of Beriah, the family of the Berites. **45** Of the sons of Beriah: of Ḥeber, the family of the Ḥeberites; of Malhi'el, the family of the Malhielites. **46** The name of the daughter of Asher was Serah. **47** These are the families of the sons of Asher according to those who were numbered of them, fifty-three thousand and four hundred.

**48** The sons of Naphtali after their families: of Yaḥtse'el, the family of the Yaḥtse'elites; of Guni, the family of the Gunites; **49** of Yetser, the family of the Yetserites; of Shillem, the family of the Shillemites. **50** These are the families of Naphtali according to their families; and those who were numbered of them were forty-five thousand four hundred.

**51** These are those who were numbered of the children of Yisra'el, six hundred one thousand seven hundred thirty.

**52** יְהוָה spoke to Mosheh, saying, **53** "To these the land shall be divided for an inheritance according to the number of names. **54** To the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: to everyone according to those who were numbered of him shall his inheritance be given. **55** Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. **56** According to the lot shall their inheritance be divided between the more and the fewer."

**57** These are those who were numbered of the Levites after their families: of Gershon, the family of the

Gershonites; of Qohath, the family of the Qohathites; of Merari, the family of the Merarites. **58** These are the families of Levi: the family of the Livnites, the family of the Hevronites, the family of the Mahlites, the family of the Mushites, the family of the Qorahites. Qohath brought forth Amram. **59** The name of Amram's wife was Yokeved, the daughter of Levi, who was born to Levi in Mitsrayim: and she bore to Amram Aharon and Mosheh, and Miryam their sister. **60** To Aharon were born Nadav and Avihu, Elazar and Ithamar. **61** Nadav and Avihu died, when they offered strange fire before **תְּנִינָה**. **62** Those who were numbered of them were twenty-three thousand, every male from a new moon old and upward: for they were not numbered among the children of Yisra'el, because there was no inheritance given them among the children of Yisra'el.

**63** These are those who were numbered by Mosheh and Elazar the priest, who numbered the children of Yisra'el in the plains of Moav by the Yarden at Yeriho. **64** But among these there was not a man of them who were numbered by Mosheh and Aharon the priest, who numbered the children of Yisra'el in the wilderness of Sinai. **65** For **תְּנִינָה** had said of them, 'they shall surely die in the wilderness.' There was not left a man of them, except Kalev the son of Yephunneh, and Yehoshua the son of Nun.

**27** Then drew near the daughters of Tselophhad, the son of Hepher, the son of Gilad, the son of Makir, the son of Menasheh, of the families of Menasheh the son of Yoseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milkah, and Tirtsah. **2** They stood before Mosheh, and before Elazar the priest, and before the princes and all the congregation, at the door of the Tent of Appointment, saying, **3** "Our father died in the wilderness, and he was not among the company of those who gathered themselves together against **תְּנִינָה** in the company of Qorah: but he died in his own sin; and he had no sons. **4** Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brothers of our father." **5** Mosheh brought their judgment before **תְּנִינָה**.

**6** **תְּנִינָה** spoke to Mosheh, saying, **7** "The daughters of Tselophhad speak right: you shall surely give them a possession of an inheritance among their father's brothers; and you shall cause the inheritance of their father to pass to them. **8** You shall speak to the children of Yisra'el, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. **9** If he has no daughter, then you shall give his inheritance to his brothers. **10** If he has no brothers, then you shall give his inheritance to his father's brothers.

**11** If his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it: and it shall be to the children of Yisra'el a statute and judgment, as **תְּנִינָה** commanded Mosheh."

**12** **תְּנִינָה** said to Mosheh, "Go up into this mountain of Avarim, and see the land which I have given to the children of Yisra'el. **13** When you have seen it, you also shall be gathered to your people, as Aharon your brother was gathered; **14** because you rebelled against My word in the wilderness of Tsin, in the strife of the congregation, to treat Me as set-apart at the waters before their eyes." (These are the waters of Merivah of Qadesh in the wilderness of Tsin.)

**15** Mosheh spoke to **תְּנִינָה**, saying, **16** "Let **תְּנִינָה**, the Elohim of the spirits of all flesh, appoint a man over the congregation, **17** who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of **יִשְׂרָאֵל** not be as sheep which have no shepherd."

**18** **תְּנִינָה** said to Mosheh, "Take Yehoshua the son of Nun, a man in whom is the Ruah, and lay your hand on him; **19** and set him before Elazar the priest, and before all the congregation; and commission him in their sight. **20** You shall put of your honor on him, that all the congregation of the children of Yisra'el may obey. **21** He shall stand before Elazar the priest, who shall inquire for him by the judgment of the Urim before **תְּנִינָה**: at his word shall they go out, and at his word they shall come in, both he, and all the children of Yisra'el with him, even all the congregation." **22** Mosheh did as **תְּנִינָה** commanded him; and he took Yehoshua, and set him before Elazar the priest, and before all the congregation: **23** and he laid his hands on him, and commissioned him, as **תְּנִינָה** spoke by Mosheh.

**28** **תְּנִינָה** spoke to Mosheh, saying, **2** "Command the children of Yisra'el, and tell them, 'My offering, My food for My offerings made by fire, for a soothing aroma to Me, you shall guard to offer to Me in their appointed time.' **3** You shall tell them, 'This is the offering made by fire which you shall offer to **תְּנִינָה**: male lambs a year old without blemish, two day by day, for a continual ascension offering. **4** You shall offer the one lamb in the morning, and you shall offer the other lamb between the evenings; **5** with the tenth part of an ephah of fine flour for a meal offering, mixed with the fourth part of a hin of beaten oil. **6** It is a continual ascension offering, which was ordained in Mount Sinai for a soothing aroma, an offering made by fire to **תְּנִינָה**. **7** Its drink offering shall be the fourth part of a hin for

the one lamb. You shall pour out a drink offering of strong drink to **תְּנִינָה** in the set-apart place. **8** The other lamb you shall offer between the evenings: as the meal offering of the morning, and as the drink offering of it, you shall offer it, an offering made by fire, for a soothing aroma to **תְּנִינָה**.

**9** "On the Sabbath day two male lambs a year old without blemish, and two tenth parts of *an ephah* of fine flour for a meal offering, mixed with oil, and the drink offering of it: **10** this is the ascension offering of every Sabbath, besides the continual ascension offering, and the drink offering of it.

**11** "In the beginnings of your new moons you shall offer an ascension offering to **תְּנִינָה**: two young bulls, and one ram, seven male lambs a year old without blemish; **12** and three tenth parts of *an ephah* of fine flour for a meal offering, mixed with oil, for each bull; and two tenth parts of fine flour for a meal offering, mixed with oil, for the one ram; **13** and a tenth part of fine flour mixed with oil for a meal offering to every lamb; for an ascension offering of a soothing aroma, an offering made by fire to **תְּנִינָה**. Their drink offerings shall be half a hin of wine for a bull, and the third part of a hin for the ram, and the fourth part of a hin for a lamb: this is the ascension offering of every new moon, for the new moons throughout the new moons of the year.

**15** One male goat for a sin offering to **תְּנִינָה**; it shall be offered besides the continual ascension offering, and the drink offering of it.

**16** "In the first new moon, on the fourteenth day of the new moon, is the Pesah of **תְּנִינָה**. **17** On the fifteenth day of this new moon shall be a Feast: seven days shall unleavened bread be eaten. **18** On the first day shall be a set-apart rehearsal<sup>a</sup>: you shall do no work of service; **19** but you shall offer an offering made by fire, an ascension offering to **תְּנִינָה**: two young bulls, and one ram, and seven male lambs a year old; they shall be to you without blemish; **20** and their meal offering, fine flour mixed with oil: you shall offer three tenth parts for a bull, and two tenth parts for the ram. **21** You shall offer a tenth part for every lamb of the seven lambs; **22** and one male goat for a sin offering, to make atonement for you. **23** You shall offer these besides the ascension offering of the morning, which is for a continual ascension offering. **24** In this way you shall offer daily, for seven days, the food of the offering made by fire, for a soothing aroma to **תְּנִינָה**: it shall be offered besides the continual ascension offering, and the drink offering of it. **25** On the seventh day you shall

have a set-apart rehearsal: you shall do no work of service.

**26** "Also in the day of the first fruits, when you offer a new meal offering to **תְּנִינָה** in your *Feast of Weeks*, you shall have a set-apart rehearsal; you shall do no work of service; **27** but you shall offer an ascension offering for a soothing aroma to **תְּנִינָה**: two young bulls, one ram, seven male lambs a year old; **28** and their meal offering, fine flour mixed with oil, three tenth parts for each bull, two tenth parts for the one ram, **29** a tenth part for every lamb of the seven lambs; **30** one male goat, to make atonement for you. **31** Besides the continual ascension offering, and the meal offering of it, you shall offer them (they shall be to you without blemish), and their drink offerings.

**29** "In the seventh new moon, on the first day of the new moon, you shall have a set-apart rehearsal; you shall do no work of service: it is a Day of Soundings to you. **2** You shall offer an ascension offering for a soothing aroma to **תְּנִינָה**: one young bull, one ram, seven male lambs a year old without blemish; **3** and their meal offering, fine flour mixed with oil, three tenth parts for the bull, two tenth parts for the ram, **4** and one tenth part for every lamb of the seven lambs; **5** and one male goat for a sin offering, to make atonement for you; **6** besides the ascension offering of the new moon, and the meal offering of it, and the continual ascension offering and the meal offering of it, and their drink offerings, according to their judgment, for a pleasant aroma, an offering made by fire to **תְּנִינָה**.

**7** "On the tenth day of this seventh new moon you shall have a set-apart rehearsal; and you shall afflict your beings: you shall do no kind of work; **8** but you shall offer an ascension offering to **תְּנִינָה** for a soothing aroma: one young bull, one ram, seven male lambs a year old; they shall be to you without blemish; **9** and their meal offering, fine flour mixed with oil, three tenth parts for the bull, two tenth parts for the one ram, **10** a tenth part for every lamb of the seven lambs; **11** one male goat for a sin offering; besides the sin offering of atonement, and the continual ascension offering, and the meal offering of it, and their drink offerings.

**12** "On the fifteenth day of the seventh new moon you shall have a set-apart rehearsal; you shall do no work of service, and you shall keep a Feast to **תְּנִינָה** seven days: **13** and you shall offer an ascension offering, an offering made by fire, for a soothing aroma to **תְּנִינָה**; thirteen young bulls, two rams, fourteen male lambs a year old;

<sup>a</sup> 18 See footnote at Vayyiqra 23:2.

they shall be without blemish; **14** and their meal offering, fine flour mixed with oil, three tenth parts for every bull of the thirteen bulls, two tenth parts for each ram of the two rams, **15** and a tenth part for every lamb of the fourteen lambs; **16** and one male goat for a sin offering, besides the continual ascension offering, the meal offering of it, and the drink offering of it.

**17** "On the second day *you shall offer* twelve young bulls, two rams, fourteen male lambs a year old without blemish; **18** and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **19** and one male goat for a sin offering; besides the continual ascension offering, and the meal offering of it, and their drink offerings.

**20** "On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish; **21** and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **22** and one male goat for a sin offering; besides the continual ascension offering, and the meal offering of it, and the drink offering of it.

**23** "On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish; **24** their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **25** and one male goat for a sin offering; besides the continual ascension offering, the meal offering of it, and the drink offering of it.

**26** "On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish; **27** and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **28** and one male goat for a sin offering, besides the continual ascension offering, and the meal offering of it, and the drink offering of it.

**29** "On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish; **30** and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **31** and one male goat for a sin offering; besides the continual ascension offering, the meal offering of it, and the drink offerings of it.

**32** "On the seventh day seven bulls, two rams, fourteen male lambs a year old without blemish; **33** and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the judgment; **34** and one male goat for a sin offering; besides the continual ascension offering, the meal offering of it, and the drink offering of it.

**35** "On the Eighth Day you shall have a solemn assembly: you shall do no work of service; **36** but you shall offer an ascension offering, an offering made by fire, for a soothing aroma to יהוה: one bull, one ram, seven male lambs a year old without blemish; **37** their meal offering and their drink offerings for the bull, for the ram, and for the lambs, shall be according to their number, after the judgment: **38** and one male goat for a sin offering, besides the continual ascension offering, and the meal offering of it, and the drink offering of it.

**39** "You shall offer these to יהוה at your appointed times, besides your vows, and your freewill offerings, for your ascension offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings." **40** Moshe told the children of Yisra'el according to all that יהוה commanded Moshe.

### – פָרָשַׁת מִתְוָה – Parashat Matot

**30** Moshe spoke to the heads of the tribes of the children of Yisra'el, saying, "This is the thing which יהוה has commanded. **2** When a man vows a vow to יהוה, or swears an oath to bind his being with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth.

**3** "Also when a woman vows a vow to יהוה, and binds herself by a bond, being in her father's house, in her youth, **4** and her father hears her vow, and her bond with which she has bound her being, and her father holds his peace at her; then all her vows shall stand, and every bond with which she has bound her being shall stand. **5** But if her father disallows her in the day that he hears, none of her vows, or of her bonds with which she has bound her being, shall stand: and יהוה will forgive her, because her father disallowed her.

**6** "If she is *married* to a husband, while her vows are on her, or the rash utterance of her lips, with which she has bound her being, **7** and her husband hears it, and holds his peace at her in the day that he hears it; then her vows shall stand, and her bonds with which she has bound her being shall stand. **8** But if her husband disallows her in the day that he hears it, then he shall make void her vow which is on her, and the rash utterance of her lips, with which she has bound her being: and יהוה will forgive her.

**9** "But the vow of a widow, or of her who is divorced, *even* everything with which she has bound her being, shall stand against her. **10** If she vowed in her husband's house, or bound her being by a bond with an oath, **11** and her husband heard it, and held his peace at her, and did not disallow her; then all her vows shall stand,

and every bond with which she bound her being shall stand. **12** But if her husband made them null and void in the day that he heard them, then whatever proceeded out of her lips concerning her vows, or concerning the bond of her being, shall not stand: her husband has made them void; and **יְהוָה** will forgive her. **13** Every vow, and every binding oath to afflict the being, her husband may establish it, or her husband may make it void. **14** But if her husband altogether hold his peace at her from day to day, then he establishes all her vows, or all her bonds, which are on her: he has established them because he held his peace at her in the day that he heard them. **15** But if he shall make them null and void after he has heard them, then he shall bear her iniquity." **16** These are the statutes, which **יְהוָה** commanded Mosheh, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

**31** **יְהוָה** spoke to Mosheh, saying, **2** "Avenge the children of Yisra'el for the Midianites. Afterward you shall be gathered to your people." **3** Mosheh spoke to the people, saying, "Arm men from among you for the war, that they may go against Midian, to execute the vengeance of **יְהוָה** on Midian. **4** Of every tribe one thousand, throughout all the tribes of Yisra'el, you shall send to the war." **5** So there were delivered, out of the thousands of Yisra'el, a thousand of every tribe, twelve thousand armed for war. **6** Mosheh sent them, one thousand of every tribe, to the war, them and Pinehas the son of Elazar the priest, to the war, with the vessels of the set-apart place and the trumpets for the alarm in his hand. **7** They warred against Midian, as **יְהוָה** commanded Mosheh; and they killed every male. **8** They killed the kings of Midian with the rest of their slain: Evi, and Reqem, and Tsur, and Hur, and Reva, the five kings of Midian: Bil'am also the son of Beor they killed with the sword. **9** The children of Yisra'el took captive the women of Midian and their little ones; and all their livestock, and all their flocks, and all their goods, they plundered. **10** All their cities in the places in which they lived, and all their encampments, they burnt with fire. **11** They took all the spoil, and all the prey, both of man and of animal. **12** They brought the captives, and the prey, and the spoil, to Mosheh, and to Elazar the priest, and to the congregation of the children of Yisra'el, to the camp at the plains of Moav, which are by the Yarden at Yeriho.

**13** Mosheh, and Elazar the priest, and all the princes of the congregation, went forth to meet them outside of the camp. **14** Mosheh was angry with the officers of the army, the captains of thousands and the captains of hundreds, who came from the service of the war.

**15** Mosheh said to them, "Have you saved all the women alive? **16** Behold, these caused the children of Yisra'el, through the counsel of Bil'am, to commit trespass against **יְהוָה** in the matter of Peor, and so the plague was among the congregation of **יְהוָה**. **17** Now therefore kill every male among the little ones, and kill every woman who has known man by lying with him. **18** But all the girls, who have not known man by lying with him, keep alive for yourselves. **19** Encamp outside of the camp seven days: whoever has killed any person, and whoever has touched any slain, purify yourselves on the third day and on the seventh day, you and your captives. **20** As to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, you shall purify yourselves."

**21** Elazar the priest said to the men of war who went to the battle, "This is the statute of the Torah which **יְהוָה** has commanded Mosheh: **22** however the gold, and the silver, the copper, the iron, the tin, and the lead, **23** everything that may withstand the fire, you shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water for impurity: and all that does not withstand the fire you shall make to go through the water. **24** You shall wash your clothes on the seventh day, and you shall be clean; and afterward you shall come into the camp."

**25** **יְהוָה** spoke to Mosheh, saying, **26** "Take the sum of the prey that was taken, both of man and of animal, you, and Elazar the priest, and the heads of the fathers' houses of the congregation; **27** and divide the prey into two parts: between the men skilled in war, who went out to battle, and all the congregation. **28** Levy a tribute to **יְהוָה** of the men of war who went out to battle: one being of five hundred, of the persons, and of the cattle, and of the donkeys, and of the flocks: **29** take it of their half, and give it to Elazar the priest, for the wave offering of **יְהוָה**. **30** Of the children of Yisra'el's half, you shall take one drawn out of every fifty, of the persons, of the cattle, of the donkeys, and of the flocks, even of all the livestock, and give them to the Levites, who guard the charge of the Tabernacle of **יְהוָה**."

**31** Mosheh and Elazar the priest did as **יְהוָה** commanded Mosheh.

**32** Now the prey, over and above the plunder which the men of war took, was six hundred seventy-five thousand sheep, **33** and seventy-two thousand head of cattle, **34** and sixty-one thousand donkeys, **35** and thirty-two thousand persons in all, of the women who had not known man by lying with him. **36** The half, which was the portion of those who went out to war, was in number three hundred thirty-seven thousand five

hundred sheep: 37 and the tribute to יְהוָה of the sheep was six hundred seventy-five. 38 The cattle were thirty-six thousand; of which seventy-two were tribute to יְהוָה. 39 The donkeys were thirty thousand five hundred; of which sixty-one were tribute to יְהוָה.

40 The persons were sixteen thousand; of whom thirty-two persons were tribute to יְהוָה. 41 Mosheh gave the tribute, which was a wave offering of יְהוָה, to Elazar the priest, as יְהוָה commanded Mosheh.

42 Of the children of Yisra'el's half, which Mosheh divided off from the men who warred 43 (now the congregation's half was three hundred thirty-seven thousand five hundred sheep, 44 and thirty-six thousand head of cattle, 45 and thirty thousand five hundred donkeys, 46 and sixteen thousand persons), 47 even of the children of Yisra'el's half, Mosheh took one drawn out of every fifty, both of man and of animal, and gave them to the Levites, who guarded the charge of the Tabernacle of יְהוָה, as יְהוָה commanded Mosheh.

48 The officers who were over the thousands of the army, the captains of thousands, and the captains of hundreds, came near to Mosheh; 49 and they said to Mosheh, "Your servants have taken the sum of the men of war who are under our command, and there lacks not one man of us. 50 We have brought the offering of יְהוָה, what every man has gotten, of jewels of gold, armlets, and bracelets, signet rings, earrings, and necklaces, to make atonement for our beings before יְהוָה." 51 Mosheh and Elazar the priest took the gold of them, even all worked jewels. 52 All the gold of the wave offering that they offered up to יְהוָה, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred fifty sheqels. 53 (For the men of war had taken plunder, every man for himself.) 54 Mosheh and Elazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the Tent of Appointment, for a memorial for the children of Yisra'el before יְהוָה.

**32** Now the children of Reuven and the children of Gad had a very great multitude of livestock: and when they saw the land of Yazer, and the land of Gilad, that behold, the place was a place for livestock; 2 the children of Gad and the children of Reuven came and spoke to Mosheh, and to Elazar the priest, and to the princes of the congregation, saying, 3 "Ataroth, and Divon, and Yazer, and Nimrah, and Heshbon, and Elealeh, and Sevam, and Nevo, and Beon, 4 the land which יְהוָה struck before the congregation of Yisra'el, is a land for livestock; and your servants have livestock." 5 They said, "If we have found favor in your eyes, let

this land be given to your servants for a possession; do not bring us over the Yarden."

6 Mosheh said to the children of Gad, and to the children of Reuven, "Shall your brothers go to the war, and shall you sit here? 7 Why do you discourage the heart of the children of Yisra'el from going over into the land which יְהוָה has given them? 8 Your fathers did so when I sent them from Qadesh Barnea to see the land. 9 For when they went up to the wadi Eshkol, and saw the land, they discouraged the heart of the children of Yisra'el, that they should not go into the land which יְהוָה had given them. 10 The anger of יְהוָה was kindled in that day, and He swore, saying, 11 'Surely none of the men who came up out of Mitsrayim, from twenty years old and upward, shall see the land which I swore to Avraham, to Yitshaq, and to Ya'aqov; because they have not wholly followed me: 12 except Kaleb the son of Yephunneh the Kenizzite, and Yehoshua the son of Nun; because they have followed יְהוָה completely.'

13 The anger of יְהוָה was kindled against Yisra'el, and He made them wander back and forth in the wilderness forty years, until all the generation, who had done evil in the sight of יְהוָה, was consumed.

14 "Behold, you have risen up in your fathers' place, an increase of sinful men, to augment yet the fierce anger of יְהוָה toward Yisra'el. 15 For if you turn away from after Him, He will yet again leave them in the wilderness; and you will destroy all this people."

16 They came near to him, and said, "We will build sheepfolds here for our livestock, and cities for our little ones: 17 but we ourselves will be ready armed to go before the children of Yisra'el, until we have brought them to their place: and our little ones shall dwell in the fortified cities because of the inhabitants of the land.

18 We will not return to our houses, until the children of Yisra'el have inherited every man his inheritance. 19 For we will not inherit with them on the other side of the Yarden, and forward; because our inheritance is fallen to us on this side of the Yarden eastward."

20 Mosheh said to them, "If you will do this thing, if you will arm yourselves to go before יְהוָה to the war, 21 and every armed man of you will pass over the Yarden before יְהוָה, until He has driven out His enemies from before Him, 22 and the land is subdued before יְהוָה; then afterward you shall return, and be guiltless towards יְהוָה, and towards Yisra'el; and this land shall be to you for a possession before 23 . יְהוָה But if you will not do so, behold, you have sinned against יְהוָה; and be sure your sin will find you out. 24 Build cities for your little

ones, and folds for your sheep; and do that which has proceeded out of your mouth."

**25** The children of Gad and the children of Reuven spoke to Mosheh, saying, "Your servants will do as my master commands. **26** Our little ones, our wives, our flocks, and all our livestock, shall be there in the cities of Gilad; **27** but your servants will pass over, every man who is armed for war, before יְהוָה to battle, as my master says."

**28** So Mosheh commanded concerning them to Elazar the priest, and to Yehoshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Yisra'el. **29** Mosheh said to them, "If the children of Gad and the children of Reuven will pass with you over the Yarden, every man who is armed to battle, before יְהוָה, and the land shall be subdued before you; then you shall give them the land of Gilad for a possession: **30** but if they will not pass over with you armed, they shall have possessions among you in the land of Kena'an." **31** The children of Gad and the children of Reuven answered, saying, "As יְהוָה has said to your servants, so will we do. **32** We will pass over armed before יְהוָה into the land of Kena'an, and the possession of our inheritance *shall remain* with us beyond the Yarden."

**33** Mosheh gave to them, even to the children of Gad, and to the children of Reuven, and to the half-tribe of Menasheh the son of Yoseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities of it with *their* borders, even the cities of the surrounding land. **34** The children of Gad built Divon, and Ataroth, and Aroer, **35** and Atrothshophan, and Yazer, and Yogbehah, **36** and Beth Nimrah, and Beth Haran: fortified cities, and folds for sheep. **37** The children of Reuven built Heshbon, and Elealeh, and Qiryathaim, **38** and Nevo, and Ba'al Meon, (their names being changed), and Sivmah: and they gave other names to the cities which they built. **39** The children of Makir the son of Menasheh went to Gilad, and took it, and dispossessed the Amorites who were therein. **40** Mosheh gave Gilad to Makir the son of Menasheh; and he lived therein. **41** Yair the son of Menasheh went and took its towns, and called them Ḥavvoth Yair. **42** Novaḥ went and took Kenath, and its villages, and called it Novaḥ, after his own name.

### – פָרָשַׁת מֵسֵעִי – Parashat Masei

**33** These are the journeys of the children of Yisra'el, when they went forth out of the land of Mitsrayim by their armies under the hand of Mosheh and Aharon.

**2** Mosheh wrote their goings out according to their journeys by the command of יְהוָה: and these are their journeys according to their goings out.

**3** They traveled from Rameses in the first new moon, on the fifteenth day of the first new moon; on the next day after the Pesah the children of Yisra'el went out with a high hand in the sight of all the Mitsrites, **4** while the Mitsrites were burying all their firstborn, whom יְהוָה had struck among them: on their elohim also יְהוָה executed judgments. **5** The children of Yisra'el traveled from Rameses, and encamped in Sukkoth.

**6** They traveled from Sukkoth, and encamped in Etham, which is in the edge of the wilderness.

**7** They traveled from Etham, and turned back to Pi-hahiroth, which is before Ba'al-Tsephon: and they encamped before Migdol.

**8** They traveled from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and encamped in Marah.

**9** They traveled from Marah, and came to Elim: and in Elim were twelve springs of water, and seventy palm trees; and they encamped there.

**10** They traveled from Elim, and encamped by the Sea of Reeds.

**11** They traveled from the Sea of Reeds, and encamped in the wilderness of Sin.

**12** They traveled from the wilderness of Sin, and encamped in Dophkah.

**13** They traveled from Dophkah, and encamped in Alush.

**14** They traveled from Alush, and encamped in Rephidim, where there was no water for the people to drink.

**15** They traveled from Rephidim, and encamped in the wilderness of Sinai.

**16** They traveled from the wilderness of Sinai, and encamped in Qivroth Hatta'avah.

**17** They traveled from Qivroth Hatta'avah, and encamped in Ḥatseroth.

**18** They traveled from Ḥatseroth, and encamped in Rithmah.

**19** They traveled from Rithmah, and encamped in Rimmon-Perets.

**20** They traveled from Rimmon-Perets, and encamped in Livnah.

**21** They traveled from Livnah, and encamped in Rissah.

**22** They traveled from Rissah, and encamped in Qehelathah.

**23** They traveled from Qehelathah, and encamped in Mount Sheper.

**24** They traveled from Mount Sheper, and encamped in Haradah.

- 25** They traveled from Haradah, and encamped in Maqheloth.
- 26** They traveled from Maqheloth, and encamped in Tahath.
- 27** They traveled from Tahath, and encamped in Terah.
- 28** They traveled from Terah, and encamped in Mithqah.
- 29** They traveled from Mithqah, and encamped in Hashmonah.
- 30** They traveled from Hashmonah, and encamped in Moseroth.
- 31** They traveled from Moseroth, and encamped in Bene Ya'aqan.
- 32** They traveled from Bene Ya'aqan, and encamped in Hor Haggidgad.
- 33** They traveled from Hor Haggidgad, and encamped in Yotbathah.
- 34** They traveled from Yotbathah, and encamped in Avronah.
- 35** They traveled from Avronah, and encamped in Etsion Gever.
- 36** They traveled from Etsion Gever, and encamped in the wilderness of Tsin (the same is Qadesh).
- 37** They traveled from Qadesh, and encamped in Mount Hor, in the edge of the land of Edom.
- 38** Aharon the priest went up into Mount Hor at the command of יְהוָה, and died there, in the fortieth year after the children of Yisra'el were come out of the land of Mitsrayim, in the fifth new moon, on the first day of the new moon. **39** Aharon was one hundred twenty-three years old when he died in Mount Hor. **40** The Kena'anite, the king of Arad, who lived in the South in the land of Kena'an, heard of the coming of the children of Yisra'el.
- 41** They traveled from Mount Hor, and encamped in Tsalmoneah.
- 42** They traveled from Tsalmoneah, and encamped in Punon.
- 43** They traveled from Punon, and encamped in Ovoth.
- 44** They traveled from Ovoth, and encamped in Iye Avarim, in the border of Moav.
- 45** They traveled from Iyim, and encamped in Divon Gad.
- 46** They traveled from Divon Gad, and encamped in Almon Divlathayim.
- 47** They traveled from Almon Divlathayim, and encamped in the mountains of Avarim, before Nevo.
- 48** They traveled from the mountains of Avarim, and encamped in the plains of Moav by the Yarden at Yeriho.
- 49** They encamped by the Yarden, from Beth Yeshimoth even to Havel Shittim in the plains of Moav.
- 50** יְהוָה spoke to Mosheh in the plains of Moav by the Yarden at Yeriho, saying, **51** "Speak to the children of

Yisra'el, and tell them, 'When you pass over the Yarden into the land of Kena'an, **52** then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places: **53** and you shall take possession of the land, and dwell therein; for I have given the land to you to possess it. **54** You shall inherit the land by lot according to your families; to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: wherever the lot falls to any man, that shall be his. You shall inherit according to the tribes of your fathers. **55** But if you do not drive out the inhabitants of the land from before you, then those you let remain of them will be as pricks in your eyes and as thorns in your sides, and they will harass you in the land in which you dwell. **56** It shall happen that as I thought to do to them, so will I do to you.'"

**34** יְהוָה spoke to Mosheh, saying, **2** "Command the children of Yisra'el, and tell them, 'When you come into the land of Kena'an (this is the land that shall fall to you for an inheritance, even the land of Kena'an according to its borders), **3** then your south quarter shall be from the wilderness of Tsin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward; **4** and your border shall turn about southward of the ascent of Aqrabbim, and pass along to Tsin; and the goings out of it shall be southward of Qadesh Barnea; and it shall go forth to Hatsar Addar, and pass along to Atsmon; **5** and the border shall turn about from Atsmon to the wadi of Mitsrayim, and the goings out of it shall be at the sea. **6** For the western border, you shall have the great sea and the border of it: this shall be your west border.

**7** "This shall be your north border: from the great sea you shall mark out for you Mount Hor; **8** from Mount Hor you shall mark out to the entrance of Hamath; and the goings out of the border shall be at Tsedad; **9** and the border shall go forth to Ziphron, and the goings out of it shall be at Hatsar Enan: this shall be your north border. **10** You shall mark out your east border from Hatsar Enan to Shepham; **11** and the border shall go down from Shepham to Rivlah, on the east side of Ain; and the border shall go down, and shall reach to the side of the sea of Kinnereth eastward; **12** and the border shall go down to the Yarden, and the goings out of it shall be at the Salt Sea. This shall be your land according to its borders around it."

**13** Mosheh commanded the children of Yisra'el, saying, "This is the land which you shall inherit by lot, which יְהוָה has commanded to give to the nine tribes, and to the half-tribe; **14** for the tribe of the children of Reuven

according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half-tribe of Menasheh have received, their inheritance: **15** the two tribes and the half-tribe have received their inheritance beyond the Yarden at Yeriho eastward, toward the sunrise."

**16** **מֹשֶׁה** spoke to Mosheh, saying, **17** "These are the names of the men who shall divide the land to you for inheritance: Elazar the priest, and Yehoshua the son of Nun. **18** You shall take one prince of every tribe, to divide the land for inheritance. **19** These are the names of the men: Of the tribe of Yehudah, Kalev the son of Yephunneh. **20** Of the tribe of the children of Shimon, Shemu'el the son of Ammihud. **21** Of the tribe of Benyamin, Elidad the son of Kislon. **22** Of the tribe of the children of Dan a prince, Buqi the son of Yogi. **23** Of the children of Yoseph: of the tribe of the children of Menasheh a prince, Hanni'el the son of Ephod. **24** Of the tribe of the children of Ephrayim a prince, Qemu'el the son of Shiptan. **25** Of the tribe of the children of Zevulun a prince, Elitsaphan the son of Parnak. **26** Of the tribe of the children of Yissakhar a prince, Palti'el the son of Azzan. **27** Of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. **28** Of the tribe of the children of Naphtali a prince, Pedah'el the son of Ammihud." **29** These are they whom **יְהוָה** commanded to divide the inheritance to the children of Yisra'el in the land of Kena'an.

**35** **מֹשֶׁה** spoke to Mosheh in the plains of Moav by the Yarden at Yeriho, saying, **2** "Command the children of Yisra'el that they give to the Levites of the inheritance of their possession cities to dwell in; and you shall give suburbs for the cities around them to the Levites. **3** The cities shall they have to dwell in; and their suburbs shall be for their livestock, and for their substance, and for all their animals. **4** The suburbs of the cities, which you shall give to the Levites, shall be from the wall of the city and outward one thousand cubits around it. **5** You shall measure outside of the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the suburbs of the cities. **6** The cities which you shall give to the Levites, they shall be the six cities of refuge, which you shall give for the manslayer to flee to: and besides them you shall give forty-two cities. **7** All the cities which you shall give to the Levites shall be forty-eight cities together with their suburbs. **8** Concerning the cities which you shall give of the possession of the children of Yisra'el, from the many you shall take many; and from the few you shall take few: everyone according to his

inheritance which he inherits shall give of his cities to the Levites."

**9** **יְהוָה** spoke to Mosheh, saying, **10** "Speak to the children of Yisra'el, and tell them, 'When you pass over the Yarden into the land of Kena'an, **11** then you shall appoint you cities to be cities of refuge for you, that the manslayer who kills any person unintentionally may flee there. **12** The cities shall be to you for refuge from the avenger, that the manslayer not die, until he stands before the congregation for judgment. **13** The cities which you shall give shall be for you six cities of refuge. **14** You shall give three cities beyond the Yarden, and you shall give three cities in the land of Kena'an; they shall be cities of refuge. **15** For the children of Yisra'el, and for the sojourner and for the guest living among them, shall these six cities be for refuge; that everyone who kills any person unintentionally may flee there.

**16** "But if he struck him with an instrument of iron, so that he died, he is a murderer: the murderer shall surely be put to death. **17** If he struck him with a stone in the hand, by which a man may die, and he died, he is a murderer: the murderer shall surely be put to death. **18** Or if he struck him with a weapon of wood in the hand, by which a man may die, and he died, he is a murderer: the murderer shall surely be put to death. **19** The avenger of blood shall himself put the murderer to death: when he meets him, he shall put him to death.

**20** "If he thrust him of hatred, or hurled at him, lying in wait, so that he died, **21** or in hostility struck him with his hand, so that he died; he who struck him shall surely be put to death; he is a murderer: the avenger of blood shall put the murderer to death, when he meets him.

**22** "But if he thrust him suddenly without hostility, or hurled on him anything without lying in wait, **23** or with any stone, by which a man may die, not seeing him, and cast it on him, so that he died, and he was not his enemy, neither sought his harm; **24** then the congregation shall judge between the striker and the avenger of blood according to these judgments; **25** and the congregation shall deliver the murderer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, where he was fled: and he shall dwell therein until the death of the high priest, who was anointed with the set-apart oil.

**26** "But if the murderer shall at any time go beyond the border of his city of refuge, where he flees, **27** and the avenger of blood find him outside of the border of his city of refuge, and the avenger of blood kill the manslayer; he shall not be guilty of blood, **28** because he should have remained in his city of refuge until the death of the high priest: but after the death of the high

priest the manslayer shall return into the land of his possession. **29** These things shall be for a statute and judgment to you throughout your generations in all your dwellings. **30** Whoever kills any person, the murderer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die.

**31** Moreover you shall take no ransom for the being of a murderer who is wicked of death; but he shall surely be put to death. **32** You shall take no ransom for him who is fled to his city of refuge, that he may come again to dwell in the land, until the death of the priest. **33** So you shall not pollute the land in which you are: for blood, it pollutes the land; and no atonement can be made for the land for the blood that is shed therein, but by the blood of him who shed it. **34** You shall not defile the land which you inhabit, in the midst of which I dwell: for I, יהוה, dwell in the midst of the children of Yisra'el."

**36** The heads of the fathers' houses of the family of the children of Gilad, the son of Makir, the son of Menasheh, of the families of the sons of Yoseph, came near, and spoke before Mosheh, and before the princes, the heads of the fathers' houses of the children of Yisra'el: **2** and they said, "יהוה commanded my master to give the land for inheritance by lot to the children of Yisra'el: and my master was commanded by יהוה to give the inheritance of Tselophhad our brother to his daughters. **3** If they are married to any of the sons of the other tribes of the children of Yisra'el, then will their inheritance be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe whereunto they shall belong: so will it be taken away from the lot of our inheritance. **4** When the yovel of the children of Yisra'el shall be, then will their inheritance be added to the inheritance of the tribe to which they shall belong: so will their inheritance be taken away from the inheritance of the tribe of our fathers."

**5** Mosheh commanded the children of Yisra'el according to the word of יהוה, saying, "The tribe of the sons of Yoseph speaks right. **6** This is the thing which יהוה does command concerning the daughters of Tselophhad, saying, Let them be married to whom they think best; only into the family of the tribe of their father shall they be married. **7** So shall no inheritance of the children of Yisra'el remove from tribe to tribe; for the children of Yisra'el shall all keep the inheritance of the tribe of his fathers. **8** Every daughter who possesses an inheritance in any tribe of the children of Yisra'el shall be wife to one of the family of the tribe of her father, that the children of Yisra'el may possess every man the inheritance of his fathers. **9** So shall no inheritance remove from one tribe to another tribe; for the tribes of the children of Yisra'el shall each keep his own inheritance."

**10** The daughters of Tselophhad did as יהוה commanded Mosheh: **11** for Mahlah, Tirtsah, and Hoglah, and Milkah, and Noah, the daughters of Tselophhad, were married to their father's brothers' sons. **12** They were married into the families of the sons of Menasheh the son of Yoseph; and their inheritance remained in the tribe of the family of their father. **13** These are the commands and the judgments which יהוה commanded by Mosheh to the children of Yisra'el in the plains of Moav by the Yarden at Yeriho.

# דְּבָרִים

## Devarim (Deuteronomy)

### פָּרָשַׁת דְּבָרִים – Parashat Devarim

**1** These are the words which Moshe spoke to all Yisra'el beyond the Yarden in the wilderness, in the Aravah over against Suph, between Paran, and Tophel, and Lavan, and Hatseroth, and Dizahav. **2** It is eleven days' journey from Horev by the way of Mount Seir to Qadesh Barnea. **3** It happened in the fortieth year, in the eleventh new moon, on the first day of the new moon, that Moshe spoke to the children of Yisra'el, according to all that יְהוָה had given him in command to them; **4** after He had struck Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth, at Edrei. **5** Beyond the Yarden, in the land of Moav, Moshe began to declare this, the Torah, saying,

**6** "יְהוָה" our Elohim spoke to us in Horev, saying, 'You have lived long enough in this mountain: **7** turn, and take your journey, and go to the hill country of the Amorites, and to all *the places* near there, in the Aravah, in the hill country, and in the lowland, and in the South, and by the seashore, the land of the Kena'anites, and Levanon, as far as the great river, the Perath River<sup>a</sup>. **8** Behold, I have set the land before you: go in and possess the land which יְהוָה swore to your fathers, to Avraham, to Yitshaq, and to Ya'aqov, to give to them and to their seed after them."

**9** "I spoke to you at that time, saying, 'I am not able to bear you myself alone: **10** יְהוָה your Elohim has multiplied you, and behold, you are today as the stars of the heavens for multitude. **11** יְהוָה', the Elohim of your fathers, make you a thousand times as many as you are, and bless you, as He has promised you! **12** How can I myself alone bear your encumbrance, and your burden, and your strife? **13** Take wise men of understanding and well known according to your tribes, and I will make them heads over you.' **14** You answered me, and said, 'The thing which you have spoken is good to do.' **15** So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes.

**16** I commanded your judges at that time, saying, "Hear *the cases* between your brothers, and judge righteously

between a man and his brother, and the sojourner who dwells with him. **17** You shall not respect persons in judgment; you shall hear the small and the great alike; you shall not be afraid of the face of man; for the judgment *belongs to* Elohim: and the cause that is too hard for you, you shall bring to me, and I will hear it." **18** I commanded you at that time all the things which you should do.

**19** We traveled from Horev, and went through all that great and terrible wilderness which you saw, by the way to the hill country of the Amorites, as יְהוָה our Elohim commanded us; and we came to Qadesh Barnea. **20** I said to you, "You have come to the hill country of the Amorites, which יְהוָה our Elohim gives to us.

**21** Behold, יְהוָה your Elohim has set the land before you: go up, take possession, as יְהוָה, the Elohim of your fathers, has spoken to you; do not be afraid, neither be dismayed."

**22** You came near to me everyone of you, and said, "Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities to which we shall come."

**23** The thing pleased me well; and I took twelve men of you, one man for every tribe: **24** and they turned and went up into the hill country, and came to the wadi Eshkol, and spied it out. **25** They took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, "It is a good land which יְהוָה our Elohim gives to us."

**26** Yet you would not go up, but rebelled against the command of יְהוָה your Elohim: **27** and you grumbled in your tents, and said, "Because תְּהִלָּה hated us, He has brought us forth out of the land of Mitsrayim, to deliver us into the hand of the Amorites, to destroy us.

**28** Where are we going up? Our brothers have made our heart to melt, saying, 'The people are greater and taller than we; the cities are great and fortified up to the heavens; and moreover we have seen the sons of the Anaqim there.'" **29** Then I said to you, "Do not dread, neither be afraid of them. **30** יְהוָה your Elohim who goes before you, He will fight for you, according to all that He did for you in Mitsrayim before your eyes,

**31** and in the wilderness, where you have seen how that יְהוָה your Elohim bore you, as a man does bear his son, in all the way that you went, until you came to this place." **32** Yet in this thing you did not trust in your Elohim, **33** who went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to

<sup>a</sup> 7 Perath – The Euphrates River, and probably the etymological origin of the name.

show you by what way you should go, and in the cloud by day.

**34** יְהוָה י' heard the voice of your words, and was angry, and swore, saying, **35** "Surely not one of these men of this evil generation shall see the good land, which I swore to give to your fathers, **36** except Kaleb the son of Yephunneh: he shall see it; and to him will I give the land that he has trodden on, and to his children, because he has wholly followed יְהוָה." **37** Also יְהוָה was angry with me for your sakes, saying, "You also shall not go in there: **38** Yehoshua the son of Nun, who stands before you, he shall go in there: you, strengthen him; for he shall cause Yisra'el to inherit it. **39** Moreover your little ones, whom you said should be *for* plunder, and your children, who today have no knowledge of good or evil, they shall go in there, and to them will I give it, and they shall possess it. **40** But as for you, turn, and take your journey into the wilderness by the way to the Sea of Reeds."

**41** Then you answered and said to me, "We have sinned against יְהוָה, we will go up and fight, according to all that יְהוָה our Elohim commanded us." Every man of you put on his weapons of war, and presumed to go up into the hill country. **42** יְהוָה said to me, "Tell them, 'Do not go up, neither fight; for I am not among you; lest you be struck before your enemies.'" **43** So I spoke to you, and you did not listen; but you rebelled against the command of יְהוָה, and were presumptuous, and went up into the hill country. **44** The Amorites, who lived in that hill country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah. **45** You returned and wept before יְהוָה; but יְהוָה did not listen to your voice, nor gave ear to you. **46** So you stayed in Qadesh many days, according to the days that you stayed *there*.

**2** Then we turned, and took our journey into the wilderness by the way to the Sea of Reeds, as יְהוָה spoke to me; and we encircled Mount Seir many days. **2** יְהוָה spoke to me, saying, **3** "You have encircled this mountain long enough. Turn northward. **4** Command the people, saying, 'You are to pass through the border of your brothers the children of Esaw, who dwell in Seir; and they will be afraid of you: guard yourselves therefore; **5** do not contend with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on; because I have given Mount Seir to Esaw for a possession. **6** You shall purchase food of them for money, that you may eat; and you shall also buy water of them for money, that you may drink.'"

**7** For יְהוָה your Elohim has blessed you in all the work of your hand; he has known your walking through this great wilderness: these forty years יְהוָה your Elohim has been with you; you have lacked nothing.

**8** So we passed by from our brothers the children of Esaw, who dwell in Seir, from the way of the Aravah from Elath and from Etsion Gever. We turned and passed by the way of the wilderness of Moav. **9** יְהוָה said to me, "Do not bother Moav, neither contend with them in battle; for I will not give you of his land for a possession; because I have given Ar to the children of Lot for a possession." **10** (The Emim lived therein before, a people great, and many, and tall, as the Anaqim: **11** these also are accounted Rephaim, as the Anaqim; but the Moavites call them Emim. **12** The Horites also lived in Seir before, but the children of Esaw dispossessed them; and they destroyed them from before them, and lived in their place; as Yisra'el did to the land of his possession, which יְהוָה gave to them.)

**13** "Now rise up, and cross over the wadi Zered." We went over the wadi Zered. **14** The days in which we came from Qadesh Barnea, until we were come over the wadi Zered, were thirty-eight years; until all the generation of the men of war were consumed from the midst of the camp, as יְהוָה swore to them. **15** Moreover the hand of יְהוָה was against them, to destroy them from the midst of the camp, until they were consumed.

**16** So it happened, when all the men of war were consumed and dead from among the people, **17** that יְהוָה spoke to me, saying, **18** "Today you are to pass over Ar, the border of Moav: **19** and when you come near over against the children of Ammon, do not bother them, nor contend with them; for I will not give you of the land of the children of Ammon for a possession; because I have given it to the children of Lot for a possession."

**20** (That also is accounted a land of Rephaim: Rephaim lived therein before; but the Ammonites call them Zamzummim, **21** a people great, and many, and tall, as the Anaqim; but יְהוָה destroyed them before them; and they dispossessed them, and lived in their place; **22** as He did for the children of Esaw, who dwell in Seir, when he destroyed the Horites from before them; and they dispossessed them, and lived in their place even to this day: **23** and the Avvim, who lived in villages as far as Gaza, the Kaphtorim, who came forth out of Kaphtor,<sup>a</sup> destroyed them, and lived in their place.)

**24** "Rise up, take your journey, and pass over the wadi of Arnon: behold, I have given into your hand Sihon the

<sup>a</sup> 23 That is, Crete.

Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. **25** This day will I begin to put the dread of you and the fear of you on the peoples who are under the whole heavens, who shall hear the report of you, and shall tremble, and be in anguish because of you."

**26** I sent messengers out of the wilderness of Qedemoth to Sihon king of Heshbon with words of peace, saying, **27** "Let me pass through your land: I will go along by the highway, I will turn neither to the right hand nor to the left. **28** You shall sell me food for money, that I may eat; and give me water for money, that I may drink: only let me pass through on my feet, **29** as the children of Esaw who dwell in Seir, and the Moavites who dwell in Ar, did to me; until I shall pass over the Yarden into the land which יהוה our Elohim gives us." **30** But Sihon king of Heshbon would not let us pass by him; for יהוה your Elohim hardened his spirit, and made his heart obstinate, that He might deliver him into your hand, as at this day. **31** יהוה said to me, "Behold, I have begun to deliver up Sihon and his land before you: begin to possess, that you may inherit his land."

**32** Then Sihon came out against us, he and all his people, to battle at Yahats. **33** יהוה our Elohim delivered him up before us; and we struck him, and his sons, and all his people. **34** We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining: **35** only the livestock we plundered to ourselves, with the spoil of the cities which we had taken. **36** From Aroer, which is on the edge of the wadi of Arnon, and from the city that is in the wadi, even to Gilad, there was not a city too high for us; **37** יהוה our Elohim delivered up all before us. **38** Only to the land of the children of Ammon you did not come near; all the side of the wadi Yabboq, and the cities of the hill country, and wherever יהוה our Elohim forbade us.

**3** Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. **2** יהוה said to me, "Do not fear him; for I have delivered him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon." **3** So יהוה our Elohim delivered into our hand Og also, the king of Bashan, and all his people: and we struck him until none was left to him remaining. **4** We took all his cities at that time; there was not a city which we did not take from them; sixty cities, all the region of Argov, the kingdom of Og in Bashan. **5** All these were cities fortified with high walls, gates, and bars; besides the unwalled towns, a great many. **6** We

utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. **7** But all the livestock, and the spoil of the cities, we plundered to ourselves.

**8** We took the land at that time out of the hand of the two kings of the Amorites who were beyond the Yarden, from the wadi of Arnon to Mount Hermon; **9** (which Hermon the Tsidonians call Sirion, and the Amorites call it Senir); **10** all the cities of the plain, and all Gilad, and all Bashan, to Salekah and Edrei, cities of the kingdom of Og in Bashan. **11** (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was its length, and four cubits its breadth, after the cubit of a man).

**12** This land we took in possession at that time: from Aroer, which is by the wadi of Arnon, and half the hill country of Gilad, and its cities, gave I to the Reuvenites and to the Gadites: **13** and the rest of Gilad, and all Bashan, the kingdom of Og, gave I to the half-tribe of Menasheh; all the region of Argov, even all Bashan. (The same is called the land of Rephaim. **14** Yair the son of Menasheh took all the region of Argov, to the border of the Geshurites and the Ma'akathites, and called them, even Bashan, after his own name, Havvoth Yair, to this day.) **15** I gave Gilad to Makir. **16** To the Reuvenites, and to the Gadites I gave from Gilad even to the wadi of Arnon, the middle of the wadi, and the border of it, even to the wadi Yabboq, which is the border of the children of Ammon; **17** the Aravah also, and the Yarden and the border of it, from Kinnereth even to the sea of the Aravah, the Salt Sea, under the slopes of Pisgah eastward.

**18** I commanded you at that time, saying, "יהוה your Elohim has given you this land to possess it: you shall pass over armed before your brothers the children of Yisra'el, all the men of valor. **19** But your wives, and your little ones, and your livestock, (I know that you have much livestock), shall live in your cities which I have given you, **20** until יהוה gives rest to your brothers, as to you, and they also possess the land which יהוה your Elohim gives them beyond the Yarden: then you shall return every man to his possession, which I have given you." **21** I commanded Yehoshua at that time, saying, "Your eyes have seen all that יהוה your Elohim has done to these two kings: so shall יהוה do to all the kingdoms where you go over. **22** You shall not fear them; for יהוה your Elohim, it is He who fights for you."

**– Parashat Va'ethanan –**

**23** I begged **יְהוָה** at that time, saying, **24** "Adonai **יְהוָה**, You have begun to show Your servant Your greatness, and Your strong Hand: for what **el** is there in *the* heavens or in earth, that can do according to Your works, and according to Your mighty acts? **25** Please let me go over and see the good land that is beyond the Yarden, that goodly mountain, and Levanon." **26** But **יְהוָה** was angry with me for your sakes, and did not listen to me; and **יְהוָה** said to me, "Let it suffice you; speak no more to Me of this matter. **27** Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes: for you shall not go over this Yarden. **28** But commission Yehoshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see." **29** So we stayed in the valley over against Beth Peor.

**4** Now, Yisra'el, listen to the statutes and the judgments, which I teach you, to do them; that you may live, and go in and possess the land which **יְהוָה**, the Elohim of your fathers, gives you. **2** You shall not add to the word which I command you, neither shall you remove from it, that you may guard the commands of **יְהוָה** your Elohim which I command you. **3** Your eyes have seen what **יְהוָה** did because of Ba'al Peor; for all the men who followed Ba'al Peor, **יְהוָה** your Elohim has destroyed them from your midst. **4** But you who did cling to **יְהוָה** your Elohim are all alive today.

**5** Behold, I have taught you statutes and judgments, even as **יְהוָה** my Elohim commanded me, that you should do so in the midst of the land where you go in to possess it. **6** Guard therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, who shall hear all these statutes, and say, "Surely this great nation is a wise and understanding people." **7** For what great nation is there, that has an elohim so near to them, as **יְהוָה** our Elohim is whenever we call on *Him*? **8** What great nation is there, that has statutes and judgments so righteous as all this Torah, which I set before you today?

**9** Only guard yourself, and guard your being diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children's children; **10** the day that you stood before **יְהוָה** your Elohim in Horev, when **יְהוָה** said to me, "Assemble *for* Me the people, and I will make them hear My words,

that they may learn to fear Me all the days that they live on the earth, and that they may teach their children." **11** You came near and stood under the mountain; and the mountain burned with fire to the heart of the heavens, with darkness, cloud, and thick darkness. **12** **יְהוָה** spoke to you out of the midst of the fire: you heard the voice of words, but you saw no form; only *you heard* a voice. **13** He declared to you His covenant, which He commanded you to perform, even the Ten Words; and He wrote them on two tablets of stone. **14** **יְהוָה** commanded me at that time to teach you statutes and judgments, that you might do them in the land where you go over to possess it.

**15** Guard yourselves therefore; for you saw no kind of form on the day that **יְהוָה** spoke to you in Horev out of the midst of the fire. **16** Lest you corrupt yourselves, and make yourself an engraved image in the form of any figure, the likeness of male or female, **17** the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the heavens, **18** the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; **19** and lest you lift up your eyes to the heavens, and when you see the sun and the moon and the stars, even all the army of the heavens, you are drawn away and bow down to them, and serve them, which **יְהוָה** your Elohim has allotted to all the peoples under the whole heavens. **20** But **יְהוָה** has taken you, and brought you forth out of the iron furnace, out of Mitsrayim, to be to Him a people of inheritance, as at this day.

**21** Furthermore **יְהוָה** was angry with me for your sakes, and swore that I should not go over the Yarden, and that I should not go in to that good land, which **יְהוָה** your Elohim gives you for an inheritance: **22** but I must die in this land, I must not go over the Yarden; but you shall go over, and possess that good land. **23** Guard yourselves, lest you forget the covenant of **יְהוָה** your Elohim, which He cut with you, and make you an engraved image in the form of anything which **יְהוָה** your Elohim has forbidden you. **24** For **יְהוָה** your Elohim is a devouring fire, a jealous El.

**25** When you shall father children, and children's children, and you shall have been long in the land, and shall corrupt yourselves, and make an engraved image in the form of anything, and shall do that which is evil in the sight of **יְהוָה** your Elohim, to provoke Him to anger; **26** I call the heavens and the earth to witness against you today, that you shall soon utterly perish from off the land which you go over the Yarden to possess; you shall not prolong your days on it, but shall utterly be destroyed. **27** **יְהוָה** will scatter you among the

peoples, and you shall be left few in number among the nations, where **יְהוָה** shall lead you away. **28** There you shall serve elohim, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

**29** But from there you shall seek **יְהוָה** your Elohim, and you shall find Him, when you search after Him with all your heart and with all your being. **30** When you are in oppression, and all these things are come on you, in the latter days you shall return to **יְהוָה** your Elohim, and listen to His voice: **31** for **יְהוָה** your Elohim is a compassionate El; He will not fail you, neither destroy you, nor forget the covenant of your fathers which He swore to them.

**32** For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and from the one end of the heavens to the other, whether there has been *any such thing* as this great thing is, or has been heard like it? **33** Did ever a people hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live? **34** Or has Elohim tried to go and take Him a nation from the midst of *another* nation, by trials, by signs, and by wonders, and by war, and by a Mighty Hand, and by an outstretched Arm, and by great terrors, according to all that **יְהוָה** your Elohim did for you in Mitsrayim before your eyes? **35** It was shown to you so that you might know that **יְהוָה** is Elohim. There is no one else besides Him. **36** Out of the heavens He made you to hear His voice, that He might discipline you: and on earth He made you to see His great fire; and you heard His words out of the midst of the fire. **37** Because He loved your fathers, therefore He chose their seed after them, and brought you out with His presence, with His great power, out of Mitsrayim; **38** to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as at this day. **39** Know therefore today, and lay it to your heart, that **יְהוָה**, He is Elohim in heavens above and on the earth beneath; there is none else. **40** You shall guard His statutes, and His commands, which I command you today, that it may go well with you, and with your children after you, and that you may prolong your days in the land, which **יְהוָה** your Elohim gives you, forever.

**41** Then Mosheh set apart three cities beyond the Yarden toward the sunrise; **42** that the manslayer might flee there, who kills his neighbor unawares, and did not hate him in time past; and that fleeing to one of these cities he might live: **43** *namely*, Betser in the wilderness, in the plain country, for the Reuvenites; and Ramoth in Gilad, for the Gadites; and Golan in Bashan, for the Menashites.

**44** This is the Torah which Mosheh set before the children of Yisra'el: **45** these are the witnesses, and the statutes, and the judgments, which Mosheh spoke to the children of Yisra'el, when they came forth out of Mitsrayim, **46** beyond the Yarden, in the valley over against Beth Peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Mosheh and the children of Yisra'el struck, when they came forth out of Mitsrayim. **47** They took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Yarden toward the sunrise; **48** from Aroer, which is on the edge of the wadi of Arnon, even to Mount Sion (the same is Hermon), **49** and all the Aravah beyond the Yarden eastward, even to the sea of the Aravah, under the slopes of Pisgah.

**5** Mosheh called to all Yisra'el, and said to them, "Hear, Yisra'el, the statutes and the judgments which I speak in your ears today, that you may learn them, and guard to do them. **2** **יְהוָה** our Elohim cut a covenant with us in Horev. **3** **יְהוָה** did not cut this covenant with our fathers, but with us, even us, who are all of us here alive today. **4** **יְהוָה** spoke with you face to face on the mountain out of the midst of the fire, **5** (I stood between **יְהוָה** and you at that time, to show you the word of **יְהוָה**: for you were afraid because of the fire, and did not go up onto the mountain;) saying,

**6** "I am **יְהוָה** your Elohim, who brought you out of the land of Mitsrayim, out of the house of bondage.

**7** "You shall have no other elohim before Me.

**8** "You shall not make an engraved image for yourself, *nor* any likeness of *anything* that is in heavens above, or that is in the earth beneath, or that is in the water under the earth: **9** you shall not bow down yourself to them, nor serve them; for I, **יְהוָה**, your Elohim, am a jealous El, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate Me; **10** and showing loving-kindness to thousands of those who love Me and guard My commands.

**11** "You shall not bring the Name of **יְהוָה** your Elohim to naught: for **יְהוָה** will not hold him guiltless who brings His Name to naught.

**12** "Guard the Sabbath day, to keep it set-apart, as **יְהוָה** your Elohim commanded you. **13** You shall serve six days, and do all your work; **14** but the seventh day is a Sabbath to **יְהוָה** your Elohim, in which you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your

sojourner who is within your gates; that your male servant and your female servant may rest as well as you. **15** You shall remember that you were a servant in the land of Mitsrayim, and **נָתַתְּךָ** your Elohim brought you out of there by a Mighty Hand and by an outstretched Arm: therefore **נָתַתְּךָ** your Elohim commanded you to keep the Sabbath day, [to set it apart].<sup>a</sup> **16** "Honor your father and your mother, as **יְהוָה** your Elohim commanded you; that your days may be long, and that it may go well with you, in the land which **יְהוָה** your Elohim gives you.

**17** "You shall not murder.

**18** "You shall not commit adultery.

**19** "You shall not steal.

**20** "You shall not bear false witness against your neighbor.

**21** "You shall not covet your neighbor's wife; neither shall you desire<sup>b</sup> your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's."

**22** These words **יְהוָה** spoke to all your assembly on the mountain out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. He wrote them on two tablets of stone, and gave them to me. **23** It happened, when you heard the voice out of the midst of the darkness, while the mountain was burning with fire, that you came near to me, even all the heads of your tribes, and your elders; **24** and you said, "Behold, **יְהוָה** our Elohim has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen today that Elohim does speak with man, and He lives. **25** Now therefore why should we die? For this great fire will consume us: if we hear the voice of **יְהוָה** our Elohim any more, then we shall die. **26** For who is there of all flesh, that has heard the voice of the living Elohim speaking out of the midst of the fire, as we have, and lived? **27** Go near, and hear all that **יְהוָה** our Elohim shall say: and tell us all that **יְהוָה** our Elohim shall tell you; and we will hear it, and do it."

**28** **נָתְנָה** heard the voice of your words, when you spoke to me; and **יְהוָה** said to me, "I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken. **29** Oh that there were such a heart in them, that they

would fear Me, and guard all My commands always, that it might be well with them, and with their children forever! **30** Go tell them, Return to your tents. **31** But as for you, stand here by Me, and I will tell you all the command, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it." **32** You shall guard to do therefore as **נָתְנָה** your Elohim has commanded you: you shall not turn aside to the right hand or to the left. **33** You shall walk in all the way which **נָתְנָה** your Elohim has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

**6** Now these are the witnesses, the statutes, and the judgments, which **נָתְנָה** your Elohim commanded to teach you, that you might do them in the land where you go over to possess it; **2** that you might fear **יְהוָה** your Elohim, to guard all His statutes and his commands, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. **3** Hear therefore, Yisra'el, and guard to do it; that it may be well with you, and that you may increase mightily, as **נָתְנָה**, the Elohim of your fathers, has promised to you, in a land flowing with milk and honey.

**4** Hear<sup>c</sup>, O Yisra'el: **יְהוָה** is our Elohim; **יְהוָה** is one.

**5** And you shall love **יְהוָה** your Elohim with all your heart, and with all your being, and with all your might.

**6** And these words, which I command you today, shall be on your heart; **7** and you shall teach them diligently to your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. **8** And you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. **9** And you shall write them on the doorposts of your house, and on your gates.

**10** It shall be, when **נָתְנָה** your Elohim shall bring you into the land which He swore to your fathers, to Avraham, to Yitshaq, and to Ya'aqov, to give you, great and goodly cities, which you did not build, **11** and houses full of all good things, which you did not fill, and cisterns dug out, which you did not dig, vineyards and olive trees, which you did not plant, and you shall

<sup>a</sup> 15 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT. DSS also adds, "for in six days **נָתְנָה** made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore **נָתְנָה** blessed the seventh day to set it apart."

<sup>b</sup> 21 Heb. MT uses two different Hebrew words for "covet" and "desire" in verse 21: **תָחַמֵּן** (*tach'mowd*) and **תָחַזֵּק** (*te'ta'avah*), respectively. Sam. and DSS uses **תָחַזֵּק** in both instances. LXX and Syr. also use one word, not two.

<sup>c</sup> 4 Hebrew word rendered "hear" here is **שִׁמְעָה** (*sh'ma*) which literally means, "hear, with intent to obey."

eat and be full; **12** then beware lest you forget יְהוָה, who brought you forth out of the land of Mitsrayim, out of the house of bondage. **13** You shall fear יְהוָה your Elohim; and you shall serve Him, and shall swear by His Name. **14** You shall not go after other elohim, of the elohim of the peoples who are around you; **15** for יְהוָה your Elohim in your midst is a jealous El; lest the anger of יְהוָה your Elohim be kindled against you, and He destroy you from off the face of the earth.

**16** You shall not test יְהוָה your Elohim, as you tested Him in Massah. **17** You shall diligently guard the commands of יְהוָה your Elohim, and His witnesses, and His statutes, which He has commanded you. **18** You shall do that which is right and good in the sight of יְהוָה; that it may be well with you, and that you may go in and possess the good land which יְהוָה swore to your fathers, **19** to thrust out all your enemies from before you, as יְהוָה has spoken.

**20** When your son asks you in time to come, saying, "What do the witnesses, the statutes, and the judgments, which יְהוָה our Elohim has commanded you mean?"

**21** then you shall tell your son, "We were Pharaoh's bondservants in Mitsrayim: and יְהוָה brought us out of Mitsrayim with a Mighty Hand; **22** and יְהוָה showed great and awesome signs and wonders on Mitsrayim, on Pharaoh, and on all his house, before our eyes; **23** and He brought us out from there, that He might bring us in, to give us the land which He swore to our fathers. **24** יְהוָה commanded us to do all these statutes, to fear יְהוָה our Elohim, for our good always, that He might preserve us alive, as at this day. **25** It shall be righteousness to us, if we guard to do all this command before יְהוָה our Elohim, as He has commanded us."

**7** When יְהוָה your Elohim shall bring you into the land where you go to possess it, and shall cast out many nations before you, the Hittite, and the Girgashite, and the Amorite, and the Kena'anite, and the Perizzite, and the Hivite, and the Yevusite, seven nations greater and mightier than you; **2** and when יְהוָה your Elohim shall deliver them up before you, and you shall strike them; then you shall utterly destroy them: you shall cut no covenant with them, nor show favor to them; **3** neither shall you make marriages with them; your daughter you shall not give to his son, nor shall you take his daughter for your son. **4** For he will turn away your son from following, that they may serve other elohim: so the anger of יְהוָה would be kindled against you, and He would destroy you quickly. **5** But you shall deal with them like this: you shall break down their altars, and

dash their pillars in pieces, and cut down their Asherim, and burn their engraved images with fire. **6** For you are a set-apart people to יְהוָה your Elohim: **7** your Elohim has chosen you to be a people for His own possession, above all peoples who are on the face of the earth.

**7** did not set His love on you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples: **8** but because יְהוָה loves you, and because He would guard the oath which He swore to your fathers, has יְהוָה brought you out with a Mighty Hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Mitsrayim. **9** Know therefore that יְהוָה your Elohim, He is Elohim, the faithful El, who guards the covenant and loving-kindness with them who love Him and guard His commands to a thousand generations, **10** and repays those who hate Him to their face, to destroy them: He will not be slack to him who hates Him, He will repay him to his face. **11** You shall therefore guard the command, and the statutes, and the judgments, which I command you today, to do them.

### – פרשׁת עֲקֵב – Parashat Eiqev

**12** It shall happen, because you listen to these judgments, and guard and do them, that יְהוָה your Elohim will guard with you the covenant and the loving-kindness which He swore to your fathers: **13** and He will love you, and bless you, and multiply you; He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which He swore to your fathers to give you. **14** You shall be blessed above all peoples: there shall not be male or female barren among you, or among your livestock. **15** יְהוָה will take away from you all sickness; and none of the evil diseases of Mitsrayim, which you know, He will put on you, but will lay them on all those who hate you. **16** You shall consume all the peoples whom יְהוָה your Elohim shall deliver to you; your eye shall not pity them: neither shall you serve their elohim; for that will be a snare to you.

**17** If you shall say in your heart, "These nations are more than I; how can I dispossess them?" **18** you shall not be afraid of them: you shall well remember what יְהוָה your Elohim did to Pharaoh, and to all Mitsrayim; **19** the great trials which your eyes saw, and the signs, and the wonders, and the Mighty Hand, and the outstretched Arm, by which יְהוָה your Elohim brought you out: so shall יְהוָה your Elohim do to all the peoples of whom you are afraid. **20** Moreover יְהוָה your Elohim

will send the hornet among them, until those who are left hide themselves, and perish from before you.

**21** You shall not be scared of them; for יְהוָה your Elohim is in your midst, a great and awesome El.

**22** כִּי־יְהוָה your Elohim will cast out those nations before you little by little: you may not consume them at once, lest the animals of the field increase on you. **23** But כִּי־יְהוָה your Elohim will deliver them up before you, and will confuse them with a great confusion, until they be destroyed. **24** He will deliver their kings into your hand, and you shall make their name to perish from under the heavens: no man shall be able to stand before you, until you have destroyed them. **25** You shall burn the engraved images of their elohim with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to יְהוָה your Elohim. **26** You shall not bring an abomination into your house, and become a devoted thing like it. You shall utterly detest it, and you shall utterly abhor it; for it is a devoted thing.

**8** You shall guard to do all the command which I command you today, that you may live, and multiply, and go in and possess the land which יְהוָה swore to your fathers. **2** You shall remember all the way which יְהוָה your Elohim has led you these forty years in the wilderness, that He might humble you, to prove you, to know what was in your heart, whether you would guard His commands, or not. **3** He humbled you, and allowed you to hunger, and fed you with manna, which you did not know, neither did your fathers know; that He might make you know that man does not live by bread only, but by everything that proceeds out of the mouth of יְהוָה does man live. **4** Your clothing did not grow old on you, neither did your foot swell, these forty years. **5** You shall consider in your heart that as a man disciplines his son, so יְהוָה your Elohim disciplines you. **6** You shall guard the commands of יְהוָה your Elohim, to walk in His ways, and to fear Him. **7** For יְהוָה your Elohim brings you into a good land, a land of wadis of water, of springs, and underground water flowing into valleys and hills; **8** a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; **9** a land in which you shall eat bread without scarceness, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. **10** You shall eat and be full, and

you shall bless יְהוָה your Elohim for the good land which He has given you.

**11** Beware lest you forget יְהוָה your Elohim, in not guarding His commands, and His judgments, and His statutes, which I command you today: **12** lest, when you have eaten and are full, and have built goodly houses, and lived therein; **13** and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; **14** then your heart be lifted up<sup>a</sup>, and you forget יְהוָה your Elohim, who brought you forth out of the land of Mitsrayim, out of the house of bondage; **15** who led you through the great and terrible wilderness, *in which were* fiery nahashim and scorpions, and thirsty ground where there was no water; who brought you forth water out of the rock of flint; **16** who fed you in the wilderness with manna, which your fathers did not know; that He might humble you, and that He might prove you, to do you good at your latter end: **17** and *lest* you say in your heart, "My power and the might of my hand has gotten me this wealth."

**18** But you shall remember יְהוָה your Elohim, for it is He who gives you power to get wealth; that He may establish His covenant which He swore to your fathers [Avraham, and Yitshaq, and Ya'aqov]<sup>b</sup>, as at this day. **19** It shall be, if you shall forget יְהוָה your Elohim, and walk after other elohim, and serve them, and bow down to them, I testify [with the heavens and the earth]<sup>c</sup> against you today that you shall surely perish. **20** As the nations that כִּי־יְהוָה makes to perish before you, so you shall perish; because you would not listen to the voice of יְהוָה your Elohim.

**9** Hear, Yisra'el: you are to pass over the Yarden today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the heavens, **2** a people great and tall, the sons of the Anaqim, whom you know, and of whom you have heard say, "Who can stand before the sons of Anaq?" **3** Know therefore today, that כִּי־יְהוָה your Elohim is He who goes over before you as a devouring fire; He will destroy them, and He will bring them down before you: so you shall drive them out, and make them to perish quickly, as יְהוָה has spoken to you.

**4** Do not say in your heart, after כִּי־יְהוָה your Elohim has thrust them out from before you, saying, "For my righteousness כִּי־יְהוָה has brought me in to possess this

<sup>a</sup> 14 Heart...lifted up – Idiom meaning "proud, arrogant."

<sup>b</sup> 18 Bracketed section indicates reading present in the DSS and the Sam. but absent from the Heb. MT.

<sup>c</sup> 19 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

land;" because יְהוָה drives them out before you because of the wickedness of these nations. **5** Not for your righteousness, or for the uprightness of your heart, do you go in to possess their land; but for the wickedness of these nations יְהוָה your Elohim does drive them out from before you, and that He may establish the word which יְהוָה swore to your fathers, to Avraham, to Yitshaq, and to Ya'aqov.

**6** Know therefore, that יְהוָה your Elohim does not give you this good land to possess it for your righteousness; for you are a stiff-necked people.

**7** Remember, do not forget, how you provoked יְהוָה your Elohim to wrath in the wilderness: from the day that you went forth out of the land of Mitsrayim, until you came to this place, you have been rebellious against יְהוָה. **8** Also in Horev you provoked יְהוָה to wrath, and יְהוָה was angry with you to destroy you. **9** When I was gone up onto the mountain to receive the tablets of stone, even the tablets of the covenant which יְהוָה cut with you, then I stayed on the mountain forty days and forty nights; I did neither eat bread nor drink water.

**10** יְהוָה delivered to me the two tablets of stone written with the finger of Elohim; and on them was written according to all the words, which יְהוָה spoke with you on the mountain out of the midst of the fire in the day of the assembly. **11** And it came about at the end of forty days and forty nights, that יְהוָה gave me the two tablets of stone, even the tablets of the covenant. **12** יְהוָה said to me, "Arise, get down quickly from here; for your people whom you have brought forth out of Mitsrayim have corrupted themselves; they have quickly turned aside out of the way which I commanded them; they have made them a molten image." **13** Furthermore יְהוָה spoke to me, saying, "I have seen this people, and behold, it is a stiff-necked people: **14** let Me alone, that I may destroy them, and blot out their name from under the heavens; and I will make of you a nation mightier and greater than they."

**15** So I turned and came down from the mountain, and the mountain was burning with fire: and the two tablets of the covenant were in my two hands. **16** I looked, and behold, you had sinned against יְהוָה your Elohim; you had made yourselves a molten calf: you had turned aside quickly out of the way which יְהוָה had commanded you. **17** I took hold of the two tablets, and cast them out of my two hands, and broke them before your eyes. **18** I fell down before יְהוָה, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which you sinned, in doing that which was evil in the sight of יְהוָה, to

provoke Him to anger. **19** For I was afraid of the anger and hot displeasure, with which יְהוָה was angry against you to destroy you. But I listened to me that time also. **20** יְהוָה was very angry with Aharon to destroy him: and I prayed for Aharon also at the same time. **21** I took your sin, the calf which you had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast its dust into the wadi that descended out of the mountain.

**22** At Taverah, and at Massah, and at Qivroth Hatta'avah, you provoked יְהוָה to wrath. **23** When יְהוָה sent you from Qadesh Barnea, saying, "Go up and possess the land which I have given you;" then you rebelled against the command of יְהוָה your Elohim, and you were not steadfast in Him, nor did you listen to His voice. **24** You have been rebellious against יְהוָה from the day that I knew you.

**25** So I fell down before יְהוָה the forty days and forty nights that I fell down, because יְהוָה had said He would destroy you. **26** I prayed to יְהוָה, and said, "Adonai יְהוָה, do not destroy Your people and Your inheritance, that You have redeemed through Your greatness, that You have brought forth out of Mitsrayim with a Mighty Hand. **27** Remember Your servants, Avraham, Yitshaq, and Ya'aqov; do not look to the stubbornness of this people, nor to their wickedness, nor to their sin, **28** lest the land You brought us out from say, 'Because יְהוָה was not able to bring them into the land which He promised to them, and because He hated them, He has brought them out to kill them in the wilderness.' **29** Yet they are Your people and Your inheritance, which You brought out by Your great power and by Your outstretched arm."

**10** At that time יְהוָה said to me, "Cut two tablets of stone like the first, and come up to Me onto the mountain, and make an ark of wood. **2** I will write on the tablets the words that were on the first tablets which you broke, and you shall put them in the ark." **3** So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up onto the mountain, having the two tablets in my hand. **4** He wrote on the tablets, according to the first writing, the Ten Words, which יְהוָה spoke to you on the mountain out of the midst of the fire in the day of the assembly: and gave them to me. **5** I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are as יְהוָה commanded me.

**6** (The children of Yisra'el traveled from Beeroth Bene Ya'akan to Moserah. There Aharon died, and there he

was buried; and Elazar his son ministered in the priest's office in his place. 7 From there they traveled to Gudgodah; and from Gudgodah to Yotbathah, a land of wadis of water. 8 At that time **יְהוָה** set apart the tribe of Levi, to bear the ark of the covenant of **יְהוָה**, to stand before **יְהוָה** to minister to Him, and to bless in His Name, to this day. 9 Therefore Levi has no portion nor inheritance with his brothers; **יְהוָה** is his inheritance, according as **יְהוָה** your Elohim spoke to him.)

**10** I stayed on the mountain, as at the first time, forty days and forty nights: and **יְהוָה** listened to me that time also; **יְהוָה** would not destroy you. **11** **יְהוָה** said to me, "Arise, take your journey before the people; and they shall go in and possess the land, which I swore to their fathers to give to them."

**12** Now, Yisra'el, what does **יְהוָה** your Elohim require of you, but to fear **יְהוָה** your Elohim, to walk in all His ways, and to love Him, and to serve **יְהוָה** your Elohim with all your heart and with all your being. **13** to guard the commands of **יְהוָה**, and His statutes, which I command you today for your good? **14** Behold, to **יְהוָה** your Elohim belongs the heavens and the heaven of the heavens, and the earth, with all that is therein. **15** Only **יְהוָה** had a delight in your fathers to love them, and He chose their seed after them, even you above all peoples, as at this day. **16** Circumcise therefore the foreskin of your heart, and be no more stiff-necked. **17** For **יְהוָה** your Elohim, He is Elohim of elohim, and Master of masters, the great El, the mighty, and the awesome, who does not respect persons, nor takes reward. **18** He does execute judgment for the fatherless and widow, and loves the sojourner, in giving him food and clothing. **19** Therefore love the sojourner; for you were sojourners in the land of Mitsrayim. **20** You shall fear **יְהוָה** your Elohim; you shall serve Him; and you shall cling to Him, and you shall swear by His Name. **21** He is your praise, and He is your Elohim, who has done for you these great and awesome things, which your eyes have seen. **22** Your fathers went down into Mitsrayim with seventy persons; and now **יְהוָה** your Elohim has made you as the stars of the heavens for multitude.

**11** Therefore you shall love **יְהוָה** your Elohim, and guard His charge, and His statutes, and His judgments, and His commands, always. **2** Know today: for I do not speak with your children who have not known, and who have not seen the correction of **יְהוָה** your Elohim, His greatness, His Mighty Hand, and His outstretched Arm, **3** and His signs, and His works, which He did in the midst of Mitsrayim to Pharaoh the king of Mitsrayim,

and to all his land; **4** and what He did to the army of Mitsrayim, to their horses, and to their chariots; how He made the water of the Sea of Reeds to overflow them as they pursued after you, and how **יְהוָה** has destroyed them 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 Aviram, the sons of Eliav, the son of Reuven; how the earth opened its mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all Yisra'el: **7** but your eyes have seen all the great work of **יְהוָה** which He did.

**8** Therefore you shall guard all the commands which I command you today, that you may be strong, and go in and possess the land, where you go over to possess it; **9** and that you may prolong your days in the land, which **יְהוָה** swore to your fathers to give to them and to their seed, a land flowing with milk and honey. **10** For the land, where you go in to possess it, is not as the land of Mitsrayim, that you came out from, where you sowed your seed, and watered it with your foot, as a garden of herbs; **11** but the land, where you go over to possess it, is a land of hills and valleys, *and* drinks of water of the rain of the heavens, **12** a land which **יְהוָה** your Elohim cares for: the eyes of **יְהוָה** your Elohim are always on it, from the beginning of the year even to the end of the year.

**13** It shall happen, if you shall listen diligently to My commands which I command you today, to love **יְהוָה**, your Elohim, and to serve Him with all your heart and with all your being, **14** that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your new wine, and your oil.

**15** I will give grass in your fields for your livestock, and you shall eat and be full. **16** Guard yourselves, lest your heart be deceived, and you turn aside, and serve other elohim, and bow down to them; **17** and the anger of **יְהוָה** be kindled against you, and He closed up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and you perish quickly from off the good land which **יְהוָה** gives you.

**18** Therefore you shall lay up these My words in your heart and in your being; and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. **19** And you shall teach them your children, speaking of them, when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. **20** And you shall write them on the doorposts of your house, and on your gates; **21** that your days may be multiplied, and the days of

your children, in the land which יְהוָה swore to your fathers to give them, as the days of the heavens above the earth.

**22** For if you shall diligently guard all this command which I command you, to do it, to love יְהוָה your Elohim, to walk in all His ways, and to cling to Him; **23** then will יְהוָה drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. **24** Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Levanon, from the river, the Perath River<sup>a</sup>, even to the western sea shall be your border. **25** No man shall be able to stand before you: יְהוָה your Elohim shall lay the fear of you and the dread of you on all the land that you shall tread on, as He has spoken to you.

### פרק ר' – Parashat Re'eh

**26** Behold, I set before you today a blessing and a curse: **27** the blessing, if you shall listen to the commands of יְהוָה your Elohim, which I command you today; **28** and the curse, if you shall not listen to the commands of יְהוָה your Elohim, but turn aside out of the way which I command you today, to go after other elohim, which you have not known.

**29** It shall happen, when יְהוָה your Elohim shall bring you into the land where you go to possess it, that you shall set the blessing on Mount Gerizim, and the curse on Mount Eyyal. **30** Are they not beyond the Yarden, behind the way of the going down of the sun, in the land of the Kena'anites who dwell in the Aravah, over against Gilgal, beside the oaks of Moreh? **31** For you are to pass over the Yarden to go in to possess the land which יְהוָה your Elohim gives you, and you shall possess it, and dwell therein. **32** You shall guard to do all the statutes and the judgments which I set before you today.

**12** These are the statutes and the judgments which you shall guard to do in the land which יְהוָה, the Elohim of your fathers, has given you to possess it, all the days that you live on the earth. **2** You shall surely destroy all the places in which the nations that you shall dispossess served their elohim, on the high mountains, and on the hills, and under every green tree: **3** and you shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and you shall cut down the engraved images of their elohim; and you shall destroy their name out of that place. **4** You shall not do so to יְהוָה your Elohim. **5** But to the place which

יְהוָה your Elohim shall choose out of all your tribes, to put His Name there, even to His habitation you shall seek, and there you shall come; **6** and there you shall bring your ascension offerings, and your sacrifices, and your tithes, and the wave offering of your hand, and your vows, and your freewill offerings, and the firstborn of your herd and of your flock: **7** and there you shall eat before יְהוָה your Elohim, and you shall rejoice in all that you put your hand to, you and your households, in which יְהוָה your Elohim has blessed you.

**8** You shall not do after all the things that we do here today, every man whatever is right in his own eyes; **9** for you have not yet come to the rest and to the inheritance, which יְהוָה your Elohim gives you. **10** But when you go over the Yarden, and dwell in the land which יְהוָה your Elohim causes you to inherit, and He gives you rest from all your enemies around you, so that you dwell securely; **11** then it shall happen that to the place which יְהוָה your Elohim shall choose, to cause His Name to dwell there, there you shall bring all that I command you: your ascension offerings, and your sacrifices, your tithes, and the wave offering of your hand, and all your choice vows which you vow to יְהוָה. **12** You shall rejoice before יְהוָה your Elohim, you, and your sons, and your daughters, and your male servants, and your female servants, and the Levite who is within your gates, because he has no portion nor inheritance with you.

**13** Guard yourself that you do not offer your ascension offerings in every place that you see; **14** but in the place which יְהוָה shall choose in one of your tribes, there you shall offer your ascension offerings, and there you shall do all that I command you.

**15** Nevertheless, you may slaughter and eat flesh within all your gates, after all the desire of your being, according to the blessing of יְהוָה your Elohim which He has given you: the unclean *person* and the clean *person* may eat of it, as of the gazelle, and as of the hart.

**16** Only you shall not eat the blood; you shall pour it out on the earth as water. **17** You may not eat within your gates the tithe of your grain, or of your new wine, or of your oil, or the firstborn of your herd or of your flock, nor any of your vows which you vow, nor your freewill offerings, nor the wave offering of your hand; **18** but you shall eat them before יְהוָה your Elohim in the place which יְהוָה your Elohim shall choose, you, and your son, and your daughter, and your male servant, and your female servant, and the Levite who is within your gates:

<sup>a</sup> 24 Perath – The Euphrates River, and probably the etymological origin of the name.

and you shall rejoice before יְהוָה your Elohim in all that you put your hand to. **19** Guard yourself that you do not forsake the Levite as long as you live in your land.

**20** When יְהוָה your Elohim shall enlarge your border, as He has promised you, and you shall say, "I want to eat meat," because your being desires to eat meat; you may eat meat, after all the desire of your being. **21** If the place which יְהוָה your Elohim shall choose, to put His Name there, is too far from you, then you shall slaughter of your herd and of your flock, which יְהוָה has given you, as I have commanded you; and you may eat within your gates, after all the desire of your being. **22** Even as the gazelle and as the hart is eaten, so you shall eat of it: the unclean *person* and the clean *person* may eat of it alike. **23** Only be sure that you do not eat the blood: for the blood is the being; and you shall not eat the being with the flesh. **24** You shall not eat it; you shall pour it out on the earth as water. **25** You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in the eyes of יְהוָה. **26** Only your set-apart things which you have, and your vows, you shall take, and go to the place which יְהוָה shall choose: **27** and you shall offer your ascension offerings, the flesh and the blood, on the altar of יְהוָה your Elohim; and the blood of your sacrifices shall be poured out on the altar of יְהוָה your Elohim; and you shall eat the flesh.

**28** Guard and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do that which is good and right in the eyes of יְהוָה your Elohim.

**29** When יְהוָה your Elohim shall cut off the nations from before you, where you go in to dispossess them, and you dispossess them, and dwell in their land; **30** guard yourself that you not be ensnared to follow them, after that they are destroyed from before you; and that you not inquire after their elohim, saying, "How do these nations serve their elohim? I will do likewise." **31** You shall not do so to יְהוָה your Elohim: for every abomination to יְהוָה, which He hates, have they done to their elohim; for even their sons and their daughters do they burn in the fire to their elohim.

**32** Whatever thing I command you, that you shall guard to do: you shall not add to it, nor remove from it.<sup>a</sup>

**13** If there arise in your midst a prophet, or a dreamer of dreams, and he give you a sign or a wonder, **2** and the sign or the wonder come to pass, of which he spoke to

you, saying, "Let us go after other elohim" (which you have not known) "and let us serve them;" **3** you shall not listen to the words of that prophet, or to that dreamer of dreams: for יְהוָה your Elohim proves you, to know whether you love יְהוָה your Elohim with all your heart and with all your being. **4** You shall walk after יְהוָה your Elohim, and fear Him, and guard His commands, and obey His voice, and you shall serve Him, and cling to Him. **5** That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against יְהוָה your Elohim, who brought you out of the land of Mitsrayim, and redeemed you out of the house of bondage, to draw you aside out of the way which יְהוָה your Elohim commanded you to walk in. So you shall put away the evil from your midst.

**6** If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, who is as your own being, entice you secretly, saying, "Let us go and serve other elohim" which you have not known, you, nor your fathers; **7** of the elohim of the peoples who are around you, near to you, or far off from you, from the one end of the earth even to the other end of the earth; **8** you shall not consent to him, nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him: **9** but you shall surely kill him; your hand shall be first on him to put him to death, and afterwards the hand of all the people. **10** You shall stone him to death with stones, because he has sought to draw you away from יְהוָה your Elohim, who brought you out of the land of Mitsrayim, out of the house of bondage. **11** All Yisra'el shall hear, and fear, and shall not do any more such evil as this is in your midst.

**12** If you shall hear tell concerning one of your cities, which יְהוָה your Elohim gives you to dwell there, saying, **13** "Certain sons of Beliya'al are gone out from your midst, and have drawn away the inhabitants of their city, saying, "Let us go and serve other elohim," which you have not known; **14** then you shall inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is done in your midst, **15** you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and its livestock, with the edge of the sword. **16** You shall gather all its spoil into the midst of its street, and shall burn with fire the city, and all *the* entirety of its spoil, to יְהוָה your Elohim: and it shall be a heap forever; it shall not be built again. **17** Nothing of the devoted thing shall cling to your hand; that יְהוָה may turn from the

<sup>a</sup> 32 In Hebrew texts this verse is numbered 13:1.

fierceness of His anger, and show you compassion, and be compassionate to you, and multiply you, as He has sworn to your fathers; **18** when you shall listen to the voice of יְהוָה your Elohim, to guard all His commands which I command you today, to do that which is right in the eyes of יְהוָה your Elohim.

**14** You are the children of יְהוָה your Elohim: you shall not cut yourselves, nor make any baldness between your eyes for the dead. **2** For you are a set-apart people to יְהוָה your Elohim, and יְהוָה has chosen you to be a people for His own possession, above all peoples who are on the face of the earth.

**3** You shall not eat any abomination. **4** These are the animals which you shall eat: the ox, the sheep, and the goat, **5** the hart, and the gazelle, and the roebuck, and the wild goat, and the ibex, and the antelope, and the chamois. **6** Every animal that parts the hoof, and has the hoof cloven in two, *and* chews the cud, among the animals, you shall eat. **7** Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof cloven: the camel, and the shaphan, and the rabbit; because they chew the cud but do not part the hoof, they are unclean to you. **8** The pig, because it has a split hoof but does not chew the cud, is unclean to you: of their flesh you shall not eat, and their carcasses you shall not touch.

**9** These you shall eat of all that are in the waters: whatever has fins and scales you shall eat; **10** and whatever does not have fins and scales you shall not eat; it is unclean to you.

**11** Of all clean birds you shall eat. **12** But these are they of which you shall not eat: the eagle, and the vulture, and the osprey, **13** and the red kite, and the falcon, and the kite after its kind, **14** and every raven after its kind, **15** and the ostrich, and the owl, and the seagull, and the hawk after its kind, **16** the little owl, and the great owl, and the horned owl, **17** and the pelican, and the vulture, and the cormorant, **18** and the stork, and the heron after its kind, and the hoopoe, and the bat. **19** All winged creeping things are unclean to you: they shall not be eaten. **20** Of all clean birds you shall eat.

**21** You shall not eat of anything that dies of itself: you shall give it to the sojourner living among you who is within your gates, that he may eat it; or you shall sell it to a foreigner: for you are a set-apart people to יְהוָה your Elohim. You shall not cook a young goat in its mother's milk.

**22** You shall surely tithe all the increase of your seed, that which comes forth from the field year by year.

**23** You shall eat before יְהוָה your Elohim, in the place

which He shall choose, to cause His Name to dwell there, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and of your flock; so that you shall learn to fear יְהוָה your Elohim always. **24** If the way is too long for you, so that you are not able to carry it, because the place is too far from you, which יְהוָה your Elohim shall choose, to set His Name there, when יְהוָה your Elohim shall bless you; **25** then you shall turn it into money, and bind up the money in your hand, and shall go to the place which יְהוָה your Elohim shall choose: **26** and you shall bestow the money for whatever your being desires, for cattle, or for sheep, or for wine, or for strong drink, or for whatever your being asks of you; and you shall eat there before יְהוָה your Elohim, and you shall rejoice, you and your household. **27** The Levite who is within your gates, you shall not forsake him; for he has no portion nor inheritance with you.

**28** At the end of every three years you shall bring forth all the tithe of your increase in the same year, and shall lay it up within your gates: **29** and the Levite, because he has no portion nor inheritance with you, and the sojourner who dwells with you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that יְהוָה your Elohim may bless you in all the work of your hand which you do.

**15** At the end of every seven years you shall make a release. **2** This is the way of the release: every creditor shall release that which he has lent to his neighbor; he shall not exact it of his neighbor and his brother; because the release of יְהוָה has been proclaimed. **3** Of a foreigner you may exact it: but whatever of yours is with your brother your hand shall release. **4** However there shall be no poor with you; (*for* יְהוָה will surely bless you in the land which יְהוָה your Elohim gives you for an inheritance to possess it;) **5** if only you diligently listen to the voice of יְהוָה your Elohim, to guard to do all this command which I command you today. **6** For יְהוָה your Elohim will bless you, as He promised you: and you shall lend to many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.

**7** If a poor man, one of your brothers, is with you within any of your gates in your land which יְהוָה your Elohim gives you, you shall not harden your heart, nor shut

your hand<sup>a</sup> from your poor brother; **8** but you shall surely open your hand<sup>b</sup> to him, and shall surely lend him sufficient for his need *in that* which he wants. **9** Beware that there not be a worthless thought in your heart, saying, "The seventh year, the year of release, is at hand;" and your eye be evil<sup>c</sup> against your poor brother, and you give him nothing; and he cry to יְהוָה against you, and it be sin to you. **10** You shall surely give him, and your heart shall not be grieved when you give to him; because that for this thing יְהוָה your Elohim will bless you in all your work, and in all that you put your hand to *do*. **11** For the poor will never cease out of the land<sup>d</sup>: therefore I command you, saying, You shall surely open your hand to your brother, to your needy, and to your poor, in your land.

**12** If your brother, a Hebrew man, or a Hebrew woman, is sold to you, and serves you six years; then in the seventh year you shall let him go free from you.

**13** When you let him go free from you, you shall not let him go empty: **14** you shall furnish him liberally<sup>e</sup> out of your flock, and out of your threshing floor, and out of your winepress; as יְהוָה your Elohim has blessed you, you shall give to him. **15** You shall remember that you were a bondservant in the land of Mitsrayim, and יְהוָה your Elohim redeemed you: therefore I command you this thing today. **16** It shall be, if he tells you, "I will not go out from you;" because he loves you and your house, because he is well with you; **17** then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.

**18** It shall not seem hard to you, when you let him go free from you; for to the double of the hire of a hireling has he served you six years: and יְהוָה your Elohim will bless you in all that you do.

**19** All the firstborn males that are born of your herd and of your flock you shall set apart to יְהוָה your Elohim: you shall do no service with the firstborn of your herd, nor shear the firstborn of your flock. **20** You shall eat it before יְהוָה your Elohim year by year in the place which יְהוָה shall choose, you and your household. **21** If it have any blemish, *whether* lame or blind, any ill

blemish whatever, you shall not slaughter it to יְהוָה your Elohim. **22** You shall eat it within your gates: the unclean *person* and the clean *person* shall eat it alike, as the gazelle, and as the hart. **23** Only you shall not eat its blood; you shall pour it out on the ground as water.

**16** Guard the new moon of the aviv, and keep the Pesah<sup>f</sup> to יְהוָה your Elohim; for in the new moon of the aviv יְהוָה your Elohim brought you forth out of Mitsrayim by night. **2** You shall slaughter the Pesah to יְהוָה your Elohim, of the flock and the herd, in the place which יְהוָה shall choose, to cause His Name to dwell there. **3** You shall eat no leavened bread with it. You shall eat unleavened bread with it seven days, even the bread of affliction; for you came forth out of the land of Mitsrayim in haste: that you may remember the day when you came forth out of the land of Mitsrayim all the days of your life. **4** No leaven shall be seen with you in all your borders seven days; neither shall any of the flesh, which you slaughter the first day at evening, remain all night until the morning. **5** You may not slaughter the Pesah within any of your gates, which יְהוָה your Elohim gives you; **6** but at the place which יְהוָה your Elohim shall choose, to cause His Name to dwell in, there you shall slaughter the Pesah at evening, at the going down of the sun, at the appointed time that you came forth out of Mitsrayim. **7** You shall cook and eat it in the place which יְהוָה your Elohim shall choose: and you shall turn in the morning, and go to your tents. **8** Six days you shall eat unleavened bread; and on the seventh day shall be a solemn assembly to יְהוָה your Elohim; you shall do no work *on it*.

**9** You shall count for yourselves seven weeks: from the time you begin to put the sickle to the standing grain you shall begin to number seven weeks. **10** You shall keep the Feast of Weeks<sup>g</sup> to יְהוָה your Elohim with a tribute of a freewill offering of your hand, which you shall give, according as יְהוָה your Elohim blesses you: **11** and you shall rejoice before יְהוָה your Elohim, you, and your son, and your daughter, and your male servant, and your female servant, and the Levite who is within your gates, and the sojourner, and the fatherless, and the

<sup>a</sup> 7 Shut...hand – Idiom meaning "selfish, greedy."

<sup>b</sup> 8 Open...hand – Idiom meaning "selfless, generous."

<sup>c</sup> 9 Evil eye – Idiom meaning "stingy." Compare Mattithyahu 6:23; Mishlei 28:22.

<sup>d</sup> 11 See Mattithyahu 26:11; Yohanan 12:8.

<sup>e</sup> 14 "Furnish him liberally" – This phrase is actually made up of two Hebrew words (*רַצֵּן, anaq*), repeated. They derive from a word of the same spelling, different vowels, meaning "neck." This word also appears in Tehillim 73:6 as

"necklace." The implication here being "to give freely that which outfits and adorns" someone.

<sup>f</sup> 1 פֶסֶח (Pesah) – Hebrew word commonly translated as "Passover."

<sup>g</sup> 10 Feast of Weeks – Hebrew word שׁבּועַת (Shavuot), commonly translated as "Pentecost" from the Greek word πεντεκορτα (pen'te'kon'ta) meaning "fifty," as fifty days are counted.

widow, who are in your midst, in the place which יְהוָה your Elohim shall choose, to cause His Name to dwell there. **12** You shall remember that you were a bondservant in Mitsrayim: and you shall guard and do these statutes.

**13** You shall keep the Feast of Tabernacles<sup>a</sup> seven days, after that you have gathered in from your threshing floor and from your winepress. **14** And you shall rejoice in your Feast, you, and your son, and your daughter, and your male servant, and your female servant, and the Levite, and the sojourner, and the fatherless, and the widow, who are within your gates. **15** You shall keep a Feast to יְהוָה your Elohim seven days in the place which יְהוָה shall choose; because יְהוָה your Elohim will bless you in all your increase, and in all the work of your hands, and you shall be altogether joyful.

**16** Three times in a year shall all your males appear before יְהוָה your Elohim in the place which He shall choose: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles; and they shall not appear before יְהוָה empty: **17** every man shall give as he is able, according to the blessing of יְהוָה your Elohim which He has given you.

### – Parashat Shofetim

**18** You shall make judges and officers in all your gates, which יְהוָה your Elohim gives you, according to your tribes; and they shall judge the people with righteous judgment. **19** You shall not distort judgment: you shall not respect persons; neither shall you take a bribe; for a bribe does blind the eyes of the wise, and pervert the words of the righteous. **20** You shall follow that which is altogether just, that you may live, and inherit the land which יְהוָה your Elohim gives you.

**21** You shall not plant for yourselves an Asherah of any kind of tree beside the altar of יְהוָה your Elohim, which you shall make for yourselves. **22** Neither shall you set yourself up a pillar which יְהוָה your Elohim hates.

**17** You shall not slaughter to יְהוָה your Elohim an ox, or a sheep, in which is a blemish, or anything evil; for that is an abomination to יְהוָה your Elohim.

**2** If there be found in your midst, within any of your gates which יְהוָה your Elohim gives you, man or woman, who does that which is evil in the eyes of יְהוָה your Elohim, in transgressing His covenant, **3** and has gone and served other elohim, and bowed down to

them, or the sun, or the moon, or any of the army of the heavens, which I have not commanded; **4** and it be told you, and you have heard of it, then you shall inquire diligently; and behold, if it be true, and the thing certain, that such abomination is done in Yisra'el, **5** then you shall bring forth that man or that woman, who has done this evil thing, to your gates, even the man or the woman; and you shall stone them to death with stones. **6** At the mouth of two witnesses, or three witnesses, shall he who is to die be put to death; at the mouth of one witness he shall not be put to death. **7** The hand of the witnesses shall be first on him to put him to death, and afterward the hand of all the people. So you shall put away the evil from your midst.

**8** If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates; then you shall arise, and go up to the place which יְהוָה your Elohim shall choose; **9** and you shall come to the priests the Levites, and to the judge who shall be in those days: and you shall inquire; and they shall show you the sentence of judgment. **10** You shall do according to the tenor of the sentence which they shall show you from that place which יְהוָה shall choose; and you shall guard to do according to all that they shall teach you: **11** according to the tenor of the Torah which they shall teach you, and according to the judgment which they shall tell you, you shall do; you shall not turn aside from the words which they shall show you, to the right hand, nor to the left. **12** The man who does presumptuously, in not listening to the priest who stands to minister there before יְהוָה your Elohim, or to the judge, even that man shall die: and you shall put away the evil from Yisra'el. **13** All the people shall hear, and fear, and do no more presumptuously.

**14** When you come to the land which יְהוָה your Elohim gives you, and shall possess it, and shall dwell therein, and shall say, "I will set a king over me, like all the nations that are around me;" **15** you shall surely set him king over yourselves, whom יְהוָה your Elohim shall choose: one from among your brothers you shall set king over you; you may not put a foreign man over you, who is not your brother. **16** Only he shall not multiply horses to himself, nor cause the people to return to Mitsrayim, to the end that he may multiply horses; because יְהוָה has said to you, "You shall not go back that way again." **17** Neither shall he multiply wives to himself, that his heart not turn away: neither shall he greatly multiply to himself silver and gold.

<sup>a</sup> 13 *Feast of Tabernacles* – Hebrew word סוכות (Sukkot), meaning "booths" or "tents."

**18** It shall be, when he sits on the throne of his kingdom, that he shall write him a copy of this Torah in a book, out of *that which is* before the priests the Levites: **19** and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear יְהוָה his Elohim, to guard all the words of this Torah and these statutes, to do them; **20** that his heart not be lifted up above his brothers, and that he not turn aside from the command, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Yisra'el.

**18** The priests the Levites, *even* all the tribe of Levi, shall have no portion nor inheritance with Yisra'el: they shall eat the offerings of יְהוָה made by fire, and his inheritance. **2** They shall have no inheritance among their brothers: יְהוָה is their inheritance, as he has spoken to them.

**3** This shall be the priests' judgment from the people, from those who slaughter a sacrifice, whether it be ox or sheep, that they shall give to the priest the shoulder, and the two cheeks, and the maw. **4** The first fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you shall give him. **5** For יְהוָה your Elohim has chosen him out of all your tribes, to stand to minister in the Name of יְהוָה, him and his sons for ever.

**6** If a Levite comes from any of your gates out of all Yisra'el, where he sojourned, and comes with all the desire of his being to the place which יְהוָה shall choose; **7** then he shall minister in the Name of יְהוָה his Elohim, as all his brothers the Levites do, who stand there before יְהוָה. **8** They shall have like portions to eat, besides that which comes of the sale of his patrimony.

**9** When you come into the land which יְהוָה your Elohim gives you, you shall not learn to do after the abominations of those nations. **10** There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who practices sorcery, or an enchanter, or a sorcerer, **11** or a charmer, or a medium, or a wizard, or a necromancer who brings up the dead. **12** For whoever does these things is an abomination to יְהוָה: and because of these abominations יְהוָה your Elohim does drive them out from before you. **13** You shall be perfect with יְהוָה your Elohim. **14** For these nations, that you shall dispossess, listen to those who practice sorcery, and to diviners; but as for you, יְהוָה your Elohim has not allowed you so to do.

**15** יְהוָה your Elohim will raise up to you a prophet from your midst, of your brothers, like me. You shall hear him. **16** This is according to all that you desired of יְהוָה your Elohim in Horev in the day of the assembly, saying, "Let me not hear again the voice of יְהוָה my Elohim, neither let me see this great fire any more, that I not die." **17** יְהוָה said to me, "They have well said that which they have spoken. **18** I will raise them up a prophet from among their brothers, like you. And I will put My words in his mouth, and he shall speak to them all that I shall command him. **19** It shall happen, that whoever will not listen to My words which he shall speak in My Name, I will require it of him. **20** But the prophet, who shall speak a word presumptuously in My Name, which I have not commanded him to speak, or who shall speak in the name of other elohim, that same prophet shall die." **21** If you say in your heart, "How shall we know the word which יְהוָה has not spoken?" **22** when a prophet speaks in the Name of יְהוָה, if the thing does not follow, nor happen, that is the thing which יְהוָה has not spoken: the prophet has spoken it presumptuously, you shall not be afraid of him.

**19** When יְהוָה your Elohim shall cut off the nations, whose land יְהוָה your Elohim gives you, and you dispossess them, and dwell in their cities, and in their houses; **2** you shall set apart three cities for yourselves in the midst of your land, which יְהוָה your Elohim gives you to possess it. **3** You shall prepare you the way, and divide the borders of your land, which יְהוָה your Elohim causes you to inherit, into three parts, that every manslayer may flee there.

**4** This is the case of the manslayer, that shall flee there and live: whoever kills his neighbor unawares, and did not hate him in time past; **5** as when a man goes into the forest with his neighbor to chop wood, and his hand fetches a stroke with the axe to cut down the tree, and the head slips from the handle, and lights on his neighbor, so that he dies; he shall flee to one of these cities and live: **6** lest the avenger of blood pursue the murderer, while his heart is hot, and overtake him, because the way is long, and strike his being mortally; pronouncing a judgment of death, inasmuch as he did not hate him in time past. **7** Therefore I command you, saying, You shall set apart three cities for yourselves.

**8** If יְהוָה your Elohim enlarges your border, as He has sworn to your fathers, and gives you all the land which He promised to give to your fathers; **9** if you guard all this command to do it, which I command you today, to love יְהוָה your Elohim, and to walk ever in His ways; then you shall add three cities more for yourselves,

besides these three: **10** that innocent blood not be shed in the midst of your land, which יְהוָה your Elohim gives you for an inheritance, and so blood be on you.

**11** But if any man hates his neighbor, and lies in wait for him, and rises up against him, and strikes him mortally so that he dies, and he flees into one of these cities; **12** then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. **13** Your eye shall not pity him, but you shall put away the innocent blood from Yisra'el, that it may go well with you.

**14** You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that יְהוָה your Elohim gives you to possess it.

**15** One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. **16** If an unrighteous witness rise up against any man to testify against him of wrongdoing, **17** then both the men, between whom the controversy is, shall stand before יְהוָה, before the priests and the judges who shall be in those days; **18** and the judges shall make diligent inquisition: and, behold, if the witness is a false witness, and has testified falsely against his brother, **19** then you shall do to him as he had thought to do to his brother: so you shall put away the evil from your midst. **20** Those who remain shall hear, and fear, and shall henceforth commit no more any such evil in your midst. **21** Your eyes shall not pity; being for being, eye for eye, tooth for tooth, hand for hand, foot for foot.

**20** When you go forth to battle against your enemies, and see horses, and chariots, *and* a people more than you, you shall not be afraid of them; for יְהוָה your Elohim is with you, who brought you up out of the land of Mitsrayim. **2** It shall be, when you draw near to the battle, that the priest shall approach and speak to the people, **3** and shall tell them, "Hear, Yisra'el, you draw near today to battle against your enemies: do not let your heart faint; do not be afraid, nor tremble, neither be scared of them; **4** for יְהוָה your Elohim is He who goes with you, to fight for you against your enemies, to save you." **5** The officers shall speak to the people, saying, "What man is there who has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. **6** What man is there who has planted a vineyard, and has not used its fruit? Let him go and return to his house, lest he die in the battle, and another man use its fruit. **7** What man is there who has pledged to be married a wife, and

has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her."

**8** The officers shall speak further to the people, and they shall say, "What man is there who is fearful and fainthearted? Let him go and return to his house, lest his brother's heart melt as his heart." **9** It shall be, when the officers have finished speaking to the people, that they shall appoint captains of armies at the head of the people.

**10** When you draw near to a city to fight against it, then proclaim peace to it. **11** It shall be, if it makes you answer of peace, and opens to you, then it shall be, that all the people who are found therein shall become tributary to you, and shall serve you. **12** If it will make no peace with you, but will make war against you, then you shall besiege it: **13** and when יְהוָה your Elohim delivers it into your hand, you shall strike every male of it with the edge of the sword: **14** but the women, and the little ones, and the livestock, and all that is in the city, even all its spoil, you shall plunder to yourself; and you shall eat the spoil of your enemies, which יְהוָה your Elohim has given you. **15** Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. **16** But of the cities of these peoples, that יְהוָה your Elohim gives you for an inheritance, you shall save alive nothing that has breath; **17** but you shall utterly destroy them: the Hittite, and the Amorite, the Kena'anite, and the Perizzite, the Hivite, and the Yevusite; as יְהוָה your Elohim has commanded you; **18** that they not teach you to do after all their abominations, which they have done to their elohim; so would you sin against יְהוָה your Elohim.

**19** When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an axe against them; for you may eat of them, and you shall not cut them down; for is the tree of the field man, that it should be besieged of you? **20** Only the trees of which you know that they are not trees for food, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it fall.

**21** If one be found slain in the land which יְהוָה your Elohim gives you to possess it, lying in the field, and it is not known who has struck him; **2** then your elders and your judges shall come forth, and they shall measure to the cities which are around him who is slain: **3** and it shall be, that the city which is nearest to the slain man, even the elders of that city shall take a heifer of the herd, which has not worked in service, and which has not drawn in the yoke; **4** and the elders of that city shall bring down the heifer to a wadi with running water, which is neither plowed nor sown, and shall break the

heifer's neck there in the wadi. **5** The priests the sons of Levi shall come near; for יְהוָה your Elohim has chosen them to minister to Him, and to bless in the Name of יְהוָה; and according to their word shall every

controversy and every stroke be. **6** All the elders of that city, who are nearest to the slain man, shall wash their hands over the heifer whose neck was broken in the wadi; **7** and they shall answer and say, "Our hands have not shed this blood, neither have our eyes seen it.

**8** Cover, יְהוָה, Your people Yisra'el, whom You have redeemed, and do not allow innocent blood to remain in the midst of Your people Yisra'el." The blood shall be covered for them. **9** So you shall put away the innocent blood from your midst, when you shall do that which is right in the eyes of יְהוָה.

### פְּרִשְׁתַּכְצֵא – Parashat Ki Teitsei

**10** When you go forth to battle against your enemies, and יְהוָה your Elohim delivers them into your hands, and you carry them away captive, **11** and see among the captives a beautiful woman, and you have a desire to her, and would take her to you as wife; **12** then you shall bring her home to your house; and she shall shave her head, and pare her nails; **13** and she shall put the clothing of her captivity from off her, and shall remain in your house, and bewail her father and her mother a month of days: and after that you shall go in to her, and be her husband, and she shall be your wife. **14** It shall be, if you have no delight in her, then you shall let her go for her being; but you shall not sell her at all for money, you shall not deal with her as a slave, because you have humbled her.

**15** If a man has two wives, the one beloved, and the other hated, and they have brought forth children to him, both the beloved and the hated; and if the firstborn son be hers who was hated; **16** then it shall be, in the day that he causes his sons to inherit that which he has, that he may not make the son of the beloved the firstborn before the son of the hated, who is the firstborn: **17** but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has; for he is the beginning of his strength<sup>a</sup>; the judgment of the firstborn is his.

**18** If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and, though they discipline him, will not listen to them; **19** then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place; **20** and they shall tell the elders of his city, "This our son is stubborn and rebellious, he

will not obey our voice; he is a glutton, and a drunkard."

**21** All the men of his city shall stone him to death with stones: so you shall put away the evil from your midst; and all Yisra'el shall hear, and fear.

**22** If a man has committed a sin judged worthy of death, and he be put to death, and you hang him on a tree;

**23** his body shall not remain all night on the tree, but you shall surely bury him the same day; for he who is hanged is accursed of Elohim; that you do not defile your land which יְהוָה your Elohim gives you for an inheritance.

**22** You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall surely bring them again to your brother. **2** If your brother is not near to you, or if you do not know him, then you shall bring it home to your house, and it shall be with you until your brother seek after it, and you shall restore it to him. **3** So you shall do with his donkey; and so you shall do with his garment; and so you shall do with every lost thing of your brother's, which he has lost, and you have found: you may not hide yourself. **4** You shall not see your brother's donkey or his ox fallen down by the way, and hide yourself from them: you shall surely help him to lift them up again.

**5** A woman shall not wear men's clothing, neither shall a man put on women's clothing; for whoever does these things is an abomination to יְהוָה your Elohim.

**6** If a bird's nest chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young: **7** you shall surely let the hen go, but the young you may take to yourself; that it may be well with you, and that you may prolong your days.

**8** When you build a new house, then you shall make a battlement for your roof, that you do not bring blood on your house, if any man fall from there.

**9** You shall not sow your vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which you have sown, and the increase of the vineyard.

**10** You shall not plow with an ox and a donkey together.

**11** You shall not wear a mixed stuff, wool and linen together.

**12** You shall make yourselves tassels on the four borders of your cloak, with which you cover yourself.

<sup>a</sup> 17 Beginning...of strength – Idiom meaning "firstborn."

**13** If any man takes a wife, and goes in to her, and hates her, **14** and accuses her of shameful things, and brings up an evil name on her, and says, "I took this woman, and when I came near to her, I did not find in her the tokens of virginity;" **15** then shall the father of the maiden, and her mother, take and bring forth the tokens of the maiden's virginity to the elders of the city in the gate; **16** and the maiden's father shall tell the elders, "I gave my daughter to this man to wife, and he hates her; **17** and behold, he has accused her of shameful things, saying, 'I did not find in your daughter the tokens of virginity,' and yet these are the tokens of my daughter's virginity." They shall spread the cloth before the elders of the city. **18** The elders of that city shall take the man and discipline him; **19** and they shall fine him one hundred *sheqels* of silver, and give them to the father of the maiden, because he has brought up an evil name on a virgin of Yisra'el: and she shall be his wife; he may not put her away all his days.

**20** But if this thing be true, that the *signs of virginity* were not found in the maiden; **21** then they shall bring out the maiden to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a senseless *thing* in Yisra'el, to whore in her father's house: so you shall put away the evil from your midst.

**22** If a man be found lying with a woman married to a husband, then they shall both of them die, the man who lay with the woman, and the woman: so you shall put away the evil from Yisra'el.

**23** If there is a maiden who is a virgin pledged to be married to a husband, and a man find her in the city, and lies with her; **24** then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the maiden, because she did not cry *out*, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away the evil from your midst.

**25** But if the man found the maiden who is pledged to be married in the field, and the man force her, and lie with her; then the man only who did lie with her shall die: **26** but to the maiden you shall do nothing; there is in the maiden no sin worthy of death: for as when a man rises against his neighbor, and kills him, even so is this matter; **27** for he found her in the field, the pledged-to-be-married maiden cried, and there was none to save her.

**28** If a man find a maiden who is a virgin, who is not pledged to be married, and lay hold on her, and lie with her, and they be found; **29** then the man who did lie with her shall give to the maiden's father fifty *sheqels* of silver, and she shall be his wife, because he has humbled her; he may not put her away all his days.

**30** A man shall not take his father's wife, and shall not uncover his father's skirt.<sup>a</sup>

**23** He who is crushed, wounded, or cut off in his privy member shall not enter into the assembly of **נְזָרֶת**. **2** A mamzer<sup>b</sup> shall not enter into the assembly of **נְזָרֶת**; even to the tenth generation shall none of his enter into the assembly of **נְזָרֶת**. **3** An Ammonite or a Moavite shall not enter into the assembly of **נְזָרֶת**; even to the tenth generation shall none belonging to them enter into the assembly of **נְזָרֶת** forever: **4** because they did not meet you with bread and with water in the way, when you came forth out of Mitsrayim, and because they hired against you Bil'am the son of Beor from Pethor of Aram-Naharayim, to curse you. **5** Nevertheless **יְהוָה** your Elohim would not listen to Bil'am; but **יְהוָה** your Elohim turned the curse into a blessing to you, because **יְהוָה** your Elohim loved you. **6** You shall not seek their peace nor their prosperity all your days forever.

**7** You shall not abhor an Edomite; for he is your brother: you shall not abhor a Mitsrite, because you lived as a sojourner in his land. **8** The children of the third generation who are born to them shall enter into the assembly of **נְזָרֶת**.

**9** When you go forth in camp against your enemies, then you shall guard yourselves from every evil thing.

**10** If there is among you any man who is not clean by reason of that which happens him by night, then shall he go outside of the camp. He shall not come within the camp: **11** but it shall be, when evening comes on, he shall bathe himself in water; and when the sun is down, he shall come within the camp.

**12** You shall have a place also outside of the camp, where you shall go forth abroad: **13** and you shall have a spade among your tools; and it shall be, when you squat down<sup>c</sup> outside, you shall dig *with the spade*, and shall turn back and cover that which comes from you: **14** for **יְהוָה** your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you;

<sup>a</sup> 30 In Hebrew texts, this verse is numbered 23:1.

<sup>b</sup> 2 Mamzer – Hebrew word (**מַמְצֵר**) usually rendered as "illegitimate birth" or "bastard." Can refer to children born

out of wedlock, out of incest, or to a Yisra'elite father and heathen mother.

<sup>c</sup> 13 Squat down outside – Idiom meaning "defecate."

therefore your camp shall be set-apart, that He may not see an unclean thing in you, and turn away from you.

**15** You shall not deliver a servant to his master who escaped from his master to you: **16** he shall dwell with you, in your midst, in the place which he shall choose within one of your gates, where it pleases him best: you shall not oppress him.

**17** There shall be no whore of the daughters of Yisra'el, neither shall there be a sodomite of the sons of Yisra'el.

**18** You shall not bring the hire of a whore, or the wages of a dog,<sup>a</sup> into the house of **תִּזְבַּח** your Elohim for any vow: for even both of these are an abomination to **תִּזְבַּח** your Elohim.

**19** You shall not lend on interest to your brother; interest of money, interest of food, interest of anything that is lent on interest: **20** to a foreigner you may lend on interest; but to your brother you shall not lend on interest, that **תִּזְבַּח** your Elohim may bless you in all that you put your hand to, in the land where you go in to possess it.

**21** When you shall vow a vow to **תִּזְבַּח** your Elohim, you shall not be slack to pay it: for **תִּזְבַּח** your Elohim will surely require it of you; and it would be sin in you. **22** But if you shall forbear to vow, it shall be no sin in you. **23** That which is gone out of your lips you shall guard and do; according as you have vowed to **תִּזְבַּח** your Elohim, a freewill offering, which you have promised with your mouth.

**24** When you come into your neighbor's vineyard, then you may eat of grapes your fill at your own pleasure; but you shall not put any in your vessel.

**25** When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing grain.

**24** When a man takes a wife, and marries her, then it shall be, if she finds no favor in his eyes, because he has found some nakedness in her<sup>b</sup>, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. **2** When she is departed out of his house, she may go and be another man's *wife*. **3** If the latter husband hate her, and write her a bill of divorce, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife; **4** her

former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before **תִּזְבַּח**: and you shall not cause the land to sin, which **תִּזְבַּח** your Elohim gives you for an inheritance.

**5** When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business: he shall be free at home one year, and shall give gladness to his wife whom he has taken.

**6** No man shall take the mill or the upper millstone to pledge; for he takes *a man's* being to pledge.

**7** If a man be found stealing<sup>c</sup> any of his brothers of the children of Yisra'el, and he deal with him as a slave, or sell him; then that thief shall die: so you shall put away the evil from your midst.

**8** Take heed in the plague of leprosy that you guard diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so you shall observe to do. **9** Remember what **תִּזְבַּח** your Elohim did to Miryam, by the way as you came forth out of Mitsrayim.

**10** When you do lend your neighbor any kind of loan, you shall not go into his house to get his pledge. **11** You shall stand outside, and the man to whom you do lend shall bring forth the pledge outside to you. **12** If he be a poor man, you shall not sleep with his pledge; **13** you shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment, and bless you: and it shall be righteousness to you before **תִּזְבַּח** your Elohim.

**14** You shall not oppress a hired servant who is poor and needy, whether he be of your brothers, or of your sojourners who are in your land within your gates: **15** in his day you shall give him his hire, neither shall the sun go down on it – for he is poor, and sets his being on it – lest he cry against you to **תִּזְבַּח**, and it be sin to you.

**16** The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

**17** You shall not distort judgment to the sojourner, or to the fatherless, nor take the widow's clothing to pledge; **18** but you shall remember that you were a bondservant

<sup>a</sup> 18 "Wages of a dog" – Idiom meaning "male prostitute."

<sup>b</sup> 1 This verse is typically rendered "some indecency" or "some unseemly thing." However, the Hebrew word used is שְׁרֵה (*ervah*), meaning "nakedness." It is the same word used

in Vayiqra 18 to imply having relations with someone. Rendered literally, this verse says that if a matter of "nakedness" is found in a woman, then it means she has previously had relations. Compare Mattithyahu 19:9.

<sup>c</sup> 7 Or "kidnapping."

in Mitsrayim, and יְהוָה your Elohim redeemed you there: therefore I command you to do this thing.

**19** When you reap your harvest in your field, and have forgot a sheaf in the field, you shall not go again to get it: it shall be for the sojourner, for the fatherless, and for the widow; that יְהוָה your Elohim may bless you in all the work of your hands. **20** When you beat your olive tree, you shall not go over the boughs again: it shall be for the sojourner, for the fatherless, and for the widow.

**21** When you gather *the grapes* of your vineyard, you shall not glean it after yourselves: it shall be for the sojourner, for the fatherless, and for the widow. **22** You shall remember that you were a bondservant in the land of Mitsrayim: therefore I command you to do this thing.

**25** If there be a controversy between men, and they come to judgment, and *the judges* judge them; then they shall declare the righteous right, and condemn the wicked; **2** and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. **3** Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then your brother should be degraded to you.

**4** You shall not muzzle the ox when he treads out *the grain*.

**5** If brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a foreigner: her husband's brother shall go in to her, and take her to him as wife, and perform the duty of a husband's brother to her. **6** It shall be, that the firstborn whom she bears shall succeed in the name of his brother who is dead, that his name not be blotted out of Yisra'el.

**7** If the man does not want to take his brother's wife, then his brother's wife shall go up to the gate to the elders, and say, "My husband's brother refuses to raise up to his brother a name in Yisra'el; he will not perform the duty of a husband's brother to me." **8** Then the elders of his city shall call him, and speak to him: and if he stand, and say, "I do not want to take her;" **9** then his brother's wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, "So shall it be done to the man who does not build up his brother's house." **10** His name shall be called in Yisra'el, the house of him who has his shoe loosed.

**11** When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her

hand, and takes him by the genitals; **12** then you shall cut off her hand, your eye shall have no pity.

**13** You shall not have in your bag diverse weights, a great and a small. **14** You shall not have in your house diverse measures, a great and a small. **15** You shall have a perfect and just weight. You shall have a perfect and just measure, that your days may be long in the land which יְהוָה your Elohim gives you. **16** For all who do such things, even all who do unrighteously, are an abomination to יְהוָה your Elohim.

**17** Remember what Amaleq did to you by the way as you came forth out of Mitsrayim; **18** how he met you by the way, and struck the hindmost of you, all who were feeble behind you, when you were faint and weary; and he did not fear Elohim. **19** Therefore it shall be, when יְהוָה your Elohim has given you rest from all your enemies all around, in the land which יְהוָה your Elohim gives you for an inheritance to possess it, that you shall blot out the memory of Amaleq from under the heavens; you shall not forget.

### – פרשת כי תבוא – Parashat Ki Tavo

**26** It shall be, when you come in to the land which יְהוָה your Elohim gives you for an inheritance, and possess it, and dwell therein, **2** that you shall take of the first of all the fruit of the ground, which you shall bring in from your land that יְהוָה your Elohim gives you; and you shall put it in a basket, and shall go to the place which יְהוָה your Elohim shall choose, to cause His Name to dwell there. **3** You shall come to the priest who shall be in those days, and tell him, "I profess today to יְהוָה your Elohim, that I am come to the land which יְהוָה swore to our fathers to give us." **4** The priest shall take the basket out of your hand, and set it down before the altar of יְהוָה your Elohim. **5** You shall answer and say before יְהוָה your Elohim, "My father was an Aramean ready to perish; and he went down into Mitsrayim, and lived there, few in number; and he became there a nation, great, mighty, and populous. **6** The Mitsrites dealt ill with us, and afflicted us, and laid on us harsh service: **7** and we cried to יְהוָה, the Elohim of our fathers, and יְהוָה heard our voice, and saw our affliction, and our toil, and our oppression; **8** and יְהוָה brought us forth out of Mitsrayim with a Mighty Hand, and with an outstretched Arm, and with great terror, and with signs, and with wonders; **9** and He has brought us into this place, and has given us this land, a land flowing with milk and honey. **10** Now, behold, I have brought the first of the fruit of the ground, which You, יְהוָה, have given me." You shall set it down before יְהוָה your

Elohim, and bow down before יְהוָה your Elohim.

**11** You shall rejoice in all the good which יְהוָה your Elohim has given to you, and to your house, you, and the Levite, and the sojourner who is in your midst.

**12** And when you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the sojourner, to the fatherless, and to the widow, that they may eat within your gates, and be filled. **13** You shall say before יְהוָה your Elohim, "I have put away the set-apart things out of my house, and also have given them to the Levite, and to the sojourner, to the fatherless, and to the widow, according to all Your command which You have commanded me: I have not transgressed any of Your commands, neither have I forgotten them: **14** I have not eaten of it in my mourning, neither have I put away of it, being unclean, nor given of it for the dead: I have listened to the voice of יְהוָה my Elohim; I have done according to all that You have commanded me. **15** Look down from Your set-apart habitation, from the heavens, and bless Your people Yisra'el, and the ground which You have given us, as You swore to our fathers, a land flowing with milk and honey."

**16** This day יְהוָה your Elohim commands you to do these statutes and judgments: you shall therefore guard and do them with all your heart, and with all your being. **17** You have declared יְהוָה today to be your Elohim, and that you would walk in His ways, and guard His statutes, and His commands, and His judgments, and listen to His voice: **18** and יְהוָה has declared you today to be a people for His own possession, as He has promised you, and that you should guard all His commands; **19** and to make you high above all nations that He has made, in praise, and in name, and in honor; and that you may be a set-apart people to יְהוָה your Elohim, as He has spoken.

**27** Moshe and the elders of Yisra'el commanded the people, saying, "Guard all the commands which I command you today. **2** It shall be on the day when you shall pass over the Yarden to the land which יְהוָה your Elohim gives you, that you shall set yourself up great stones, and plaster them with plaster: **3** and you shall write on them all the words of this Torah, when you have passed over; that you may go in to the land which יְהוָה your Elohim gives you, a land flowing with milk and honey, as פְּרִזְבָּן, the Elohim of your fathers, has promised you. **4** It shall be, when you have passed over the Yarden, that you shall set up these stones, which I command you today, in Mount Eyval, and you shall plaster them with plaster. **5** There you shall build an

altar to יְהוָה your Elohim, an altar of stones: you shall lift up no iron *tool* on them. **6** You shall build the altar of יְהוָה your Elohim of uncut stones; and you shall offer ascension offerings thereon to יְהוָה your Elohim: **7** and you shall slaughter peace offerings, and shall eat there; and you shall rejoice before יְהוָה your Elohim. **8** You shall write on the stones all the words of this Torah very plainly."

**9** Moshe and the priests the Levites spoke to all Yisra'el, saying, "Keep silence, and listen, Yisra'el: today you have become the people of יְהוָה your Elohim. **10** You shall therefore obey the voice of יְהוָה your Elohim, and do His commands and His statutes, which I command you today."

**11** Moshe commanded the people the same day, saying, **12** "These shall stand on Mount Gerizim to bless the people, when you have passed over the Yarden: Shimon, and Levi, and Yehudah, and Yissakhar, and Yoseph, and Benyamin. **13** These shall stand on Mount Eyval for the curse: Reuven, Gad, and Asher, and Zevulun, Dan, and Naphtali. **14** The Levites shall answer, and tell all the men of Yisra'el with a loud voice,

**15** 'Cursed is the man who makes an engraved or molten image, an abomination to יְהוָה, the work of the hands of the craftsman, and sets it up in secret.' All the people shall answer and say, 'Amein.'

**16** 'Cursed is he who degrades his father or his mother.' All the people shall say, 'Amein.'

**17** 'Cursed is he who removes his neighbor's landmark.' All the people shall say, 'Amein.'

**18** 'Cursed is he who makes the blind to wander out of the way.' All the people shall say, 'Amein.'

**19** 'Cursed is he who distorts judgment to the sojourner, fatherless, and widow.' All the people shall say, 'Amein.'

**20** 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' All the people shall say, 'Amein.'

**21** 'Cursed is he who lies with any kind of animal.' All the people shall say, 'Amein.'

**22** 'Cursed is he who lies with his sister, the daughter of his father, or the daughter of his mother.' All the people shall say, 'Amein.'

**23** 'Cursed is he who lies with his mother-in-law.' All the people shall say, 'Amein.'

**24** 'Cursed is he who strikes his neighbor in secret.' All the people shall say, 'Amein.'

**25** 'Cursed is he who takes a bribe to kill an innocent person.' All the people shall say, 'Amein.'

**26** 'Cursed is he who does not confirm the words of this Torah to do them.' All the people shall say, 'Amein.'"

**28** It shall happen, if you shall listen diligently to the voice of יְהוָה your Elohim, to guard to do all His commands which I command you today, that יְהוָה your Elohim will set you on high above all the nations of the earth: **2** and all these blessings shall come on you, and overtake you, if you shall listen to the voice of יְהוָה your Elohim.

**3** You shall be blessed in the city, and you shall be blessed in the field.

**4** You shall be blessed in the fruit of your belly, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock.

**5** Your basket and your kneading trough shall be blessed.

**6** You shall be blessed when you come in, and you shall be blessed when you go out.

**7** יְהוָה will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. **8** יְהוָה will command the blessing on you in your barns, and in all that you put your hand to; and He will bless you in the land which יְהוָה your Elohim gives you. **9** יְהוָה will establish you for a set-apart people to Himself, as He has sworn to you; if you shall guard the commands of יְהוָה your Elohim, and walk in His ways.

**10** All the peoples of the earth shall see that you are called by the Name of יְהוָה; and they shall be afraid of you. **11** יְהוָה will make you plenteous for good, in the fruit of your belly, and in the fruit of your livestock, and in the fruit of your ground, in the land which יְהוָה swore to your fathers to give you. **12** יְהוָה will open to you His good treasure in the heavens, to give the rain of your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow. **13** יְהוָה will make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you shall listen to the commands of יְהוָה your Elohim, which I command you today, to guard and to do them, **14** and shall not turn aside from any of the words which I command you today, to the right hand, or to the left, to go after other elohim to serve them.

**15** But it shall come to pass, if you will not listen to the voice of יְהוָה your Elohim, to guard to do all His

commands and His statutes which I command you today, that all these curses shall come on you, and overtake you.

**16** You shall be cursed in the city, and you shall be cursed in the field.

**17** Your basket and your kneading trough shall be cursed.

**18** The fruit of your belly, the fruit of your ground, the increase of your livestock, and the young of your flock shall be cursed.

**19** You shall be cursed when you come in, and you shall be cursed when you go out.

**20** יְהוָה will send on you cursing, confusion, and rebuke, in all that you put your hand to do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken Me.

**21** יְהוָה will make the pestilence cling to you, until it has consumed you from off the land, where you go in to possess it. **22** יְהוָה will strike you with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blight, and with mildew; and they shall pursue you until you perish.

**23** Your heavens that is over your head shall be copper, and the earth that is under you shall be iron. **24** יְהוָה will make the rain of your land powder and dust: from the heavens shall it come down on you, until you are destroyed.

**25** יְהוָה will cause you to be struck before your enemies; you shall go out one way against them, and shall flee seven ways before them: and you shall be tossed back and forth among all the kingdoms of the earth. **26** Your dead body shall be food to all birds of the heavens, and to the animals of the earth; and there shall be none to frighten them away.

**27** יְהוָה will strike you with the boil of Mitsrayim, and with the tumors, and with the eczema, and with the itch, of which you cannot be healed. **28** יְהוָה will strike you with madness, and with blindness, and with astonishment of heart; **29** and you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall be only oppressed and robbed always, and there shall be none to save you.

**30** You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell therein: you shall plant a vineyard, and shall not use its fruit. **31** Your ox shall be slain before your eyes, and you shall not eat of it: your donkey shall be violently taken away from before your face, and shall

not be restored to you: your sheep shall be given to your enemies, and you shall have none to save you. **32** Your sons and your daughters shall be given to another people; and your eyes shall look, and fail with longing for them all the day: and there shall be nothing in the power of your hand. **33** The fruit of your ground, and all your labors, shall a nation which you do not know eat up; and you shall be only oppressed and crushed always; **34** so that you shall be mad for the sight of your eyes which you shall see. **35** יְהוָה will strike you in the knees, and in the legs, with a sore boil, of which you cannot be healed, from the sole of your foot to the crown of your head. **36** יְהוָה will bring you, and your king whom you shall set over you, to a nation that you have not known, you nor your fathers; and there you shall serve other elohim, wood and stone. **37** You shall become an astonishment, a proverb, and a byword, among all the peoples where יְהוָה shall lead you away.

**38** You shall carry much seed out into the field, and shall gather little in; for the locust shall consume it. **39** You shall plant and serve vineyards, but you shall neither drink of the wine, nor gather *the grapes*; for the worm shall eat them. **40** You shall have olive trees throughout all your borders, but you shall not anoint yourself with the oil; for your olive shall cast *its fruit*. **41** You shall father sons and daughters, but they shall not be yours; for they shall go into captivity. **42** All your trees and the fruit of your ground shall the locust possess. **43** The sojourner who is in your midst shall mount up above you higher and higher; and you shall come down lower and lower. **44** He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.

**45** All these curses shall come on you, and shall pursue you, and overtake you, until you are destroyed; because you did not listen to the voice of יְהוָה your Elohim, to guard His commands and His statutes which He commanded you: **46** and they shall be on you for a sign and for a wonder, and on your seed forever.

**47** Because you did not serve יְהוָה your Elohim with joyfulness, and with gladness of heart, by reason of the abundance of all things; **48** therefore you shall serve your enemies whom יְהוָה shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke of iron on your neck, until He has destroyed you.

**49** נָגָד will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose

language you shall not understand; **50** a nation of fierce facial expressions, that shall not respect the person of the old, nor show favor to the young, **51** and shall eat the fruit of your livestock, and the fruit of your ground, until you are destroyed; that also shall not leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. **52** They shall besiege you in all your gates, until your high and fortified walls come down, on which you relied, throughout all your land; and they shall besiege you in all your gates throughout all your land, which יְהוָה your Elohim has given you. **53** You shall eat the fruit of your own belly, the flesh of your sons and of your daughters, whom יְהוָה your Elohim has given you, in the siege and in the distress with which your enemies shall distress you.

**54** The man who is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children whom he has remaining; **55** so that he will not give to any of them of the flesh of his children whom he shall eat, because he has nothing left him, in the siege and in the distress with which your enemy shall distress you in all your gates. **56** The tender and delicate woman among you, who would not adventure to set the sole of her foot on the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, **57** and toward the afterbirth which comes out from between her feet, and toward her children whom she shall bear; for she shall eat them for want of all things secretly, in the siege and in the distress with which your enemy shall distress you in your gates.

**58** If you will not guard to do all the words of this Torah that are written in this book, that you may fear this glorious and fearful Name, יְהוָה Your Elohim; **59** then יְהוָה will make your plagues wonderful, and the plagues of your seed, even great and firm<sup>a</sup> plagues, and severe and firm sicknesses. **60** He will bring on you again all the diseases of Mitsrayim, which you were afraid of; and they shall cling to you. **61** Also every sickness, and every plague, which is not written in the book of this Torah, יְהוָה will bring them on you, until you are destroyed. **62** You shall be left few in number, whereas you were as the stars of the heavens for multitude; because you did not listen to the voice of יְהוָה your Elohim.

**63** It shall happen that as יְהוָה rejoiced over you to do you good, and to multiply you, so יְהוָה will rejoice over

<sup>a</sup> Firm – This is rendered literally. It could be read as "of long continuance."

you to cause you to perish, and to destroy you; and you shall be plucked from off the land where you go in to possess it. **64** יְהוָה will scatter you among all peoples, from the one end of the earth even to the other end of the earth; and there you shall serve other elohim, which you have not known, you nor your fathers, even wood and stone. **65** Among these nations you shall find no ease, and there shall be no rest for the sole of your foot: but יְהוָה will give you there a trembling heart, and failing of eyes, and pining of being; **66** and your life shall hang in doubt before you; and you shall fear night and day, and shall not be faithful in life. **67** In the morning you shall say, "Oh that it were evening!" and at evening you shall say, "Oh that it were morning!" for the fear of your heart which you shall fear, and for the sight of your eyes which you shall see.

**68** יְהוָה will bring you into Mitsrayim again with ships, by the way of which I said to you, "You shall see it no more again:" and there you shall sell yourselves to your enemies for bondservants and for bondmaids, and no man shall buy you.

**29** These are the words of the covenant which יְהוָה commanded Mosheh to cut with the children of Yisra'el in the land of Moav, besides the covenant which He cut with them in Horev.

**2** Mosheh called to all Yisra'el, and said to them, "You have seen all that יְהוָה did before your eyes in the land of Mitsrayim to Pharaoh, and to all his servants, and to all his land; **3** the great trials which your eyes saw, the signs, and those great wonders: **4** but יְהוָה has not given you a heart to know, and eyes to see, and ears to hear, to this day.

**5** "I have led you forty years in the wilderness: your clothes have not grown old on you, and your shoes have not grown old on your feet. **6** You have not eaten bread, neither have you drunk wine or strong drink; that you may know that I am יְהוָה your Elohim. **7** When you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them: **8** and we took their land, and gave it for an inheritance to the Reuvenites, and to the Gadites, and to the half-tribe of the Menashites. **9** Guard therefore the words of this covenant, and do them, that you may prosper in all that you do.

### – Parashat Nitsayim

**10** You stand today all of you before יְהוָה your Elohim; your heads, your tribes, your elders, and your officers, even all the men of Yisra'el, **11** your little ones, your wives, and your sojourner who is in the midst of your camps, from the one who cuts your wood to the one

who draws your water; **12** that you may enter into the covenant of יְהוָה your Elohim, and into His oath, which יְהוָה your Elohim cuts with you today; **13** that He may establish you today to Himself for a people, and that He may be to you an Elohim, as He spoke to you, and as He swore to your fathers, to Avraham, to Yitshaq, and to Ya'aqov.

**14** Neither with you only do I cut this covenant and this oath, **15** but with him who stands here with us today before יְהוָה our Elohim, and also with him who is not here with us today **16** (for you know how we lived in the land of Mitsrayim, and how we came through the midst of the nations through which you passed; **17** and you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them); **18** lest there should be among you man, or woman, or family, or tribe, whose heart turns away today from יְהוָה our Elohim, to go to serve the elohim of those nations; lest there should be among you a root that bears gall and wormwood; **19** and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, "I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry."

**20** יְהוָה will not pardon him, but then the anger of יְהוָה and His jealousy will smoke against that man, and all the curse that is written in this book shall lie on him, and יְהוָה will blot out his name from under the heavens.

**21** יְהוָה will separate him to evil out of all the tribes of Yisra'el, according to all the curses of the covenant that is written in this book of the Torah.

**22** The generation to come, your children who shall rise up after you, and the foreigner who shall come from a faraway land, shall say, when they see the plagues of that land, and the sicknesses with which יְהוָה has made it sick; **23** and that the whole land of it is sulfur, and salt, and a burning, that it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom and Gomorrah, Admah and Tsevoyim, which יְהוָה overthrew in His anger, and in His wrath: **24** even all the nations shall say, "Why has יְהוָה done thus to this land? What does the heat of this great anger mean?" **25** Then men shall say, "Because they forsook the covenant of יְהוָה, the Elohim of their fathers, which He cut with them when He brought them forth out of the land of Mitsrayim, **26** and they went and served other elohim, and bowed down to them, to elohim that they did not know, and that He had not given to them. **27** Therefore the anger of יְהוָה was kindled against this land, to bring on it all the curse that is written in this book; **28** and יְהוָה rooted them out of their land in anger, and in

wrath, and in great indignation, and cast them into another land, as at this day."

**29** The secret things belong to יְהוָה our Elohim; but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah.

**30** It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, that you shall return them to your heart among all the nations where יְהוָה your Elohim has driven you, **2** and shall return to יְהוָה your Elohim, and shall obey His voice according to all that I command you today, you and your children, with all your heart, and with all your being; **3** that then יְהוָה your Elohim will turn your captivity, and have compassion on you, and will return and gather you from all the peoples, where יְהוָה your Elohim has scattered you. **4** If your outcasts are in the uttermost parts of the heavens, from there will יְהוָה your Elohim gather you, and from there He will bring you back. **5** And יְהוָה your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will do good to you, and multiply you above your fathers.

**6** יְהוָה your Elohim will circumcise your heart, and the heart of your seed, to love יְהוָה your Elohim with all your heart, and with all your being, that you may live. **7** יְהוָה your Elohim will put all these curses on your enemies, and on those who hate you, who persecuted you. **8** You shall return and obey the voice of יְהוָה, and do all His commands which I command you today. **9** יְהוָה your Elohim will make you plenteous in all the work of your hand, in the fruit of your belly, and in the fruit of your livestock, and in the fruit of your ground, for good: for יְהוָה will again rejoice over you for good, as He rejoiced over your fathers; **10** if you shall obey the voice of יְהוָה your Elohim, to guard His commands and His statutes which are written in this book of the Torah; if you turn to יְהוָה your Elohim with all your heart, and with all your being.

**11** For this command which I command you today, it is not too hard for you, neither is it far off. **12** It is not in heavens, that you should say, "Who shall go up for us to the heavens, and bring it to us, and make us to hear it, that we may do it?" **13** Neither is it beyond the sea, that you should say, "Who shall go over the sea for us, and bring it to us, and make us to hear it, that we may do it?"

**14** But the word is very near to you, in your mouth, and in your heart, [and in your hand]<sup>a</sup> that you may do it.

**15** Behold, I have set before you today life and good, and death and evil; **16** in that I command you today to love יְהוָה your Elohim, to walk in His ways, and to guard His commands and His statutes and His judgments, that you may live and multiply, and that יְהוָה your Elohim may bless you in the land where you go in to possess it. **17** But if your heart turns away, and you will not hear, but shall be drawn away, and bow down to other elohim, and serve them; **18** I have declared to you today, that you shall surely perish; you shall not prolong your days in the land, where you pass over the Yarden to go in to possess it. **19** I call the heavens and the earth to witness against you today, that I have set before you life and death, the blessing and the curse: therefore choose life, that you may live, you and your seed; **20** to love יְהוָה your Elohim, to obey His voice, and to cling to Him; for He is your life, and the length of your days; that you may dwell in the land which יְהוָה swore to your fathers, to Avraham, to Yitschaq, and to Ya'aqov, to give them.

### – פרשת וילך – Parashat Vayelekh

**31** Moshe went and spoke these words to all Yisra'el. **2** He said to them, "I am one hundred twenty years old today; I can no more go out and come in: and יְהוָה has said to me, 'You shall not go over this Yarden.' **3** יְהוָה your Elohim, He will go over before you; He will destroy these nations from before you, and you shall dispossess them: and Yehoshua, he shall go over before you, as יְהוָה has spoken. **4** יְהוָה will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land; whom He destroyed. **5** יְהוָה will deliver them up before you, and you shall do to them according to all the command which I have commanded you. **6** Be strong and courageous, do not be afraid, nor be scared of them: for יְהוָה your Elohim, He it is who does go with you; He will not fail you, nor forsake you."

**7** Moshe called to Yehoshua, and said to him in the sight of all Yisra'el, "Be strong and courageous: for you shall go with this people into the land which יְהוָה has sworn to their fathers to give them; and you shall cause them to inherit it. **8** יְהוָה, He it is who does go before you; He will be with you, He will not fail you, neither forsake you: do not be afraid, neither be dismayed."

<sup>a</sup> 14 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

**9** Mosheh wrote this Torah, and delivered it to the priests the sons of Levi, who bore the ark of the covenant of יְהוָה, and to all the elders of Yisra'el.

**10** Mosheh commanded them, saying, "At the end of every seven years, in the set time of the year of release, in the feast of Tabernacles, **11** when all Yisra'el is come to appear before יְהוָה your Elohim in the place which He shall choose, you shall read this Torah before all Yisra'el in their hearing. **12** Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, that they may hear, and that they may learn, and fear יְהוָה your Elohim, and guard to do all the words of this Torah; **13** and that their children, who have not known, may hear, and learn to fear יְהוָה your Elohim, as long as you live in the land where you go over the Yarden to possess it."

**14** יְהוָה said to Mosheh, "Behold, your days approach that you must die: call Yehoshua, and present yourselves in the Tent of Appointment, that I may commission him." Mosheh and Yehoshua went, and presented themselves in the Tent of Appointment.

**15** יְהוָה appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent. **16** יְהוָה said to Mosheh, "Behold, you shall sleep with your fathers; and this people will rise up, and whore after the strange elohim of the land, where they go to be among them, and will forsake Me, and break My covenant which I have cut with them. **17** Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, 'Have not these evils come on us because our Elohim is not among us?' **18** I will surely hide My face in that day for all the evil which they shall have worked, in that they are turned to other elohim.

**19** "Now therefore write this song for yourselves, and teach it to the children of Yisra'el: put it in their mouths, that this song may be a witness for Me with the children of Yisra'el. **20** For when I shall have brought them into the land which I swore to their fathers, flowing with milk and honey, and they shall have eaten and filled themselves, and grown fat; then will they turn to other elohim, and serve them, and despise Me, and break My covenant. **21** It shall happen, when many evils and troubles are come on them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their inclination which they go about today, before I have brought them

into the land which I swore." **22** So Mosheh wrote this song the same day, and taught it the children of Yisra'el.

**23** He commissioned Yehoshua the son of Nun, and said, "Be strong and courageous; for you shall bring the children of Yisra'el into the land which I swore to them: and I will be with you."

**24** And it came about, when Mosheh finished writing the words of this Torah in a book, until they were complete, **25** that Mosheh commanded the Levites, who bore the ark of the covenant of יְהוָה, saying, **26** "Take this book of the Torah, and put it by the side of the ark of the covenant of יְהוָה your Elohim, that it may be there for a witness against you. **27** For I know your rebellion, and your stiff neck: behold, while I am yet alive with you today, you have been rebellious against יְהוָה; and how much more after my death? **28** Assemble to me all the elders of your tribes, [and your judges]<sup>a</sup> and your officers, that I may speak these words in their ears, and cause the heavens and the earth to witness against them. **29** For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will happen to you in the latter days; because you will do that which is evil in the sight of יְהוָה, to provoke Him to anger through the work of your hands."

**30** Mosheh spoke in the ears of all the assembly of Yisra'el the words of this song, until they were finished.

### פָּרָשַׁת הַזָּנוֹן – Parashat Ha'azinu

**32** Give ear, you heavens, and I will speak. Let the earth hear the speeches of my mouth.

**2** My teaching shall drop as the rain. My speeches shall condense as the dew, as the small rain on the tender grass, as the showers on the herb.

**3** For I will proclaim the Name of יְהוָה. Ascribe greatness to our Elohim!

**4** The Rock, His work is perfect, for all His ways are judgment: a faithful El, without unrighteousness, just and right is He.

**5** They have dealt corruptly with Him, *they are* not His children, *it is* their blemish. *They are* a perverse and crooked generation.

**6** Do you thus repay יְהוָה, foolish people and unwise? Is He not your father who has bought you? He has made you, and established you.

<sup>a</sup> 28 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

**7** Remember the days of old. Consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you.

**8** When Elyon gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the number of the children of Yisra'el<sup>a</sup>.

**9** For the portion of יִשְׂרָאֵל is His people. Ya'aqov is the lot of His inheritance.

**10** He found him in a desert land, in the formless, howling wilderness. He surrounded him. He cared for him. He preserved him as the little man<sup>b</sup> of His eye.

**11** As an eagle that stirs up her nest, that flutters over her young, He spread abroad His wings, He took them, He bore them on His feathers.

**12** פָּנָים alone led him. There was no foreign el with him.

**13** He made him ride on the high places of the earth. He ate the increase of the field. He caused him to suck honey out of the rock, oil out of the flinty rock;

**14** Butter of the herd, and milk of the flock, with fat of lambs, rams of the breed of Bashan, and goats, with the fat of kidneys of wheat. Of the blood of the grape you drank wine.

**15** But Yeshurun<sup>c</sup> grew fat, and kicked. You have grown fat. You have grown thick. You have become sleek. Then he forsook Eloah who made him, and lightly esteemed the Rock of his salvation.

**16** They moved Him to jealousy with strange *elohim*. They provoked Him to anger with abominations.

**17** They slaughtered to demons, not Eloah, to elohim that they did not know, to new *things* that came up of late, which your fathers did not dread.

**18** Of the Rock who became your father, you are unmindful, and have forgotten El who gave you birth.

**19** פָּנָים saw *it*, and abhorred *them*, because of the provocation of His sons and His daughters.

**20** He said, "I will hide My face from them. I will see what their end shall be; for they are a very perverse generation, children in whom is no faithfulness.

**21** "They have moved Me to jealousy with that which is not El. They have provoked Me to anger with their vanities. I will move them to jealousy with those who are not a people. I will provoke them to anger with a foolish nation.

**22** "For a fire is kindled in My anger, *it* burns to the lowest Sheol, devours the earth with its increase, and sets the foundations of the mountains on fire.

**23** "I will heap evils on them. I will spend My arrows on them.

**24** "*They shall* be wasted with hunger, and devoured with burning heat and bitter destruction. I will send the teeth of animals on them, with the poison of crawling things of the dust.

**25** "Outside the sword shall bereave, and in the rooms, terror; on both young man and virgin, the nursing infant with the gray-haired man.

**26** "I said I would scatter them afar. I would make the memory of them to cease from among men;

**27** were it not that I dwelt on<sup>d</sup> the taunt of the enemy, lest their adversaries should judge wrongly, lest they should say, 'Our hand is exalted, פָּנָים has not done all this.'"

**28** For they are a nation void of counsel. There is no understanding in them.

**29** Oh that they were wise, that they understood this, that they would consider their latter end!

**30** How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and פָּנָים had delivered them up?

**31** For their rock is not as our Rock, even our enemies themselves being judges.

**32** For their vine is of the vine of Sodom, of the fields of Gomorrah. Their grapes are grapes of gall, their clusters are bitter.

**33** Their wine is the poison of serpents, the cruel venom of asps.

**34** "Is this not laid up in store with Me, sealed up among My treasures?

**35** "Vengeance is Mine, and recompense, at the time when their foot slides; for the day of their calamity is at

<sup>a</sup> 8 DSS reads "sons of Elohim" here, while LXX reads "messengers of Elohim."

<sup>b</sup> 10 See footnote at Tehillim 17:8.

<sup>c</sup> 15 יֶשְׁעָרָן (*Ye'shu'ravn*) – From the Hebrew word שׁוֹרֵךְ (*ya'shar*) meaning "upright;" "The upright one."

<sup>d</sup> 27 Hebrew word rendered as "dwelt on" here is גַּוְעָר (*guw'r*). It literally means to "abide" or "dwell." In most translations, it is rendered as "feared" here. However, פָּנָים does not fear. As such it is rendered as "dwelt on" here.

hand. The things that are to come on them shall make haste."

**36** For יְהוָה will judge His people, and have compassion on His servants, when He sees that *their* power is gone; there is none *remaining*, closed up or left at large.

**37** He will say, "Where are their elohim, the rock in which they took refuge,

**38** "which ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help you! Let them be your protection.

**39** "See now that I, even I, am He, there are no elohim with Me. I kill, and I make alive. I wound, and I heal. There is no one who can deliver out of My hand.

**40** "For I lift up My hand to heavens and say, 'As I live forever,

**41** "if I whet My glittering sword, My hand take hold on judgment; I will render vengeance to My adversaries, and will recompense those who hate Me.

**42** "I will make My arrows drunk with blood. My sword shall devour flesh with the blood of the slain and the captives, from the head of the leaders of the enemy.

**43** "Rejoice, you nations, *with* His people, [and let all the messengers of Elohim bow down to Him]<sup>a</sup>; for He will avenge the blood of His servants. He will render vengeance to His adversaries, and will make atonement for His land, for His people."

**44** Moshe came and spoke all the words of this song in the ears of the people, he and Hoshea<sup>b</sup> the son of Nun.

**45** And Moshe finished speaking all these words to all Yisra'el. **46** And he said to them, "Set your heart to all the words which I testify to you today, which you shall command your children to guard to do, *even* all the words of this Torah. **47** For it is no vain thing for you; because it is your life, and through this thing you shall prolong your days in the land, where you go over the Yarden to possess it."

**48** יְהוָה spoke to Moshe that same day, saying, **49** "Go up into this mountain of Avarim, to Mount Nevo, which is in the land of Moav, that is over against Yeriho; and see the land of Kena'an, which I give to the children of Yisra'el for a possession; **50** and die on the mountain where you go up, and be gathered to your people, as Aharon your brother died on Mount Hor, and was gathered to his people: **51** because you trespassed against Me in the midst of the children of Yisra'el at the waters of Merivah of Qadesh, in the wilderness of Tsin;

because you did not set Me apart in the midst of the children of Yisra'el. **52** For you shall see the land before you; but you shall not go there into the land which I give the children of Yisra'el."

### פְּרִשְׁת וָאֶת הַבְּרָכָה – Parashat V'zot Ha'berakhah

**33** This is the blessing, with which Moshe the man of Elohim blessed the children of Yisra'el before his death.

**2** He said, "יְהוָה came from Sinai, and rose from Seir to them. He shone forth from Mount Paran. He came from the ten thousands of set-apart ones. At His right hand was a fiery decree for them.

**3** "Yes, He loves the people. All His set-apart ones are in Your hand. And they, they sat down at Your feet; *everyone* shall receive of Your words.

**4** "Moshe commanded us a Torah, an inheritance for the assembly of Ya'aqov.

**5** "He was king in Yeshurun, when the heads of the people were gathered, all the tribes of Yisra'el together."

**6** "Let Reuven live, and not die; nor let his men be few."

**7** This is *the blessing* of Yehudah: and he said, "Hear, יְהוָה, the voice of Yehudah. Bring him in to his people. With his hands he contended for himself. You shall be a help against his adversaries."

**8** Of Levi he said, "Your Thummim and Your Urim are with Your kind one, whom You proved at Massah, with whom You strove at the waters of Merivah; **9** who said of his father, and of his mother, 'I have not seen him;' neither did he acknowledge his brothers, nor did he know his own children: for they have guarded Your speeches, and preserved Your covenant. **10** They shall teach Ya'aqov Your judgments, and Yisra'el Your Torah. They shall put incense before You, and whole ascension offering on Your altar.

**11** יְהוָה, bless his substance. Accept the work of his hands. Strike through the hips of those who rise up against him, of those who hate him, that they not rise again."

**12** Of Benyamin he said, "The beloved of יְהוָה shall dwell securely by Him. He covers him all the day long. He dwells between His shoulders."

**13** Of Yoseph he said, "His land is blessed by יְהוָה, for the precious things of the heavens, for the dew, for the deep that stretches beneath, **14** for the precious things of

<sup>a</sup> 43 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT.

<sup>b</sup> 44 Hoshea was Yehoshua's name, though Moshe changed it in Bemidbar 13:16.

the fruits of the sun, for the precious things of the growth of the moons, **15** for the chief things of the ancient mountains, for the precious things of the everlasting hills, **16** for the precious things of the earth and its fullness, the good will of Him who lived in the bush. Let the blessing come on the head of Yoseph, on the crown of the head of him who was separated<sup>a</sup> from his brothers. **17** The firstborn of his herd, majesty is his. His horns are the horns of the wild ox. With them he shall push the peoples all of them, even the ends of the earth: they are the ten thousands of Ephrayim. They are the thousands of Menasheh."

**18** Of Zevulun he said, "Rejoice, Zevulun, in your going out; and Yissakhar, in your tents. **19** They shall call the peoples to the mountain. There they will slaughter sacrifices of righteousness, for they shall draw out the abundance of the seas, the hidden treasures of the sand."

**20** Of Gad he said, "He who enlarges Gad is blessed. He dwells as a lioness, and tears the arm, yes, the crown of the head. **21** He provided the first part for himself, for there was the lawgiver's portion reserved. He came with the heads of the people. He executed the righteousness of Naphtali, His judgments with Yisra'el."

**22** Of Dan he said, "Dan is a lion's cub that leaps out of Bashan."

**23** Of Naphtali he said, "Naphtali, satisfied with favor, full of the blessing of Naphtali, possess the west and the south."

**24** Of Asher he said, "Asher is blessed of children. Let him be acceptable to his brothers. Let him dip his foot in oil.

**25** "Your bars shall be iron and copper. As your days, so your strength will be.

**26** "There is none like El, Yeshurun, who rides on the heavens for your help, in His excellency on the skies.

**27** "The Eternal Elohim is your dwelling place. Underneath are the everlasting arms. He thrust out the enemy from before you, and said, 'Destroy!'

**28** "Yisra'el dwells securely; the fountain of Ya'aqov alone, in a land of grain and new wine. Yes, his heavens drop down dew.

**29** "You are happy, Yisra'el. Who is like you, a people saved by Naphtali, the shield of your help, the sword of your excellency! Your enemies shall submit themselves to you. You shall tread on their high places."

**34** Mosheh went up from the plains of Moav to Mount Nevo, to the top of Pisgah, that is over against Yeriho. It showed him all the land of Gilad, to Dan, **2** and all Naphtali, and the land of Ephrayim and Menasheh, and all the land of Yehudah, to the hinder sea, **3** and the South, and the Plain of the valley of Yeriho the city of palm trees, to Tsoar. **4** It said to him, "This is the land which I swore to Avraham, to Yitshaq, and to Ya'aqov, saying, 'I will give it to your seed.' I have caused you to see it with your eyes, but you shall not go over there." **5** So Mosheh the servant of Yisra'el died there in the land of Moav, according to the word of God. **6** He buried him in the valley in the land of Moav over against Beth Peor: but no man knows of his grave to this day. **7** Mosheh was one hundred twenty years old when he died: his eye was not dim, nor his freshness abated. **8** The children of Yisra'el wept for Mosheh in the plains of Moav thirty days: so the days of weeping and mourning for Mosheh were ended.

**9** Yehoshua the son of Nun was full of the spirit of wisdom; for Mosheh had laid his hands on him: and the children of Yisra'el listened to him, and did as God commanded Mosheh. **10** There has not since arisen a prophet in Yisra'el like Mosheh, whom Yisra'el knew face to face, **11** in all the signs and the wonders, which God sent him to do in the land of Mitsrayim, to Pharaoh, and to all His servants, and to all His land, **12** and in all the mighty hand, and in all the great terror, which Mosheh worked in the sight of all Yisra'el.

<sup>a</sup> 16 "Separated" – Lit. Nazir, commonly "Nazirite."



## Yehoshua (Joshua)

**1** Now it happened after the death of Mosheh the servant of יהוה, that יהוה spoke to Yehoshua the son of Nun, Mosheh's servant, saying, **2** "Mosheh My servant is dead; now therefore arise, go over this Yarden, you, and all this people, to the land which I give to them, even to the children of Yisrael. **3** I have given you every place that the sole of your foot will tread on, as I told Mosheh. **4** From the wilderness, and this Levanon, even to the great river, the Perath River<sup>a</sup>, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your border. **5** No man will be able to stand before you all the days of your life. As I was with Mosheh, so I will be with you. I will not fail you nor forsake you. **6** Be strong and courageous; for you shall cause this people to inherit the land which I swore to their fathers to give them. **7** Only be strong and very courageous, to guard to do according to all the Torah, which Mosheh My servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. **8** This book of the Torah shall not depart out of your mouth, but you shall meditate on it day and night, that you may guard to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success. **9** Have I not commanded you? Be strong and courageous. Do not be afraid, neither be dismayed: for יהוה your Elohim is with you wherever you go."

**10** Then Yehoshua commanded the officers of the people, saying, **11** "Pass through the midst of the camp, and command the people, saying, 'Prepare food; for within three days you are to pass over this Yarden, to go in to possess the land, which יהוה your Elohim gives you to possess it.'"

**12** Yehoshua spoke to the Reuvenites, and to the Gadites, and to the half-tribe of Menasheh, saying, **13** "Remember the word which Mosheh the servant of יהוה commanded you, saying, 'יהוה your Elohim gives you rest, and will give you this land. **14** Your wives, your little ones, and your livestock, shall live in the land which Mosheh gave you beyond the Yarden; but you shall pass over before your brothers armed, all the mighty men of valor, and shall help them **15** until יהוה has given your brothers rest, as He has given you, and

they have also possessed the land which יהוה your Elohim gives them. Then you shall return to the land of your possession, and possess it, which Mosheh the servant of יהוה gave you beyond the Yarden toward the sunrise."

**16** They answered Yehoshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. **17** Just as we listened to Mosheh in all things, so will we listen to you. Only may יהוה your Elohim be with you, as He was with Mosheh.

**18** Whoever rebels against your command, and does not listen to your words in all that you command him, he shall be put to death. Only be strong and courageous."

**2** Yehoshua the son of Nun secretly sent two men out of Shittim as spies, saying, "Go, view the land, including Yeriho." They went and came into the house of a whore whose name was Rahav, and slept there. **2** The king of Yeriho was told, "Behold, men of the children of Yisra'el came in here tonight to spy out the land." **3** The king of Yeriho sent to Rahav, saying, "Bring out the men who have come to you, who have entered into your house; for they have come to spy out all the land." **4** The woman took the two men and hid them. Then she said, "Yes, the men came to me, but I did not know where they came from. **5** It happened about the time of the shutting of the gate, when it was dark, that the men went out. Where the men went, I do not know. Pursue them quickly; for you will overtake them." **6** But she had brought them up to the roof, and hid them with the stalks of flax, which she had laid in order on the roof. **7** The men pursued them the way to the Yarden to the fords: and as soon as those who pursued them had gone out, they shut the gate.

**8** Before they had laid down, she came up to them on the roof; **9** and she said to the men, "I know that יהוה has given you the land, and that the fear of you has fallen on us, and that all the inhabitants of the land melt away before you. **10** For we have heard how יהוה dried up the water of the Sea of Reeds before you, when you came out of Mitsrayim; and what you did to the two kings of the Amorites, who were beyond the Yarden, to Sihon and to Og, whom you utterly destroyed. **11** As soon as we had heard it, our hearts melted, neither did there remain any more spirit in any man, because of you: for יהוה your Elohim, He is Elohim in heavens above, and on earth beneath. **12** Now therefore, please swear to me by יהוה, since I have dealt *in loving-kindness* with you, that you also will deal *in loving-kindness* with you, that you also will deal *in loving-*

<sup>a</sup> 4 Perath – The Euphrates River, and probably the etymological origin of the name.

kindness with my father's house, and give me a true token; **13** and that you will save alive my father, my mother, my brothers, and my sisters, and all that they have, and will deliver our beings from death." **14** The men said to her, "Our being for yours, if you do not talk about this business of ours; and it shall be, when יְהוָה gives us the land, that we will deal *in* loving-kindness and truth with you."

**15** Then she let them down by a cord through the window; for her house was on the side of the wall, and she lived on the wall. **16** She said to them, "Go to the mountain, lest the pursuers find you; and hide yourselves there three days, until the pursuers have returned. Afterward, you may go your way." **17** The men said to her, "We will be guiltless of this your oath which you have made us to swear. **18** Behold, when we come into the land, you shall bind this line of scarlet thread in the window which you did let us down by. You shall gather to yourself into the house your father, your mother, your brothers, and all your father's household. **19** It shall be that whoever goes out of the doors of your house into the street, his blood will be on his head, and we will be guiltless. Whoever is with you in the house, his blood shall be on our head, if any hand is on him. **20** But if you talk about this business of ours, then we shall be guiltless of your oath which you have made us to swear." **21** She said, "According to your words, so be it." She sent them away, and they departed. She tied the scarlet line in the window.

**22** They went, and came to the mountain, and stayed there three days, until the pursuers had returned. The pursuers sought them throughout all the way, but did not find them. **23** Then the two men returned, descended from the mountain, passed over, and came to Yehoshua the son of Nun; and they told him all that had happened to them. **24** They said to Yehoshua, "Truly יְהוָה has delivered into our hands all the land. Moreover, all the inhabitants of the land melt away before us."

**3** Yehoshua rose up early in the morning; and they moved from Shittim, and came to the Yarden, he and all the children of Yisra'el. They lodged there before they passed over. **2** It happened after three days, that the officers went through the midst of the camp; **3** and they commanded the people, saying, "When you see the ark of the covenant of יְהוָה your Elohim, and the priests the Levites bearing it, then you shall move from your place, and follow it. **4** Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near to it, that you may know the way by which you must go; for you have not passed this way before."

**5** Yehoshua said to the people, "Set yourselves apart; for tomorrow יְהוָה will do wonders among you."

**6** Yehoshua spoke to the priests, saying, "Take up the ark of the covenant, and pass over before the people." They took up the ark of the covenant, and went before the people.

**7** יְהוָה said to Yehoshua, "Today I will begin to magnify you in the sight of all Yisra'el, that they may know that as I was with Mosheh, so I will be with you. **8** You shall command the priests who bear the ark of the covenant, saying, 'When you come to the brink of the waters of the Yarden, you shall stand still in the Yarden.'" **9** Yehoshua said to the children of Yisra'el, "Come here, and hear the words of פָּנֶיךָ your Elohim." **10** Yehoshua said, "Hereby you shall know that the living El is among you, and that He will without fail drive the Kena'anite, and the Hittite, and the Hivite, and the Perizzite, and the Gergashite, and the Amorite, and the Yevusite out from before you. **11** Behold, the ark of the covenant of Adonai of all the earth passes over before you into the Yarden. **12** Now therefore take twelve men out of the tribes of Yisra'el, for every tribe a man. **13** It shall come to pass, when the soles of the feet of the priests who bear the ark of פָּנֶיךָ, Adonai of all the earth, rest in the waters of the Yarden, that the waters of the Yarden will be cut off, even the waters that come down from above; and they shall stand in one heap."

**14** It happened, when the people moved from their tents to pass over the Yarden, the priests who bore the ark of the covenant being before the people, **15** and when those who bore the ark had come to the Yarden, and the feet of the priests who bore the ark had dipped in the edge of the water (for the Yarden overflows all its banks all the time of harvest), **16** that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Tsarethan; and those that went down toward the sea of the Aravah, even the Salt Sea, were wholly cut off. Then the people passed over right against Yeriho. **17** The priests who bore the ark of the covenant of יְהוָה stood firm on dry ground in the middle of the Yarden; and all Yisra'el passed over on dry ground, until all the nation had passed completely over the Yarden.

**4** It happened, when all the nation had completely passed over the Yarden, that פָּנֶיךָ spoke to Yehoshua, saying, **2** "Take twelve men out of the people, out of every tribe a man, **3** and command them, saying, 'Take from out of the middle of the Yarden, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging place, where you will lodge tonight.'" **4** Then

Yehoshua called the twelve men, whom he had prepared of the children of Yisra'el, out of every tribe a man. **5** Yehoshua said to them, "Pass over before the ark of the covenant of **יהוה** your Elohim into the middle of the Yarden, and each of you pick up a stone and put it on your shoulder, according to the number of the tribes of the children of Yisra'el; **6** that this may be a sign among you, that when your children ask in time to come, saying, 'What do you mean by these stones?' **7** then you shall tell them, 'Because the waters of the Yarden were cut off before the ark of the covenant of **יהוה**. When it passed over the Yarden, the waters of the Yarden were cut off. These stones shall be for a memorial to the children of Yisra'el forever.'"

**8** The children of Yisra'el did as Yehoshua commanded, and took up twelve stones out of the middle of the Yarden, as **יהוה** spoke to Yehoshua, according to the number of the tribes of the children of Yisra'el; and they carried them over with them to the place where they lodged, and laid them down there. **9** Yehoshua set up twelve stones in the middle of the Yarden, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day. **10** For the priests who bore the ark stood in the middle of the Yarden, until everything was finished that **יהוה** commanded Yehoshua to speak to the people, according to all that Mosheh commanded Yehoshua; and the people hurried and passed over. **11** It happened, when all the people had completely passed over, that the ark of **יהוה** passed over, with the priests, in the presence of the people. **12** The children of Reuven, and the children of Gad, and the half-tribe of Menasheh, passed over armed before the children of Yisra'el, as Mosheh spoke to them. **13** About forty thousand men, ready and armed for war passed over before **יהוה** to battle, to the plains of Yeriho.

**14** On that day, **יהוה** magnified Yehoshua in the sight of all Yisra'el; and they feared him, as they feared Mosheh, all the days of his life.

**15** **יהוה** spoke to Yehoshua, saying, **16** "Command the priests who bear the ark of the witness, that they come up out of the Yarden." **17** Yehoshua therefore commanded the priests, saying, "Come up out of the Yarden!" **18** It happened, when the priests who bore the ark of the covenant of **יהוה** had come up out of the middle of the Yarden, and the soles of the priests' feet were lifted up to the dry ground, that the waters of the Yarden returned to their place, and went over all its banks, as before.

**19** The people came up out of the Yarden on the tenth day of the first new moon, and encamped in Gilgal, on

the east border of Yeriho. **20** Yehoshua set up those twelve stones, which they took out of the Yarden, in Gilgal. **21** He spoke to the children of Yisra'el, saying, "When your children ask their fathers in time to come, saying, 'What do these stones mean?' **22** Then you shall let your children know, saying, 'Yisra'el came over this Yarden on dry land. **23** For **יהוה** your Elohim dried up the waters of the Yarden from before you, until you had passed over, as **יהוה** your Elohim did to the Sea of Reeds, which He dried up from before us, until we had passed over; **24** that all the peoples of the earth may know the Hand of **יהוה**, that it is mighty; that you may fear **יהוה** your Elohim forever."

**5** It happened, when all the kings of the Amorites, who were beyond the Yarden westward, and all the kings of the Kena'anites, who were by the sea, heard how that **יהוה** had dried up the waters of the Yarden from before the children of Yisra'el, until we had passed over, that their heart melted, neither was there spirit in them any more, because of the children of Yisra'el.

**2** At that time, **יהוה** said to Yehoshua, "Make flint knives, and circumcise again the children of Yisra'el the second time." **3** Yehoshua made himself flint knives, and circumcised the children of Yisra'el at the hill of the foreskins. **4** This is the reason Yehoshua circumcised: all the people who came out of Mitsrayim, who were males, even all the men of war, died in the wilderness by the way, after they came out of Mitsrayim. **5** For all the people who came out were circumcised; but all the people who were born in the wilderness by the way as they came out of Mitsrayim had not been circumcised. **6** For the children of Yisra'el walked forty years in the wilderness, until all the nation, even the men of war who came out of Mitsrayim, were consumed, because they did not listen to the voice of **יהוה**. **7** **יהוה** swore to them that He would not let them see the land which **יהוה** swore to their fathers that He would give us, a land flowing with milk and honey. **7** Their children, whom He raised up in their place, were circumcised by Yehoshua; for they were uncircumcised, because they had not circumcised them on the way.

**8** It happened, when they were done circumcising all the nation, that they stayed in their places in the camp until they were healed. **9** **יהוה** said to Yehoshua, "Today I have rolled away the reproach of Mitsrayim from off you." Therefore the name of that place was called Gilgal, to this day.

**10** The children of Yisra'el encamped in Gilgal. They kept the Pesah on the fourteenth day of the new moon at evening in the plains of Yeriho. **11** They ate unleavened

cakes and parched grain of the produce of the land on the next day after the Pesah, in the same day. **12** The manna ceased on the next day, after they had eaten of the produce of the land. The children of Yisra'el did not have manna any more; but they ate of the fruit of the land of Kena'an that year.

**13** It happened, when Yehoshua was by Yeriho, that he lifted up his eyes and looked, and behold, a man stood in front of him with his sword drawn in his hand. Yehoshua went to him, and said to him, "Are you for us, or for our adversaries?" **14** He said, "No; but I have come now as commander of the army of YHWH."

Yehoshua fell on his face to the earth, and bowed down, and said to him, "What does my master say to his servant?" **15** The captain of the army of YHWH said to Yehoshua, "Take your shoes off of your feet; for the place on which you stand is set-apart." Yehoshua did so.

**6** Now Yeriho was tightly closed up because of the children of Yisra'el. No one went out, and no one came in. **2** YHWH said to Yehoshua, "Behold, I have given Yeriho into your hand, with its king and the mighty men of valor. **3** All your men of war shall march around the city, going around the city once. You shall do this six days. **4** Seven priests shall bear seven shofars of yovelim before the ark. On the seventh day, you shall march around the city seven times, and the priests shall blow the shofars. **5** It shall be that when they make a long blast with the yovel, and when you hear the sound of the shofar, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him."

**6** Yehoshua the son of Nun called the priests, and said to them, "Take up the ark of the covenant, and let seven priests bear seven shofars of yovelim before the ark of YHWH." **7** They said to the people, "Advance! March around the city, and let the armed men pass on before the ark of YHWH." **8** It was so, that when Yehoshua had spoken to the people, the seven priests bearing the seven shofars of yovelim before the ark advanced, and blew the shofars; and the ark of the covenant of YHWH followed them. **9** The armed men went before the priests who blew the shofars, and the ark went after them. The shofars sounded as they went. **10** Yehoshua commanded the people, saying, "You shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I tell you to shout. Then you shall shout." **11** So he caused the ark of YHWH to go around the city, going about it once. Then they came into the camp, and lodged in the camp.

**12** Yehoshua rose early in the morning, and the priests took up the ark of YHWH. **13** The seven priests bearing the seven shofars of yovelim before the ark of YHWH went on continually, and blew the shofars: and the armed men went before them. The rear guard came after the ark of YHWH. The shofars sounded as they went. **14** The second day they marched around the city once, and returned into the camp. They did this six days.

**15** It happened on the seventh day, that they rose early at the dawning of the day, and marched around the city in the same judgment seven times. Only on this day they marched around the city seven times. **16** It happened at the seventh time, when the priests blew the shofars, Yehoshua said to the people, "Shout, for YHWH has given you the city! **17** The city shall be devoted, even it and all that is in it, to YHWH. Only Rahav the whore shall live, she and all who are with her in the house, because she hid the messengers that we sent. **18** But as for you, only keep yourselves from the devoted thing, lest when you have devoted it, you take of the devoted thing; so would you make the camp of Yisra'el accursed, and trouble it. **19** But all the silver, and gold, and vessels of copper and iron, are set-apart to YHWH. They shall come into the treasury of YHWH." **20** So the people shouted, and the priests blew the shofars. It happened, when the people heard the sound of the shofar, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. **21** They utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and donkey, with the edge of the sword.

**22** Yehoshua said to the two men who had spied out the land, "Go into the whore's house, and bring out from there the woman and all that she has, as you swore to her." **23** The young men who were spies went in, and brought out Rahav with her father, her mother, her brothers, and all that she had. They also brought out all her relatives, and they set them outside of the camp of Yisra'el. **24** They burned the city with fire, and all that was in it. Only they put the silver, the gold, and the vessels of copper and of iron into the treasury of the house of YHWH. **25** But Rahav the whore, her father's household, and all that she had, Yehoshua saved alive. She lived in the midst of Yisra'el to this day, because she hid the messengers, whom Yehoshua sent to spy out Yeriho.

**26** Yehoshua commanded them with an oath at that time, saying, "Cursed is the man before YHWH, who rises up and builds this city Yeriho. With the loss of his firstborn shall he lay its foundation, and with the loss of

his youngest son shall he set up its gates." 27 So יְהוָה was with Yehoshua; and his fame was in all the land.

**7** But the children of Yisra'el committed a trespass in the devoted things; for Ahan, the son of Karmi, the son of Zavdi, the son of Zerah, of the tribe of Yehudah, took some of the devoted things. Therefore the anger of יְהוָה burned against the children of Yisra'el.

**2** Yehoshua sent men from Yeriho to Ai, which is beside Beth Aven, on the east side of Beth-El, and spoke to them, saying, "Go up and spy out the land." The men went up and spied out Ai. **3** They returned to Yehoshua, and said to him, "Do not let all the people go up; but let about two or three thousand men go up and strike Ai. Do not make all the people to toil there, for there are only a few of them." **4** So about three thousand men of the people went up there, and they fled before the men of Ai. **5** The men of Ai struck about thirty-six men of them, and they chased them from before the gate even to Shevarim, and struck them at the descent. The hearts of the people melted, and became like water.

**6** Yehoshua tore his clothes, and fell to the earth on his face before the ark of יְהוָה until the evening, he and the elders of Yisra'el; and they put dust on their heads.

**7** Yehoshua said, "Alas, Adonai יְהוָה, why have You brought this people over the Yarden at all, to deliver us into the hand of the Amorites, to cause us to perish? Oh that we had been content and lived beyond the Yarden!

**8** Oh, יְהוָה, what shall I say, after that Yisra'el has turned their backs before their enemies! **9** For the Kena'anites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth. What will You do for Your great Name?"

**10** יְהוָה said to Yehoshua, "Get up! Why are you fallen on your face like that? **11** Yisra'el has sinned. Yes, they have even transgressed My covenant which I commanded them. Yes, they have even taken of the devoted things, and have also stolen, and also deceived. They have even put it among their own stuff.

**12** Therefore the children of Yisra'el cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will not be with you any more, unless you destroy the devoted things from among you. **13** "Get up! Set the people apart, and say, 'Set yourselves apart for tomorrow, for יְהוָה,' the Elohim of Yisra'el, says, "There is a devoted thing in your midst, Yisra'el. You cannot stand before your enemies until you take away the devoted thing from among you." **14** In the morning therefore you shall be brought near by your tribes. It

shall be that the tribe which יְהוָה selects shall come near by families. The family which יְהוָה selects shall come near by households. The household which יְהוָה selects shall come near man by man. **15** It shall be, that he who is taken with the devoted thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of יְהוָה, and because he has done a senseless *thing* in Yisra'el."

**16** So Yehoshua rose up early in the morning and brought Yisra'el near by their tribes. The tribe of Yehudah was selected. **17** He brought near the family of Yehudah; and he selected the family of the Zerahitites. He brought near the family of the Zerahitites man by man, and Zavdi was selected. **18** He brought near his household man by man, and Akan, the son of Karmi, the son of Zavdi, the son of Zerah, of the tribe of Yehudah, was selected. **19** Yehoshua said to Akan, "My son, please give glory to יְהוָה, the Elohim of Yisra'el, and make confession to Him. Tell me now what you have done! Do not hide it from me!" **20** Akan answered Yehoshua, and said, "I have truly sinned against יְהוָה, the Elohim of Yisra'el, and this is what I have done. **21** When I saw among the spoil a beautiful robe from the land of Shinar, two hundred sheqels of silver, and a wedge of gold weighing fifty sheqels, then I coveted them and took them. Behold, they are hidden in the ground in the middle of my tent, with the silver under it."

**22** So Yehoshua sent messengers, and they ran to the tent. Behold, it was hidden in his tent, with the silver under it. **23** They took them from the middle of the tent, and brought them to Yehoshua and to all the children of Yisra'el. They laid them down before יְהוָה.

**24** Yehoshua, and all Yisra'el with him, took Akan the son of Zerah, the silver, the robe, the wedge of gold, his sons, his daughters, his cattle, his donkeys, his sheep, his tent, and all that he had; and they brought them up to the valley of Akor<sup>a</sup>. **25** Yehoshua said, "Why have you troubled us? יְהוָה will trouble you today." All Yisra'el stoned him with stones, and they burned them with fire and stoned them with stones. **26** They raised over him a great heap of stones that remains to this day. **27** יְהוָה turned from the fierceness of His anger. Therefore the name of that place was called "The Valley of Akor" to this day.

**8** יְהוָה said to Yehoshua, "Do not be afraid, neither be dismayed. Take all the people of war with you, and arise, go up to Ai. Behold, I have given into your hand the king of Ai, with his people, his city, and his land.

<sup>a</sup> 24 כֹּר (Akor) – Hebrew word meaning "disturbance."

**2** You shall do to Ai and her king as you did to Yeriho and her king, except its spoil and its livestock, you shall plunder for yourselves. Set an ambush for the city behind it."

**3** So Yehoshua arose, and all the people of war, to go up to Ai. Yehoshua chose thirty thousand men, the mighty men of valor, and sent them out by night. **4** He commanded them, saying, "Behold, you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready. **5** I, and all the people who are with me, will approach to the city. It shall happen, when they come out against us, as at the first, that we will flee before them. **6** They will come out after us, until we have drawn them away from the city; for they will say, 'They flee before us, like the first time.' So we will flee before them, **7** and you shall rise up from the ambush, and take possession of the city; for יְהוָה your Elohim will deliver it into your hand. **8** It shall be, when you have seized on the city, that you shall set the city on fire. You shall do this according to the word of יְהוָה. Behold, I have commanded you."

**9** Yehoshua sent them out; and they went to set up the ambush, and stayed between Beth-El and Ai, on the west side of Ai; but Yehoshua stayed among the people that night.

**10** Yehoshua rose up early in the morning, mustered the people, and went up, he and the elders of Yisra'el, before the people to Ai. **11** All the people, even the men of war who were with him, went up, and drew near, and came before the city, and encamped on the north side of Ai. Now there was a valley between him and Ai. **12** He took about five thousand men, and set them in ambush between Beth-El and Ai, on the west side of the city.

**13** So they set the people, even all the army who was on the north of the city, and their ambush on the west of the city; and Yehoshua went that night into the midst of the valley. **14** It happened, when the king of Ai saw it, that they hurried and rose up early, and the men of the city went out against Yisra'el to battle, he and all his people, at the time appointed, before the Aravah; but he did not know that there was an ambush against him behind the city. **15** Yehoshua and all Yisra'el made as if they were beaten before them, and fled by the way of the wilderness. **16** All the people who were in the city were called together to pursue after them. They pursued Yehoshua, and were drawn away from the city.

**17** There was not a man left in Ai or Beth-El who did not go out after Yisra'el. They left the city open, and pursued Yisra'el.

**18** יְהוָה said to Yehoshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." Yehoshua stretched out the javelin that was in his hand toward the city. **19** The ambush arose quickly

out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it. They hurried and set the city on fire. **20** When the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to the heavens, and they had no power to flee this way or that way. The people who fled to the wilderness turned back on the pursuers. **21** When Yehoshua and all Yisra'el saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and killed the men of Ai. **22** The others came out of the city against them, so they were in the midst of Yisra'el, some on this side, and some on that side. They struck them, so that they let none of them remain or escape. **23** They captured the king of Ai alive, and brought him to Yehoshua.

**24** And it came about, when Yisra'el had finished killing all the inhabitants of Ai in the field, in the wilderness in which they pursued them, and they had all fallen by the edge of the sword, until they were consumed, that all Yisra'el returned to Ai, and struck it with the edge of the sword. **25** All that fell that day, both of men and women, were twelve thousand, even all the men of Ai. **26** For Yehoshua did not draw back his hand, with which he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. **27** Only the livestock and the spoil of that city Yisra'el plundered to themselves, according to the word of יְהוָה which He commanded Yehoshua. **28** So Yehoshua burned Ai, and made it a heap forever, even a desolation, to this day. **29** He hanged the king of Ai on a tree until the evening, and at the sundown Yehoshua commanded, and they took his body down from the tree, and threw it at the entrance of the gate of the city, and raised a great heap of stones on it that remains to this day.

**30** Then Yehoshua built an altar to יְהוָה, the Elohim of Yisra'el, in Mount Eyval, **31** as Mosheh the servant of יְהוָה commanded the children of Yisra'el, as it is written in the book of the Torah of Mosheh, an altar of uncut stones, on which no man had lifted up any iron. They offered ascension offerings on it to יְהוָה, and slaughtered peace offerings. **32** He wrote there on the stones a copy of the Torah of Mosheh, which he wrote in the presence of the children of Yisra'el. **33** All Yisra'el, and their elders and officers, and their judges, stood on this side of the ark and on that side before the priests the Levites, who carried the ark of the covenant of יְהוָה, the sojourner as well as the native; half of them in front of Mount Gerizim, and half of them in front of Mount Eyval, as Mosheh the servant of יְהוָה had commanded at the first, that they should bless the people of Yisra'el. **34** Afterward he read all the words of the Torah, the blessing and the curse, according to all

that is written in the book of the Torah. **35** There was not a word of all that Mosheh commanded, which Yehoshua did not read before all the assembly of Yisra'el, with the women, the little ones, and the sojourners who were among them.

**9** It happened, when all the kings who were beyond the Yarden, in the hill country, and in the lowland, and on all the shore of the great sea in front of Levanon, the Hittite, the Amorite, the Kena'anite, the Perizzite, the Hivite, and the Yevusite, heard of it **2** that they gathered themselves together to fight with Yehoshua and with Yisra'el, with one accord.

**3** But when the inhabitants of Givon heard what Yehoshua had done to Yeriho and to Ai, **4** they also resorted to a ruse, and went and made as if they had been ambassadors, and<sup>a</sup> took old sacks on their donkeys, and wineskins, old and torn and bound up, **5** and old and patched shoes on their feet, and wore old garments. All the bread of their provision was dry and moldy. **6** They went to Yehoshua to the camp at Gilgal, and said to him, and to the men of Yisra'el, "We have come from a far country. Now therefore cut a covenant with us." **7** The men of Yisra'el said to the Hivites, "What if you live among us. How could we cut a covenant with you?" **8** They said to Yehoshua, "We are your servants." Yehoshua said to them, "Who are you? Where do you come from?" **9** They said to him, "Your servants have come from a very far country because of the Name of יהוה your Elohim; for we have heard of His fame, all that He did in Mitsrayim, **10** and all that He did to the two kings of the Amorites who were beyond the Yarden, to Sihon king of Heshbon and to Og king of Bashan, who was at Ashtaroth. **11** Our elders and all the inhabitants of our country spoke to us, saying, 'Take provision in your hand for the journey, and go to meet them, and tell them, "We are your servants. Now cut a covenant with us."' **12** This our bread we took hot for our provision out of our houses on the day we went out to go to you; but now, behold, it is dry, and has become moldy. **13** These wineskins, which we filled, were new; and behold, they are torn. These our garments and our shoes have become old because of the very long journey." **14** The men sampled their provisions, and did not ask counsel from the mouth of יהוה. **15** Yehoshua made peace with them, and cut a covenant with them, to let them live. The princes of the congregation swore to them.

**16** It happened at the end of three days after they had cut a covenant with them, that they heard that they were

their neighbors, and that they lived among them. **17** The children of Yisra'el traveled and came to their cities on the third day. Now their cities were Givon, Kephirah, Beeroth, and Qiryath Yearim. **18** The children of Yisra'el did not strike them, because the princes of the congregation had sworn to them by יהוה, the Elohim of Yisra'el. All the congregation grumbled against the princes. **19** But all the princes said to all the congregation, "We have sworn to them by יהוה, the Elohim of Yisra'el: now therefore we may not touch them. **20** This we will do to them, and let them live; lest wrath be on us, because of the oath which we swore to them." **21** The princes said to them, "Let them live, so they became wood cutters and drawers of water for all the congregation, as the princes had spoken to them."

**22** Yehoshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you live among us? **23** Now therefore you are cursed, and some of you will never fail to be bondservants, both wood cutters and drawers of water for the house of my Elohim." **24** They answered Yehoshua, and said, "Because your servants were certainly told how יהוה your Elohim commanded His servant Mosheh to give you all the land, and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and have done this thing. **25** Now, behold, we are in your hand. Do to us as it seems good and right to you to do." **26** He did so to them, and delivered them out of the hand of the children of Yisra'el, so that they did not kill them. **27** That day Yehoshua made them wood cutters and drawers of water for the congregation and for the altar of יהוה, to this day, in the place which He should choose.

**10** Now it happened when Adoni-Tsedeq king of Yerushalyim heard how Yehoshua had taken Ai, and had utterly destroyed it; as he had done to Yeriho and her king, so he had done to Ai and her king; and how the inhabitants of Givon had made peace with Yisra'el, and were among them; **2** that they were very afraid, because Givon was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty. **3** Therefore Adoni-Tsedeq king of Yerushalyim sent to Hoham king of Hevron, to Piram king of Yarmuth, to Yafia king of Lakish, and to Devir king of Eglon, saying, **4** "Come up to me, and help me, and let us strike Givon; for it has made peace with Yehoshua and with the children of Yisra'el." **5** Therefore the five kings of the Amorites, the king of Yerushalyim,

<sup>a</sup> 4 Syr., Lat. and LXX add "prepared provisions for themselves."

the king of Hevron, the king of Yarmuth, the king of Lakish, the king of Eglon, gathered themselves together, and went up, they and all their armies, and encamped against Givon, and made war against it.

**6** The men of Givon sent to Yehoshua to the camp to Gilgal, saying, "Do not slacken your hands<sup>a</sup> from your servants! Come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the hill country have gathered together against us." **7** So Yehoshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor. **8** יְהוָה said to Yehoshua, "Do not fear them, for I have delivered them into your hands. Not a man of them will stand before you." **9** Yehoshua therefore came on them suddenly. He went up from Gilgal all night. **10** יְהוָה confused them before Yisra'el, and killed them with a great slaughter at Givon, and chased them by the way of the ascent of Beth Horon, and struck them to Azeqah and to Maqedah. **11** It happened, as they fled from before Yisra'el, while they were at the descent of Beth Horon, that **12** יְהוָה cast down great stones from the heavens on them to Azeqah, and they died. There were more who died from the hailstones than who the children of Yisra'el killed with the sword.

**12** Then Yehoshua spoke to **13** יְהוָה in the day when **14** יְהוָה delivered up the Amorites before the children of Yisra'el; and he said in the sight of Yisra'el, "Sun, stand still on Givon! You, moon, stop in the valley of Aiyalon!"

**13** The sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Is this not written in the Book of the Upright? The sun stayed in the midst of the heavens, and did not hurry to go down about a whole day.

**14** There was no day like that before it or after it, that **15** יְהוָה listened to the voice of a man; for **16** יְהוָה fought for Yisra'el.

**15** Yehoshua returned, and all Yisra'el with him, to the camp to Gilgal.

**16** These five kings fled, and hid themselves in the cave at Maqedah. **17** Yehoshua was told, saying, "The five kings are found, hidden in the cave at Maqedah."

**18** Yehoshua said, "Roll large stones to the mouth of the cave, and set men by it to guard them; **19** but do not stay. Pursue your enemies, and them from the rear. Do not allow them to enter into their cities; for **20** יְהוָה your Elohim has delivered them into your hand." **20** It happened, when Yehoshua and the children of Yisra'el

had finished killing them with a very great slaughter until they were consumed, and the remnant which remained of them had entered into the fortified cities, **21** that all the people returned to the camp to Yehoshua at Maqedah in peace. None moved his tongue against any of the children of Yisra'el.

**22** Then Yehoshua said, "Open the mouth of the cave, and bring those five kings out of the cave to me."

**23** They did so, and brought those five kings out of the cave to him: the king of Yerushalyim, the king of Hevron, the king of Yarmuth, the king of Lakish, and the king of Eglon. **24** It happened, when they brought those kings out to Yehoshua, that Yehoshua called for all the men of Yisra'el, and said to the chiefs of the men of war who went with him, "Come near, put your feet on the necks of these kings." They came near, and put their feet on their necks. **25** Yehoshua said to them, "Do not be afraid, nor be dismayed. Be strong and courageous, for **26** יְהוָה will do this to all your enemies against whom you fight." **26** Afterward Yehoshua struck them, put them to death, and hanged them on five trees. They were hanging on the trees until the evening. **27** It happened at the time of the going down of the sun, that Yehoshua commanded, and they took them down off the trees, and cast them into the cave in which they had hidden themselves, and laid great stones on the mouth of the cave, which remain to this very day.

**28** Yehoshua took Maqedah on that day, and struck it with the edge of the sword, with its king. He utterly destroyed them and all the beings who were in it. He left none remaining. He did to the king of Maqedah as he had done to the king of Yeriho.

**29** Yehoshua passed from Maqedah, and all Yisra'el with him, to Livnah, and fought against Livnah. **30** יְהוָה delivered it also, with its king, into the hand of Yisra'el. He struck it with the edge of the sword, and all the beings who were in it. He left none remaining in it. He did to its king as he had done to the king of Yeriho.

**31** Yehoshua passed from Livnah, and all Yisra'el with him, to Lakish, and encamped against it, and fought against it. **32** יְהוָה delivered Lakish into the hand of Yisra'el. He took it on the second day, and struck it with the edge of the sword, with all the beings who were in it, according to all that he had done to Livnah.

**33** Then Horam king of Gezer came up to help Lakish; and Yehoshua struck him and his people, until he had left him none remaining.

**34** Yehoshua passed from Lakish, and all Yisra'el with him, to Eglon; and they encamped against it fought

<sup>a</sup> Slacken...hands – Idiom meaning "abandon."

against it. **35** They took it on that day, and struck it with the edge of the sword. He utterly destroyed all the beings who were in it that day, according to all that he had done to Lakish.

**36** Yehoshua went up from Eglon, and all Yisra'el with him, to Ḥevron; and they fought against it. **37** They took it, and struck it with the edge of the sword, with its king and all its cities, and all the beings who were in it. He left none remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the beings who were in it.

**38** Yehoshua returned, and all Yisra'el with him, to Devir, and fought against it. **39** He took it, with its king and all its cities. They struck them with the edge of the sword, and utterly destroyed all the beings who were in it. He left none remaining. As he had done to Ḥevron, so he did to Devir, and to its king; as he had done also to Livnah, and to its king.

**40** So Yehoshua struck all the land, the hill country, and the South, and the lowland, and the slopes, and all their kings. He left none remaining, but he utterly destroyed all that breathed, as **תְּבִיבָה**, the Elohim of Yisra'el, commanded. **41** Yehoshua struck them from Qadesh Barnea even to Gaza, and all the country of Goshen, even to Givon. **42** Yehoshua took all these kings and their land at one time, because **תְּבִיבָה**, the Elohim of Yisra'el, fought for Yisra'el. **43** Yehoshua returned, and all Yisra'el with him, to the camp to Gilgal.

**11** It happened, when Yavin king of Hatsor heard of it, that he sent to Yovav king of Madon, to the king of Shimron, to the king of Akshaph, **2** and to the kings who were on the north, in the hill country, in the Aravah south of Kinneroth, in the lowland, and in the heights of Dor on the west, **3** to the Kena'anite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Yevusite in the hill country, and the Hivite under Hermon in the land of Mitspah. **4** They went out, they and all their armies with them, many people, even as the sand that is on the seashore in multitude, with very many horses and chariots. **5** All these kings met together; and they came and encamped together at the waters of Merom, to fight with Yisra'el.

**6** **יְהוָה** said to Yehoshua, "Do not be afraid because of them; for tomorrow at this time, I will deliver them up all slain before Yisra'el. You shall hamstring their horses and burn their chariots with fire." **7** So Yehoshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell on them.

**8** **יְהוָה** delivered them into the hand of Yisra'el, and they struck them, and chased them to great Tsidon, and to Misrephoth Maim, and to the valley of Mitspeh

eastward. They struck them until they left them none remaining. **9** Yehoshua did to them as **תְּבִיבָה** told him. He hamstrung their horses and burned their chariots with fire.

**10** Yehoshua turned back at that time, and took Hatsor, and struck its king with the sword: for Hatsor used to be the head of all those kingdoms. **11** They struck all the beings who were in it with the edge of the sword, utterly destroying them. There was no one left who breathed. He burned Hatsor with fire. **12** Yehoshua captured all the cities of those kings, with their kings, and he struck them with the edge of the sword, and utterly destroyed them; as Mosheh the servant of **תְּבִיבָה** commanded.

**13** But as for the cities that stood on their mounds, Yisra'el burned none of them, except Hatsor only. Yehoshua burned that. **14** The children of Yisra'el took all the spoil of these cities, with the livestock, as spoils for themselves; but every man they struck with the edge of the sword, until they had destroyed them. They did not leave any who breathed. **15** As **יְהוָה** commanded Mosheh His servant, so Mosheh commanded Yehoshua. Yehoshua did so. He left nothing undone of all that **יְהוָה** commanded Mosheh.

**16** So Yehoshua captured all that land, the hill country, all the South, all the land of Goshen, the lowland, the Aravah, the hill country of Yisra'el, and the lowland of the same; **17** from Mount Halaq, that goes up to Seir, even to Ba'al Gad in the valley of Levanon under Mount Hermon. He took all their kings, struck them, and put them to death. **18** Yehoshua made war a long time with all those kings. **19** There was not a city that made peace with the children of Yisra'el, except the Hivites, the inhabitants of Givon. They took all in battle. **20** For it was of **תְּבִיבָה** to harden their hearts, to come against Yisra'el in battle, that He might utterly destroy them, that they might have no favor, but that He might destroy them, as **תְּבִיבָה** commanded Mosheh.

**21** Yehoshua came at that time, and cut off the Anaqim from the hill country, from Ḥevron, from Devir, from Anab, and from all the hill country of Yehudah, and from all the hill country of Yisra'el: Yehoshua utterly destroyed them with their cities. **22** There were none of the Anaqim left in the land of the children of Yisra'el. Only in Gaza, in Gath, and in Ashdod, did some remain. **23** So Yehoshua took the whole land, according to all that **יְהוָה** spoke to Mosheh; and Yehoshua gave it for an inheritance to Yisra'el according to their divisions by their tribes. The land had rest from war.

**12** Now these are the kings of the land, whom the children of Yisra'el struck, and possessed their land beyond the Yarden toward the sunrise, from the wadi of

Arnon to Mount Ḥermon, and all the Aravah eastward: **2** Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, which is on the edge of the wadi of Arnon, and the middle of the wadi, and half Gilad, even to the wadi Yabboq, the border of the children of Ammon; **3** and the Aravah to the sea of Kinnereth, eastward, and to the sea of the Aravah, even the Salt Sea, eastward, the way to Beth Yeshimoth; and on the south, under the slopes of Pisgah: **4** and the border of Og king of Bashan, of the remnant of the Repha'im, who lived at Ashtaroth and at Edrei, **5** and ruled in Mount Ḥermon, and in Salekah, and in all Bashan, to the border of the Geshurites and the Ma'akathites, and half Gilad, the border of Sihon king of Heshbon. **6** Mosheh the servant of יְהוָה and the children of Yisra'el struck them. Mosheh the servant of יְהוָה gave it for a possession to the Reuvenites, and the Gadites, and the half-tribe of Menasheh.

**7** These are the kings of the land whom Yehoshua and the children of Yisra'el struck beyond the Yarden westward, from Ba'al Gad in the valley of Levanon even to Mount Halaq, that goes up to Seir. Yehoshua gave it to the tribes of Yisra'el for a possession according to their divisions; **8** in the hill country, and in the lowland, and in the Aravah, and in the slopes, and in the wilderness, and in the South; the Hittite, the Amorite, and the Kena'anite, the Perizzite, the Ḥivite, and the Yevusite: **9** the king of Yeriḥo, one; the king of Ai, which is beside Beth El, one; **10** the king of Yerushalyim, one; the king of Hevron, one; **11** the king of Yarmuth, one; the king of Lakish, one; **12** the king of Eglon, one; the king of Gezer, one; **13** the king of Devir, one; the king of Geder, one; **14** the king of Hormah, one; the king of Arad, one; **15** the king of Livnah, one; the king of Adullam, one; **16** the king of Maqedah, one; the king of Beth-El, one; **17** the king of Tappuah, one; the king of Ḥepher, one; **18** the king of Apheq, one; the king of Lasharon, one; **19** the king of Madon, one; the king of Ḥatsor, one; **20** the king of Shimron Meron, one; the king of Akshaph, one; **21** the king of Ta'anakh, one; the king of Megiddo, one; **22** the king of Qedesh, one; the king of Yoqneam in Karmel, one; **23** the king of Dor in the height of Dor, one; the king of Goyim in Gilgal, one; **24** the king of Tirtsah, one: all the kings thirty-one.

**13** Now Yehoshua was old and well advanced in days. יְהוָה said to him, "You are old and advanced in years, and there remains yet very much land to be possessed. **2** This is the land that still remains: all the regions of the Philistines, and all the Geshurites; **3** from the Shihor, which is before Mitsrayim, even to the border of Eqron northward, which is counted as Kena'anite; the five masters of the Philistines; the

Gazites, and the Ashdodites, the Ashqelonites, the Gittites, and the Eqrionites; also the Avvim, **4** on the south; all the land of the Kena'anites, and Mearah that belongs to the Tsidonians, to Apheq, to the border of the Amorites; **5** and the land of the Gevalites, and all Levanon, toward the sunrise, from Ba'al Gad under Mount Hermon to the entrance of Ḥamat; **6** all the inhabitants of the hill country from Levanon to Misrephoth Maim, even all the Tsidonians; them will I drive out from before the children of Yisra'el: only allocate it to Yisra'el for an inheritance, as I have commanded you. **7** Now therefore divide this land for an inheritance to the nine tribes and the half-tribe of Menasheh."

**8** With him the Reuvenites and the Gadites received their inheritance, which Mosheh gave them, beyond the Yarden eastward, even as Mosheh the servant of יְהוָה gave them: **9** from Aroer, that is on the edge of the wadi of Arnon, and the city that is in the middle of the wadi, and all the plain of Medeva to Divon; **10** and all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon; **11** and Gilad, and the border of the Geshurites and Ma'akathites, and all Mount Ḥermon, and all Bashan to Salekah; **12** all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (the same was left of the remnant of the Repha'im); for Mosheh attacked these, and drove them out. **13** Nevertheless the children of Yisra'el did not drive out the Geshurites, nor the Ma'akathites: but Geshur and Ma'akath dwell in the midst of Yisra'el to this day. **14** Only he gave no inheritance to the tribe of Levi. The offerings of יְהוָה, the Elohim of Yisra'el, made by fire are his inheritance, as He spoke to him.

**15** Mosheh gave to the tribe of the children of Reuven according to their families. **16** Their border was from Aroer, that is on the edge of the wadi of Arnon, and the city that is in the middle of the wadi, and all the plain by Medeva; **17** Heshbon, and all its cities that are in the plain; Divon, Bamoth Ba'al, Beth Ba'al Meon, **18** Yahats, Qedemoth, Mepha'ath, **19** Qiryathayim, Sivmah, Tsereth-Shahar in the mount of the valley, **20** Beth Peor, the slopes of Pisgah, Beth Yeshimoth, **21** all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Mosheh struck with the chiefs of Midian, Evi, Reqem, Tsur, Hur, and Reva, the princes of Sihon, who lived in the land.

**22** The children of Yisra'el also killed Bil'am the son of Beor, the soothsayer, with the sword, among the rest of their slain. **23** The border of the children of Reuven was the bank of the Yarden. This was the inheritance of the children of Reuven according to their families, the cities and its villages.

**24** Mosheh gave to the tribe of Gad, to the children of Gad, according to their families. **25** Their border was Yazer, and all the cities of Gilad, and half the land of the children of Ammon, to Aroer that is before Rabbah; **26** and from Heshbon to Ramath Mitspeh, and Betonim; and from Maḥanaim to the border of Devir; **27** and in the valley, Beth Haram, Beth Nimrah, Sukkoth, and Tsaphon, the rest of the kingdom of Sihon king of Heshbon, the Yarden's bank, to the uttermost part of the sea of Kinnereth beyond the Yarden eastward. **28** This is the inheritance of the children of Gad according to their families, the cities and its villages.

**29** Mosheh gave an inheritance to the half-tribe of Menasheh. It was for the half-tribe of the children of Menasheh according to their families. **30** Their border was from Maḥanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Yair, which are in Bashan, sixty cities. **31** Half Gilad, Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Makir the son of Menasheh, even for the half of the children of Makir according to their families.

**32** These are the inheritances which Mosheh distributed in the plains of Moav, beyond the Yarden at Yeriho, eastward. **33** But to the tribe of Levi Mosheh gave no inheritance. **34** The Elohim of Yisra'el, is their inheritance, as He spoke to them.

**14** These are the inheritances which the children of Yisra'el took in the land of Kena'an, which Elazar the priest, Yehoshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Yisra'el, distributed to them, **2** by the lot of their inheritance, as **3** commanded by Mosheh, for the nine tribes, and for the half-tribe. **3** For Mosheh had given the inheritance of the two tribes and the half-tribe beyond the Yarden; but to the Levites he gave no inheritance among them. **4** For the children of Yoseph were two tribes, Menasheh and Ephrayim: and they gave no portion to the Levites in the land, except cities to dwell in, with their suburbs for their livestock and for their property. **5** The children of Yisra'el did as **6** commanded Mosheh, and they divided the land.

**6** Then the children of Yehudah drew near to Yehoshua in Gilgal. Kalev the son of Yephunneh the Kenizzite said to him, "You know the thing that **7** spoke to Mosheh the man of Elohim concerning me and concerning you in Qadesh Barnea. **7** I was forty years old when Mosheh the servant of **8** sent me from Qadesh Barnea to spy out the land. I brought him word again as it was in my heart. **8** Nevertheless, my brothers who went up with me made the heart of the people melt; but I wholly followed **9** my Elohim. **9** Mosheh

swored on that day, saying, 'Surely the land where you walked shall be an inheritance to you and to your children forever, because you have wholly followed my Elohim.' **10** Now, behold, **11** has kept me alive, as He spoke, these forty-five years, from the time that **12** spoke this word to Mosheh, while Yisra'el walked in the wilderness. Now, behold, I am eighty-five years old, today. **11** As yet I am as strong today as I was in the day that Mosheh sent me: as my strength was then, even so is my strength now for war, to go out and to come in. **12** Now therefore give me this hill country, of which **13** spoke in that day; for you heard in that day how the Anaqim were there, and great and fortified cities. It may be that **14** will be with me, and I shall drive them out, as **15** spoke."

**13** Yehoshua blessed him; and he gave Hevron to Kalev the son of Yephunneh for an inheritance. **14** Therefore Hevron became the inheritance of Kalev the son of Yephunneh the Kenizzite to this day; because he wholly followed **15**, the Elohim of Yisra'el. **15** Now the name of Hevron before was Qiryath Arba, after the greatest man among the Anaqim. The land had rest from war.

**15** The lot for the tribe of the children of Yehudah according to their families was to the border of Edom, even to the wilderness of Tsin southward, at the uttermost part of the south. **2** Their south border was from the uttermost part of the Salt Sea, from the bay that looks southward; **3** and it went out southward of the ascent of Aqrabbim, and passed along to Tsin, and went up by the south of Qadesh Barnea, and passed along by Hetsron, went up to Addar, and turned about to Karka; **4** and it passed along to Atsmon, went out at the wadi of Mitsrayim; and the border ended at the sea. This shall be your south border. **5** The east border was the Salt Sea, even to the end of the Yarden. The border of the north quarter was from the bay of the sea at the end of the Yarden. **6** The border went up to Beth Hoglah, and passed along by the north of Beth Aravah; and the border went up to the stone of Bohan the son of Reuven. **7** The border went up to Devir from the wadi of Akor, and so northward, looking toward Gilgal, that is over against the ascent of Adummim, which is on the south side of the river. The border passed along to the waters of En Shemesh, and ended at En Rogel. **8** The border went up by the valley of the son of Hinnom to the side of the Yevusite southward (the same is Yerushalyim); and the border went up to the top of the mountain that lies before the valley of Hinnom westward, which is at the farthest part of the valley of Rephaim northward. **9** The border extended from the top of the mountain to the spring of the waters of Nephtoah, and went out to the cities of Mount Ephon; and the border extended to

Ba'alah (the same is Qiryath Yearim); **10** and the border turned about from Ba'alah westward to Mount Seir, and passed along to the side of Mount Yearim on the north (the same is Kesalon), and went down to Beth Shemesh, and passed along by Timnah; **11** and the border went out to the side of Eqron northward; and the border extended to Shikkeron, and passed along to Mount Ba'alah, and went out at Yavne'el; and the goings out of the border were at the sea. **12** The west border was to the shore of the great sea. This is the border of the children of Yehudah according to their families.

**13** To Kaleb the son of Yephunneh he gave a portion among the children of Yehudah, according to the command of **¶¶¶¶¶** to Yehoshua, even Qiryath Arba, named after the father of Anaq (the same is Hevron). **14** Kaleb drove out the three sons of Anaq: Sheshai, and Ahiman, and Talmai, the children of Anaq. **15** He went up against the inhabitants of Devir: now the name of Devir before was Qiryath Sepher. **16** Kaleb said, "He who strikes Qiryath Sepher, and takes it, to him will I give Aksah my daughter as wife." **17** Othni'el the son of Qenaz, the brother of Kaleb, took it: and he gave him Aksah his daughter as wife. **18** It happened, when she came, that she had him ask her father for a field. She got off of her donkey, and Kaleb said, "What do you want?" **19** She said, "Give me a blessing. Because you have set me in the land of the South, give me also springs of water." He gave her the upper springs and the lower springs.

**20** This is the inheritance of the tribe of the children of Yehudah according to their families.

**21** The farthest cities of the tribe of the children of Yehudah toward the border of Edom in the South were Qavtse'el, Eder, Yagur, **22** Qinah, Dimonah, Adadah, **23** Qedesha, Ḥatsor, Yithnan, **24** Ziph, Telem, Bealoth, **25** Ḥatsor Hadattah, Qerioth Ḥetsron (the same is Ḥatsor), **26** Amarn, Shema, Moladah, **27** Hatsar Gaddah, Heshmon, Beth Pelet, **28** Hatsar Shual, Beersheva, Bizyothyah, **29** Ba'alah, Yim, Etsem, **30** Eltolad, Kesil, Hormah, **31** Tsiqlag, Madmannah, Sansannah, **32** Levaoth, Shilhim, Ain, and Rimmon. All the cities are twenty-nine, with their villages.

**33** In the lowland, Eshtao'l, Tsorah, Ashnah, **34** Zanoah, En Gannim, Tappuah, Enam, **35** Yarmuth, Adullam, Sokoh, Azeqah, **36** Sha'raim, Adithaim and Gederah (or Gederothaim); fourteen cities with their villages.

**37** Tsenan, Hadashah, Migdal Gad, **38** Dilean, Mitspeh, Yoqthe'el, **39** Lakish, Botsqath, Eglon, **40** Kabbon, Lahmas, Kitlish, **41** Gederoth, Beth Dagon, Na'amah, and Maqqedah; sixteen cities with their villages.

**42** Livnah, Ether, Ashan, **43** Yiphthah, Ashnah, Netsiv, **44** Qeila, Akziv, and Mareshah; nine cities with their villages.

**45** Eqron, with its towns and its villages; **46** from Eqron even to the sea, all that were by the side of Ashdod, with their villages.

**47** Ashdod, its towns and its villages; Gaza, its towns and its villages; to the wadi of Mitsrayim, and the great sea with its coastline.

**48** In the hill country, Shamir, Yattir, Sokoh, **49** Dannah, Qiryath Sannah (which is Devir), **50** Anab, Eshtemoh, Anim, **51** Goshen, Holon, and Giloh; eleven cities with their villages.

**52** Arav, Dumah, Eshan, **53** Yanim, Beth Tappuah, Apheqah, **54** Ḥumtah, Qiryath Arba (the same is Hevron), and Tsior; nine cities with their villages.

**55** Maon, Karmel, Ziph, Yutah, **56** Yizre'el, Yokdeam, Zanoah, **57** Qayin, Givah, and Timnah; ten cities with their villages.

**58** Halhul, Beth-Tsur, Gedor, **59** Ma'arath, Beth Anoth, and Eltekon; six cities with their villages.

**60** Qiryath Ba'al (the same is Qiryath Yearim), and Rabbah; two cities with their villages.

**61** In the wilderness, Beth Aravah, Middin, Secacah, **62** Nivshan, the City of Salt, and En Gedi; six cities with their villages.

**63** As for the Yevusites, the inhabitants of Yerushalyim, the children of Yehudah could not drive them out; but the Yevusites live with the children of Yehudah at Yerushalyim to this day.

**16** The lot came out for the children of Yoseph from the Yarden at Yeriho, at the waters of Yeriho on the east, even the wilderness, going up from Yeriho through the hill country to Beth-El. **2** It went out from Beth-El to Luz, and passed along to the border of the Arkites to Ataroth; **3** and it went down westward to the border of the Yaphlemites, to the border of Beth Horon the lower, even to Gezer; and ended at the sea.

**4** The children of Yoseph, Menasheh and Ephrayim, took their inheritance. **5** This was the border of the children of Ephrayim according to their families. The border of their inheritance eastward was Ataroth Addar, to Beth Horon the upper. **6** The border went out westward at Mikmethath on the north. The border turned about eastward to Ta'anath Shiloh, and passed along it on the east of Yanoah. **7** It went down from Yanoah to Ataroth, to Na'arah, reached to Yeriho, and went out at the Yarden. **8** From Tappuah the border

went along westward to the wadi of Qanah; and ended at the sea. This is the inheritance of the tribe of the children of Ephrayim according to their families; **9** together with the cities which were set apart for the children of Ephrayim in the midst of the inheritance of the children of Menasheh, all the cities with their villages. **10** They did not drive out the Kena'anites who lived in Gezer; but the Kena'anites dwell in the midst of Ephrayim to this day, and have become servants to do forced labor.

**17** This was the lot for the tribe of Menasheh, for he was the firstborn of Yoseph. As for Makir the firstborn of Menasheh, the father of Gilad, because he was a man of war, therefore he had Gilad and Bashan. **2** So this was for the rest of the children of Menasheh according to their families: for the children of Aviezer, for the children of Helek, for the children of Asri'el, for the children of Shekhem, for the children of Hepher, and for the children of Shemida: these were the male children of Menasheh the son of Yoseph according to their families.

**3** But Tselophhad, the son of Hepher, the son of Gilad, the son of Makir, the son of Menasheh, had no sons, but daughters: and these are the names of his daughters: Mahlah, Noah, Hoglah, Milkah, and Tirtsah. **4** They came near before Elazar the priest, and before Yehoshua the son of Nun, and before the princes, saying, "תְּבוֹנֵן" commanded Mosheh to give us an inheritance among our brothers." Therefore according to the command of תְּבוֹנֵן he gave them an inheritance among the brothers of their father. **5** Ten parts fell to Menasheh, besides the land of Gilad and Bashan, which is beyond the Yarden; **6** because the daughters of Menasheh had an inheritance among his sons. The land of Gilad belonged to the rest of the sons of Menasheh.

**7** The border of Menasheh was from Asher to Mikmethath, which is before Shekhem. The border went along to the right hand, to the inhabitants of En Tappuah. **8** The land of Tappuah belonged to Menasheh; but Tappuah on the border of Menasheh belonged to the children of Ephrayim. **9** The border went down to the wadi of Qanah, southward of the wadi. These cities belonged to Ephrayim among the cities of Menasheh. The border of Menasheh was on the north side of the wadi, and ended at the sea.

**10** Southward it was Ephrayim's, and northward it was Menasheh's, and the sea was his border. They reached to Asher on the north, and to Yissakhar on the east.

**11** Menasheh had three heights in Yissakhar, in Asher Beth Shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Ta'anakh

and its towns, and the inhabitants of Megiddo and its towns. **12** Yet the children of Menasheh could not drive out the inhabitants of those cities; but the Kena'anites would dwell in that land. **13** It happened, when the children of Yisra'el had grown strong, that they put the Kena'anites to forced labor, and did not utterly drive them out.

**14** The children of Yoseph spoke to Yehoshua, saying, "Why have you given me just one lot and one part for an inheritance, since I am a great people, because יְהוָה has blessed me so far?" **15** Yehoshua said to them, "If you are a great people, go up to the forest, and clear land for yourself there in the land of the Perizzites and of the Rephaim; since the hill country of Ephrayim is too narrow for you." **16** The children of Yoseph said, "The hill country is not enough for us. All the Kena'anites who dwell in the land of the valley have chariots of iron, both those who are in Beth Shean and its towns, and those who are in the valley of Yizre'el." **17** Yehoshua spoke to the house of Yoseph, even to Ephrayim and to Menasheh, saying, "You are a great people, and have great power. You shall not have one lot only; **18** but the hill country shall be yours. Although it is a forest, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Kena'anites, though they have chariots of iron, and though they are strong."

**18** The whole congregation of the children of Yisra'el assembled themselves together at Shiloh, and set up the Tent of Appointment there. The land was subdued before them.

**2** Seven tribes remained among the children of Yisra'el, which had not yet divided their inheritance. **3** Yehoshua said to the children of Yisra'el, "How long will you neglect to go in to possess the land, which יְהוָה, the Elohim of your fathers, has given you? **4** Appoint for yourselves three men from each tribe. I will send them, and they shall arise, walk through the land, and describe it according to their inheritance; and they shall come to me. **5** They shall divide it into seven portions. Yehudah shall live in his borders on the south, and the house of Yoseph shall live in their borders on the north. **6** You shall survey the land into seven parts, and bring the description here to me; and I will cast lots for you here before יְהוָה our Elohim. **7** For the Levites have no portion among you; for the priesthood of יְהוָה is their inheritance. Gad, Reuven, and the half-tribe of Menasheh have received their inheritance beyond the Yarden eastward, which Mosheh the servant of יְהוָה gave them."

**8** The men arose and went. Yehoshua commanded those who went to survey the land, saying, "Go walk

through the land, survey it, and come again to me. I will cast lots for you here before שְׁלֹחַ in Shiloh." **9** The men went and passed through the land, and surveyed it by cities into seven portions in a book. They came to Yehoshua to the camp at Shiloh. **10** Yehoshua cast lots for them in Shiloh before שְׁלֹחַ. There Yehoshua divided the land to the children of Yisra'el according to their divisions.

**11** The lot of the tribe of the children of Benyamin came up according to their families. The border of their lot went out between the children of Yehudah and the children of Yoseph. **12** Their border on the north quarter was from the Yarden. The border went up to the side of Yeriho on the north, and went up through the hill country westward. It ended at the wilderness of Beth Aven. **13** The border passed along from there to Luz, to the side of Luz (the same is Beth-El), southward. The border went down to Ataroth Addar, by the mountain that lies on the south of Beth Horon the lower. **14** The border extended, and turned around on the west quarter southward, from the mountain that lies before Beth Horon southward; and ended at Qiryath Ba'al (the same is Qiryath Yearim), a city of the children of Yehudah. This was the west quarter. **15** The south quarter was from the farthest part of Qiryath Yearim. The border went out westward, and went out to the spring of the waters of Nephtoah. **16** The border went down to the farthest part of the mountain that lies before the valley of the son of Hinnom, which is in the valley of Repha'im northward. It went down to the valley of Hinnom, to the side of the Yevusite southward, and went down to En Rogel. **17** It extended northward, went out at En Shemesh, and went out to Gelilot, which is over against the ascent of Adummim. It went down to the stone of Bohan the son of Reuven. **18** It passed along to the side over against the Aravah northward, and went down to the Aravah. **19** The border passed along to the side of Beth Hoglah northward; and the border ended at the north bay of the Salt Sea, at the south end of the Yarden. This was the south border. **20** The Yarden was its border on the east quarter. This was the inheritance of the children of Benyamin, by the borders around it, according to their families.

**21** Now the cities of the tribe of the children of Benyamin according to their families were Yeriho, Beth Hoglah, Emeq Qetsits, **22** Beth Aravah, Tsemara'im, Beth-El, **23** Avvim, Parah, Ophrah, **24** Hephar Ammoni, Ophni, and Geva; twelve cities with their villages. **25** Givon, Ramah, Beeroth, **26** Mitspeh, Kephirah, Motsah, **27** Reqem, Yirpe'el, Taralah, **28** Tselah, Eleph, the Yevusite (the same is Yerushalyim), Givath, and Qiryath; fourteen cities with their villages. This is the

inheritance of the children of Benyamin according to their families.

**19** The second lot came out for Shimon, even for the tribe of the children of Shimon according to their families. Their inheritance was in the midst of the inheritance of the children of Yehudah. **2** They had for their inheritance Beersheva (or Sheva), Moladah, **3** Hatsar Shual, Balah, Etsem, **4** Eltolad, Bethul, Hormah, **5** Tsiqlag, Beth Marcaboth, Hatsar Susah, **6** Beth-Levaoth, and Sharuhem; thirteen cities with their villages; **7** Ain, Rimmon, Ether, and Ashan; four cities with their villages; **8** and all the villages that were around these cities to Ba'alath Beer, Ramah of the South. This is the inheritance of the tribe of the children of Shimon according to their families. **9** Out of the part of the children of Yehudah was the inheritance of the children of Shimon; for the portion of the children of Yehudah was too much for them. Therefore the children of Shimon had inheritance in the midst of their inheritance.

**10** The third lot came up for the children of Zevulun according to their families. The border of their inheritance was to Sarid. **11** Their border went up westward, even to Maralah, and reached to Dabbesheth. It reached to the wadi that is before Yoqneam. **12** It turned from Sarid eastward toward the sunrise to the border of Kisloth Tavor. It went out to Daverath, and went up to Yafia. **13** From there it passed along eastward to Gath Hepher, to Eth-Qatsin; and it went out at Rimmon which stretches to Neah. **14** The border turned around it on the north to Hannathon; and it ended at the valley of Yiphatah-El; **15** Qattath, Nahalal, Shimron, Idalah, and Beth-lehem: twelve cities with their villages. **16** This is the inheritance of the children of Zevulun according to their families, these cities with their villages.

**17** The fourth lot came out for Yissakhar, even for the children of Yissakhar according to their families. **18** Their border was to Yizre'el, Kesulloth, Shunem, **19** Hapharaim, Shion, Anaharath, **20** Rabbith, Qishion, Evets, **21** Remeth, Engannim, En Haddah, and Beth-Patsets. **22** The border reached to Tavor, Shahatsom, and Beth-Shemesh. Their border ended at the Yarden: sixteen cities with their villages. **23** This is the inheritance of the tribe of the children of Yissakhar according to their families, the cities with their villages.

**24** The fifth lot came out for the tribe of the children of Asher according to their families. **25** Their border was Helqath, Hali, Beten, Akshaph, **26** Allammelekh, Amad, Mishal. It reached to Karmel westward, and to Shihorlibnath. **27** It turned toward the sunrise to Beth Dagon, and reached to Zevulun, and to the valley of

Iptah El northward to Beth Emeq and Nei'el. It went out to Kavul on the left hand, **28** and Ebron, Reḥov, Hammon, and Qanah, even to great Tsidon. **29** The border turned to Ramah, to the fortified city of Tsor; and the border turned to Hosah. It ended at the sea by the region of Akziv; **30** Ummah also, and Apheq, and Reḥov: twenty-two cities with their villages. **31** This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

**32** The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families. **33** Their border was from Heleph, from the oak in Tsa'anannim, Adaminekeb, and Yavne'el, to Laqqum. It ended at the Yarden. **34** The border turned westward to Aznoth Tavor, and went out from there to Huqoq. It reached to Zevulun on the south, and reached to Asher on the west, and to Yehudah at the Yarden toward the sunrise. **35** The fortified cities were Tsiddim, Tser, Hammath, Rakkath, Kinnereth, **36** Adamah, Ramah, Hatsor, **37** Qedesh, Edrei, En Hatsor, **38** Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh; nineteen cities with their villages. **39** This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

**40** The seventh lot came out for the tribe of the children of Dan according to their families. **41** The border of their inheritance was Tsorah, Eshtaol, Yirshemesh, **42** Sha'alabbin, Aiyalon, Yithlah, **43** Elon, Timnah, Eqron, **44** Eltekeh, Gibbethon, Ba'alath, **45** Yehud, Bene Berak, Gath Rimmon, **46** Me Yarkon, and Rakkon, with the border over against Yapho. **47** The border of the children of Dan went out beyond them; for the children of Dan went up and fought against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived therein, and called Leshem, Dan, after the name of Dan their father. **48** This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

**49** So they finished distributing the land for inheritance by its borders. The children of Yisra'el gave an inheritance to Yehoshua the son of Nun in the midst of them. **50** According to the command of **נָאֵן**, they gave him the city which he asked, even Timnath Serah in the hill country of Ephrayim; and he built the city, and lived there. **51** These are the inheritances, which Elazar the priest, Yehoshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Yisra'el, distributed for inheritance by lot in Shiloh before **נָאֵן**, at the door of the Tent of Appointment. And they finished dividing the land.

**20** **נָאֵן** spoke to Yehoshua, saying, **2** "Speak to the children of Yisra'el, saying, 'Assign the cities of refuge, of which I spoke to you by Moshe, **3** that the manslayer who kills any person accidentally or unintentionally may flee there. They shall be to you for a refuge from the avenger of blood. **4** He shall flee to one of those cities, and shall stand at the entrance of the gate of the city, and declare his cause in the ears of the elders of that city. They shall take him into the city with them, and give him a place, that he may live among them. **5** If the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he struck his neighbor unintentionally, and did not hate him before. **6** He shall dwell in that city until he stands before the congregation for judgment, until the death of the high priest that shall be in those days. Then the manslayer shall return, and come to his own city, and to his own house, to the city he fled from.'"

**7** They set apart Qedesh in the Galil in the hill country of Naphtali, Shekhem in the hill country of Ephrayim, and Qiryath Arba (the same is Ḥevron) in the hill country of Yehudah. **8** Beyond the Yarden at Yeriho eastward, they assigned Betser in the wilderness in the plain out of the tribe of Reuven, Ramoth in Gilad out of the tribe of Gad, and Golan in Bashan out of the tribe of Menasheh. **9** These were the appointed cities for all the children of Yisra'el, and for the sojourner who lives among them, that whoever kills any person unintentionally might flee there, and not die by the hand of the avenger of blood, until he stands before the congregation.

**21** Then the heads of fathers' houses of the Levites came near to Elazar the priest, and to Yehoshua the son of Nun, and to the heads of fathers' houses of the tribes of the children of Yisra'el. **2** They spoke to them at Shiloh in the land of Kena'an, saying, "**נָאֵן** commanded Moshe to give us cities to dwell in, with their suburbs for our livestock." **3** The children of Yisra'el gave to the Levites out of their inheritance, according to the command of **נָאֵן**, these cities with their suburbs. **4** The lot came out for the families of the Qohathites. The children of Aharon the priest, who were of the Levites, had thirteen cities by lot out of the tribe of Yehudah, out of the tribe of the Shimonites, and out of the tribe of Benyamin.

**5** The rest of the children of Qohath had ten cities by lot out of the families of the tribe of Ephrayim, out of the tribe of Dan, and out of the half-tribe of Menasheh.

**6** The children of Gershon had thirteen cities by lot out of the families of the tribe of Yissakhar, out of the tribe of Asher, out of the tribe of Naphtali, and out of the half-tribe of Menasheh in Bashan.

**7** The children of Merari according to their families had twelve cities out of the tribe of Reuven, out of the tribe of Gad, and out of the tribe of Zevulun.

**8** The children of Yisra'el gave these cities with their suburbs by lot to the Levites, as **יְהוָה** commanded by Mosheh.

**9** They gave out of the tribe of the children of Yehudah, and out of the tribe of the children of Shimon, these cities which are mentioned by name: **10** and they were for the children of Aharon, of the families of the Qohathites, who were of the children of Levi; for theirs was the first lot. **11** They gave them Qiryath Arba, named after the father of Anaq (the same is Hevron), in the hill country of Yehudah, with its suburbs around it. **12** But they gave the fields of the city and its villages to Kaleb the son of Yephunneh for his possession.

**13** To the children of Aharon the priest they gave Hevron with its suburbs, the city of refuge for the manslayer, Livnah with its suburbs, **14** Yattir with its suburbs, Eshtemoa with its suburbs, **15** Holon with its suburbs, Devir with its suburbs, **16** Ain with its suburbs, Yuttah with its suburbs, and Beth Shemesh with its suburbs; nine cities out of those two tribes. **17** Out of the tribe of Benyamin, Givon with its suburbs, Geva with its suburbs, **18** Anathoth with its suburbs, and Almon with its suburbs; four cities. **19** All the cities of the children of Aharon, the priests, were thirteen cities with their suburbs.

**20** The families of the children of Qohath, the Levites, even the rest of the children of Qohath, had the cities of their lot out of the tribe of Ephrayim. **21** They gave them Shekhem with its suburbs in the hill country of Ephrayim, the city of refuge for the manslayer, and Gezer with its suburbs, **22** Qivtsayim with its suburbs, and Beth Horon with its suburbs; four cities. **23** Out of the tribe of Dan, Elteke with its suburbs, Gibbethon with its suburbs, **24** Aiyalon with its suburbs, Gath Rimmon with its suburbs; four cities. **25** Out of the half-tribe of Menasheh, Ta'anakh with its suburbs, and Gath Rimmon with its suburbs; two cities. **26** All the cities of the families of the rest of the children of Qohath were ten with their suburbs.

**27** They gave to the children of Gershon, of the families of the Levites, out of the half-tribe of Menasheh Golan in Bashan with its suburbs, the city of refuge for the manslayer, and Be Eshterah with its suburbs; two cities. **28** Out of the tribe of Yissakhar, Qishion with its suburbs, Daverath with its suburbs, **29** Yarmuth with its suburbs, En Gannim with its suburbs; four cities. **30** Out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs, **31** Helqath with its suburbs, and Rehov

with its suburbs; four cities. **32** Out of the tribe of Naphtali, Qedesha in the Galil with its suburbs, the city of refuge for the manslayer, Hammothdor with its suburbs, and Kartan with its suburbs; three cities. **33** All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

**34** To the families of the children of Merari, the rest of the Levites, out of the tribe of Zevulun, Yoqneam with its suburbs, Kartah with its suburbs, **35** Dimnah with its suburbs, and Nahalal with its suburbs; four cities. **36** Out of the tribe of Reuven, Betser with its suburbs, Yahats with its suburbs, **37** Qedemoth with its suburbs, and Mepha'ath with its suburbs; four cities. **38** Out of the tribe of Gad, Ramoth in Gilad with its suburbs, the city of refuge for the manslayer, and Mahanaim with its suburbs, **39** Heshbon with its suburbs, Yazer with its suburbs; four cities in all. **40** All these were the cities of the children of Merari according to their families, even the rest of the families of the Levites. Their lot was twelve cities.

**41** All the cities of the Levites in the midst of the possession of the children of Yisra'el were forty-eight cities with their suburbs. **42** Each of these cities included their suburbs around them. It was this way with all these cities.

**43** So **יְהוָה** gave to Yisra'el all the land which He swore to give to their fathers. They possessed it, and lived in it. **44** **יְהוָה** gave them rest all around, according to all that He swore to their fathers. Not a man of all their enemies stood before them. **45** **יְהוָה** delivered all their enemies into their hand. **45** Nothing failed of any good thing which **יְהוָה** had spoken to the house of Yisra'el: *it all came about.*

**22** Then Yehoshua called the Reuvenites, the Gadites, and the half-tribe of Menasheh, **2** and said to them, "You have kept all that Mosheh the servant of **יְהוָה** commanded you, and have listened to my voice in all that I commanded you. **3** You have not left your brothers these many days to this day, but have performed the duty of the command of **יְהוָה** your Elohim. **4** Now **יְהוָה** your Elohim has given rest to your brothers, as He spoke to them. Therefore now return and go to your tents, to the land of your possession, which Mosheh the servant of **יְהוָה** gave you beyond the Yarden. **5** Only guard to do the command and the Torah which Mosheh the servant of **יְהוָה** commanded you, to love **יְהוָה** your Elohim, to walk in all His ways, to guard His commands, to hold fast to Him, and to serve Him with all your heart and with all your being." **6** So

Yehoshua blessed them, and sent them away; and they went to their tents.

**7** Now to the one half-tribe of Menasheh Mosheh had given inheritance in Bashan; but to the other half gave Yehoshua among their brothers beyond the Yarden westward. Moreover when Yehoshua sent them away to their tents, he blessed them, **8** and spoke to them, saying, "Return with much wealth to your tents, with very much livestock, with silver, with gold, with copper, with iron, and with very much clothing. Divide the spoil of your enemies with your brothers." **9** The children of Reuven and the children of Gad and the half-tribe of Menasheh returned, and departed from the children of Yisra'el out of Shiloh, which is in the land of Kena'an, to go to the land of Gilad, to the land of their possession, which they owned, according to the command of יְהוָה by Mosheh. **10** When they came to the region about the Yarden, that is in the land of Kena'an, the children of Reuven and the children of Gad and the half-tribe of Menasheh built there an altar by the Yarden, a great altar to look at. **11** The children of Yisra'el heard this, "Behold, the children of Reuven and the children of Gad and the half-tribe of Menasheh have built an altar in the forefront of the land of Kena'an, in the region about the Yarden, on the side that pertains to the children of Yisra'el." **12** When the children of Yisra'el heard of it, the whole congregation of the children of Yisra'el gathered themselves together at Shiloh, to go up against them to war.

**13** The children of Yisra'el sent to the children of Reuven, and to the children of Gad, and to the half-tribe of Menasheh, into the land of Gilad, Pinehas the son of Elazar the priest, **14** and with him ten princes, one prince of a fathers' house for each of the tribes of Yisra'el; and they were everyone of them head of their fathers' houses among the thousands of Yisra'el. **15** They came to the children of Reuven, and to the children of Gad, and to the half-tribe of Menasheh, to the land of Gilad, and they spoke with them, saying, **16** "Thus says the whole congregation of יְהוָה, 'What trespass is this that you have committed against the Elohim of Yisra'el, to turn away today from following יְהוָה, in that you have built you an altar, to rebel today against יְהוָה?' **17** Is the iniquity of Peor too little for us, from which we have not cleansed ourselves to today, although there came a plague on the congregation of יְהוָה, **18** that you must turn away today from following יְהוָה? It will be, since you rebel today against יְהוָה, that tomorrow He will be angry with the whole congregation of Yisra'el.

**19** However, if the land of your possession is unclean, then pass over to the land of the possession of יְהוָה, in which the Tabernacle of יְהוָה dwells, and take

possession among us; but do not rebel against יְהוָה, nor rebel against us, in building an altar other than the altar of יְהוָה our Elohim. **20** Did not Akan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Yisra'el? That man did not perish alone in his iniquity."

**21** Then the children of Reuven and the children of Gad and the half-tribe of Menasheh answered, and spoke to the heads of the thousands of Yisra'el, **22** "El Elohim, יְהוָה, El Elohim, יְהוָה, He knows; and Yisra'el shall know: if it was in rebellion, or if in trespass against יְהוָה (do not save us today), **23** that we have built us an altar to turn away from following יְהוָה; or if to offer ascension offering or meal offering, or if to offer sacrifices of peace offerings, let יְהוָה Himself require it. **24** If we have not out of concern done this, and for a reason, saying, 'In time to come your children might speak to our children, saying, "What have you to do with יְהוָה", the Elohim of Yisra'el? **25** For יְהוָה has made the Yarden a border between us and you, you children of Reuven and children of Gad. You have no portion in יְהוָה.' So your children might make our children cease from fearing יְהוָה."

**26** "Therefore we said, 'Let us now prepare to build ourselves an altar, not for ascension offering, nor for sacrifice; **27** but it will be a witness between us and you, and between our generations after us, that we may perform the service of יְהוָה before Him with our ascension offerings, with our sacrifices, and with our peace offerings;' that your children may not tell our children in time to come, 'You have no portion in יְהוָה.' **28** Therefore we said, 'It shall be, when they tell us or our generations this in time to come, that we shall say, "Behold the pattern of the altar of יְהוָה, which our fathers made, not for ascension offering, nor for sacrifice; but it is a witness between us and you.'" **29** Far be it from us that we should rebel against יְהוָה, and turn away today from following יְהוָה, to build an altar for ascension offering, for meal offering, or for sacrifice, besides the altar of יְהוָה our Elohim that is before His Tabernacle!"

**30** When Pinehas the priest, and the princes of the congregation, even the heads of the thousands of Yisra'el that were with him, heard the words that the children of Reuven and the children of Gad and the children of Menasheh spoke, it pleased them well.

**31** Pinehas the son of Elazar the priest said to the children of Reuven, to the children of Gad, and to the children of Menasheh, "Today we know that יְהוָה is in the midst of us, because you have not committed this

trespass against יהוה. Now you have delivered the children of Yisra'el out of the hand of יהוה."

**32** Pinehas the son of Elazar the priest, and the princes, returned from the children of Reuven, and from the children of Gad, out of the land of Gilad, to the land of Kena'an, to the children of Yisra'el, and brought them word again. **33** The thing pleased the children of Yisra'el; and the children of Yisra'el blessed Elohim, and spoke no more of going up against them to war, to destroy the land in which the children of Reuven and the children of Gad lived. **34** The children of Reuven and the children of Gad named the altar "A Witness Between Us that יהוה is Elohim."

**23** It happened after many days, when יהוה had given rest to Yisra'el from their enemies all around, and Yehoshua was old and well advanced in years, **2** that Yehoshua called for all Yisra'el, for their elders and for their heads, and for their judges and for their officers, and said to them, "I am old and well advanced in years. **3** You have seen all that יהוה your Elohim has done to all these nations because of you; for it is יהוה your Elohim who has fought for you. **4** Behold, I have allotted to you these nations that remain, to be an inheritance for your tribes, from the Yarden, with all the nations that I have cut off, even to the great sea toward the going down of the sun. **5** יהוה your Elohim will thrust them out from before you, and drive them from out of your sight. You shall possess their land, as יהוה your Elohim spoke to you. **6** Therefore be very courageous to keep and to do all that is written in the book of the Torah of Mosheh, that you not turn aside from it to the right hand or to the left; **7** that you not come among these nations, these that remain among you; neither make mention of the name of their elohim, nor cause to swear by them, neither serve them, nor bow down yourselves to them; **8** but hold fast to יהוה your Elohim, as you have done to this day. **9** "For יהוה has driven great and strong nations out from before you. But as for you, no man has stood before you to this day. **10** One man of you shall chase a thousand; for it is יהוה your Elohim who fights for you, as He spoke to you. **11** Guard yourselves therefore, that you love יהוה your Elohim. **12** But if you do at all go back, and hold fast to the remnant of these nations, even these who remain among you, and make marriages with them, and go in to them, and they to you; **13** know for a certainty that יהוה your Elohim will no longer drive these nations from out of your sight; but they shall be a snare and a trap to you, a scourge in your sides, and thorns in your eyes, until you perish from off this good land which יהוה your Elohim has given you.

**14** "Behold, today I am going the way of all the earth. You know in all your hearts and in all your beings that not one thing has failed of all the good things which יהוה your Elohim spoke concerning you. All have happened to you. Not one thing has failed of it. **15** It shall happen that as all the good things have come on you of which יהוה your Elohim spoke to you, so יהוה will bring on you all the evil things, until He has destroyed you from off this good land which יהוה your Elohim has given you, **16** when you disobey the covenant of יהוה your Elohim, which He commanded you, and go and serve other elohim, and bow down yourselves to them. Then the anger of יהוה will be kindled against you, and you will perish quickly from off the good land which He has given to you."

**24** Yehoshua gathered all the tribes of Yisra'el to Shekhem, and called for the elders of Yisra'el, for their heads, for their judges, and for their officers; and they presented themselves before Elohim. **2** Yehoshua said to all the people, "Thus says יהוה, the Elohim of Yisra'el, 'Your fathers lived of old time beyond the River, even Terah, the father of Avraham, and the father of Nahor: and they served other elohim. **3** I took your father Avraham from beyond the River, and led him throughout all the land of Kena'an, and multiplied his seed, and gave him Yitshaq. **4** I gave to Yitshaq Ya'aqov and Esaw: and I gave to Esaw Mount Seir, to possess it. Ya'aqov and his children went down into Mitsrayim. **5** I sent Mosheh and Aharon, and I plagued Mitsrayim, according to that which I did in its midst: and afterward I brought you out. **6** I brought your fathers out of Mitsrayim: and you came to the sea. The Mitsrites pursued after your fathers with chariots and with horsemen to the Sea of Reeds. **7** When they cried out to יהוה, He put darkness between you and the Mitsrites, and brought the sea on them, and covered them; and your eyes saw what I did in Mitsrayim: and you lived in the wilderness many days. **8** I brought you into the land of the Amorites, that lived beyond the Yarden: and they fought with you; and I gave them into your hand. You possessed their land; and I destroyed them from before you. **9** Then Balaq the son of Tsippor, king of Moav, arose and fought against Yisra'el. He sent and called Bil'am the son of Beor to curse you; **10** but I would not listen to Bil'am; therefore he blessed you still. So I delivered you out of his hand. **11** You went over the Yarden, and came to Yeriho. The men of Yeriho fought against you, the Amorite, the Perizzite, the Kena'anite, the Hittite, the Girgashite, the Hivite, and the Yevusite; and I delivered them into your hand. **12** I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with your

sword, nor with your bow. **13** I gave you a land whereon you had not labored, and cities which you did not build, and you live in them. You eat of vineyards and olive groves which you did not plant.'

**14** "Now therefore fear יהוה, and serve Him in sincerity and in truth. Put away the elohim which your fathers served beyond the River, in Mitsrayim; and serve יהוה.

**15** If it seems evil to you to serve יהוה, choose today whom you will serve; whether the elohim which your fathers served that were beyond the River, or the elohim of the Amorites, in whose land you dwell: but as for me and my house, we will serve יהוה."

**16** The people answered, "Far be it from us that we should forsake יהוה, to serve other elohim; **17** for it is יהוה our Elohim who brought us and our fathers up out of the land of Mitsrayim, from the house of bondage, and who did those great signs in our sight, and guarded us in all the way in which we went, and among all the peoples through the midst of whom we passed. **18** יהוה drove out from before us all the peoples, even the Amorites who lived in the land. Therefore we also will serve יהוה; for He is our Elohim."

**19** Yehoshua said to the people, "You cannot serve יהוה; for He is a set-apart Elohim. He is a jealous El. He will not forgive your disobedience nor your sins. **20** If you forsake יהוה, and serve foreign elohim, then He will turn and do you evil, and consume you, after He has done you good." **21** The people said to Yehoshua, "No; but we will serve יהוה." **22** Yehoshua said to the people, "You are witnesses against yourselves that you have chosen יהוה yourselves, to serve Him." They said, "We are witnesses." **23** "Now therefore put away the foreign elohim which are among you, and incline your heart to יהוה, the Elohim of Yisra'el." **24** The people said to Yehoshua, "We will serve יהוה our Elohim, and we will listen to His voice." **25** So Yehoshua cut a covenant with the people that day, and made for them a statute and a judgment in Shekhem. **26** Yehoshua wrote these words in the book of the Torah of Elohim; and he took a great stone, and set it up there under the oak that was by the set-apart place of יהוה. **27** Yehoshua said to all the people, "Behold, this stone shall be a witness against us; for it has heard all the speeches of יהוה which He spoke to us. It shall be therefore a witness against you, lest you deny your Elohim." **28** So Yehoshua sent the people away, every man to his inheritance.

**29** It happened after these things, that Yehoshua the son of Nun, the servant of יהוה, died, being one hundred

and ten years old. **30** They buried him in the border of his inheritance in Timnath Serah, which is in the hill country of Ephrayim, on the north of the mountain of Ga'ash. **31** Yisra'el served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, and had known all the work of יהוה, that He had worked for Yisra'el. **32** They buried the bones of Yoseph, which the children of Yisra'el brought up out of Mitsrayim, in Shekhem, in the parcel of ground which Ya'aqov bought of the sons of Hamor the father of Shekhem for a hundred pieces of money. They became the inheritance of the children of Yoseph. **33** Elazar the son of Aharon died. They buried him in the hill of Pinehas his son, which was given him in the hill country of Ephrayim.

# שֻׁפְטִים

## Shofetim (Judges)

**1** It happened after the death of Yehoshua, the children of Yisra'el asked of יהוָה, saying, "Who should go up for us first against the Kena'anites, to fight against them?" **2** יהוָה said, "Yehudah shall go up. Behold, I have delivered the land into his hand." **3** Yehudah said to Shimon his brother, "Come up with me into my lot that we may fight against the Kena'anites; and I likewise will go with you into your lot." So Shimon went with him. **4** Yehudah went up; and יהוָה delivered the Kena'anites and the Perizzites into their hand: and they struck of them in Bezeq ten thousand men. **5** They found Adoni-Bezeq in Bezeq; and they fought against him, and they struck the Kena'anites and the Perizzites. **6** But Adoni-Bezeq fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. **7** Adoni-Bezeq said, "Seventy kings, having their thumbs and their great toes cut off, gathered *their food* under my table: as I have done, so Elohim has requited me." They brought him to Yerushalyim, and he died there.

**8** The children of Yehudah fought against Yerushalyim, and took it, and struck it with the edge of the sword, and set the city on fire. **9** Afterward the children of Yehudah went down to fight against the Kena'anites who lived in the hill country, and in the South, and in the lowland. **10** Yehudah went against the Kena'anites who lived in Ḥevron (now the name of Ḥevron before was Qiryath Arba); and they struck Sheshai, and Ahiman, and Talmai.

**11** From there he went against the inhabitants of Devir. (Now the name of Devir before was Qiryath Sepher.) **12** Kalev said, "He who strikes Qiryath Sepher, and takes it, to him will I give Aksah my daughter as wife." **13** Othni'el the son of Qenaz, Kalev's younger brother, took it: and he gave him Aksah his daughter as wife. **14** It happened, when she came to him, that she moved him to ask of her father a field: and she alighted from off her donkey; and Kalev said to her, "What would you like?" **15** She said to him, "Give me a blessing; for that you have set me in the land of the South, give me also springs of water." Then Kalev gave her the upper springs and the lower springs.

**16** The children of the Qenite, Mosheh's brother-in-law, went up out of the city of palm trees with the children of Yehudah into the wilderness of Yehudah, which is in the south of Arad; and they went and lived with the

people. **17** Yehudah went with Shimon his brother, and they struck the Kena'anites who inhabited Tsephath, and utterly destroyed it. The name of the city was called Hormah. **18** Also Yehudah took Gaza with its border, and Ashqelon with its border, and Eqron with its border. **19** יהוָה was with Yehudah; and drove out *the people*.

*inhabitants* of the hill country; for he could not drive out the inhabitants of the valley, because they had chariots of iron. **20** They gave Ḥevron to Kalev, as Mosheh had spoken: and he drove out there the three sons of Anaq. **21** The children of Benyamin did not drive out the Yevusites who inhabited Yerushalyim; but the Yevusites dwell with the children of Benyamin in Yerushalyim to this day.

**22** The house of Yoseph, they also went up against Beth-El; and יהוָה was with them. **23** The house of Yoseph sent to spy out Beth-El. (Now the name of the city before was Luz.) **24** The guards saw a man come forth out of the city, and they said to him, "Please show us the entrance into the city, and we will deal with you in loving-kindness." **25** He showed them the entrance into the city; and they struck the city with the edge of the sword; but they let the man go and all his family. **26** The man went into the land of the Hittites, and built a city, and called its name Luz, which is its name to this day.

**27** Menasheh did not drive out *the inhabitants* of Beth Shean and its towns, nor of Ta'anakh and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Yivleam and its towns, nor the inhabitants of Megiddo and its towns; but the Kena'anites would dwell in that land. **28** It happened, when Yisra'el had grown strong, that they put the Kena'anites to forced labor, and did not utterly drive them out.

**29** Ephrayim did not drive out the Kena'anites who lived in Gezer; but the Kena'anites lived in Gezer among them.

**30** Zevulun did not drive out the inhabitants of Qitron, nor the inhabitants of Nahalol; but the Kena'anites lived among them, and became subject to forced labor.

**31** Asher did not drive out the inhabitants of Akko, nor the inhabitants of Tsidon, nor of Ahlav, nor of Akziv, nor of Ḥelbah, nor of Aphiq, nor of Reḥov; **32** but the Asherites lived among the Kena'anites, the inhabitants of the land; for they did not drive them out.

**33** Naphtali did not drive out the inhabitants of Beth Shemesh, nor the inhabitants of Beth Anath; but he lived among the Kena'anites, the inhabitants of the land: nevertheless the inhabitants of Beth Shemesh and of Beth Anath became subject to forced labor.

**34** The Amorites forced the children of Dan into the hill country; for they would not allow them to come down to the valley; **35** but the Amorites would dwell in Mount Ḥeres, in Aiyalon, and in Sha'almim: yet the hand of the house of Yoseph prevailed, so that they became subject to forced labor. **36** The border of the Amorites was from the ascent of Aqrabbim, from the rock, and upward.

**2** The messenger of יהוה came up from Gilgal to Bokim. He said, "I made you to go up out of Mitsrayim, and have brought you to the land which I swore to your fathers; and I said, 'I will never break My covenant with you: **2** and you shall cut no covenant with the inhabitants of this land; you shall break down their altars.' But you have not listened to My voice: why have you done this? **3** Therefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their elohim shall be a snare to you." **4** It happened, when the messenger of יהוה spoke these words to all the children of Yisra'el, that the people lifted up their voice, and wept. **5** They called the name of that place Bokim: and they slaughtered there to יהוה.

**6** Now when Yehoshua had sent the people away, the children of Yisra'el went every man to his inheritance to possess the land. **7** The people served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great work of יהוה that He had worked for Yisra'el. **8** Yehoshua the son of Nun, the servant of יהוה, died, being one hundred ten years old. **9** They buried him in the border of his inheritance in Timnath Ḥeres, in the hill country of Ephrayim, on the north of the mountain of Ga'ash. **10** Also all that generation were gathered to their fathers: and there arose another generation after them, who did not know יהוה, nor yet the work which He had worked for Yisra'el.

**11** The children of Yisra'el did that which was evil in the eyes of יהוה, and served the Ba'als; **12** and they forsook יהוה, the Elohim of their fathers, who brought them out of the land of Mitsrayim, and followed other elohim, of the elohim of the peoples who were around them, and bowed themselves down to them: and they provoked יהוה to anger. **13** They forsook יהוה, and served Ba'al and the Ashtaroth. **14** The anger of יהוה was kindled against Yisra'el, and He delivered them into the hands of spoilers who despoiled them; and He sold them into the hands of their enemies all around, so that they could not any longer stand before their enemies. **15** Wherever they went out, the Hand of יהוה was against them for evil, as יהוה had spoken, and as יהוה had sworn to them: and they were very distressed.

**16** יהוה raised up judges, who saved them out of the hand of those who despoiled them. **17** Yet they did not listen to their judges; for they whored after other elohim, and bowed themselves down to them: they turned aside quickly out of the way in which their fathers walked, obeying the commands of יהוה; but they did not do so. **18** When יהוה raised them up judges, then יהוה was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it grieved יהוה because of their groaning by reason of those who oppressed them and troubled them. **19** But it happened, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other elohim to serve them, and to bow down to them; they did not cease from their doings, nor from their stubborn way. **20** The anger of יהוה was kindled against Yisra'el; and He said, "Because this nation have transgressed My covenant which I commanded their fathers, and have not listened to My voice; **21** I also will not henceforth drive out any from before them of the nations that Yehoshua left when he died; **22** that by them I may prove Yisra'el, whether they will guard the way of יהוה to walk therein, as their fathers did guard it, or not." **23** So יהוה left those nations, without driving them out hastily; nor did He deliver them into the hand of Yehoshua.

**3** Now these are the nations which יהוה left, to prove Yisra'el by them, even as many of Yisra'el as had not known all the wars of Kena'an; **2** only that the generations of the children of Yisra'el might know, to teach them war, at the least such as before knew nothing of it: **3** namely, the five rulers of the Philistines, and all the Kena'anites, and the Tsidonians, and the Ḥivites who lived on Mount Levanon, from Mount Ba'al Ḥermon to the entrance of Hamath. **4** They were left, to prove Yisra'el by them, to know whether they would listen to the commands of יהוה, which He commanded their fathers by Mosheh. **5** The children of Yisra'el lived among the Kena'anites, the Ḥittites, and the Amorites, and the Perizzites, and the Ḥivites, and the Yevusites: **6** and they took their daughters to be their wives, and gave their own daughters to their sons and served their elohim.

**7** The children of Yisra'el did that which was evil in the eyes of יהוה, and forgot יהוה their Elohim, and served the Ba'als and the Asheroth. **8** Therefore the anger of יהוה was kindled against Yisra'el, and He sold them into the hand of Kushan Rishathaim king of Aram-Naharayim: and the children of Yisra'el served Kushan Rishathaim eight years.

**9** When the children of Yisra'el cried to יְהוָה יְהוָה raised up a savior to the children of Yisra'el, who saved them, even Othni'el the son of Qenaz, Kaleb's younger brother. **10** The Ruah of הַמִּזְבֵּחַ came on him, and he judged Yisra'el; and he went out to war, and יְהוָה יְהוָה delivered Kushan Rishathaim king of Mesopotamia into his hand: and his hand prevailed against Kushan Rishathaim. **11** The land had rest forty years. Othni'el the son of Qenaz died.

**12** The children of Yisra'el again did that which was evil in the sight of יְהוָה יְהוָה: and יְהוָה יְהוָה strengthened Eglon the king of Moav against Yisra'el, because they had done that which was evil in the sight of יְהוָה יְהוָה. **13** He gathered to him the children of Ammon and Amaleq; and he went and struck Yisra'el, and they possessed the city of palm trees. **14** The children of Yisra'el served Eglon the king of Moav eighteen years.

**15** But when the children of Yisra'el cried to יְהוָה יְהוָה raised them up a savior, Ehud the son of Gera, the Benjamite, a man left-handed. The children of Yisra'el sent tribute by him to Eglon the king of Moav. **16** Ehud made him a sword which had two edges, a cubit in length; and he wore it under his clothing on his right thigh. **17** He offered the tribute to Eglon king of Moav; and Eglon was a very fat man. **18** When he finished offering the tribute, he sent away the people who bore the tribute. **19** But he himself turned back from the quarries that were by Gilgal, and said, "I have a secret errand to you, king." The king said, "Keep silence!" All who stood by him went out from him. **20** Ehud came to him; and he was sitting by himself alone in the cool upper room. Ehud said, "I have a message from Elohim to you." He arose out of his seat. **21** Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into Eglon's body: **22** and the handle also went in after the blade; and the fat closed on the blade, for he did not draw the sword out of his body; and it came out behind. **23** Then Ehud went forth into the porch, and shut the doors of the upper room on him, and locked them.

**24** Now when he was gone out, his servants came; and they saw, and behold, the doors of the upper room were locked; and they said, "Surely he is covering his feet<sup>a</sup> in the upper room." **25** They waited until they were ashamed; and behold, he did not open the doors of the upper room: therefore they took the key, and opened

*them*, and behold, their master was fallen down dead on the earth.

**26** Ehud escaped while they waited, and passed beyond the quarries, and escaped to Seirah. **27** It happened, when he had come, that he blew a shofar in the hill country of Ephrayim; and the children of Yisra'el went down with him from the hill country, and he before them. **28** He said to them, "Follow me; for יְהוָה יְהוָה has delivered your enemies the Moavites into your hand." They followed him, and took the fords of the Yarden against the Moavites, and did not allow any man to pass over. **29** They struck of Moav at that time about ten thousand men, every lusty man, and every man of valor; and there escaped not a man. **30** So Moav was subdued that day under the hand of Yisra'el. The land had rest eighty years.

**31** After him was Shamgar the son of Anath, who struck of the Philistines six hundred men with an oxgoad<sup>b</sup>: and he also saved Yisra'el.

**4** The children of Yisra'el again did that which was evil in the sight of יְהוָה יְהוָה, when Ehud was dead. **2** יְהוָה יְהוָה sold them into the hand of Yavin king of Kena'an, who reigned in Ḥatsor; the captain of whose army was Sisera, who lived in Ḥarosheth<sup>c</sup> of the Nations. **3** The children of Yisra'el cried to יְהוָה יְהוָה: for he had nine hundred chariots of iron; and *for* twenty years he mightily oppressed the children of Yisra'el.

**4** Now Devorah, a prophetess, the wife of Lappidoth, she judged Yisra'el at that time. **5** She lived under the palm tree of Devorah between Ramah and Beth-El in the hill country of Ephrayim: and the children of Yisra'el came up to her for judgment. **6** She sent and called Baraq the son of Avinoam out of Qedesh Naphtali, and said to him, "Has not יְהוָה יְהוָה, the Elohim of Yisra'el, commanded, 'Go and draw to Mount Tavor, and take with you ten thousand men of the children of Naphtali and of the children of Zevulun? **7** I will draw to you, to the wadi Qishon, Sisera, the captain of Yavin's army, with his chariots and his multitude; and I will deliver him into your hand.'" **8** Baraq said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go." **9** She said, "I will surely go with you: nevertheless, the journey that you take shall not be for your honor; for יְהוָה יְהוָה will sell Sisera into the hand of a woman." Devorah arose, and went with Baraq to

<sup>a</sup> 24 Covering his feet – Idiom meaning "to drop one's tunic, to relieve oneself."

<sup>b</sup> 31 Oxoagd – Hebrew word מַלְמָד (*malmad*), meaning "goad." It is derived from לִמֶּד (*lamad*) meaning "to teach." A goad is a pointed rod used to drive an animal forward.

<sup>c</sup> 2 חֲרֹשֶׁת (*Harosheth*) – Hebrew word meaning "cutting" or "carving" in the sense of a carpenter or stone-worker.

Qedesh. **10** Baraq called Zevulun and Naphtali together to Qedesh; and there went up ten thousand men at his feet: and Devorah went up with him.

**11** Now Heber the Qenite had separated himself from the Qenites, even from the children of Hovav the brother-in-law of Mosheh, and had pitched his tent as far as the oak in Tsa'anannim, which is by Qedesh.

**12** They told Sisera that Baraq the son of Avinoam was gone up to Mount Tavor. **13** Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people who were with him, from Harosheth of the Nations, to the wadi Qishon. **14** Devorah said to Baraq, "Go; for this is the day in which יְהוָה has delivered Sisera into your hand. Has not יְהוָה gone out before you?" So Baraq went down from Mount Tavor, and ten thousand men after him. **15** יְהוָה routed Sisera, and all his chariots, and all his army, with the edge of the sword before Baraq; and Sisera alighted from his chariot, and fled away on his feet. **16** But Baraq pursued after the chariots, and after the army, to Harosheth of the Nations: and all the army of Sisera fell by the edge of the sword; there was not a man left.

**17** However Sisera fled away on his feet to the tent of Yael the wife of Heber the Qenite; for there was peace between Yavin the king of Hatsor and the house of Heber the Qenite. **18** Yael went out to meet Sisera, and said to him, "Turn in, my master, turn in to me; do not be afraid." He came in to her into the tent, and she covered him with a rug. **19** He said to her, "Please give me a little water to drink, for I am thirsty." She opened a skin of milk, and gave him drink, and covered him.

**20** He said to her, "Stand in the door of the tent, and it shall be, when any man comes and inquires of you, and says, 'Is there any man here?' that you shall say, 'No.'"

**21** Then Yael, Heber's wife took a tent peg, and took a hammer in her hand, and went softly to him, and struck the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died. **22** Behold, as Baraq pursued Sisera, Yael came out to meet him, and said to him, "Come, and I will show you the man whom you seek." He came to her; and behold, Sisera lay dead, and the tent peg was in his temples.

**23** So Elohim subdued on that day Yavin the king of Kena'an before the children of Yisra'el. **24** The hand of the children of Yisra'el prevailed more and more against Yavin the king of Kena'an, until they had cut off Yavin king of Kena'an.

**5** Then Devorah and Baraq the son of Avinoam sang on that day, saying,

**2** "Because the leaders took the lead in Yisra'el, because the people offered themselves willingly, blessed be יְהוָה!"

**3** "Hear, you kings! Give ear, you princes! I, even I, will sing to יְהוָה. I will sing praise to יְהוָה, the Elohim of Yisra'el.

**4** "When You went forth out of Seir, when You marched out of the field of Edom, the earth trembled, the heavens also dropped. Yes, the clouds dropped water.

**5** "The mountains quaked at the presence of יְהוָה, even Sinai, at the presence of יְהוָה, the Elohim of Yisra'el.

**6** "In the days of Shamgar the son of Anath, in the days of Yael, the highways were unoccupied. The travelers walked through byways.

**7** "The rulers ceased in Yisra'el. They ceased until I, Devorah, arose; until I arose a mother in Yisra'el.

**8** "They chose new elohim. Then war was in the gates. Was there a shield or spear seen among forty thousand in Yisra'el?

**9** "My heart is toward the governors of Yisra'el, who offered themselves willingly among the people. Bless יְהוָה!"

**10** "Tell of it, you who ride on white donkeys, you who sit on rich carpets, and you who walk by the way.

**11** "Far from the noise of archers, in the places of drawing water, there they will rehearse the righteous acts of יְהוָה, even the righteous acts of His rule in Yisra'el. Then the people of יְהוָה went down to the gates."

**12** "Awake, awake, Devorah! Awake, awake, utter a song! Arise, Baraq, and lead away your captives, you son of Avinoam.

**13** "Then a remnant of the nobles and the people came down. יְהוָה came down for me against the mighty.

**14** "Those whose root is in Amaleq came out of Ephrayim, after you, Benyamin, among your peoples. Governors come down out of Makir. Those who handle the marshal's staff came out of Zevulun.

**15** "The princes of Yissakhar were with Devorah. As was Yissakhar, so was Baraq. They rushed into the valley at his feet. By the watercourses of Reuven, there were great resolves of heart.

**16** "Why did you sit among the sheepfolds, to hear the whistling for the flocks? At the watercourses of Reuven there were great searchings of heart.

**17** "Gilad lived beyond the Yarden. Why did Dan remain in ships? Asher sat still at the haven of the sea, and lived by his creeks.

**18** "Zevulun was a people that jeopardized their lives to the deaths; Naphtali also, on the high places of the field.

**19** "The kings came and fought, then the kings of Kena'an fought at Ta'anakh by the waters of Megiddo. They took no plunder of silver.

**20** "From the heavens the stars fought. From their courses, they fought against Sisera.

**21** "The wadi Qishon swept them away, that ancient wadi, the wadi Qishon. My being, march on with strength.

**22** "Then the horse hoofs stamped because of the prancings, the prancings of their strong ones.

**23** "Curse Meroz,' said the messenger of יהוה. 'Curse bitterly its inhabitants, because they did not come to help ייְהוָה, to help ייְהוָה against the mighty.'

**24** "Yael shall be blessed above women, the wife of Heber the Qenite; blessed shall she be above women in the tent.

**25** "He asked for water. She gave him milk. She brought him butter in a magnificent bowl.

**26** "She put her hand to the tent peg, and her right hand to the workmen's hammer. With the hammer she struck Sisera. She struck through his head. Yes, she pierced and struck through his temples.

**27** "At her feet he bowed, he fell, he lay. At her feet he bowed, he fell. Where he bowed, there he fell down dead.

**28** "Through the window she looked out, and cried: Sisera's mother looked through the lattice. 'Why is his chariot so long in coming? Why do the wheels of his chariots wait?'

**29** "Her wise ladies answered her, 'Yes', she returned answer to herself,

**30** "'Have they not found, have they not divided the spoil? A maiden or two to every man; to Sisera a spoil of dyed garments, a spoil of dyed garments embroidered, of dyed garments embroidered on both sides, on the necks of the spoil?'

**31** "So let all your enemies perish, יהוה, but let those who love Him be as the sun when it rises forth in its strength." Then the land had rest forty years.

**6** The children of Yisra'el did that which was evil in the sight of יהוה: and יהוה delivered them into the hand of Midian seven years. **2** The hand of Midian prevailed against Yisra'el; and because of Midian the children of Yisra'el made them the dens which are in the mountains, and the caves, and the strongholds. **3** So it was, when Yisra'el had sown, that the Midianites came up, and the Amaleqites, and the children of the east; they came up against them; **4** and they encamped against them, and destroyed the increase of the earth, until you come to Gaza, and left no sustenance in Yisra'el, neither sheep, nor ox, nor donkey. **5** For they came up with their livestock and their tents; they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. **6** Yisra'el was brought very low because of Midian; and the children of Yisra'el cried to יהוה.

7 It happened, when the children of Yisra'el cried to יהוה because of Midian, **8** that יהוה sent a prophet to the children of Yisra'el: and he said to them, "Thus says יהוה, the Elohim of Yisra'el, 'I brought you up from Mitsrayim, and brought you forth out of the house of bondage; **9** and I delivered you out of the hand of the Mitsrayimians, and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land; **10** and I said to you, 'I am יהוה' your Elohim; you shall not fear the elohim of the Amorites, in whose land you dwell.' But you have not listened to My voice."

**11** The messenger of יהוה came, and sat under the oak which was in Ophrah, that pertained to Yoash the Aviezrite: and his son Gidon was beating out wheat in the winepress, to hide it from the Midianites. **12** The messenger of יהוה appeared to him, and said to him, "יהוה is with you, you mighty man of valor!" **13** Gidon said to him, "Oh, my master, if יהוה is with us, why then has all this happened to us? Where are all his wondrous works which our fathers told us of, saying, 'Did יהוה not bring us up from Mitsrayim?' But now יהוה has cast us off, and delivered us into the palm of Midian." **14** יהוה looked at him, and said, "Go in this your might, and save Yisra'el from the palm of Midian. Have I not sent you?" **15** He said to him, "O יהוה, how shall I save Yisra'el? Behold, my family is the poorest in Menasheh, and I am the least in my father's house." **16** יהוה said to him, "Surely I will be with you, and you shall strike the Midianites as one man."

**17** He said to Him, "If now I have found favor in Your eyes, then show me a sign that it is You who talk with me. **18** Please do not go away, until I come to you, and bring out my present, and lay it before you." He said, "I will wait until you come back."

**19** Gidon went in, and prepared a young goat, and unleavened cakes of an ephah of meal. He put the meat in a basket and he put the broth in a pot, and brought it out to him under the oak, and presented it. **20** The messenger of Elohim said to him, "Take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth." He did so. **21** Then the messenger of יהוה stretched out the end of the staff that was in His hand, and touched the meat and the unleavened cakes; and fire went up out of the rock, and consumed the meat and the unleavened cakes; and the messenger of יהוה departed out of his sight. **22** Gidon saw that He was the messenger of יהוה; and Gidon said, "Alas, Adonai יהוה! Because I have seen the messenger of יהוה face to face!" **23** יהוה said to him, "Peace be to you! Do not be afraid. You shall not die."

**24** Then Gidon built an altar there to יהוה, and called it "יהוה יסיך" is Peace." To this day it is still in Ophrah of the Aviezrites.

**25** It happened the same night, that יהוה said to him, "Take your father's bull, even the second bull seven years old, and throw down the altar of Ba'al that your father has, and cut down the Asherah that is by it; **26** and build an altar to יהוה your Elohim on the top of this stronghold, in an orderly way, and take the second bull, and offer an ascension offering with the wood of the Asherah which you shall cut down." **27** Then Gidon took ten men of his servants, and did as יהוה had spoken to him; and it came about, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night.

**28** When the men of the city arose early in the morning, behold, the altar of Ba'al was broken down, and the Asherah was cut down that was by it, and the second bull was offered on the altar that was built. **29** They said one to another, "Who has done this thing?" When they inquired and asked, they said, "Gidon the son of Yoash has done this thing." **30** Then the men of the city said to Yoash, "Bring out your son, that he may die, because he has broken down the altar of Ba'al, and because he has cut down the Asherah that was by it." **31** Yoash said to all who stood against him, "Will you contend for Ba'al? Or will you save him? He who will contend for him, let him be put to death while it is yet morning. If he is an el, let him contend for himself, because someone has broken down his altar." **32** Therefore on that day he

named him Yerub-Ba'al, saying, "Let Ba'al contend against him, because he has broken down his altar."

**33** Then all the Midianites and the Amaleqites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Yizre'el. **34** But the Ruah of יהוה came on Gidon; and he blew a shofar; and Aviezer was gathered together after him. **35** He sent messengers throughout all Menasheh; and they also were gathered together after him: and he sent messengers to Asher, and to Zevulun, and to Naphtali; and they came up to meet them.

**36** Gidon said to Elohim, "If You will save Yisra'el by my hand, as You have spoken, **37** behold, I will put a fleece of wool on the threshing floor; if there be dew on the fleece only, and it be dry on all the ground, then shall I know that You will save Yisra'el by my hand, as You have spoken." **38** It was so; for he rose up early on the next day, and pressed the fleece together, and wrung the dew out of the fleece, a bowl full of water. **39** Gidon said to Elohim, "Do not let Your anger be kindled against me, and I will speak but this once. Please let me make a trial just this once with the fleece. Let it now be dry only on the fleece, and on all the ground let there be dew." **40** Elohim did so that night: for it was dry on the fleece only, and there was dew on all the ground.

**7** Then Yerubba'al, who is Gidon, and all the people who were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

**2** יהוה said to Gidon, "The people who are with you are too many for Me to give the Midianites into their hand, lest Yisra'el vaunt themselves against Me, saying, 'My own hand has saved me.' **3** Now therefore proclaim in the ears of the people, saying, 'Whoever is fearful and trembling, let him return and depart from Mount Gilad.'" Twenty-two thousand of the people returned, and ten thousand remained.

**4** יהוה said to Gidon, "The people are still too many. Bring them down to the water, and I will test them for you there. It shall be, that of whom I tell you, 'This shall go with you,' the same shall go with you; and of whomever I tell you, 'This shall not go with you,' the same shall not go." **5** So he brought down the people to the water; and יהוה said to Gidon, "Everyone who laps of the water with his tongue, like a dog laps, you shall set him by himself; likewise everyone who bows down on his knees to drink." **6** The number of those who lapped, 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** יהוה said to Gidon, "By the three hundred men who lapped will I save you, and

deliver the Midianites into your hand. Let all the other people go, each to his own place." **8** So the people took food in their hand, and their shofars; and he sent all the men of Yisra'el every man to his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

**9** It happened the same night, that **נָאָתָה** said to him, "Arise, go down into the camp; for I have delivered it into your hand. **10** But if you are afraid to go down, go with Purah your servant down to the camp: **11** and you shall hear what they say; and afterward your hands will be strengthened to go down into the camp." Then he went down with Purah his servant to the outermost part of the armed men who were in the camp. **12** The Midianites and the Amaleqites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is on the seashore for multitude. **13** When Gidon had come, behold, there was a man telling a dream to his fellow; and he said, "Behold, I dreamed a dream; and behold, a cake of barley bread tumbled into the camp of Midian, and came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat." **14** His fellow answered, "This is nothing other than the sword of Gidon the son of Yoash, a man of Yisra'el. Elohim has delivered Midian into his hand, with all the army."

**15** It was so, when Gidon heard the telling of the dream, and its interpretation, that he bowed down; and he returned into the camp of Yisra'el, and said, "Arise; for **נָאָתָה** has delivered the army of Midian into your hand!"

**16** He divided the three hundred men into three companies, and he put into the hands of all of them shofars, and empty pitchers, with torches within the pitchers. **17** He said to them, "Watch me, and do likewise. Behold, when I come to the outermost part of the camp, it shall be that, as I do, so you shall do. **18** When I blow the shofar, I and all who are with me, then blow the shofars also on every side of all the camp, and shout, 'For **נָאָתָה** and for Gidon!!!'

**19** So Gidon, and the hundred men who were with him, came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set the guards: and they blew the shofars, and broke in pieces the pitchers that were in their hands. **20** The three companies blew the shofars, and broke the pitchers, and held the torches in their left hands, and the shofars in their right hands with which to blow; and they shouted, "The sword of **נָאָתָה** and of Gidon!" **21** They stood every man in his place around the camp; and all the army ran; and they shouted, and put *them* to flight. **22** They blew the three hundred shofars, and **נָאָתָה** set every man's

sword against his fellow, and against all the army; and the army fled as far as Beth Shittah toward Tsererah, as far as the border of Abel-Meholah, by Tabbah. **23** The men of Yisra'el were gathered together out of Naphtali, and out of Asher, and out of all Menasheh, and pursued after Midian.

**24** Gidon sent messengers throughout all the hill country of Ephrayim, saying, "Come down against Midian, and take before them the waters, as far as Beth Barah, even the Yarden!" So all the men of Ephrayim were gathered together, and took the waters as far as Beth Barah, even the Yarden. **25** They took the two princes of Midian, Orev and Zeev; and they killed Orev at the rock of Orev, and Zeev they killed at the winepress of Zeev, and pursued Midian: and they brought the heads of Orev and Zeev to Gidon beyond the Yarden.

**8** The men of Ephrayim said to him, "Why have you treated us this way, that you did not call us, when you went to fight with Midian?" They rebuked him sharply. **2** He said to them, "What have I now done in comparison with you? Is not the gleaning of the grapes of Ephrayim better than the vintage of Aviezer? **3** Elohim has delivered into your hand the princes of Midian, Orev and Zeev! What was I able to do in comparison with you?" Then their anger was abated toward him, when he had said that.

**4** Gidon came to the Yarden, *and* passed over, he, and the three hundred men who were with him, faint, yet pursuing. **5** He said to the men of Sukkoth, "Please give loaves of bread to the people who follow me; for they are faint, and I am pursuing after Zevah and Tsalmunna, the kings of Midian." **6** The princes of Sukkoth said, "Are the palms of Zevah and Tsalmunna now in your hand, that we should give bread to your army?" **7** Gidon said, "Therefore when **נָאָתָה** has delivered Zevah and Tsalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers." **8** He went up there to Penu'el, and spoke to them in the same way; and the men of Penu'el answered him as the men of Sukkoth had answered. **9** He spoke also to the men of Penu'el, saying, "When I come again in peace, I will break down this tower."

**10** Now Zevah and Tsalmunna were in Karkor, and their armies with them, about fifteen thousand men, all who were left of all the army of the children of the east; for there fell one hundred twenty thousand men who drew sword. **11** Gidon went up by the way of those who lived in tents on the east of Novah and Yoghbehah, and struck the army, for the army was secure. **12** Zevah and Tsalmunna fled; and he pursued after them; and he took the two kings of Midian, Zevah and Tsalmunna, and confused all the army.

**13** Gidon the son of Yoash returned from the battle from the ascent of Ḥeres. **14** He caught a young man of the men of Sukkoth, and inquired of him: and he described for him the princes of Sukkoth, and its elders, seventy-seven men. **15** He came to the men of Sukkoth, and said, "See Zevah and Tsalmunna, concerning whom you taunted me, saying, 'Are the palms of Zevah and Tsalmunna now in your hand, that we should give bread to your men who are weary?'" **16** He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Sukkoth. **17** He broke down the tower of Penu'el, and killed the men of the city.

**18** Then he said to Zevah and Tsalmunna, "What kind of men were they whom you killed at Tavor?" They answered, "They were like you. Each one resembled the children of a king." **19** He said, "They were my brothers, the sons of my mother. As **תִּלְלָת** lives, if you had saved them alive, I would not kill you." **20** He said to Yether his firstborn, "Get up, and kill them!" But the youth did not draw his sword; for he was afraid, because he was yet a youth. **21** Then Zevah and Tsalmunna said, "Rise and fall on us; for as the man is, so is his strength." Gidon arose, and killed Zevah and Tsalmunna, and took the crescent ornaments that were on their camels' necks.

**22** Then the men of Yisra'el said to Gidon, "Rule over us, both you, and your son, and your son's son also; for you have saved us out of the hand of Midian." **23** Gidon said to them, "I will not rule over you, neither shall my son rule over you. **תִּלְלָת** shall rule over you." **24** Gidon said to them, "I would make a request of you, that you would give me every man the earrings of his spoil." (For they had golden earrings, because they were Yishma'elites.) **25** They answered, "We will willingly give them." They spread a garment, and every man threw the earrings of his spoil into it. **26** The weight of the golden earrings that he requested was one thousand and seven hundred *sheqels* of gold, besides the crescent ornaments, and the pendants, and the purple clothing that was on the kings of Midian, and besides the chains that were about their camels' necks. **27** Gidon made an ephod of it, and put it in his city, even in Ophrah: and all Yisra'el whored after it there; and it became a snare to Gidon, and to his house.

**28** So Midian was subdued before the children of Yisra'el, and they lifted up their heads no more. The land had rest forty years in the days of Gidon.

**29** Yerubba'al the son of Yoash went and lived in his own house. **30** Gidon had seventy sons conceived from his body; for he had many wives. **31** His concubine who was in Shekhem, she also bore him a son, and he named him Avimelekh.

**32** Gidon the son of Yoash died in a good old age, and was buried in the tomb of Yoash his father, in Ophrah of the Aviezrites.

**33** It happened, as soon as Gidon was dead, that the children of Yisra'el turned again, and whored after the Ba'als, and made Ba'al Berith<sup>a</sup> their el. **34** The children of Yisra'el did not remember **תִּלְלָת** their Elohim, who had delivered them out of the hand of all their enemies on every side; **35** neither did they show loving-kindness to the house of Yerubba'al, *who is* Gidon, according to all the goodness which he had shown to Yisra'el.

**9** Avimelekh the son of Yerubba'al went to Shekhem to his mother's brothers, and spoke with them, and with all the family of the house of his mother's father, saying, **2** "Please speak in the ears of all the men of Shekhem, 'Is it better for you that all the sons of Yerubba'al, who are seventy persons, rule over you, or that one rule over you?' Remember also that I am your bone and your flesh." **3** His mother's brothers spoke of him in the ears of all the men of Shekhem all these words: and their hearts inclined to follow Avimelekh; for they said, "He is our brother." **4** They gave him seventy *pieces* of silver out of the house of Ba'al Berith, with which Avimelekh hired vain and light fellows, who followed him. **5** He went to his father's house at Ophrah, and killed his brothers the sons of Yerubba'al, being seventy persons, on one stone: but Yotham the youngest son of Yerubba'al was left; for he hid himself. **6** All the men of Shekhem assembled themselves together, and all the house of Millo, and went and made Avimelekh king, by the oak of the pillar that was in Shekhem.

**7** When they told it to Yotham, he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said to them, "Listen to me, you men of Shekhem, that Elohim may listen to you. **8** The trees went forth on a time to anoint a king over them; and they said to the olive tree, 'Reign over us.' **9** But the olive tree said to them, 'Should I leave my fatness, with which by me they honor Elohim and man, and go to wave back and forth over the trees?' **10** "The trees said to the fig tree, 'Come and reign over us.' **11** "But the fig tree said to them, 'Should I leave my sweetness, and my good fruit, and go to wave back and forth over the trees?' **12** The

<sup>a</sup> 33 בָּעֵל ברית (*Ba'al Berith*) – Hebrew phrase meaning "Owner of the covenant." A common el of the Shechemite people.

trees said to the vine, 'Come and reign over us.' **13** "The vine said to them, 'Should I leave my new wine, which cheers Elohim and man, and go to wave back and forth over the trees?' **14** Then all the trees said to the bramble, 'Come and reign over us.' **15** "The bramble said to the trees, 'If in truth you anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'

**16** "Now therefore, if you have dealt truly and righteously, in that you have made Avimelekh king, and if you have dealt well with Yerubba'al and his house, and have done to him according to the deserving of his hands **17** (for my father fought for you, and risked his being, and delivered you out of the hand of Midian: **18** and you have risen up against my father's house today, and have slain his sons, seventy persons, on one stone, and have made Avimelekh, the son of his female servant, king over the men of Shekhem, because he is your brother); **19** if you then have dealt truly and righteously with Yerubba'al and with his house today, then rejoice in Avimelekh, and let him also rejoice in you: **20** but if not, let fire come out from Avimelekh, and devour the men of Shekhem, and the house of Millo; and let fire come out from the men of Shekhem, and from the house of Millo, and devour Avimelekh." **21** Yotham ran away, and fled, and went to Beer, and lived there, for fear of Avimelekh his brother.

**22** Avimelekh was prince over Yisra'el three years. **23** Elohim sent an evil spirit between Avimelekh and the men of Shekhem; and the men of Shekhem dealt deceitfully with Avimelekh: **24** that the violence done to the seventy sons of Yerubba'al might come, and that their blood might be laid on Avimelekh their brother, who killed them, and on the men of Shekhem, who strengthened his hands to kill his brothers. **25** The men of Shekhem set an ambush for him on the tops of the mountains, and they robbed all who came along that way by them: and it was told Avimelekh.

**26** Ga'al the son of Eved came with his brothers, and went over to Shekhem; and the men of Shekhem relied on him. **27** They went out into the field, and gathered their vineyards, and trod *the grapes*, and made celebration, and went into the house of their el, and did eat and drink, and cursed Avimelekh. **28** Ga'al the son of Eved said, "Who is Avimelekh, and who is Shekhem, that we should serve him? Is he not the son of Yerubba'al? And Zevul his officer? Serve the men of Hamor the father of Shekhem: but why should we serve him? **29** Would that this people were under my hand! Then I would remove Avimelekh." He said to Avimelekh, "Increase your army, and come out!"

**30** When Zevul the ruler of the city heard the words of Ga'al the son of Eved, his anger was kindled. **31** He sent messengers to Avimelekh craftily, saying, "Behold, Ga'al the son of Eved and his brothers are come to Shekhem; and behold, they constrain the city *to take part* against you. **32** Now therefore, go up by night, you and the people who are with you, and lie in wait in the field: **33** and it shall be, that in the morning, as soon as the sun is up, you shall rise early, and rush on the city; and behold, when he and the people who are with him come out against you, then may you do to them as you shall find occasion."

**34** Avimelekh rose up, and all the people who were with him, by night, and they laid wait against Shekhem in four companies. **35** Ga'al the son of Eved went out, and stood in the entrance of the gate of the city: and Avimelekh rose up, and the people who were with him, from the ambush. **36** When Ga'al saw the people, he said to Zevul, "Behold, people are coming down from the tops of the mountains." Zevul said to him, "You see the shadow of the mountains as if they were men." **37** Ga'al spoke again and said, "Behold, people are coming down by the middle of the land, and one company comes by the way of the oak of Meonemin." **38** Then Zevul said to him, "Now where is your mouth, that you said, 'Who is Avimelekh, that we should serve him?' Is this not the people that you have despised? Please go out now and fight with them." **39** Ga'al went out before the men of Shekhem, and fought with Avimelekh. **40** Avimelekh chased him, and he fled before him, and many fell wounded, even to the entrance of the gate.

**41** Avimelekh lived at Arumah: and Zevul drove out Ga'al and his brothers, that they should not dwell in Shekhem.

**42** It happened on the next day, that the people went out into the field; and they told Avimelekh. **43** He took the people, and divided them into three companies, and laid wait in the field; and he looked, and behold, the people came forth out of the city; he rose up against them, and struck them. **44** Avimelekh, and the companies that were with him, rushed forward, and stood in the entrance of the gate of the city: and the two companies rushed on all who were in the field, and struck them. **45** Avimelekh fought against the city all that day; and he took the city, and killed the people who were therein: and he beat down the city, and sowed it with salt.

**46** When all the men of the tower of Shekhem heard of it, they entered into the stronghold of the house of Elberith. **47** It was told Avimelekh that all the men of the tower of Shekhem were gathered together.

**48** Avimelekh went up to Mount Tsalmun, he and all the people who were with him; and Avimelekh took an axe in his hand, and cut down a bough from the trees, and

took it up, and laid it on his shoulder: and he said to the people who were with him, "What you have seen me do, make haste, and do as I have done!" **49** All the people likewise each cut down his bough, and followed Avimelekh, and put them at the base of the stronghold, and set the stronghold on fire on them; so that all the people of the tower of Shekhem died also, about a thousand men and women.

**50** Then went Avimelekh to Thevets, and encamped against Thevets, and took it. **51** But there was a strong tower within the city, and there fled all the men and women, and all they of the city, and shut themselves in, and went up to the roof of the tower. **52** Avimelekh came to the tower, and fought against it, and drew near to the door of the tower to burn it with fire. **53** A certain woman cast an upper millstone on Avimelekh's head, and broke his skull. **54** Then he called hastily to the young man his armor bearer, and said to him, "Draw your sword, and kill me, that men not say of me, 'A woman killed him.' His young man thrust him through, and he died." **55** When the men of Yisra'el saw that Avimelekh was dead, they departed every man to his place.

**56** Thus Elohim requited the evil of Avimelekh, which he did to his father, in killing his seventy brothers; **57** and all the evil of the men of Shekhem did Elohim requite on their heads: and on them came the curse of Yo'atham the son of Yerubba'al.

**10** After Avimelekh there arose to save Yisra'el Tola the son of Puah, the son of Dodo, a man of Yissakhar; and he lived in Shamir in the hill country of Ephrayim. **2** He judged Yisra'el twenty-three years, and died, and was buried in Shamir.

**3** After him arose Yair, the Giladite; and he judged Yisra'el twenty-two years. **4** He had thirty sons who rode on thirty donkey colts, and they had thirty cities, which are called Havvoth Yair<sup>a</sup> to this day, which are in the land of Gilad. **5** Yair died, and was buried in Qamon.

**6** The children of Yisra'el again did that which was evil in the sight of יהוה, and served the Ba'als, and the Ashtaroth, and the elohim of Aram, and the elohim of Tsidon, and the elohim of Moav, and the elohim of the children of Ammon, and the elohim of the Philistines; and they forsook יהוה, and did not serve Him. **7** The anger of יהוה was kindled against Yisra'el, and He sold them into the hand of the Philistines, and into the hand of the children of Ammon. **8** They troubled and oppressed the children of Yisra'el that year: eighteen

years *they oppressed* all the children of Yisra'el that were beyond the Yarden in the land of the Amorites, which is in Gilad. **9** The children of Ammon passed over the Yarden to fight also against Yehudah, and against Benyamin, and against the house of Ephrayim; so that Yisra'el was very distressed.

**10** The children of Yisra'el cried to יהוה, saying, "We have sinned against you, even because we have forsaken our Elohim, and have served the Ba'als."

**11** יהוה said to the children of Yisra'el, "Did I not save you from the Mitsrites, and from the Amorites, from the children of Ammon, and from the Philistines? **12** The Tsidonians also, and the Amaleqites, and the Maonites, did oppress you; and you cried to me, and I saved you out of their hand. **13** Yet you have forsaken Me, and served other elohim: therefore I will save you no more. **14** Go and cry to the elohim which you have chosen. Let them save you in the time of your distress!" **15** The children of Yisra'el said to יהוה, "We have sinned: do to us whatever seems good in Your eyes; only deliver us, please, today." **16** They put away the foreign elohim from among them, and served יהוה; and His being was grieved for the toil of Yisra'el.

**17** Then the children of Ammon were gathered together, and encamped in Gilad. The children of Yisra'el assembled themselves together, and encamped in Mitspah. **18** The people, the princes of Gilad, said one to another, "What man is he who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilad."

**11** Now Yiphthah the Giladite was a mighty man of valor, and he was the son of a whore: and Gilad brought forth Yiphthah. **2** Gilad's wife bore him sons; and when his wife's sons grew up, they drove out Yiphthah, and said to him, "You shall not inherit in our father's house; for you are the son of another woman." **3** Then Yiphthah fled from his brothers, and lived in the land of Tov: and there were gathered worthless men to Yiphthah, and they went out with him.

**4** It happened after a while, that the children of Ammon made war against Yisra'el. **5** It was so, that when the children of Ammon made war against Yisra'el, the elders of Gilad went to get Yiphthah out of the land of Tov; **6** and they said to Yiphthah, "Come and be our chief, that we may fight with the children of Ammon." **7** Yiphthah said to the elders of Gilad, "Did you not hate me, and drive me out of my father's house? Why have you come to me now when you are in distress?" **8** The elders of Gilad said to Yiphthah, "Therefore we have

<sup>a</sup> 4 רְחוּבָת יָיר (Havvoth Yair) means "towns of Yair."

turned again to you now, that you may go with us, and fight with the children of Ammon; and you shall be our head over all the inhabitants of Gilad." **9** Yiphthah said to the elders of Gilad, "If you bring me home again to fight with the children of Ammon, and **נְהַנֵּן** deliver them before me, shall I be your head?" **10** The elders of Gilad said to Yiphthah, "**נְהַנֵּן** shall be witness between us; surely according to your word so will we do."

**11** Then Yiphthah went with the elders of Gilad, and the people made him head and chief over them: and Yiphthah spoke all his words before **נְהַנֵּן** in Mitspah.

**12** Yiphthah sent messengers to the king of the children of Ammon, saying, "What have you to do with me, that you have come to me to fight against my land?" **13** The king of the children of Ammon answered to the messengers of Yiphthah, "Because Yisra'el took away my land, when he came up out of Mitsrayim, from the Arnon even to the Yabboq, and to the Yarden: now therefore restore those *lands* again peaceably."

**14** Yiphthah sent messengers again to the king of the children of Ammon; **15** and he said to him, "Thus says Yiphthah: Yisra'el did not take away the land of Moav, nor the land of the children of Ammon, **16** but when they came up from Mitsrayim, and Yisra'el went through the wilderness to the Sea of Reeds, and came to Qadesh; **17** then Yisra'el sent messengers to the king of Edom, saying, 'Please let me pass through your land;' but the king of Edom did not listen. In the same way, he sent to the king of Moav; but he would not: and Yisra'el stayed in Qadesh. **18** Then they went through the wilderness, and went around the land of Edom, and the land of Moav, and came by the east side of the land of Moav, and they encamped on the other side of the Arnon; but they did not come within the border of Moav, for the Arnon was the border of Moav.

**19** Yisra'el sent messengers to Sihon king of the Amorites, the king of Heshbon; and Yisra'el said to him, 'Please let us pass through your land to my place.' **20** But Sihon did not trust Yisra'el, to pass through his border; but Sihon gathered all his people together, and encamped in Yahats, and fought against Yisra'el.

**21** **נְהַנֵּן**, the Elohim of Yisra'el, delivered Sihon and all his people into the hand of Yisra'el, and they struck them: so Yisra'el possessed all the land of the Amorites, the inhabitants of that country. **22** They possessed all the border of the Amorites, from the Arnon even to the Yabboq, and from the wilderness even to the Yarden.

**23** So now **נְהַנֵּן**, the Elohim of Yisra'el, has dispossessed the Amorites from before His people Yisra'el, and should you possess them? **24** Will you not possess that which Kemosh your el gives you to possess? So whoever **נְהַנֵּן** our Elohim has dispossessed from before us, them will we possess. **25** Now are you

anything better than Balaq the son of Tsippor, king of Moav? Did he ever strive against Yisra'el, or did he ever fight against them? **26** While Yisra'el lived in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along by the side of the Arnon, three hundred years; why did you not recover them within that time? **27** I therefore have not sinned against you, but you do me wrong to war against me. **נְהַנֵּן**, the Judge, judge today between the children of Yisra'el and the children of Ammon." **28** However the king of the children of Ammon did not listen to the words of Yiphthah which he sent him.

**29** Then the Ruah of **נְהַנֵּן** came on Yiphthah, and he passed over Gilad and Menasheh, and passed over Mitspeh of Gilad, and from Mitspeh of Gilad he passed over to the children of Ammon. **30** Yiphthah vowed a vow to **נְהַנֵּן**, and said, "If you will indeed deliver the children of Ammon into my hand, **31** then it shall be, that whatever comes forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall belong to **נְהַנֵּן**, and I will offer it up for an ascension offering." **32** So Yiphthah passed over to the children of Ammon to fight against them; and **נְהַנֵּן** delivered them into his hand. **33** He struck them from Aroer until you come to Minnith, even twenty cities, and to Abelkeramim, with a very great slaughter. So the children of Ammon were subdued before the children of Yisra'el.

**34** Yiphthah came to Mitspah to his house; and behold, his daughter came out to meet him with tambourines and with dances: and she was his only child; besides her he had neither son nor daughter. **35** It happened, when he saw her, that he tore his clothes, and said, "Alas, my daughter! You have brought me very low, and you are one of those who trouble me; for I have opened my mouth to **נְהַנֵּnen**, and I cannot go back." **36** She said to him, "My father, you have opened your mouth to **נְהַנֵּnen**; do to me according to that which has proceeded out of your mouth, because **נְהַנֵּnen** has taken vengeance for you on your enemies, even on the children of Ammon."

**37** She said to her father, "Let this thing be done for me: let me alone two new moons, that I may depart and go down on the mountains, and bewail my virginity, I and my companions." **38** He said, "Go." He sent her away for two new moons: and she departed, she and her companions, and mourned her virginity on the mountains. **39** It happened at the end of two new moons, that she returned to her father, who did with her according to his vow which he had vowed: and she did not know a man. It was a custom in Yisra'el, **40** that the daughters of Yisra'el went yearly to celebrate the daughter of Yiphthah the Giladite four days in a year.

**12** The men of Ephrayim were gathered together, and passed northward; and they said to Yiphthah, "Why did you pass over to fight against the children of Ammon, and did not call us to go with you? We will burn your house around you with fire!" **2** Yiphthah said to them, "I and my people were at great strife with the children of Ammon; and when I called you, you did not save me out of their hand. **3** When I saw that you did not save me, I put my being in my palms, and passed over against the children of Ammon, and יְהוָה delivered them into my hand. Why then have you come up to me today, to fight against me?" **4** Then Yiphthah gathered together all the men of Gilad, and fought with Ephrayim; and the men of Gilad struck Ephrayim, because they said, "You are fugitives of Ephrayim, you Giladites, in the midst of Ephrayim, *and* in the midst of Menasheh." **5** The Giladites took the fords of the Yarden against the Ephrayimites. It was so, that when the fugitives of Ephrayim said, Let me go over, the men of Gilad said to him, "Are you an Ephrayimite?" If he said, "No;" **6** then they said to him, "Now say 'Shibboleth'";<sup>a</sup> and he said "Sibboleth;" for he could not manage to pronounce it right: then they laid hold of him, and killed him at the fords of the Yarden. At that time, forty-two thousand of Ephrayim fell.

**7** Yiphthah judged Yisra'el six years. Then died Yiphthah the Giladite, and was buried in *one* of the cities of Gilad.

**8** After him Ivtsan of Beth-lehem judged Yisra'el. **9** He had thirty sons; and thirty daughters he sent abroad, and thirty daughters he brought in from abroad for his sons. He judged Yisra'el seven years. **10** Ivtsan died, and was buried at Beth-lehem.

**11** After him Elon the Zevulunite judged Yisra'el; and he judged Yisra'el ten years. **12** Elon the Zevulunite died, and was buried in Aiyalon in the land of Zevulun.

**13** After him Abdon the son of Hillel the Pirathonite judged Yisra'el. **14** He had forty sons and thirty sons' sons, who rode on seventy donkey colts: and he judged Yisra'el eight years. **15** Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephrayim, in the hill country of the Amaleqites.

**13** The children of Yisra'el again did that which was evil in the sight of יְהוָה; and יְהוָה delivered them into the hand of the Philistines forty years.

**2** There was a certain man of Tsorah, of the family of the Danites, whose name was Manoah; and his wife was

barren, and did not bear. **3** The messenger of יְהוָה appeared to the woman, and said to her, "See now, you are barren, and do not bear; but you shall conceive, and bear a son. **4** Now therefore please *be on* guard and drink no wine nor strong drink, and do not eat any unclean thing: **5** for, behold, you shall conceive, and bear a son; and no razor shall come on his head; for the child shall be separated to Elohim from the womb: and he shall begin to save Yisra'el out of the hand of the Philistines." **6** Then the woman came and told her husband, saying, "A man of Elohim came to me, and his face was like the face of the messenger of Elohim, very awesome; and I did not ask him where he was from, neither did he tell me his name: **7** but he said to me, 'Behold, you shall conceive, and bear a son; and now drink no wine nor strong drink, and eat not any unclean thing; for the child shall be separated to Elohim from the womb to the day of his death.'"

**8** Then Manoah entreated יְהוָה, and said, "Oh, יְהוָה, please let the man of Elohim whom You did send come again to us, and teach us what we shall do to the child who shall be born." **9** Elohim listened to the voice of Manoah; and the messenger of Elohim came again to the woman as she sat in the field: but Manoah, her husband, was not with her. **10** The woman made haste, and ran, and told her husband, and said to him, "Behold, the man has appeared to me, who came to me the *other* day." **11** Manoah arose, and went after his wife, and came to the man, and said to him, "Are you the man who spoke to the woman?" He said, "I am." **12** Manoah said, "Now let your words happen. What shall be the judgment of the child, and *what* shall we do to him?" **13** The messenger of יְהוָה said to Manoah, "Of all that I said to the woman let her beware. **14** She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

**15** Manoah said to the messenger of יְהוָה, "Please, let us detain you, that we may make a young goat ready for you." **16** The messenger of יְהוָה said to Manoah, "Though you detain me, I will not eat of your bread; and if you will prepare an ascension offering, you must offer it to יְהוָה." For Manoah did not know that he was the messenger of יְהוָה. **17** Manoah said to the messenger of יְהוָה, "What is your name, that when your words happen, we may honor you?" **18** The messenger of יְהוָה said to him, "Why do you ask about my name, since it is wonderful?" **19** So Manoah took the young goat with the meal offering, and offered it on the rock to יְהוָה: and the

<sup>a</sup> 6 שְׁבַלְתָּה (*Shibboleth*) – Hebrew word meaning "ears" such as of corn or wheat.

*messenger* did wondrously, and Manoah and his wife looked on. **20** For it happened, when the flame went up toward the heavens from off the altar, that the messenger of יהוה ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground.

**21** But the messenger of יהוה did no more appear to Manoah or to his wife. Then Manoah knew that he was the messenger of יהוה. **22** Manoah said to his wife, "We shall surely die, because we have seen Elohim." **23** But his wife said to him, "If פָּנָן were pleased to kill us, he would not have received an ascension offering and a meal offering at our hand, neither would he have shown us all these things, nor would at this time have told such things as these."

**24** The woman brought forth a son, and named him Shimshon<sup>a</sup>: and the child grew, and יהוה blessed him.

**25** The Ruah of יהוה began to move him in Maḥaneh Dan, between Tsorah and Eshtaol.

**14** Shimshon went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. **2** He came up, and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me as wife." **3** Then his father and his mother said to him, "Is there never a woman among the daughters of your brothers, or among all my people, that you go to take a wife of the uncircumcised Philistines?" Shimshon said to his father, "Get her for me; for she pleases me well." **4** But his father and his mother did not know that it was of פָּנָן; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Yisra'el.

**5** Then went Shimshon down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and behold, a young lion roared against him.

**6** The Ruah of פָּנָן came mightily on him, and he tore him as he would have torn a young goat; and he had nothing in his hand: but he did not tell his father or his mother what he had done. **7** He went down, and talked with the woman, and she pleased Shimshon well.

**8** After a while he returned to take her; and he turned aside to see the carcass of the lion: and behold, there was a swarm of bees in the body of the lion, and honey. **9** He took it into his palms, and went on, eating as he went; and he came to his father and mother, and gave to them, and they ate: but he did not tell them that he had taken the honey out of the body of the lion.

**10** His father went down to the woman: and Shimshon made there a banquet; for so used the young men to do. **11** It happened, when they saw him, that they brought thirty companions to be with him.

**12** Shimshon said to them, "Let me tell you a riddle now. If you can declare it to me within the seven days of the banquet, and find it out, then I will give you thirty linen garments and thirty changes of clothing; **13** but if you cannot declare it to me, then you shall give me thirty linen garments and thirty changes of clothing." They said to him, "Put forth your riddle, that we may hear it."

**14** He said to them, "Out of the eater came forth food. Out of the strong came forth sweetness." They could not in three days declare the riddle.

**15** It happened on the seventh day, that they said to Shimshon's wife, "Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire. Have you called us to impoverish us? Is it not so?" **16** Shimshon's wife wept before him, and said, "You just hate me, and do not love me. You have put forth a riddle to the children of my people, and have not told it me." He said to her, "Behold, I have not told it my father nor my mother, and shall I tell you?" **17** She wept before him the seven days, while their banquet lasted: and it came about on the seventh day, that he told her, because she pressed him severely; and she told the riddle to the children of her people.

**18** The men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? What is stronger than a lion?" He said to them, "If you had not plowed with my heifer, you would not have found out my riddle."

**19** The Ruah of פָּנָן came mightily on him, and he went down to Ashqelon, and struck thirty men of them, and took their spoil, and gave the changes of clothing to those who declared the riddle. His anger was kindled, and he went up to his father's house. **20** But Shimshon's wife was given to his companion, whom he had used as his friend.

**15** But it happened after a while, in the time of wheat harvest, that Shimshon visited his wife with a young goat; and he said, "I will go in to my wife into the room." But her father would not allow him to go in. **2** Her father said, "I most certainly thought that you had utterly hated her; therefore I gave her to your

<sup>a</sup> 24 שִׁמְשׁוֹן (*Shimshon*) means "sunlight."

companion. Is not her younger sister more beautiful than she? Please take her, instead."

**3** Shimshon said to them, "This time I will be blameless in regard of the Philistines, when I harm them."

**4** Shimshon went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the midst between every two tails. **5** When he had set the brands on fire, he let them go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, and also the olive groves. **6** Then the Philistines said, "Who has done this?" They said, "Shimshon, the son-in-law of the Timnite, because he has taken his wife, and given her to his companion." The Philistines came up, and burned her and her father with fire. **7** Shimshon said to them, "If you behave like this, surely I will be avenged of you, and after that I will cease." **8** He struck them hip on thigh with a great slaughter: and he went down and lived in the cleft of the rock of Etam.

**9** Then the Philistines went up, and encamped in Yehudah, and spread themselves in Lehi. **10** The men of Yehudah said, "Why have you come up against us?" They said, "We have come up to bind Shimshon, to do to him as he has done to us." **11** Then three thousand men of Yehudah went down to the cleft of the rock of Etam, and said to Shimshon, "Do you not know that the Philistines are rulers over us? What then is this that you have done to us?" He said to them, "As they did to me, so have I done to them." **12** They said to him, "We have come down to bind you, that we may deliver you into the hand of the Philistines." Shimshon said to them, "Swear to me that you will not fall on me yourselves." **13** They spoke to him, saying, "No; but we will bind you fast, and deliver you into their hand; but surely we will not kill you." They bound him with two new ropes, and brought him up from the rock.

**14** When he came to Lehi, the Philistines shouted as they met him: and the Ruah of נִירָא came mightily on him, and the ropes that were on his arms became as flax that was burned with fire, and his bands dropped from off his hands. **15** He found a fresh jawbone of a donkey, and put forth his hand, and took it, and struck a thousand men therewith.

**16** Shimshon said, "With the jawbone of a donkey, heaps on heaps; with the jawbone of a donkey I have struck a thousand men."

**17** And it came about, when he finished speaking, that he cast away the jawbone out of his hand; and that place was called Ramath Lehi. **18** He was very thirsty, and called on נִירָא, and said, "You have given this great

deliverance by the hand of your servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?" **19** But Elohim split the hollow place that is in Lehi, and water came out of it. When he had drunk, his spirit came again, and he revived: therefore its name was called En Hakkore, which is in Lehi, to this day. **20** He judged Yisra'el in the days of the Philistines twenty years.

**16** Shimshon went to Gaza, and saw there a whore, and went in to her. **2** It was told the Gazites, saying, "Shimshon is here!" They surrounded him, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, Let be until morning light, then we will kill him. **3** Shimshon lay until midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them on his shoulders, and carried them up to the top of the mountain that is before Ḥevron.

**4** It came about afterward, that he loved a woman in the wadi of Sorek, whose name was Delilah. **5** The chiefs of the Philistines came up to her, and said to her, "Entice him, and see in which his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him; and we will each give you eleven hundred pieces of silver." **6** Delilah said to Shimshon, "Please tell me where your great strength lies, and what you might be bound to afflict you."

**7** Shimshon said to her, "If they bind me with seven green<sup>a</sup> cords that were never dried, then shall I become weak, and be as another man." **8** Then the chiefs of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them.

**9** Now she had an ambush waiting in the inner room. She said to him, "The Philistines are on you, Shimshon!" He broke the cords, as a thread of wick is broken when it touches the fire. So his strength was not known.

**10** Delilah said to Shimshon, "Behold, you have mocked me, and told me lies: now please tell me with which you might be bound." **11** He said to her, "If they only bind me with new ropes with which no work has been done, then shall I become weak, and be as another man."

**12** So Delilah took new ropes, and bound him therewith, and said to him, "The Philistines are on you, Shimshon!" The ambush was waiting in the inner room. He broke them off his arms like a thread.

**13** Delilah said to Shimshon, "Until now, you have mocked me and told me lies. Tell me with what you might be bound." He said to her, "If you weave the seven locks of my head with the web." **14** She fastened

<sup>a</sup> 7 Here *green* means ripe or fresh.

it with the pin, and said to him, "The Philistines are on you, Shimshon!" He awakened out of his sleep, and plucked away the pin of the beam, and the web.

**15** She said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies." **16** It happened, when she pressed him daily with her words, and urged him, that his being was troubled to death. **17** He told her all his heart, and said to her, "No razor has ever come on my head; for I have been separated to Elohim from my mother's womb. If I am shaved, then my strength will go from me, and I will become weak, and be like any other man."

**18** When Delilah saw that he had told her all his heart, she sent and called for the chiefs of the Philistines, saying, "Come up this once, for he has told me all his heart." Then the chiefs of the Philistines came up to her, and brought the money in their hand. **19** She made him sleep on her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. **20** She said, "The Philistines are upon you, Shimshon!" He awoke out of his sleep, and said, "I will go out as at other times, and shake myself free." But he did not know that **נִזְבֵּן** had departed from him. **21** The Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of copper; and he ground at the mill in the prison. **22** However the hair of his head began to grow again after he was shaved.

**23** The chiefs of the Philistines gathered them together to slaughter a great sacrifice to Dagon their el, and to rejoice; for they said, "Our el has delivered Shimshon our enemy into our hand."

**24** When the people saw him, they praised their el; for they said, "Our el has delivered our enemy and the destroyer of our country, who has slain many of us, into our hand."

**25** It happened, when their hearts were merry, that they said, "Call for Shimshon, that he may entertain us." They called for Shimshon out of the prison; and he performed before them. They set him between the pillars; **26** and Shimshon said to the boy who held him by the hand, "Allow me to feel the pillars whereupon the house rests, that I may lean on them." **27** Now the house was full of men and women; and all the chiefs of the Philistines were there; and there were on the roof

about three thousand men and women, who saw while Shimshon performed.

**28** Shimshon called to יהוה, and said, "Adonai יהוה, remember me, please, and strengthen me, please, only this once, Elohim, that I may be at once avenged of the Philistines for my two eyes." **29** Shimshon took hold of the two middle pillars on which the house rested, and leaned on them, the one with his right hand, and the other with his left. **30** Shimshon said, "Let me die with the Philistines!" He bowed himself with all his might; and the house fell on the chiefs, and on all the people who were therein. So the dead that he killed at his death were more than those who he killed in his life. **31** Then his brothers and all the house of his father came down, and took him, and brought him up, and buried him between Tsorah and Eshtaol in the burial site of Manoah his father. He judged Yisra'el twenty years.

**17** There was a man of the hill country of Ephrayim, whose name was Mikhah. **2** He said to his mother, "The eleven hundred *pieces* of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears, behold, the silver is with me; I took it." His mother said, "Blessed be my son of יהוה." **3** He restored the eleven hundred *pieces* of silver to his mother; and his mother said, "I most certainly dedicate the silver to יהוה from my hand for my son, to make an engraved image and a molten image. Now therefore I will restore it to you." **4** When he restored the money to his mother, his mother took two hundred *pieces* of silver, and gave them to the founder, who made of it an engraved image and a molten image: and it was in the house of Mikhah. **5** The man Mikhah had a house of elohim, and he made an ephod, and teraphim<sup>a</sup>, and set apart one of his sons, who became his priest. **6** In those days there was no king in Yisra'el: every man did that which was right in his own eyes.

**7** There was a young man out of Beth-lehem Yehudah, of the family of Yehudah, who was a Levite; and he lived there. **8** The man departed out of the city, out of Beth-lehem Yehudah, to live where he could find a *place*, and he came to the hill country of Ephrayim to the house of Mikhah, as he traveled. **9** Mikhah said to him, "Where did you come from?" He said to him, "I am a Levite of Beth-lehem Yehudah, and I am looking for a place to live." **10** Mikhah said to him, "Dwell with me, and be to me a father and a priest, and I will give you

<sup>a</sup> 5 מְתָרָף (*Teraphim*) – commonly translated as "household idols." According to Targum Pseudo-Jonathan, *teraphim* were idols made from the heads of firstborn male humans. These heads were salted and spiced for preservation and odor reduction. It was said that a golden tablet was inscribed with a blessing and placed under the tongue. In Shemu'el x

19 David's wife Mikal places a *teraphim* in their bed to make Sha'u'l's men think it was David. This would seem to agree with Targum Pseudo-Jonathan, as the *teraphim* would have at least resembled a human head. Also in Shofetim 18:14; 18:17; 18:18; 18:20.

ten pieces of silver per year, a suit of clothing, and your food." So the Levite went in. **11** The Levite was content to dwell with the man; and the young man was to him as one of his sons. **12** Mikhah set the Levite apart, and the young man became his priest, and was in the house of Mikhah. **13** Then Mikhah said, "Now know I that **תְּהִלָּה** will do good to me, since I have a Levite to my priest."

**18** In those days there was no king in Yisra'el: and in those days the tribe of the Danites sought them an inheritance to dwell in; for to that day *their* inheritance had not fallen to them among the tribes of Yisra'el. **2** The children of Dan sent of their family five men from their whole number, men of valor, from Tsorah, and from Eshtao'l, to spy out the land, and to search it; and they said to them, "Go, explore the land!" They came to the hill country of Ephrayim, to the house of Mikhah, and lodged there. **3** When they were by the house of Mikhah, they knew the voice of the young man the Levite; and they turned aside there, and said to him, "Who brought you here? What do you do in this place? What do you have here?" **4** He said to them, "Thus and thus has Mikhah dealt with me, and he has hired me, and I am become his priest." **5** They said to him, "Please ask counsel of Elohim, that we may know whether our way which we go shall be prosperous." **6** The priest said to them, "Go in peace. Your way in which you go is before **תְּהִלָּה**."

**7** Then the five men departed, and came to Laish, and saw the people who were therein, how they lived in security, after the judgment of the Tsidonians, quiet and secure; for there was none in the land, possessing authority, that might put *them* to shame in anything, and they were far from the Tsidonians, and had no dealings with any man. **8** They came to their brothers to Tsorah and Eshtao'l: and their brothers said to them, "What do you say?" **9** They said, "Arise, and let us go up against them; for we have seen the land, and behold, it is very good. Do you stand still? Do not be slothful to go and to enter in to possess the land. **10** When you go, you shall come to a secure people, and the land is large; for Elohim has given it into your hand, a place where there is no want of anything that is in the earth."

**11** There set forth from there of the family of the Danites, out of Tsorah and out of Eshtao'l, six hundred men girt with weapons of war. **12** They went up, and encamped in Qiryath Yearim, in Yehudah: therefore they called that place Mahaneh Dan, to this day; behold, it is behind Qiryath Yearim. **13** They passed there to the hill country of Ephrayim, and came to the house of Mikhah.

**14** Then the five men who went to spy out the country of Laish answered, and said to their brothers, "Do you know that there is in these houses an ephod, and teraphim, and an engraved image, and a molten image? Now therefore consider what you have to do." **15** They turned aside there, and came to the house of the young man the Levite, even to the house of Mikhah, and asked him of his welfare. **16** The six hundred men girt with their weapons of war, who were of the children of Dan, stood by the entrance of the gate. **17** The five men who went to spy out the land went up, and came in there, and took the engraved image, and the ephod, and the teraphim, and the molten image: and the priest stood by the entrance of the gate with the six hundred men girt with weapons of war. **18** When these went into Mikhah's house, and fetched the engraved image, the ephod, and the teraphim, and the molten image, the priest said to them, "What are you doing?" **19** They said to him, "Hold your peace, put your hand on your mouth, and go with us, and be to us a father and a priest. Is it better for you to be priest to the house of one man, or to be priest to a tribe and a family in Yisra'el?" **20** The priest's heart was glad, and he took the ephod, and the teraphim, and the engraved image, and went in the midst of the people.

**21** So they turned and departed, and put the little ones and the livestock and the goods before them. **22** When they were a good way from the house of Mikhah, the men who were in the houses near to Mikhah's house were gathered together, and overtook the children of Dan. **23** They cried to the children of Dan. They turned their faces, and said to Mikhah, "What ails you, that you come with such a company?" **24** He said, "You have taken away my elohim which I made, and the priest, and have gone away, and what more do I have? How then do you say to me, 'What ails you?'" **25** The children of Dan said to him, "Do not let your voice be heard among us, lest angry fellows fall on you, and you lose your being, with the beings of your household." **26** The children of Dan went their way: and when Mikhah saw that they were too strong for him, he turned and went back to his house.

**27** They took that which Mikhah had made, and the priest whom he had, and came to Laish, to a people quiet and secure, and struck them with the edge of the sword; and they burned the city with fire. **28** There was no deliverer, because it was far from Tsidon, and they had no dealings with any man; and it was in the valley that lies by Beth Rehov. They built the city, and lived therein. **29** They called the name of the city Dan, after the name of Dan their father, who was born to Yisra'el: however the name of the city was Laish at the first. **30** The children of Dan set up for themselves the engraved image: and Yonathan, the son of Gershom, the

son of Mosheh<sup>a</sup>, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land. **31** So they set them up Mikkah's engraved image which he made, all the time that the house of Elohim was in Shiloh.

**19** It happened in those days, when there was no king in Yisra'el, that there was a certain Levite living on the farther side of the hill country of Ephrayim, who took to him a concubine out of Beth-lehem Yehudah. **2** His concubine whored against him, and went away from him to her father's house to Beth-lehem Yehudah, and was there the space of four new moons. **3** Her husband arose, and went after her, to speak to her *from his heart*, to bring her again, having his servant with him, and a couple of donkeys: and she brought him into her father's house; and when the father of the young lady saw him, he rejoiced to meet him. **4** His father-in-law, the young lady's father, retained him; and he stayed with him three days: so they ate and drink, and lodged there. **5** It happened on the fourth day, that they arose early in the morning, and he rose up to depart: and the young lady's father said to his son-in-law, "Sustain your heart with a morsel of bread, and afterward you shall go your way." **6** So they sat down, ate, and drank, both of them together: and the young lady's father said to the man, "Please be pleased to stay all night, and let your heart be merry." **7** The man rose up to depart; but his father-in-law urged him, and he lodged there again. **8** He arose early in the morning on the fifth day to depart; and the young lady's father said, "Please sustain your heart and stay until the day declines;" and they both ate. **9** When the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young lady's father, said to him, "Behold, now the day draws toward evening, please stay all night: behold, the day grows to an end, lodge here, that your heart may be merry; and tomorrow go on your way early, that you may go home."

**10** But the man would not stay that night, but he rose up and departed, and came over against Yevus (the same is Yerushalyim): and there were with him a couple of donkeys saddled; his concubine also was with him.

**11** When they were by Yevus, the day was far spent; and the servant said to his master, "Please come and let us turn aside into this city of the Yevusites, and lodge in it." **12** His master said to him, "We will not turn aside into the city of a foreigner, that is not of the children of Yisra'el; but we will pass over to Givah." **13** He said to his servant, "Come and let us draw near to one of these

places; and we will lodge in Givah, or in Ramah." **14** So they passed on and went their way; and the sun went down on them near to Givah, which belongs to Benyamin. **15** They turned aside there, to go in to lodge in Givah: and he went in, and sat him down in the street of the city; for there was no man who took them into his house to lodge.

**16** Behold, there came an old man from his work out of the field at evening: now the man was of the hill country of Ephrayim, and he lived in Givah; but the men of the place were Benyamites. **17** He lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, "Where are you going? Where did you come from?" **18** He said to him, "We are passing from Beth-lehem Yehudah to the farther side of the hill country of Ephrayim. I am from there, and I went to Beth-lehem Yehudah. I am going to the house of יהוּדָה; and there is no man who takes me into his house. **19** Yet there is both straw and fodder for our donkeys; and there is bread and wine also for me, and for your handmaid, and for the young man who is with your servants: there is no want of anything." **20** The old man said, "Peace be to you; howsoever let all your wants lie on me; only do not lodge in the street." **21** So he brought him into his house, and gave the donkeys fodder; and they washed their feet, and ate and drink.

**22** As they were making their hearts merry, behold, the men of the city, certain sons of Beliyya'al, surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, "Bring out the man who came into your house, that we may know him!" **23** The man, the master of the house, went out to them, and said to them, "No, my brothers, please do not act so wickedly; since this man is come into my house, do not do *this senseless thing*. **24** Behold, here is my virgin daughter and his concubine. I will bring them out now. Humble them, and do with them what seems good in your eyes; but to this man do not do any such senseless thing." **25** But the men would not listen to him: so the man laid hold of his concubine, and brought her out to them; and they knew her, and abused her all night until the morning: and when the day began to dawn, they let her go. **26** Then came the woman in the dawning of the day, and fell down at the door of the man's house where her master was, until it was light.

**27** Her master rose up in the morning, and opened the doors of the house, and went out to go his way; and behold, the woman his concubine was fallen down at

<sup>a</sup> 30 The actual Heb. MT here has the word מֹשֶׁה (Mosheh) with the letter נ ("nun" – N) suspended above it, to appear written as מֹנְשֵׁה (Menasheh). This is a change made by the scribes out of their great respect for Mosheh. They inserted a

suspended "nun" so that when the word was read, the reader would speak the name "Menasheh" and not "Mosheh," which they believed would bring a disgrace onto the name of Mosheh, since it was his descendant who became a pagan priest.

the door of the house, with her hands on the threshold. **28** He said to her, "Get up, and let us be going!" but no one answered. Then he took her up on the donkey; and the man rose up, and went to his place. **29** When he was come into his house, he took a knife, and laid hold on his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Yisra'el. **30** It was so, that all who saw it said, "There was no such deed done nor seen from the day that the children of Yisra'el came up out of the land of Mitsrayim to this day! Consider it, take counsel, and speak."

**20** Then all the children of Yisra'el went out, and the congregation was assembled as one man, from Dan even to Beersheva, with the land of Gilad, to **בְּנֵי יִשְׂרָאֵל** at Mitspah. **2** The chiefs of all the people, even of all the tribes of Yisra'el, presented themselves in the assembly of the people of Elohim, four hundred thousand footmen who drew sword. **3** (Now the children of Benyamin heard that the children of Yisra'el had gone up to Mitspah.) The children of Yisra'el said, "Tell us, how did this evil happen?" **4** The Levite, the husband of the woman who was murdered, answered, "I came into Givah that belongs to Benyamin, I and my concubine, to lodge. **5** The men of Givah rose against me, and surrounded the house by night. They thought to have slain me, and they forced my concubine, and she is dead. **6** I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Yisra'el; for they have committed a lewd and senseless *thing* in Yisra'el. **7** Behold, you children of Yisra'el, all of you, give here your advice and counsel."

**8** All the people arose as one man, saying, "We will not any of us go to his tent, neither will we any of us turn to his house. **9** But now this is the thing which we will do to Givah: we will go up against it by lot; **10** and we will take ten men of one hundred throughout all the tribes of Yisra'el, and one hundred of one thousand, and a thousand out of ten thousand, to get food for the people, that they may do, when they come to Givah of Benyamin, according to all the senseless *thing* that they have worked in Yisra'el." **11** So all the men of Yisra'el were gathered against the city, knit together as one man.

**12** The tribes of Yisra'el sent men through all the tribe of Benyamin, saying, "What evil is this that is happen among you? **13** Now therefore deliver up the men, the sons of Beliyya'al, who are in Givah, that we may put them to death, and put away evil from Yisra'el." But Benyamin would not listen to the voice of their brothers the children of Yisra'el. **14** The children of Benyamin gathered themselves together out of the cities to Givah, to go out to battle against the children of Yisra'el. **15** The

children of Benyamin were numbered on that day out of the cities twenty-six thousand men who drew the sword, besides the inhabitants of Givah, who were numbered seven hundred chosen men. **16** Among all this people there were seven hundred chosen men left-handed; everyone could sling stones at a hair-breadth, and not miss.

**17** The men of Yisra'el, besides Benyamin, were numbered four hundred thousand men who drew sword: all these were men of war. **18** The children of Yisra'el arose, and went up to Beth-El, and asked counsel of Elohim; and they said, "Who shall go up for us first to battle against the children of Benyamin?" **19** **יְהוּדָה** said, "Yehudah shall go up first."

**19** The children of Yisra'el rose up in the morning, and encamped against Givah. **20** The men of Yisra'el went out to battle against Benyamin; and the men of Yisra'el set the battle in array against them at Givah. **21** The children of Benyamin came forth out of Givah, and destroyed down to the ground of the Yisra'elites on that day twenty-two thousand men. **22** The people, the men of Yisra'el, strengthened themselves, and set the battle again in array in the place where they set themselves in array the first day. **23** The children of Yisra'el went up and wept before **בְּנֵי יִשְׂרָאֵל** until evening; and they asked of **בְּנֵי יִשְׂרָאֵל**, saying, "Shall I again draw near to battle against the children of Benyamin my brother?" **24** **בְּנֵי יִשְׂרָאֵל** said, "Go up against him."

**24** The children of Yisra'el came near against the children of Benyamin the second day. **25** Benyamin went forth against them out of Givah the second day, and destroyed down to the ground of the children of Yisra'el again eighteen thousand men; all these drew the sword. **26** Then all the children of Yisra'el, and all the people, went up, and came to Beth-El, and wept, and sat there before **בְּנֵי יִשְׂרָאֵל**, and fasted that day until evening; and they offered ascension offerings and peace offerings before **בְּנֵי יִשְׂרָאֵל**. **27** The children of Yisra'el asked of **יְהוָה** (for the ark of the covenant of Elohim was there in those days, **28** and Pinehas, the son of Elazar, the son of Aharon, stood before it in those days), saying, "Shall I yet again go out to battle against the children of Benyamin my brother, or shall I cease?" **29** **בְּנֵי יִשְׂרָאֵל** said, "Go up; for tomorrow I will deliver him into your hand."

**29** Yisra'el set ambushes all around Givah. **30** The children of Yisra'el went up against the children of Benyamin on the third day, and set themselves in array against Givah, as at other times. **31** The children of Benyamin went out against the people, and were drawn away from the city; and they began to strike and kill of the people, as at other times, in the highways, of which

one goes up to Beth-El, and the other to Givah, in the field, about thirty men of Yisra'el. **32** The children of Benyamin said, "They are struck down before us, as at the first." But the children of Yisra'el said, "Let us flee, and draw them away from the city to the highways." **33** All the men of Yisra'el rose up out of their place, and set themselves in array at Ba'al Tamar: and the ambushers of Yisra'el broke forth out of their place, even out of Ma'areh Geva. **34** There came over against Givah ten thousand chosen men out of all Yisra'el, and the battle was severe; but they did not know that evil was close on them. **35** **נָגַף** struck Benyamin before Yisra'el; and the children of Yisra'el destroyed of Benyamin that day twenty-five thousand one hundred men: all these drew the sword.

**36** So the children of Benyamin saw that they were struck; for the men of Yisra'el gave place to Benyamin, because they relied on the ambushers whom they had set against Givah. **37** The ambushers hurried, and rushed on Givah; and the ambushers drew themselves along, and struck all the city with the edge of the sword.

**38** Now the appointed sign between the men of Yisra'el and the ambushers was that they should make a great cloud of smoke rise up out of the city. **39** The men of Yisra'el turned in the battle, and Benyamin began to strike and kill of the men of Yisra'el about thirty persons; for they said, "Surely they are struck down before us, as in the first battle." **40** But when the cloud began to arise up out of the city in a pillar of smoke, the Benyamites looked behind them; and behold, the whole of the city went up in smoke to the heavens. **41** The men of Yisra'el turned, and the men of Benyamin were dismayed; for they saw that evil had come on them.

**42** Therefore they turned their backs before the men of Yisra'el to the way of the wilderness; but the battle followed hard after them; and those who came out of the cities destroyed them in its midst. **43** They surrounded the Benyamites, chased them, and trod them down at *their* resting place, as far as over against Givah toward the sunrise. **44** There fell of Benyamin eighteen thousand men; all these *were* men of valor.

**45** They turned and fled toward the wilderness to the rock of Rimmon: and they gleaned of them in the highways five thousand men, and followed hard after them to Gidom, and struck of them two thousand men. **46** So that all who fell that day of Benyamin were twenty-five thousand men who drew the sword; all these *were* men of valor. **47** But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and stayed in the rock of Rimmon four new moons.

**48** The men of Yisra'el turned again on the children of Benyamin, and struck them with the edge of the sword, both the entire city, and the livestock, and all that they

found: moreover all the cities which they found they set on fire.

**21** Now the men of Yisra'el had sworn in Mitspah, saying, "There shall not any of us give his daughter to Benyamin as wife." **2** The people came to Beth-El, and sat there until evening before Elohim, and lifted up their voices, and wept severely. **3** They said, "**נְאֹתֶר**, the Elohim of Yisra'el, why has this happened in Yisra'el, that there should be today one tribe lacking in Yisra'el?" **4** It happened on the next day that the people rose early, and built there an altar, and offered ascension offerings and peace offerings.

**5** The children of Yisra'el said, "Who is there among all the tribes of Yisra'el who did not come up in the assembly to **נְאֹתֶר**?" For they had made a great oath concerning him who did not come up to **נְאֹתֶר** to Mitspah, saying, "He shall surely be put to death." **6** The children of Yisra'el grieved for Benyamin their brother, and said, "There is one tribe cut off from Yisra'el today. **7** How shall we provide wives for those who remain, since we have sworn by **נְאֹתֶר** that we will not give them of our daughters to wives?"

**8** They said, "What one is there of the tribes of Yisra'el who did not come up to **נְאֹתֶר** to Mitspah?" Behold, there came none to the camp from Yavesh Gilad to the assembly. **9** For when the people were numbered, behold, there were none of the inhabitants of Yavesh Gilad there. **10** The congregation sent there twelve thousand men of the most valiant, and commanded them, saying, "Go and strike the inhabitants of Yavesh Gilad with the edge of the sword, with the women and the little ones. **11** This is the thing that you shall do: you shall utterly destroy every male, and every woman who has lain with a man." **12** They found among the inhabitants of Yavesh Gilad four hundred young virgins, who had not known man by lying with him; and they brought them to the camp to Shiloh, which is in the land of Kena'an.

**13** The whole congregation sent and spoke to the children of Benyamin who were in the rock of Rimmon, and proclaimed peace to them. **14** Benyamin returned at that time; and they gave them the women whom they had saved alive of the women of Yavesh Gilad: and yet so they were not enough for them. **15** The people grieved for Benyamin, because that **נְאֹתֶר** had made a breach in the tribes of Yisra'el.

**16** Then the elders of the congregation said, "How shall we provide wives for those who remain, since the women are destroyed out of Benyamin?" **17** They said, "There must be an inheritance for those who are

escaped of Benyamin, that a tribe not be blotted out from Yisra'el. **18** However we may not give them wives of our daughters, for the children of Yisra'el had sworn, saying, 'Cursed is he who gives a wife to Benyamin.'"

**19** And they said, "Behold, the feast of **יְמִינָה** in Shiloh from year to year, which is on the north of Beth-El, on the east side of the highway that goes up from Beth-El to Shekhem, and on the south of Levonah." **20** Then they commanded the children of Benyamin, saying, "Go and lie in wait in the vineyards, **21** and see, and behold, if the daughters of Shiloh come out to take part in the dances, then come out of the vineyards, and each man catch his wife of the daughters of Shiloh, and go to the land of Benyamin. **22** And it shall be, when their fathers or their brothers come to complain to us, that we will say to them, 'Grant them favorably to us, because we did not take for each man his wife in battle, neither did you give them to them, otherwise you would now be guilty.'" **23** And the children of Benyamin did so, and took them wives, according to their number, of those who danced, whom they carried off. They went and returned to their inheritance, built the cities, and lived in them. **24** And the children of Yisra'el departed there at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance.

**25** In those days there was no king in Yisra'el: every man did that which was right in his own eyes.

# שְׁמֻעֵל א'

## Shemu'el א' (1 Samuel)

**1** Now there was a certain man of Ramathaim Tsophim<sup>a</sup>, of the hill country of Ephrayim, and his name was Elqanah, the son of Yeroham, the son of Elihu, the son of Tohu, the son of Tsuph, an Ephrayimite: **2** and he had two wives; the name of the one was Hannah, and the name of other Peninnah: and Peninnah had children, but Hannah had no children.

**3** This man went up out of his city from year to year to bow down to and to slaughter to יהוה Tsevaot in Shiloh. The two sons of Eli, Hophni and Pinehas, priests to יהוה, were there. **4** When the day came that Elqanah slaughtered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: **5** but to Hannah he gave a double portion; for he loved Hannah, but יהוה had closed up her womb. **6** Her rival provoked her severely, to make her fret, because יהוה had closed up her womb. **7** As he did so year by year, when she went up to the house of יהוה, so she provoked her; therefore she wept, and did not eat. **8** Elqanah her husband said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart grieved? Am I not better to you than ten sons?"

**9** So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting on his seat by the doorpost of the Temple of יהוה. **10** She was in bitterness of being, and prayed to יהוה, and wept bitterly. **11** She vowed a vow, and said, "יהוה Tsevaot, if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give to Your handmaid seed – a man –, then I will give him to יהוה all the days of his life, and no razor shall come on his head."

**12** It happened, as she continued praying before יהוה, that Eli saw her mouth. **13** Now Hannah spoke in her heart. Only her lips moved, but her voice was not heard. Therefore Eli thought she had been drunken. **14** Eli said to her, "How long will you be drunken? Put away your wine from you." **15** Hannah answered, "No, my master, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I poured out my being before

יהוה. **16** Do not count your handmaid for a worthless woman; for I have been speaking out of the abundance of my complaint and my provocation." **17** Then Eli answered, "Go in peace; and may the Elohim of Yisra'el grant your petition that you have asked of him." **18** She said, "Let your handmaid find favor in your eyes." So the woman went her way, and ate; and her facial expression was not sad any more.

**19** They rose up in the morning early, and bowed down before יהוה, and returned, and came to their house to Ramah: and Elqanah knew Hannah his wife; and יהוה remembered her. **20** It happened, when the time had come, that Hannah conceived, and brought forth a son; and she named him Shemu'el, *saying*, "Because I have asked him of יהוה."

**21** The man Elqanah, and all his house, went up to slaughter to יהוה the yearly sacrifice, and his vow. **22** But Hannah did not go up; for she said to her husband, "Not until the child is weaned; then I will bring him, that he may appear before יהוה, and stay there forever." **23** Elqanah her husband said to her, "Do what seems good in your eyes. Wait until you have weaned him; only may יהוה establish His word." So the woman waited and nursed her son, until she weaned him. **24** When she had weaned him, she took him up with her, with three bulls<sup>b</sup>, and one ephah of meal, and a bottle of wine, and brought him to the house of יהוה in Shiloh. The child was young. **25** They killed the bull, and brought the child to Eli. **26** She said, "Oh, my master, as your being lives, my master, I am the woman who stood by you here, praying to יהוה. **27** For this child I prayed; and יהוה has given me my petition which I asked of Him. **28** Therefore also I have granted him to יהוה. As long as he lives he is granted to יהוה." He bowed down to יהוה there.

**2** Hannah prayed, and said: "My heart exults in יהוה! My horn is exalted in יהוה. My mouth is enlarged over my enemies, because I rejoice in Your Salvation.

**2** There is no one as set-apart as יהוה, for there is no one besides You, nor is there any rock like our Elohim.

**3** "Talk no more so exceeding proudly. Let not arrogance come out of your mouth, for יהוה is an El of knowledge. By Him actions are weighed.

<sup>a</sup> 1 רָמָתִים צּוֹפִים (Ramathaim Tsophim) – From the plural forms of the Hebrew words צָהָן (ram'ah) meaning "height" or "high place" and צַפָּה (tsa'phah) meaning "watcher." "High places of watchers."

<sup>b</sup> 24 Syr., LXX and DSS read, "a three-year-old bull" instead of "three bulls."

4 "The bows of the mighty men are broken. Those who stumbled are armed with strength.

5 Those who were full have hired themselves out for bread. Those who were hungry have ceased to hunger. Yes, the barren has borne seven. She who has many children withers.

6 "יְהוָה kills, and makes alive. He brings down to Sheol, and brings up.

7 יְהוָה makes poor, and makes rich. He brings low, He also lifts up.

8 He raises up the poor out of the dust. He lifts up the needy from the dunghill, to make them sit with princes, and inherit the throne of glory. For the pillars of the earth belong to יְהוָה. He has set the world on them.

9 He will guard the feet of His kind ones, but the wicked shall be put to silence in darkness; for no man shall prevail by strength.

10 Those who strive with יְהוָה shall be broken to pieces. He will thunder against them in the heavens. "יְהוָה will judge the ends of the earth. He will give strength to His king, and exalt the horn of His anointed."

11 Elqanah went to Ramah to his house. The child did minister to יְהוָה before Eli the priest.

12 Now the sons of Eli were sons of Beliyya'al<sup>a</sup>; they did not know יְהוָה. 13 The judgment of the priests with the people was that when any man slaughtered a sacrifice, the priest's servant came, while the flesh was cooking, with a fork of three teeth in his hand; 14 and he struck it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest took therewith. So they did in Shiloh to all the Yisra'elites who came there. 15 Yes, before they burn the fat, the priest's servant came, and said to the man who slaughtered, "Give meat to roast for the priest; for he will not accept cooked meat from you, but raw." 16 If the man said to him, "Let the fat be burned first, and then take as much as your being desires;" then he would say, "No, but you shall give *it to me* now; and if not, I will take it by force." 17 The sin of the young men was very great before יְהוָה; for the men despised the offering of יְהוָה.

18 But Shemu'el ministered before יְהוָה, being a child, clothed with a linen ephod. 19 Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to slaughter the yearly sacrifice. 20 Eli blessed Elqanah and his wife, and said, "May יְהוָה give you seed of this

woman for the request which was asked of יְהוָה." They went to their own home.

21 יְהוָה visited Hannah, and she conceived, and bore three sons and two daughters. The child Shemu'el grew before יְהוָה.

22 Now Eli was very old; and he heard all that his sons did to all Yisra'el, and how that they lay with the women who served at the door of the Tent of Appointment.

23 He said to them, "Why do you do such things? For I hear of your evil dealings from all this people. 24 No, my sons; for it is no good report that I hear: you make the people of יְהוָה disobey. 25 If one man sin against another, Elohim shall judge him; but if a man sin against יְהוָה, who shall entreat for him?"

Notwithstanding, they did not listen to the voice of their father, because יְהוָה was minded to kill them.

26 The child Shemu'el grew on, and increased in favor both with יְהוָה, and also with men.

27 A man of Elohim came to Eli, and said to him, "Thus says יְהוָה, 'Did I reveal Myself to the house of your father, when they were in Mitsrayim *in bondage* to Pharaoh's house? 28 Did I choose him out of all the tribes of Yisra'el to be My priest, to go up to My altar, to burn incense, to wear an ephod before Me? Did I give to the house of your father all the *offerings* of the children of Yisra'el made by fire? 29 Why do you kick at My sacrifice and at My offering, which I have commanded *in My habitation*, and honor your sons above Me, to make yourselves fat with the best of all the offerings of Yisra'el My people? 30 Therefore יְהוָה, the Elohim of Yisra'el, says, 'I said indeed that your house, and the house of your father, should walk before Me forever.' But now יְהוָה says, 'Be it far from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 31 Behold, the days come, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house. 32 You shall see the affliction of *My habitation*, in all that which Elohim shall give Yisra'el; and there shall not be an old man in your house *for* the days. 33 The man of yours, whom I shall not cut off from *My altar*, shall be to consume your eyes, and to grieve your heart; and all the increase of your house shall die in the flower of their age. 34 This shall be the sign to you, that shall come on your two sons, on Hophni and Pinehas: in one day they shall both die. 35 I will raise up a faithful priest to Me, that shall do according to that which is in My heart and in My being. I will build him a faithful house; and he shall walk before My anointed forever. 36 It shall

<sup>a</sup> 12 See Explanatory Note for "Sons of Beliyya'al."

happen, that everyone who is left in your house shall come and bow down to him for a piece of silver and a loaf of bread, and shall say, "Please put me into one of the priests' offices, that I may eat a morsel of bread."'"'

### 3 The child Shemu'el ministered to יְהוָה before Eli.

The word of יְהוָה was precious in those days; there was no frequent vision.

2 It happened at that time, when Eli was laid down in his place (now his eyes had begun to grow dim, so that he could not see), 3 and the lamp of Elohim had not yet gone out, and Shemu'el had laid down *to sleep* in the Temple of יְהוָה, where the ark of Elohim was; 4 that יְהוָה called Shemu'el; and he said, "Here I am." 5 He ran to Eli, and said, "Here I am; for you called me." He said, "I did not call; lie down again." He went and lay down. 6 יְהוָה called yet again, "Shemu'el!" Shemu'el arose and went to Eli, and said, "Here I am; for you called me." He answered, "I did not call, my son; lie down again."

7 Now Shemu'el did not yet know יְהוָה, neither was the word of יְהוָה yet revealed to him. 8 יְהוָה called Shemu'el again the third time. He arose and went to Eli, and said, "Here I am; for you called me." Eli perceived that יְהוָה had called the child. 9 Therefore Eli said to Shemu'el, "Go, lie down: and it shall be, if He calls you, that you shall say, 'Speak, יְהוָה'; for Your servant hears." So Shemu'el went and lay down in his place.

10 יְהוָה came, and stood, and called as at other times, "Shemu'el! Shemu'el!" Then Shemu'el said, "Speak; for Your servant hears." 11 יְהוָה said to Shemu'el, "Behold, I will do a thing in Yisra'el, at which both the ears of everyone who hears it shall tingle. 12 In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even to the end. 13 For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons brought a curse on themselves<sup>a</sup>, and he did not restrain them. 14 Therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be atoned for with sacrifice or offering forever."

15 Shemu'el lay until the morning, and opened the doors of the house of יְהוָה. Shemu'el feared to show Eli the vision. 16 Then Eli called Shemu'el, and said, "Shemu'el, my son!" He said, "Here I am." 17 He said, "What is the thing that He has spoken to you? Please do not hide it from me. Elohim do so to you, and more also, if you hide anything from me of all the things that He spoke to

you." 18 Shemu'el told him every bit, and hid nothing from him. He said, "It is יְהוָה. Let Him do what seems good to Him."

19 Shemu'el grew, and יְהוָה was with him, and let none of his words fall to the ground. 20 All Yisra'el from Dan even to Beersheva knew that Shemu'el was a faithful prophet to יְהוָה. 21 יְהוָה appeared again in Shiloh; for יְהוָה revealed Himself to Shemu'el in Shiloh by the word of יְהוָה.

4 The word of Shemu'el came to all Yisra'el. Now Yisra'el went out against the Philistines to battle, and encamped beside Even Haezer: and the Philistines encamped in Apheq. 2 The Philistines put themselves in array against Yisra'el: and when they joined battle, Yisra'el was struck before the Philistines; and they killed of the army in the field about four thousand men. 3 When the people were come into the camp, the elders of Yisra'el said, "Why has יְהוָה struck us today before the Philistines? Let us get the ark of the covenant of יְהוָה out of Shiloh to us, that it may come among us, and save us out of the palm of our enemies." 4 So the people sent to Shiloh; and they brought from there the ark of the covenant of יְהוָה Tsevaot, who sits *above* the keruvim: and the two sons of Eli, Hophni and Pinehas, were there with the ark of the covenant of Elohim.

5 When the ark of the covenant of יְהוָה came into the camp, all Yisra'el shouted with a great shout, so that the earth rang again. 6 When the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" They understood that the ark of יְהוָה had come into the camp. 7 The Philistines were afraid, for they said, "Elohim has come into the camp." They said, "Woe to us! For there has not been such a thing before. 8 Woe to us! Who shall deliver us out of the hand of these mighty Elohim? These are the Elohim that struck the Mitsrites with all kinds of plagues in the wilderness. 9 Be strong, and behave like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you. Strengthen yourselves like men, and fight!"

10 The Philistines fought, and Yisra'el was struck, and they fled every man to his tent: and there was a very great slaughter; for there fell of Yisra'el thirty thousand footmen. 11 The ark of Elohim was taken; and the two sons of Eli, Hophni and Pinehas, were slain.

<sup>a</sup> 13 LXX reads "...for his sons spoke evil against Elohim." Some Jewish commentaries claim this phrase actually means the sons of Eli "blasphemed Elohim."

**12** There ran a man of Benyamin out of the army, and came to Shiloh the same day, with his clothes torn, and with earth on his head. **13** When he came, behold, Eli was sitting on his seat by the road watching; for his heart trembled for the ark of Elohim. When the man came into the city, and told it, all the city cried out. **14** When Eli heard the noise of the crying, he said, "What does the noise of this tumult mean?" The man hurried, and came and told Eli. **15** Now Eli was ninety-eight years old; and his eyes were set, so that he could not see. **16** The man said to Eli, "I am he who came out of the army, and I fled today out of the army." He said, "How did the matter go, my son?" **17** He who brought the news answered, "Yisra'el has fled before the Philistines, and there has been also a great slaughter among the people. Your two sons also, Hophni and Pinehas, are dead, and the ark of Elohim has been captured." **18** It happened, when he made mention of the ark of Elohim, that Eli fell from off his seat backward by the side of the gate; and his neck broke, and he died; for he was an old man, and heavy. He had judged Yisra'el forty years.

**19** His daughter-in-law, Pinehas' wife, was with child, near to be delivered. When she heard the news that the ark of Elohim was taken, and that her father-in-law and her husband were dead, she bowed herself and brought forth; for her pains came on her. **20** About the time of her death the women who stood by her said to her, "Do not be afraid; for you have brought forth a son." But she did not answer, neither did she set her heart to it. **21** She named the child I-Kavod<sup>a</sup>, saying, "The glory has departed from Yisra'el;" because the ark of Elohim was taken, and because of her father-in-law and her husband. **22** She said, "The glory has departed from Yisra'el; for the ark of Elohim is taken."

**5** Now the Philistines had taken the ark of Elohim, and they brought it from Even Haezer to Ashdod. **2** The Philistines took the ark of Elohim, and brought it into the house of Dagon, and set it by Dagon. **3** When they of Ashdod arose early on the next day, behold, Dagon was fallen on his face to the ground before the ark of יהוה. They took Dagon, and set him in his place again. **4** When they arose early on the next day morning, behold, Dagon was fallen on his face to the ground before the ark of יהוה; and the head of Dagon and both the palms of his hands lay cut off on the threshold; only the stump of Dagon was left to him. **5** Therefore neither the priests of Dagon, nor any who come into Dagon's

house, tread on the threshold of Dagon in Ashdod, to this day.

**6** But the Hand of יהוה<sup>b</sup> was heavy on them of Ashdod, and He destroyed them, and struck them with tumors<sup>b</sup>, even Ashdod and its borders. **7** When the men of Ashdod saw that it was so, they said, "The ark of the Elohim of Yisra'el shall not stay with us; for His hand is severe on us, and on Dagon our el." **8** They sent therefore and gathered all the chiefs of the Philistines to them, and said, "What shall we do with the ark of the Elohim of Yisra'el?" They answered, "Let the ark of the Elohim of Yisra'el be carried over to Gath." They carried the ark of the Elohim of Yisra'el there. **9** It was so, that after they had carried it about, the Hand of יהוה was against the city with a very great confusion: and He struck the men of the city, both small and great; and tumors broke out on them. **10** So they sent the ark of Elohim to Eqron. It happened, as the ark of Elohim came to Eqron, that the Eqronites cried out, saying, "They have brought about the ark of the Elohim of Yisra'el to us, to kill us and our people." **11** They sent therefore and gathered together all the chiefs of the Philistines, and they said, "Send away the ark of the Elohim of Yisra'el, and let it go again to its own place, that it not kill us and our people." For there was a deadly confusion throughout all the city; the Hand of Elohim was very heavy there. **12** The men who did not die were struck with the tumors; and the cry of the city went up to the heavens.

**6** The ark of יהוה<sup>b</sup> was in the country of the Philistines seven new moons. **2** The Philistines called for the priests and the diviners, saying, "What shall we do with the ark of יהוה<sup>b</sup>? Show us with which we shall send it to its place." **3** They said, "If you send away the ark of the Elohim of Yisra'el, do not send it empty; but by all means return Him a guilt offering: then you shall be healed, and it shall be known to you why His hand is not removed from you." **4** Then they said, "What shall be the guilt offering which we shall return to Him?" They said, "Five golden tumors, and five golden mice, according to the number of the chiefs of the Philistines; for one plague was on you all, and on your chiefs. **5** Therefore you shall make images of your tumors, and images of your mice that mar the land; and you shall give glory to the Elohim of Yisra'el: perhaps He will lighten His hand from off you, and from off your elohim, and from off your land. **6** Why then do you harden your hearts, as the Mitsrites and Pharaoh

<sup>a</sup> 21 כבוד (I-Kavod) – From the Hebrew word כבוד (kavod) meaning "glory" and the negative prefix נ (l). Therefore, I-Kavod literally means "no glory."

<sup>b</sup> 6 LXX and Lat. also include: "...and He brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city."

hardened their hearts? When He had worked wonderfully among them, did they not let the people go, and they departed?

**7** Now therefore take and prepare yourselves a new cart, and two milk cows, on which there has come no yoke; and tie the cows to the cart, and bring their calves home from them; **8** and take the ark of יהוה, and lay it on the cart; and put the jewels of gold, which you return Him for a guilt offering, in a coffer by its side; and send it away, that it may go. **9** Behold; if it goes up by the way of its own border to Beth Shemesh, then He has done us this great evil: but if not, then we shall know that it is not His hand that struck us; it was a chance that happened to us."

**10** The men did so, and took two milk cows, and tied them to the cart, and closed up their calves at home; **11** and they put the ark of יהוה on the cart, and the coffer with the mice of gold and the images of their tumors. **12** The cows took the straight way by the way to Beth Shemesh; they went along the highway, lowing as they went, and did not turn aside to the right hand or to the left; and the chiefs of the Philistines went after them to the border of Beth Shemesh.

**13** They of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it. **14** The cart came into the field of Yehoshua of Beth Shemesh, and stood there, where there was a great stone: and they split the wood of the cart, and offered up the cows for an ascension offering to יהוה. **15** The Levites took down the ark of יהוה, and the coffer that was with it, in which the jewels of gold were, and put them on the great stone: and the men of Beth Shemesh offered ascension offerings and slaughtered sacrifices the same day to יהוה. **16** When the five chiefs of the Philistines had seen it, they returned to Eqron the same day.

**17** These are the golden tumors which the Philistines returned for a guilt offering to יהוה: for Ashdod one, for Gaza one, for Ashqelon one, for Gath one, for Eqron one; **18** and the golden mice, according to the number of all the cities of the Philistines belonging to the five chiefs, both of fortified cities and of country villages, even to the great stone, whereon they set down the ark of יהוה, which stone remains to this day in the field of Yehoshua of Beth Shemesh.

**19** He struck of the men of Beth Shemesh, because they had looked into the ark of יהוה, He struck of the people fifty thousand seventy men; and the people mourned, because יהוה had struck the people with a great slaughter. **20** The men of Beth Shemesh said, "Who is

able to stand before יהוה, this set-apart Elohim? To whom shall He go up from us?" **21** They sent messengers to the inhabitants of Qiryath Yearim, saying, "The Philistines have brought back the ark of יהוה; come down, and bring it up to yourselves."

**7** The men of Qiryath Yearim came, and fetched up the ark of יהוה, and brought it into the house of Avinadav in the hill, and set apart Elazar his son to guard the ark of יהוה. **2** It happened, from the day that the ark stayed in Qiryath Yearim, that the time was long; for it was twenty years: and all the house of Yisra'el lamented after יהוה.

**3** Shemu'el spoke to all the house of Yisra'el, saying, "If you do return to יהוה with all your heart, then put away the foreign elohim and the Ashtaroth from among you, and direct your hearts to יהוה, and serve Him only; and He will deliver you out of the hand of the Philistines." **4** Then the children of Yisra'el did put away the Ba'als and the Ashtaroth, and served יהוה only.

**5** Shemu'el said, "Gather all Yisra'el to Mitspah, and I will pray for you to יהוה." **6** They gathered together to Mitspah, and drew water, and poured it out before יהוה, and fasted on that day, and said there, "We have sinned against יהוה." Shemu'el judged the children of Yisra'el in Mitspah.

**7** When the Philistines heard that the children of Yisra'el were gathered together at Mitspah, the chiefs of the Philistines went up against Yisra'el. When the children of Yisra'el heard it, they were afraid of the Philistines. **8** The children of Yisra'el said to Shemu'el, "Do not cease to cry to יהוה our Elohim for us, that He will save us out of the hand of the Philistines." **9** Shemu'el took a suckling lamb, and offered it for a whole ascension offering to יהוה: and Shemu'el cried to יהוה for Yisra'el; and יהוה answered him. **10** As Shemu'el was offering up the ascension offering, the Philistines drew near to battle against Yisra'el; but יהוה thundered with a great thunder on that day on the Philistines, and confused them; and they were struck down before Yisra'el. **11** The men of Yisra'el went out of Mitspah, and pursued the Philistines, and struck them, until they came under Beth Kar.

**12** Then Shemu'el took a stone, and set it between Mitspah and Shen, and called its name Even Haezor<sup>a</sup>, saying, "בְּנֵי הָעֵדָה יְהוָה helped us until now." **13** So the Philistines were subdued, and they came no more within the border of Yisra'el. The Hand of בְּנֵי הָעֵדָה was against the Philistines all the days of Shemu'el. **14** The cities which the Philistines had taken from Yisra'el were restored to Yisra'el, from Eqron even to Gath; and its border did Yisra'el deliver out of the hand of the Philistines. There was peace between Yisra'el and the Amorites.

**15** Shemu'el judged Yisra'el all the days of his life. **16** He went from year to year in circuit to Beth-El and Gilgal, and Mitspah; and he judged Yisra'el in all those places. **17** His return was to Ramah, for there was his house; and there he judged Yisra'el: and he built there an altar to בְּנֵי הָעֵדָה.

**8** It happened, when Shemu'el was old, that he made his sons judges over Yisra'el. **2** Now the name of his firstborn was Yo'el; and the name of his second, Aviyah: they were judges in Beersheva. **3** His sons did not walk in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

**4** Then all the elders of Yisra'el gathered themselves together, and came to Shemu'el to Ramah; **5** and they said to him, "Behold, you are old, and your sons do not walk in your ways: now make us a king to judge us like all the nations." **6** But the thing displeased Shemu'el, when they said, "Give us a king to judge us." Shemu'el prayed to בְּנֵי הָעֵדָה. **7** בְּנֵי הָעֵדָה said to Shemu'el, "Listen to the voice of the people in all that they tell you; for they have not rejected you, but they have rejected Me, that I should not be king over them. **8** According to all the works which they have done since the day that I brought them up out of Mitsrayim even to this day, in that they have forsaken Me, and served other elohim, so do they also to you. **9** Now therefore listen to their voice: however you shall protest solemnly to them, and shall show them the judgment of the king who shall reign over them."

**10** Shemu'el told all the words of בְּנֵי הָעֵדָה to the people who asked of him a king. **11** He said, "This will be the judgment of the king who shall reign over you: he will take your sons, and appoint them to him, for his chariots, and to be his horsemen; and they shall run before his chariots; **12** and he will appoint them to him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest,

and to make his instruments of war, and the instruments of his chariots. **13** He will take your daughters to be perfumers, and to be cooks, and to be bakers. **14** He will take your fields, and your vineyards, and your olive groves, even the best of them, and give them to his servants. **15** He will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. **16** He will take your male servants, and your female servants, and your best young men<sup>b</sup>, and your donkeys, and put them to his work. **17** He will take the tenth of your flocks: and you shall be his servants.

**18** You shall cry out in that day because of your king whom you shall have chosen you; and בְּנֵי הָעֵדָה will not answer you in that day."

**19** But the people refused to listen to the voice of Shemu'el; and they said, "No; but we will have a king over us, **20** that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles." **21** Shemu'el heard all the words of the people, and he rehearsed them in the ears of בְּנֵי הָעֵדָה. **22** בְּנֵי הָעֵדָה said to Shemu'el, "Listen to their voice, and make them a king." Shemu'el said to the men of Yisra'el, "Every man go to his city."

**9** Now there was a man of Benyamin, whose name was Kish, the son of Avi'el, the son of Zeror, the son of Bekorath, the son of Aphiyah, the son of a Benyamite, a mighty man of valor. **2** He had a son, whose name was Sha'ul, an impressive young man; and there was not among the children of Yisra'el a better person than he. From his shoulders and upward he was higher than any of the people.

**3** The donkeys of Kish, Sha'ul's father, were lost. Kish said to Sha'ul his son, "Take now one of the servants with you, and arise, go seek the donkeys." **4** He passed through the hill country of Ephrayim, and passed through the land of Shalishah, but they did not find them: then they passed through the land of Sha'alim, and there they were not there: and he passed through the land of the Benyamites, but they did not find them.

**5** When they had come to the land of Tsuph, Sha'ul said to his servant who was with him, "Come, and let us return, lest my father stop caring about the donkeys, and be anxious for us." **6** He said to him, "See now, there is in this city a man of Elohim, and he is a man who is held in honor. All that he says comes surely to pass. Now let us go there. Perhaps he can tell us concerning our journey whereon we go." **7** Then Sha'ul said to his servant, "But, behold, if we go, what shall we bring the

<sup>a</sup> 12 אֶחָן הַעֵזֶר (*Even Haezor*) – From the Hebrew words אֶחָן (*Even*) meaning "stone" and עֵזֶר (*ezer*) meaning "help;" "Stone of help."

<sup>b</sup> 16 LXX reads "cattle" instead of "young men."

man? For the bread is spent in our vessels, and there is not a present to bring to the man of Elohim. What do we have?" 8 The servant answered Sha'ul again, and said, "Behold, I have in my hand the fourth part of a sheqel of silver. I will give that to the man of Elohim, to tell us our way." 9 (In earlier times in Yisra'el, when a man went to inquire of Elohim, thus he said, "Come, and let us go to the seer;" for he who is now called a prophet was before called a Seer.) 10 Then Sha'ul said to his servant, "Well said. Come, let us go." So they went to the city where the man of Elohim was.

11 As they went up the ascent to the city, they found young maidens going out to draw water, and said to them, "Is the seer here?" 12 They answered them, and said, "He is. Behold, he is before you. Hurry now, for he has come today into the city; for the people have a sacrifice today in the high place. 13 As soon as you have come into the city, you shall immediately find him, before he goes up to the high place to eat; for the people will not eat until he comes, because he blesses the sacrifice. Afterwards those who are invited will eat. Now therefore go up; for at this time you shall find him." 14 They went up to the city; and as they came within the city, behold, Shemu'el came out toward them, to go up to the high place.

15 Now יְהוָה had revealed to Shemu'el a day before Sha'ul came, saying, 16 "Tomorrow about this time I will send you a man out of the land of Benyamin, and you shall anoint him to be prince over My people Yisra'el; and he shall save My people out of the hand of the Philistines: for I have looked on My people, because their cry has come to Me." 17 When Shemu'el saw Sha'ul, יְהוָה said to him, "Behold, the man of whom I spoke to you! This same shall have authority over My people." 18 Then Sha'ul drew near to Shemu'el in the gate, and said, "Please tell me where the seer's house is." 19 Shemu'el answered Sha'ul, and said, "I am the seer. Go up before me to the high place, for you shall eat with me today. In the morning I will let you go, and will tell you all that is in your heart. 20 As for your donkeys who were lost three days ago, do not set your heart on them; for they are found. For whom is all that is desirable in Yisra'el? Is it not for you, and for all your father's house?" 21 Sha'ul answered, "Am I not a Benyamite, of the smallest of the tribes of Yisra'el? And my family the least of all the families of the tribe of Benyamin? Why then do you speak to me like this?"

22 Shemu'el took Sha'ul and his servant, and brought them into the guest room, and made them sit in the best

place among those who were invited, who were about thirty persons. 23 Shemu'el said to the cook, "Bring the portion which I gave you, of which I said to you, 'Set it aside.'" 24 The cook took up the thigh, and that which was on it, and set it before Sha'ul. Shemu'el said, "Behold, that which has been reserved! Set it before yourself and eat; because for the appointed time has it been kept for you, for I said, 'I have invited the people.'" So Sha'ul ate with Shemu'el that day.

25 When they had come down from the high place into the city, he talked with Sha'ul on the housetop. 26 They arose early: and it came about, around the rising of the dawn, that Shemu'el called to Sha'ul on the housetop, saying, "Get up, that I may send you away." Sha'ul arose, and they went out both of them, he and Shemu'el, abroad. 27 As they were going down at the end of the city, Shemu'el said to Sha'ul, "Tell the servant pass on before us" (and he passed on), "but stand still first, that I may cause you to hear the word of Elohim."

**10** Then Shemu'el took the vial of oil, and poured it on his head, and kissed him, and said, "Is it not that יְהוָה has anointed you to be prince over his inheritance?<sup>a</sup> 2 When you have departed from me today, then you shall find two men by Raheil's grave, in the border of Benyamin at Tseltsah; and they will tell you, 'The donkeys which you went to seek have been found; and behold, your father has stopped caring about the donkeys, and is anxious for you, saying, "What shall I do for my son?'" 3 "Then you shall go on forward from there, and you shall come to the oak of Tavor; and three men shall meet you there going up to Elohim to Beth-El, one carrying three young goats, and another carrying three loaves of bread, and another carrying a bottle of wine: 4 and they will greet you, and give you two loaves of bread, which you shall receive of their hand. 5 "After that you shall come to the hill of Elohim, where is the garrison of the Philistines: and it shall happen, when you have come there to the city, that you shall meet a band of prophets coming down from the high place with a psaltery, and a tambourine, and a pipe, and a harp, before them; and they will be prophesying: 6 and the Ruah of יְהוָה will come mightily on you, and you shall prophesy with them, and shall be turned into another man. 7 Let it be, when these signs have come to you, that you do as occasion shall serve you; for Elohim is with you. 8 You shall go down before me to Gilgal; and behold, I will come down to you, to offer ascension offerings, and to slaughter sacrifices of peace offerings:

<sup>a</sup> 1 LXX and Lat. include: "over His people Yisra'el? You will reign over the people of יְהוָה and save them from the

you shall wait seven days, until I come to you, and show you what you shall do."

**9** It was so, that when he had turned his back to go from Shemu'el, Elohim gave him another heart<sup>a</sup>: and all those signs happened that day. **10** When they came there to the hill, behold, a band of prophets met him; and the Ruah of Elohim came mightily on him, and he prophesied among them. **11** It happened, when all who knew him before saw that, behold, he prophesied with the prophets, then the people said one to another, "What is this that is come to the son of Kish? Is Sha'ul also among the prophets?" **12** One of the same place answered, "Who is their father?" Therefore it became a proverb, "Is Sha'ul also among the prophets?" **13** When he finished prophesying, he came to the high place.

**14** Sha'ul's uncle said to him and to his servant, "Where did you go?" He said, "To seek the donkeys. When we saw that they were not found, we came to Shemu'el." **15** Sha'ul's uncle said, "Please tell me what Shemu'el said to you." **16** Sha'ul said to his uncle, "He told us plainly that the donkeys were found." But concerning the matter of the kingdom, of which Shemu'el spoke, he did not tell him.

**17** Shemu'el called the people together to יְהוָה to Mitspah; **18** and he said to the children of Yisra'el, "Thus says יְהוָה, the Elohim of Yisra'el, 'I brought up Yisra'el out of Mitsrayim, and I delivered you out of the hand of the Mitsrites, and out of the hand of all the kingdoms that oppressed you: **19** but you have rejected your Elohim today, who Himself saves you out of all your calamities and your distresses; and you have said to Him, 'No, but set a king over us.' Now therefore present yourselves before יְהוָה by your tribes, and by your thousands."

**20** So Shemu'el brought all the tribes of Yisra'el near, and the tribe of Benyamin was taken. **21** He brought the tribe of Benyamin near by their families; and the family of the Matries was taken; and Sha'ul the son of Kish was taken: but when they sought him, he could not be found. **22** Therefore they asked of יְהוָה further, "Is there yet a man to come here?" יְהוָה answered, "Behold, he has hidden himself among the baggage." **23** They ran and fetched him there; and when he stood among the people, he was higher than any of the people from his shoulders and upward. **24** Shemu'el said to all the people, "You see him whom יְהוָה has chosen, that there is none like him among all the people?" All the people shouted, and said, "Let the king live!"

**25** Then Shemu'el told the people the judgment of the kingdom, and wrote it in a book, and laid it up before יְהוָה. Shemu'el sent all the people away, every man to his house. **26** Sha'ul also went to his house to Givah; and there went with him the army, whose hearts Elohim had touched. **27** But certain sons of Beliyya'al said, "How shall this man save us?" They despised him, and brought him no present. But he held his peace.

**11** Then Nahash the Ammonite came up, and encamped against Yavesh Gilad: and all the men of Yavesh said to Nahash, "Cut a covenant with us, and we will serve you." **2** Nahash the Ammonite said to them, "On this condition I will cut it with you, that all your right eyes be put out; and I will lay it for a reproach on all Yisra'el." **3** The elders of Yavesh said to him, "Give us seven days, that we may send messengers to all the borders of Yisra'el; and then, if there is no one to save us, we will come out to you." **4** Then the messengers came to Givah of Sha'ul, and spoke these words in the ears of the people: and all the people lifted up their voice, and wept.

**5** Behold, Sha'ul came following the oxen out of the field; and Sha'ul said, "What ails the people that they weep?" They told him the words of the men of Yavesh. **6** The Ruah of Elohim came mightily on Sha'ul when he heard those words, and his anger was kindled greatly. **7** He took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Yisra'el by the hand of messengers, saying, "Whoever does not come forth after Sha'ul and after Shemu'el, so shall it be done to his oxen." The dread of יְהוָה fell on the people, and they came out as one man. **8** He numbered them in Bezeq; and the children of Yisra'el were three hundred thousand, and the men of Yehudah thirty thousand. **9** They said to the messengers who came, "Thus you shall tell the men of Yavesh Gilad, 'Tomorrow, by the time the sun is hot, you shall have deliverance.'" The messengers came and told the men of Yavesh; and they were glad. **10** Therefore the men of Yavesh said, "Tomorrow we will come out to you, and you shall do with us all that seems good in your eyes." **11** It was so on the next day, that Sha'ul put the people in three companies; and they came into the midst of the camp in the morning watch, and struck the Ammonites until the heat of the day: and it came about, that those who remained were scattered, so that no two of them were left together.

**12** The people said to Shemu'el, "Who is he who said, 'Shall Sha'ul reign over us?' Bring those men, that we may put them to death!" **13** Sha'ul said, "There will not

<sup>a</sup> Another heart – Idiom for "a change of mind."

be a man be put to death today; for today יְהוָה has worked deliverance in Yisra'el."

**14** Then Shemu'el said to the people, "Come, and let us go to Gilgal, and renew the kingdom there." **15** All the people went to Gilgal; and there they made Sha'ul king before יְהוָה in Gilgal; and there they slaughtered sacrifices of peace offerings before יְהוָה; and there Sha'ul and all the men of Yisra'el rejoiced greatly.

**12** Shemu'el said to all Yisra'el, "Behold, I have listened to your voice in all that you said to me, and have made a king over you. **2** Now, behold, the king walks before you; and I am old and gray-headed; and behold, my sons are with you: and I have walked before you from my youth to today. **3** Here I am. Witness against me before יְהוָה, and before His anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? Of whose hand have I taken a ransom to blind my eyes therewith? I will restore it to you." **4** They said, "You have not defrauded us, nor oppressed us, neither have you taken anything of any man's hand." **5** He said to them, "יְהוָה is witness against you, and His anointed is witness today, that you have not found anything in my hand." They said, "He is witness."

**6** Shemu'el said to the people, "It is יְהוָה who appointed Mosheh and Aharon, and that brought your fathers up out of the land of Mitsrayim. **7** Now therefore stand still, that I may judge with you before יְהוָה concerning all the righteous acts of יְהוָה, which He did to you and to your fathers. **8** When Ya'aqov was come into Mitsrayim, and your fathers cried to יְהוָה, then sent Mosheh and Aharon, who brought forth your fathers out of Mitsrayim, and made them to dwell in this place. **9** But they forgot יְהוָה their Elohim; and he sold them into the hand of Sisera, captain of the army of Hatsor, and into the hand of the Philistines, and into the hand of the king of Moav; and they fought against them. **10** They cried to יְהוָה, and said, 'We have sinned, because we have forsaken יְהוָה, and have served the Ba'als and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve you.' **11** יְהוָה sent Yerubba'al<sup>a</sup>, and Bedan, and Yiphthah, and

Shemu'el<sup>b</sup>, and delivered you out of the hand of your enemies on every side; and you lived securely.

**12** "When you saw that Nahash the king of the children of Ammon came against you, you said to me, 'No, but a king shall reign over us;' when יְהוָה your Elohim was your king. **13** Now therefore see the king whom you have chosen, and whom you have asked for: and behold, יְהוָה has set a king over you. **14** If you will fear יְהוָה, and serve Him, and listen to His voice, and not rebel against the command of יְהוָה, and both you and also the king who reigns over you are followers of יְהוָה, your Elohim, well: **15** but if you will not listen to the voice of יְהוָה, but rebel against the command of יְהוָה, then will the hand of יְהוָה be against you, as it was against your fathers. **16** "Now therefore stand still and see this great thing, which יְהוָה will do before your eyes. **17** Is it not wheat harvest today? I will call to יְהוָה, that he may send thunder and rain; and you shall know and see that your evil is great, which you have done in the sight of יְהוָה, in asking for a king." **18** So Shemu'el called to יְהוָה; and יְהוָה sent thunder and rain that day: and all the people greatly feared יְהוָה and Shemu'el.

**19** All the people said to Shemu'el, "Pray for your servants to יְהוָה your Elohim, that we not die; for we have added to all our sins *this* evil, to ask us a king." **20** Shemu'el said to the people, "Do not be afraid. You have indeed done all this evil; yet do not turn aside from following יְהוָה, but serve יְהוָה with all your heart. **21** Do not turn aside; for *then you would go after* worthless things which cannot profit nor deliver, for they are worthless. **22** For יְהוָה will not forsake His people for His great Name's sake, because it has pleased יְהוָה to make you a people to Himself. **23** Moreover as for me, far be it from me that I should sin against יְהוָה in ceasing to pray for you: but I will instruct you in the good and the right way. **24** Only fear יְהוָה, and serve Him in truth with all your heart; for consider how great things He has done for you. **25** But if you shall still do wickedly, you shall be consumed, both you and your king."

**13** Sha'ul was a son of a year<sup>c</sup> when he began to reign; and when he had reigned two years over Yisra'el,

<sup>a</sup> 11 This is also Gidon, see Shofetim 7:1.

<sup>b</sup> 11 Syr. and some LXX manuscripts read "Shimshon" instead of "Shemu'el."

<sup>c</sup> 1 "Son of a year" is rendered literally from the Hebrew phrase בֶן שָׁנָה (*beyn shah'nah*). The Lat. reads "Sha'ul was a child [son] of one year when he began to reign." Syr. reads "When Sha'ul had reigned one or two years..." LXX omits verse one completely. Most scholars believe this refers to the length of time Sha'ul had reigned.

**2** Sha'ul chose him three thousand men of Yisra'el, of which two thousand were with Sha'ul in Mikmash and in the Mount of Beth-El, and one thousand were with Yonathan in Givah of Benyamin: and the rest of the people he sent every man to his tent. **3** Yonathan struck the garrison of the Philistines that was in Geva: and the Philistines heard of it. Sha'ul blew the shofar throughout all the land, saying, "Let the Hebrews hear!" **4** All Yisra'el heard that Sha'ul had struck the garrison of the Philistines, and also that Yisra'el had become odious to the Philistines. The people were gathered together after Sha'ul to Gilgal.

**5** The Philistines assembled themselves together to fight with Yisra'el, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and encamped in Mikmash, eastward of Beth Aven. **6** When the men of Yisra'el saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in coverts, and in pits. **7** Now some of the Hebrews had gone over the Yarden to the land of Gad and Gilad; but as for Sha'ul, he was yet in Gilgal, and all the people followed him trembling.

**8** He stayed seven days, according to the set time that Shemu'el set: but Shemu'el did not come to Gilgal; and the people were scattered from him. **9** Sha'ul said, "Bring here the ascension offering to me, and the peace offerings." He offered the ascension offering.

**10** It came about that as soon as he had finished offering the ascension offering, behold, Shemu'el came; and Sha'ul went out to meet him, that he might greet him. **11** Shemu'el said, "What have you done?" Sha'ul said, "Because I saw that the people were scattered from me, and that you did not come within the days appointed, and that the Philistines assembled themselves together at Mikmash; **12** therefore I said, 'Now the Philistines will come down on me to Gilgal, and I have not entreated the favor of יְהוָה.' I forced myself therefore, and offered the ascension offering." **13** Shemu'el said to Sha'ul, "You have done foolishly. You have not guarded the command of יְהוָה your Elohim, which He commanded you; for now יְהוָה would have established your kingdom on Yisra'el forever. **14** But now your kingdom shall not continue. יְהוָה has sought for Himself a man after His own heart, and יְהוָה has appointed Him to be prince over his people, because you have not guarded that which יְהוָה commanded you."

**15** Shemu'el arose, and went from Gilgal to Givah of Benyamin. Sha'ul numbered the people who were present with him, about six hundred men.

**16** Sha'ul, and Yonathan his son, and the people who were present with them, stayed in Geva of Benyamin: but the Philistines encamped in Mikmash. **17** The spoilers came out of the camp of the Philistines in three companies: one company turned to the way that leads to Ophrah, to the land of Shual; **18** and another company turned the way to Beth Horon; and another company turned the way of the border that looks down on the valley of Tsevoyim toward the wilderness.

**19** Now there was no smith found throughout all the land of Yisra'el; for the Philistines said, "Lest the Hebrews make them swords or spears;" **20** but all the Yisra'elites went down to the Philistines, to sharpen every man his plowshare, mattock, axe, and sickle; **21** yet they had a file for the mattocks, and for the plowshares, and for the forks, and for the axes, and to set the goads. **22** So it came about in the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Sha'ul and Yonathan: but with Sha'ul and with Yonathan his son was there found. **23** The garrison of the Philistines went out to the pass of Mikmash.

**14** Now it fell on a day, that Yonathan the son of Sha'ul said to the young man who bore his armor, "Come, and let us go over to the Philistines' garrison that is on the other side." But he did not tell his father. **2** Sha'ul stayed in the uttermost part of Givah under the pomegranate tree which is in Migron: and the people who were with him were about six hundred men; **3** and Ahiyah, the son of Ahituv, I-Kavod's brother, the son of Pinehas, the son of Eli, the priest of יְהוָה in Shiloh, wearing an ephod. The people did not know that Yonathan was gone. **4** Between the passes, by which Yonathan sought to go over to the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Botsets, and the name of the other Seneh. **5** The one crag rose up on the north in front of Mikmash, and the other on the south in front of Geva.

**6** Yehonathan said to the young man who bore his armor, "Come, and let us go over to the garrison of these uncircumcised. It may be that יְהוָה will work for us; for there is no restraint on יְהוָה to save by many or by few." **7** His armor bearer said to him, "Do all that is in your heart. Turn and, behold, I am with you according to your heart." **8** Then Yehonathan said, "Behold, we will pass over to the men, and we will reveal ourselves to them. **9** If they say thus to us, 'Wait until we come to you!' then we will stand still in our place, and will not go up to them. **10** But if they say this, 'Come up to us!' then we will go up; for יְהוָה has delivered them into our hand. This shall be the sign to us." **11** Both of them

revealed themselves to the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews are coming out of the holes where they had hidden themselves!" 12 The men of the garrison answered Yonathan and his armor bearer, and said, "Come up to us, and we will show you something!" Yonathan said to his armor bearer, "Come up after me; for יְהוָה has delivered them into the hand of Yisra'el." 13 Yonathan climbed up on his hands and on his feet, and his armor bearer after him: and they fell before Yonathan; and his armor bearer killed them after him. 14 That first slaughter, which Yonathan and his armor bearer made, was about twenty men, within as it were half a furrow's length in an acre of land.

15 There was a trembling in the camp, in the field, and among all the people; the garrison, and the spoilers, they also trembled; and the earth quaked: so there was an exceeding great trembling.

16 The watchmen of Sha'ul in Givah of Benyamin looked; and behold, the multitude melted away, and they went *here* and there. 17 Then Sha'ul said to the people who were with him, "Count now, and see who is missing from us." When they had counted, behold, Yonathan and his armor bearer were not there. 18 Sha'ul said to Ahiyah, "Bring the ark of Elohim here." For the ark of Elohim was *there* at that time with the children of Yisra'el. 19 It happened, while Sha'ul talked to the priest, that the tumult that was in the camp of the Philistines went on and increased: and Sha'ul said to the priest, "Withdraw your hand!" 20 Sha'ul and all the people who were with him were gathered together, and came to the battle: and behold, every man's sword was against his fellow, and *there was* a very great confusion. 21 Now the Hebrews who were with the Philistines as before, and who went up with them into the camp, *from the country* all around, even they also *turned* to be with the Yisra'elites who were with Sha'ul and Yonathan. 22 Likewise all the men of Yisra'el who had hidden themselves in the hill country of Ephrayim, when they heard that the Philistines fled, even they also followed hard after them in the battle. 23 So יְהוָה saved Yisra'el that day: and the battle passed over by Beth Aven.

24 The men of Yisra'el were distressed that day; for Sha'ul had adjured the people, saying, "Cursed is the man who eats any food until it is evening, and I am avenged of my enemies." So none of the people tasted food. 25 All the people came into the forest; and there was honey on the ground. 26 When the people were come to the forest, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath. 27 But Yonathan did not hear when his father commanded the people with the oath: therefore he put forth the end of the rod who was in his hand, and dipped

it in the honeycomb, and put his hand to his mouth; and his eyes were enlightened. 28 Then one of the people answered, and said, "Your father directly commanded the people with an oath, saying, 'Cursed is the man who eats food today.'" The people were faint. 29 Then Yonathan said, "My father has troubled the land. Please look how my eyes have been enlightened, because I tasted a little of this honey. 30 How much more, if perhaps the people had eaten freely today of the spoil of their enemies which they found? For now has there been no great slaughter among the Philistines."

31 They struck of the Philistines that day from Mikmash to Aiyalon. The people were very faint; 32 and the people flew on the spoil, and took sheep, and cattle, and calves, and killed them on the ground; and the people ate them with the blood. 33 Then they told Sha'ul, saying, "Behold, the people are sinning against יְהוָה, in that they eat meat with the blood." He said, "You have dealt deceitfully. Roll a large stone to me today!"

34 Sha'ul said, "Disperse yourselves among the people, and tell them, 'Bring me here every man his ox, and every man his sheep, and kill them here, and eat; and do not sin against יְהוָה in eating meat with the blood.'" All the people brought every man his ox with him that night, and killed them there. 35 Sha'ul built an altar to יְהוָה. This was the first altar that he built to *Yahweh*.

36 Sha'ul said, "Let us go down after the Philistines by night, and plunder them until the morning light, and let us not leave a man of them." They said, "Do whatever seems good in your eyes." Then the priest said, "Let us draw near here to Elohim."

37 Sha'ul asked counsel of Elohim, "Shall I go down after the Philistines? Will you deliver them into the hand of Yisra'el?" But he did not answer him that day.

38 Sha'ul said, "Draw near here, all you chiefs of the people; and know and see in which this sin has been today. 39 For, as יְהוָה lives, who saves Yisra'el, though it is in Yonathan my son, he shall surely die." But there was not a man among all the people who answered him. 40 Then he said to all Yisra'el, "You be on one side, and I and Yonathan my son will be on the other side." The people said to Sha'ul, "Do what seems good in your eyes." 41 Therefore Sha'ul said to יְהוָה, the Elohim of Yisra'el, "Show the right." Yonathan and Sha'ul were chosen; but the people escaped. 42 Sha'ul said, "Cast lots between me and Yonathan my son." Yonathan was selected.

43 Then Sha'ul said to Yonathan, "Tell me what you have done!" Yonathan told him, and said, "I certainly did taste a little honey with the end of the rod that was in my hand; and behold, I must die." 44 Sha'ul said, "Elohim do so and more also; for you shall surely die,

Yonathan." **45** The people said to Sha'ul, "Shall Yonathan die, who has worked this great salvation in Yisra'el? Far from it! As הָיָה lives, there shall not one hair of his head fall to the ground; for he has worked with Elohim today!" So the people rescued Yonathan, that he did not die. **46** Then Sha'ul went up from following the Philistines; and the Philistines went to their own place.

**47** Now when Sha'ul had taken the kingdom over Yisra'el, he fought against all his enemies on every side, against Moav, and against the children of Ammon, and against Edom, and against the kings of Tsoyah, and against the Philistines: and wherever he turned himself, he put them to the worse. **48** He did valiantly, and struck the Amaleqites, and delivered Yisra'el out of the hands of those who despoiled them.

**49** Now the sons of Sha'ul were Yonathan, and Yishvi, and Malkishua; and the names of his two daughters were these: the name of the firstborn Merav, and the name of the younger Mikhal: **50** and the name of Sha'ul's wife was Ahinoam the daughter of Ahima'ats. The name of the captain of his army was Avner the son of Ner, Sha'ul's uncle. **51** Kish was the father of Sha'ul; and Ner the father of Avner was the son of Avi'el.

**52** There was severe war against the Philistines all the days of Sha'ul: and when Sha'ul saw any mighty man, or any valiant man, he took him to him.

**15** Shemu'el said to Sha'ul, "הָיָה sent me to anoint you to be king over His people, over Yisra'el. Now therefore listen to the voice of the words of הָיָה."

**2** Thus says הָיָה Tsevaot, 'I have marked that which Amaleq did to Yisra'el, how he set himself against him in the way, when he came up out of Mitsrayim. **3** Now go and strike Amaleq, and utterly destroy all that they have, and do not spare them; but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey."

**4** Sha'ul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Yehudah. **5** Sha'ul came to the city of Amaleq, and laid wait in the wadi. **6** Sha'ul said to the Qenites, "Go, depart, go down from among the Amaleqites, lest I destroy you with them; for you showed loving-kindness to all the children of Yisra'el, when they came up out of Mitsrayim." So the Qenites departed from among the Amaleqites. **7** Sha'ul struck the Amaleqites, from Havilah as you go to Shur, that is before Mitsrayim. **8** He took Agag the king of the Amaleqites alive, and utterly destroyed all the people

with the edge of the sword. **9** But Sha'ul and the people spared Agag, and the best of the sheep, and of the cattle, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

**10** Then the word of הָיָה came to Shemu'el, saying,

**11** "It grieves Me that I have set up Sha'ul to be king; for he is turned back from following Me, and has not performed My commands." Shemu'el was angry; and he cried to הָיָה all night. **12** Shemu'el rose early to meet Sha'ul in the morning; and it was told Shemu'el, saying, "Sha'ul came to Karmel, and behold, he set up a monument for himself, and turned, and passed on, and went down to Gilgal." **13** Shemu'el came to Sha'ul; and Sha'ul said to him, "You are blessed by הָיָה! I have performed the command of הָיָה." **14** Shemu'el said, "Then what does this bleating of the sheep in my ears, and the lowing of the cattle which I hear mean?"

**15** Sha'ul said, "They have brought them from the Amaleqites; for the people spared the best of the sheep and of the cattle, to slaughter to הָיָה your Elohim. We have utterly destroyed the rest." **16** Then Shemu'el said to Sha'ul, "Stay, and I will tell you what הָיָה has said to me last night." He said to him, "Speak."

**17** Shemu'el said, "Though you were little in your own sight, were you not made the head of the tribes of Yisra'el? הָיָה anointed you king over Yisra'el; **18** and הָיָה sent you on a journey, and said, 'Go, and utterly destroy the sinners the Amaleqites, and fight against them until they are consumed.' **19** Why then did you not obey the voice of הָיָה, but took the spoils, and did that which was evil in the sight of הָיָה?"

**20** Sha'ul said to Shemu'el, "But I have obeyed the voice of הָיָה, and have gone the way which הָיָה sent me, and have brought Agag the king of Amaleq, and have utterly destroyed the Amaleqites. **21** But the people took of the spoil, sheep and cattle, the chief of the devoted things, to slaughter to הָיָה your Elohim in Gilgal."

**22** Shemu'el said, "Does הָיָה have as great a delight in ascension offerings and sacrifices, as in obeying the voice of הָיָה? Behold, to obey is better than sacrifice, and to listen than the fat of rams."

**23** For rebellion is as the sin of witchcraft, and stubbornness is as vain exertion and teraphim.<sup>a</sup> Because you have rejected the word of הָיָה, He has also rejected you from being king."

<sup>a</sup> 23 See footnote at Shofetim 17:5.

**24** Sha'ul said to Shemu'el, "I have sinned; for I have transgressed the command of יְהוָה, and your words, because I feared the people, and obeyed their voice. **25** Now therefore, please pardon my sin, and turn again with me, that I may bow down to יְהוָה." **26** Shemu'el said to Sha'ul, "I will not return with you; for you have rejected the word of יְהוָה, and יְהוָה has rejected you from being king over Yisra'el." **27** As Shemu'el turned about to go away, Sha'ul grabbed the skirt of his robe, and it tore. **28** Shemu'el said to him, "יְהוָה has torn the kingdom of Yisra'el from you today, and has given it to a neighbor of yours who is better than you. **29** Also the Strength of Yisra'el will not lie nor relent; for He is not a man, that He should relent." **30** Then he said, "I have sinned: yet please honor me now before the elders of my people, and before Yisra'el, and come back with me, that I may bow down to יְהוָה your Elohim." **31** So Shemu'el went back with Sha'ul; and Sha'ul bowed down to יְהוָה.

**32** Then Shemu'el said, "Bring here to me Agag the king of the Amalekites!" Agag came to him cheerfully. Agag said, "Surely the bitterness of death is past." **33** Shemu'el said, "As your sword has made women childless, so your mother will be childless among women!" Shemu'el cut Agag in pieces before יְהוָה in Gilgal.

**34** Then Shemu'el went to Ramah; and Sha'ul went up to his house to Givah of Sha'ul. **35** Shemu'el came no more to see Sha'ul until the day of his death; for Shemu'el mourned for Sha'ul: and יְהוָה grieved that He had made Sha'ul king over Yisra'el.

**16** יְהוָה said to Shemu'el, "How long will you mourn for Sha'ul, since I have rejected him from being king over Yisra'el? Fill your horn with oil, and go. I will send you to Yishai the Beth-lehemite; for I have provided a king for Myself among his sons." **2** Shemu'el said, "How can I go? If Sha'ul hears it, he will kill me." **3** יְהוָה said, "Take a heifer with you, and say, I have come to slaughter to יְהוָה. **4** Call Yishai to the sacrifice, and I will show you what you shall do. You shall anoint to Me him whom I name to you." **4** Shemu'el did that which יְהוָה spoke, and came to Beth-lehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" **5** He said, "Peaceably; I have come to slaughter to יְהוָה. Set yourselves apart, and come with me to the sacrifice." He set apart Yishai and his sons, and called them to the sacrifice.

**6** It happened, when they had come, that he looked at Eliav, and said, "Surely the anointed of יְהוָה is before him." **7** But יְהוָה said to Shemu'el, "Do not look on his

face, or on the height of his stature; because I have rejected him: for יְהוָה sees not as man sees; for man looks at the outward appearance, but יְהוָה looks at the heart." **8** Then Yishai called Avinadav, and made him pass before Shemu'el. He said, "Neither has יְהוָה chosen this one." **9** Then Yishai made Shammah to pass by. He said, "Neither has יְהוָה chosen this one."

**10** Yishai made seven of his sons to pass before Shemu'el. Shemu'el said to Yishai, "יְהוָה has not chosen these." **11** Shemu'el said to Yishai, "Are all your children here?" He said, "There remains yet the youngest, and behold, he is keeping the sheep." Shemu'el said to Yishai, "Send and get him; for we will not sit down until he comes here."

**12** He sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was goodly to look on. **13** said, "Arise, anoint him; for this is he." **13** Then Shemu'el took the horn of oil, and anointed him in the midst of his brothers: and the Ruah of יְהוָה came mightily on David from that day forward. So Shemu'el rose up, and went to Ramah.

**14** Now the Ruah of יְהוָה departed from Sha'ul, and an evil spirit from יְהוָה troubled him. **15** Sha'ul's servants said to him, "See now, an evil spirit from Elohim troubles you. **16** Let our master now command your servants who are before you, to seek out a man who is a skillful player on the harp. It shall happen, when the evil spirit from Elohim is on you, that he shall play with his hand, and you shall be well." **17** Sha'ul said to his servants, "Provide me now a man who can play well, and bring him to me." **18** Then one of the young men answered, and said, "Behold, I have seen a son of Yishai the Beth-lehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a comely person; and יְהוָה is with him." **19** Therefore Sha'ul sent messengers to Yishai, and said, "Send me David your son, who is with the sheep." **20** Yishai took a donkey loaded with bread, and a skin of wine, and a young goat, and sent them by David his son to Sha'ul. **21** David came to Sha'ul, and stood before him. He loved him greatly; and he became his armor bearer. **22** Sha'ul sent to Yishai, saying, "Please let David stand before me; for he has found favor in my sight." **23** It happened, when the evil spirit from Elohim was on Sha'ul, that David took the harp, and played with his hand: so Sha'ul was refreshed, and was well, and the evil spirit departed from him.

**17** Now the Philistines gathered together their armies to battle; and they were gathered together at Sokoh, which belongs to Yehudah, and encamped between Sokoh and Azeqah, in Ephesdammim. **2** Sha'ul and the

men of Yisra'el were gathered together, and encamped in the valley of Elah, and set the battle in array against the Philistines. 3 The Philistines stood on the mountain on the one side, and Yisra'el stood on the mountain on the other side: and there was a valley between them. 4 There went out a champion out of the camp of the Philistines, named Goliath, of Gath<sup>a</sup>, whose height was six cubits and a span.<sup>b</sup> 5 He had a helmet of copper on his head, and he was clad with a coat of mail; and the weight of the coat was five thousand sheqels of copper. 6 He had copper shin armor on his legs, and a javelin of copper between his shoulders. 7 The staff of his spear was like a weaver's beam; and his spear's head weighed six hundred sheqels of iron: and his shield bearer went before him. 8 He stood and cried to the armies of Yisra'el, and said to them, "Why have you come out to set your battle in array? Am I not a Philistine, and you servants to Sha'ul? Choose a man for yourselves, and let him come down to me. 9 If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then you will be our servants, and serve us." 10 The Philistine said, "I defy the armies of Yisra'el today! Give me a man, that we may fight together!" 11 When Sha'ul and all Yisra'el heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Beth-lehem Yehudah, whose name was Yishai; and he had eight sons: and the man was an old man in the days of Sha'ul, stricken *in years* among men. 13 The three eldest sons of Yishai had gone after Sha'ul to the battle: and the names of his three sons who went to the battle were Eliav the firstborn, and next to him Avinadav, and the third Shammah. 14 David was the youngest; and the three eldest followed Sha'ul. 15 Now David went back and forth from Sha'ul to feed his father's sheep at Beth-lehem. 16 The Philistine drew near morning and evening, and presented himself forty days.

17 Yishai said to David his son, "Now take for your brothers an ephah of this parched grain, and these ten loaves, and carry *them* quickly to the camp to your brothers; 18 and bring these ten cheeses to the captain of their thousand, and see how your brothers are doing, and bring back news." 19 Now Sha'ul, and they, and all the men of Yisra'el, were in the valley of Elah, fighting with the Philistines.

20 David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Yishai had commanded him; and he came to the place of the wagons, as the army which was going forth to the fight shouted for the battle. 21 Yisra'el and the Philistines put the battle in array, army against army. 22 David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and greeted his brothers. 23 As he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spoke according to the same words: and David heard them.

24 All the men of Yisra'el, when they saw the man, fled from him, and were terrified. 25 The men of Yisra'el said, "Have you seen this man who is come up? He has surely come up to defy Yisra'el. It shall be, that the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free<sup>c</sup> in Yisra'el."

26 David spoke to the men who stood by him, saying, "What shall be done to the man who kills this Philistine, and takes away the reproach from Yisra'el? For who is this uncircumcised Philistine, that he should defy the armies of the living Elohim?" 27 The people answered him in this way, saying, "So shall it be done to the man who kills him."

28 Eliav his eldest brother heard when he spoke to the men; and Eliav's anger was kindled against David, and he said, "Why have you come down? With whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; for you have come down that you might see the battle." 29 David said, "What have I now done? Is there not a cause?" 30 He turned away from him toward another, and spoke like that again; and the people answered him again the same way.

31 When the words were heard which David spoke, they rehearsed them before Sha'ul; and he sent for him. 32 David said to Sha'ul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine." 33 Sha'ul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth, and he a man of war from his youth." 34 David said to Sha'ul, "Your servant was keeping his father's sheep; and when a lion or a bear came, and took a lamb out of the flock, 35 I went out after him, and

<sup>a</sup> 4 Goliath was most likely a descendant of the Nephilim. According to Bemidbar 13:33, the sons of Anaq (Anaqim) come from the Nephilim. The sons of Anaq were destroyed from parts of the land during the time of Yehoshua according to Yehoshua 11:22. However, they remained in Gaza, Ashdod, and Gath. Goliath was from Gath.

<sup>b</sup> 4 Believed to be approximately 9 feet and 9 inches. LXX records this number as four cubits and a span, or approximately 6 feet and 9 inches.

<sup>c</sup> 25 Free – That is, exempt from taxes.

struck him, and rescued it out of his mouth. When he arose against me, I caught him by his beard, and struck him, and killed him. **36** Your servant struck both the lion and the bear. This uncircumcised Philistine shall be as one of them, since he has defied the armies of the living Elohim." **37** David said, "תְּמִימָן" 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 Philistine." Sha'ul said to David, "Go; and תְּמִימָן" shall be with you."

**38** Sha'ul dressed David with his clothing. He put a helmet of copper on his head, and he clad him with a coat of mail. **39** David strapped his sword on his clothing, and he tried to move; for he had not tested it. David said to Sha'ul, "I cannot go with these; for I have not tested them." David took them off. **40** He took his staff in his hand, and chose for himself five<sup>a</sup> smooth stones out of the wadi, and put them in the shepherd's bag which he had, even in his money pouch. His sling was in his hand; and he drew near to the Philistine.

**41** The Philistine came on and drew near to David; and the man who bore the shield went before him. **42** When the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and was beautiful in appearance. **43** The Philistine said to David, "Am I a dog, that you come to me with sticks?" The Philistine cursed David by his elohim. **44** The Philistine said to David, "Come to me, and I will give your flesh to the birds of the heavens, and to the animals of the field." **45** Then David said to the Philistine, "You come to me with a sword, and with a spear, and with a javelin: but I come to you in the Name of יהוה Tsevaot, the Elohim of the armies of Yisra'el, whom you have defied. **46** Today, תְּמִימָן will deliver you into my hand. I will strike you, and take your head from off you. I will give the dead bodies of the army of the Philistines today to the birds of the heavens, and to the wild animals of the earth; that all the earth may know that there is an Elohim in Yisra'el, **47** and that all this assembly may know that תְּמִימָן does not save with sword and spear: for the battle belongs to תְּמִימָן, and He will give you into our hand."

**48** It happened, when the Philistine arose, and came and drew near to meet David, that David hurried, and ran toward the army to meet the Philistine. **49** David put his hand in his bag, took a stone, and slung it, and struck the Philistine in his forehead; and the stone sank into his forehead, and he fell on his face to the earth.

**50** So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but there was no sword in the hand of David.

**51** Then David ran, and stood over the Philistine, and took his sword, and drew it out of its sheath, and killed him, and cut off his head therewith. When the Philistines saw that their champion was dead, they fled.

**52** The men of Yisra'el and of Yehudah arose, and shouted, and pursued the Philistines, until you come to Gai, and to the gates of Eqron. The wounded of the Philistines fell down by the way to Sha'araim, even to Gath, and to Eqron. **53** The children of Yisra'el returned from chasing after the Philistines, and they plundered their camp. **54** David took the head of the Philistine, and brought it to Yerushalayim; but he put his armor in his tent.

**55** When Sha'ul saw David go forth against the Philistine, he said to Avner, the captain of the army, "Avner, whose son is this youth?" Avner said, "As your being lives, O king, I cannot tell." **56** The king said, "Inquire whose son the young man is!" **57** As David returned from the slaughter of the Philistine, Avner took him, and brought him before Sha'ul with the head of the Philistine in his hand. **58** Sha'ul said to him, "Whose son are you, you young man?" David answered, "I am the son of your servant Yishai the Beth-lehemite."

**18** It happened, when he finished speaking to Sha'ul, that the being of Yehonathan was knit with the being of David, and Yehonathan loved him as his own being.

**2** Sha'ul took him that day, and would let him go no more home to his father's house. **3** Then Yehonathan and David cut a covenant, because he loved him as his own being. **4** Yehonathan stripped himself of the outer robe that was on him, and gave it to David, and his clothing, even to his sword, and to his bow, and to his sash.

**5** David went out wherever Sha'ul sent him, and behaved himself wisely: and Sha'ul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Sha'ul's servants. **6** It happened as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Yisra'el, singing and dancing, to meet King Sha'ul, with tambourines, with joy, and with instruments of music.

**7** The women sang one to another as they played, and said, "Sha'ul has slain his thousands, David his ten thousands."

<sup>a</sup> 40 The reason for David selecting five stones is believed to be for the five giants, one of which was Goliath. See Shemu'el 2 21.

**8** Sha'ul was very angry, and this saying displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed but thousands. What can he have more but the kingdom?" **9** Sha'ul eyed David from that day and forward. **10** It happened on the next day, that an evil spirit from Elohim came mightily on Sha'ul, and he prophesied in the midst of the house. David played with his hand, as he did day by day. Sha'ul had his spear in his hand; **11** and Sha'ul threw the spear; for he said, "I will pin David even to the wall!" David escaped from his presence twice.

**12** Sha'ul was afraid of David, because **תְּנִינָה** was with him, and was departed from Sha'ul. **13** Therefore Sha'ul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. **14** David behaved himself wisely in all his ways; and **תְּנִינָה** was with him. **15** When Sha'ul saw that he behaved himself very wisely, he stood in awe of him. **16** But all Yisra'el and Yehudah loved David; for he went out and came in before them.

**17** Sha'ul said to David, "Behold, my elder daughter Merav, I will give her to you as wife. Only be valiant for me, and fight the battles of **תְּנִינָה**." For Sha'ul said, "Do not let my hand be on him, but let the hand of the Philistines be on him." **18** David said to Sha'ul, "Who am I, and what is my life, or my father's family in Yisra'el, that I should be son-in-law to the king?" **19** But it happened at the time when Merav, Sha'ul's daughter, should have been given to David, that she was given to Adri'el the Meholathite as wife.

**20** Mikhal, Sha'ul's daughter, loved David; and they told Sha'ul, and the thing pleased him. **21** Sha'ul said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Sha'ul said to David, "You shall be my son-in-law a second time today." **22** Sha'ul commanded his servants, "Talk with David secretly, and say, 'Behold, the king has delight in you, and all his servants love you: now therefore be the king's son-in-law.'" **23** Sha'ul's servants spoke those words in the ears of David. David said, "Does it seem to you a light thing to be the king's son-in-law, since I am a poor man, and lightly esteemed?" **24** The servants of Sha'ul told him, saying, "David spoke like this." **25** Sha'ul said, "You shall tell David, 'The king desires no dowry except one hundred foreskins of the Philistines, to be avenged of the king's enemies.'" Now Sha'ul thought to make David fall by the hand of the Philistines. **26** When his servants told David these words, it pleased David well to be the king's son-in-law. The days were not expired; **27** and David

arose and went, he and his men, and killed of the Philistines two hundred men; and David brought their foreskins, and they gave them in full number to the king, that he might be the king's son-in-law. **28** Sha'ul gave him Mikhal his daughter as wife. **29** Sha'ul saw and knew that **תְּנִינָה** was with David; and Mikhal, Sha'ul's daughter, loved him. **30** Sha'ul was yet the more afraid of David; and Sha'ul was David's enemy continually. Then the princes of the Philistines went forth: and it came about, as often as they went forth, that David behaved himself more wisely than all the servants of Sha'ul; so that his name was highly esteemed.

**19** Sha'ul spoke to Yonathan his son, and to all his servants, *and told them* that they should kill David. But Yonathan, Sha'ul's son, delighted much in David.

**2** Yehonathan told David, saying, "Sha'ul my father seeks to kill you. Now therefore, please take care of yourself in the morning, and live in a secret place, and hide yourself. **3** I will go out and stand beside my father in the field where you are, and I will talk with my father about you; and if I see anything, I will tell you." **4** Yehonathan spoke good of David to Sha'ul his father, and said to him, "Do not let the king sin against his servant, against David; because he has not sinned against you, and because his works have been very good toward you; **5** for he put his being in his palm, and struck the Philistine, and **תְּנִינָה** worked a great victory for all Yisra'el. You saw it, and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?" **6** Sha'ul listened to the voice of Yehonathan: and Sha'ul swore, "As **תְּנִינָה** lives, he shall not be put to death." **7** Yehonathan called David, and Yehonathan showed him all those things. Yehonathan brought David to Sha'ul, and he was in his presence, as before.

**8** There was war again. David went out, and fought with the Philistines, and killed them with a great slaughter; and they fled before him. **9** An evil spirit from **תְּנִינָה** was on Sha'ul, as he sat in his house with his spear in his hand; and David was playing with his hand. **10** Sha'ul sought to pin David even to the wall with the spear; but he slipped away out of Sha'ul's presence, and he stuck the spear into the wall. David fled, and escaped that night.

**11** Sha'ul sent messengers to David's house, to guard him, and to kill him in the morning. Mikhal, David's wife, told him, saying, "If you do not save your being tonight, tomorrow you will be killed." **12** So Mikhal let David down through the window. He went, fled, and escaped. **13** Mikhal took the teraphim<sup>a</sup>, and laid it in the bed, and put a pillow of goats' hair at its head, and

<sup>a</sup> 13 See footnote at Shofetim 17:5.

covered it with the clothes. **14** When Sha'ul sent messengers to take David, she said, "He is sick." **15** Sha'ul sent the messengers to see David, saying, "Bring him up to me in the bed, that I may kill him." **16** When the messengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair at its head. **17** Sha'ul said to Mikhal, "Why have you deceived me thus, and let my enemy go, so that he is escaped?" Mikhal answered Sha'ul, "He said to me, 'Let me go! Why should I kill you?'"

**18** Now David fled, and escaped, and came to Shemu'el to Ramah, and told him all that Sha'ul had done to him. He and Shemu'el went and lived in Naioth. **19** It was told Sha'ul, saying, "Behold, David is at Naioth in Ramah." **20** Sha'ul sent messengers to take David: and when they saw the company of the prophets prophesying, and Shemu'el standing as head over them, the Ruah of Elohim came on the messengers of Sha'ul, and they also prophesied. **21** When it was told Sha'ul, he sent other messengers, and they also prophesied. Sha'ul sent messengers again the third time, and they also prophesied. **22** Then he went also to Ramah, and came to the great well that is in Seku: and he asked, "Where are Shemu'el and David?" One said, "Behold, they are at Naioth in Ramah." **23** He went there to Naioth in Ramah. Then the Ruah of Elohim came on him also, and he went on, and prophesied, until he came to Naioth in Ramah. **24** He also stripped off his clothes, and he also prophesied before Shemu'el, and lay down naked all that day and all that night. Therefore they say, "Is Sha'ul also among the prophets?"

**20** David fled from Naioth in Ramah, and came and said before Yehonathan, "What have I done? What is my iniquity? What is my sin before your father, that he seeks my being?" **2** He said to him, "Far from it; you shall not die. Behold, my father does nothing either great or small, but that he discloses it to me; and why should my father hide this thing from me? It is not so." **3** David swore moreover, and said, "Your father knows well that I have found favor in your eyes; and he says, 'Do not let Yehonathan know this, lest he be grieved;' but truly as **תְּהִלָּתֶךָ** lives, and as your being lives, there is but a step between me and death." **4** Then Yehonathan said to David, "Whatever your being desires, I will even do it for you." **5** David said to Yehonathan, "Behold, tomorrow is the new moon, and I should not fail to dine with the king; but let me go, that I may hide myself in the field to the third day at evening. **6** If your father misses me at all, then say, 'David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family.' **7** If he says, 'It is

well,' your servant shall have peace: but if he be angry, then know that evil is determined by him. **8** Therefore deal with your servant *in* loving-kindness; for you have brought your servant into a covenant of **יְהוָה** with you: but if there be in me iniquity, kill me yourself; for why should you bring me to your father?"

**9** Yehonathan said, "Far be it from you; for if I should at all know that evil were determined by my father to come on you, then would I not tell you that?"

**10** Then David said to Yehonathan, "Who shall tell me if perchance your father answers you harshly?"

**11** Yehonathan said to David, "Come, and let us go out into the field." They both went out into the field.

**12** Yehonathan said to David, "**תְּמִימָה**, the Elohim of Yisra'el, *be witness*: when I have sounded my father about this time tomorrow, *or* the third day, behold, if there be good toward David, shall I not then send to you, and disclose it to you? **13** **תְּמִימָה** do so to Yehonathan, and more also, should it please my father to do you evil, if I do not disclose it to you, and send you away, that you may go in peace: and **תְּמִימָה** be with you, as He has been with my father. **14** You shall show me the loving-kindness of **יְהוָה** not only while I still live, that I not die; **15** but also you shall not cut off your loving-kindness from my house forever; no, not when **יְהוָה** has cut off the enemies of David everyone from the surface of the earth."

**16** So Yehonathan cut a covenant with the house of David, saying, "**יְהוָה** will require it at the hand of David's enemies." **17** Yehonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own being.

**18** Then Yehonathan said to him, "Tomorrow is the new moon: and you will be missed, because your seat will be empty. **19** When you have stayed three days, you shall go down quickly, and come to the place where you did hide yourself when the business was in hand, and shall remain by the stone Ezel. **20** I will shoot three arrows on its side, as though I shot at a mark. **21** Behold, I will send the boy, saying, 'Go, find the arrows!' If I tell the boy, 'Behold, the arrows are on this side of you. Take them;' then come; for there is peace to you and no hurt, as **תְּהִלָּתֶךָ** lives. **22** But if I say this to the boy, 'Behold, the arrows are beyond you;' then go your way; for **יְהוָה** has sent you away. **23** Concerning the matter which you and I have spoken of, behold, **יְהוָה** is between you and me forever."

<sup>a</sup> 16 See footnote at Shofetim 17:5.

**24** So David hid himself in the field: and when the new moon was come, the king sat him down to eat food.

**25** The king sat on his seat, as at other times, even on the seat by the wall; and Yehonathan stood up, and Avner sat by Sha'ul's side: but David's place was empty.

**26** Nevertheless Sha'ul said nothing that day: for he thought, "Something has happened to him. He is not clean. Surely he is not clean."

**27** It happened on the next day after the new moon, the second day, that David's place was empty. Sha'ul said to Yehonathan his son, "Why does the son of Yishai not come to eat, neither yesterday, nor today?"

**28** Yehonathan answered Sha'ul, "David earnestly asked leave of me to go to Beth-lehem. **29** He said, 'Please let me go, for our family has a sacrifice in the city. My brother has commanded me to be there. Now, if I have found favor in your eyes, please let me go away and see my brothers.' Therefore he has not come to the king's table."

**30** Then Sha'ul's anger was kindled against Yehonathan, and he said to him, "You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Yishai to your own shame, and to the shame of your mother's nakedness? **31** For all the days that the son of Yishai lives on the earth, you shall not be established, nor your kingdom. Therefore now send and bring him to me, for he shall surely die!"

**32** Yehonathan answered Sha'ul his father, and said to him, "Why should he be put to death? What has he done?" **33** Sha'ul cast his spear at him to strike him. By this Yehonathan knew that his father was determined to put David to death. **34** So Yehonathan arose from the table in fierce anger, and ate no food the second day of the new moon; for he was grieved for David, because his father had done him shame.

**35** It happened in the morning, that Yehonathan went out into the field at the time appointed with David, and a little boy with him. **36** He said to his boy, "Run, find now the arrows which I shoot." As the boy ran, he shot an arrow beyond him. **37** When the boy was come to the place of the arrow which Yehonathan had shot, Yehonathan cried after the boy, and said, "Is not the arrow beyond you?" **38** Yehonathan cried after the boy, "Go fast! Hurry! Do not delay!" Yehonathan's boy gathered up the arrows, and came to his master. **39** But the boy did not know anything. Only Yehonathan and David knew the matter. **40** Yehonathan gave his weapons to his boy, and said to him, "Go, carry them to the city." **41** As soon as the boy was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times. They kissed one another, and wept one with another, and David wept the most. **42** Yehonathan said to David, "Go in

peace, because we have both sworn in the name of יהוה, saying, 'יהוה shall be between me and you, and between my seed and your seed, forever.'" He arose and departed; and Yehonathan went into the city.

**21** Then came David to Nov to Ahimelekh the priest. Ahimelekh came to meet David trembling, and said to him, "Why are you alone, and no man with you?"

**2** David said to Ahimelekh the priest, "The king has commanded me a business, and has said to me, 'Let no man know anything of the business about which I send you, and what I have commanded you; and I have appointed the young men to such and such a place.'

**3** Now therefore what is under your hand? Give me five loaves of bread in my hand, or whatever there is present."

**4** The priest answered David, and said, "There is no common bread under my hand, but there is set-apart bread; if only the young men have kept themselves from women." **5** David answered the priest, and said to him, "Truly, women have been kept from us about these three days. When I came out, the vessels of the young men were set-apart, though it was but a common journey. How much more then today shall their vessels be set-apart?" **6** So the priest gave him set-apart bread; for there was no bread there but the show bread, that was taken from before הילל, to put hot bread in the day when it was taken away. **7** Now a certain man of the servants of Sha'ul was there that day, detained before הילל; and his name was Doeg the Edomite, the best of the herdsmen who belonged to Sha'ul.

**8** David said to Ahimelekh, "Is there not here under your hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste." **9** The priest said, "The sword of Goliath the Philistine, whom you killed in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If you will take that, take it; for there is no other except that here." David said, "There is none like that. Give it to me."

**10** David arose, and fled that day for fear of Sha'ul, and went to Akish the king of Gath. **11** The servants of Akish said to him, "Is this not David the king of the land? Did they not sing one to another about him in dances, saying, 'Sha'ul has slain his thousands, David his ten thousands'?"

**12** David laid up these words in his heart, and was very afraid of Akish the king of Gath. **13** He changed his behavior before them, and pretended to be mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down on his beard. **14** Then Akish said to his servants, "Look, you see the man is mad. Why then

have you brought him to me? **15** Do I lack madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?"

**22** David therefore departed there, and escaped to the cave of Adullam. When his brothers and all his father's house heard it, they went down there to him.

**2** Everyone who was in distress, and everyone who had a creditor, and everyone who was bitter of being, gathered themselves to him; and he became captain over them: and there were with him about four hundred men.

**3** David went there to Mitspeh of Moav, and he said to the king of Moav, "Please let my father and my mother come out with you, until I know what Elohim will do for me." **4** He brought them before the king of Moav; and they lived with him all the while that David was in the stronghold. **5** The prophet Gad said to David, "Do not stay in the stronghold. Depart, and go into the land of Yehudah." Then David departed, and came into the forest of Hereth.

**6** Sha'ul heard that David was discovered, and the men who were with him. Now Sha'ul was sitting in Givah, under the tamarisk tree in Ramah, with his spear in his hand, and all his servants were standing about him.

**7** Sha'ul said to his servants who stood about him, "Hear now, you Benyamites! Will the son of Yishai give every one of you fields and vineyards, will he make you all captains of thousands and captains of hundreds, **8** that all of you have conspired against me, and there is none who discloses to me when my son cuts a covenant with the son of Yishai, and there is none of you who is sorry for me, or discloses to me that my son has stirred up my servant against me, to lie in wait, as at this day?" **9** Then Doeg the Edomite, who stood by the servants of Sha'ul, answered and said, "I saw the son of Yishai coming to Nov, to Ahimelekh the son of Ahituv. **10** He inquired of **תְּבוּנָה** for him, gave him food, and gave him the sword of Goliath the Philistine."

**11** Then the king sent to call Ahimelekh the priest, the son of Ahituv, and all his father's house, the priests who were in Nov: and they came all of them to the king.

**12** Sha'ul said, "Hear now, you son of Ahituv." He answered, "Here I am, my master." **13** Sha'ul said to him, "Why have you conspired against me, you and the son of Yishai, in that you have given him bread, and a sword, and have inquired of Elohim for him, that he should rise against me, to lie in wait, as at this day?"

**14** Then Ahimelekh answered the king, and said, "Who among all your servants is as faithful as David, who is the king's son-in-law, and is taken into your council, and is honorable in your house? **15** Have I today begun to

inquire of Elohim for him? Be it far from me! Do not let the king impute anything to his servant, nor to all the house of my father; for your servant knows nothing of all this, less or more."

**16** The king said, "You shall surely die, Ahimelekh, you, and all your father's house." **17** The king said to the guard who stood about him, "Turn, and kill the priests of **תְּבוּנָה**"; because their hand also is with David, and because they knew that he fled, and did not disclose it to me." But the servants of the king would not put forth their hand to fall on the priests of **תְּבוּנָה**. **18** The king said to Doeg, "Turn and attack the priests!" Doeg the Edomite turned, and he attacked the priests, and he killed on that day eighty-five people who wore a linen ephod. **19** He struck Nov, the city of the priests, with the edge of the sword, both men and women, children and nursing babies, and cattle and donkeys and sheep, with the edge of the sword. **20** One of the sons of Ahimelekh, the son of Ahituv, named Evyathar, escaped, and fled after David. **21** Evyathar told David that Sha'ul had slain the priests of **תְּבוּנָה**. **22** David said to Evyathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Sha'ul. I am responsible for the death of all the persons of your father's house. **23** Stay with me, do not be afraid; for he who seeks my being seeks your being. For with me you shall be in safeguard."

**23** David was told, "Behold, the Philistines are fighting against Qeilah, and are robbing the threshing floors." **2** Therefore David inquired of **תְּבוּנָה**, saying, "Shall I go and strike these Philistines?" **תְּבוּנָה** said to David, "Go strike the Philistines, and save Qeilah." **3** David's men said to him, "Behold, we are afraid here in Yehudah: how much more then if we go to Qeilah against the armies of the Philistines?" **4** Then David inquired of **תְּבוּנָה** yet again. **תְּבוּנָה** answered him, and said, "Arise, go down to Qeilah; for I will deliver the Philistines into your hand." **5** David and his men went to Qeilah, and fought with the Philistines, and brought away their livestock, and killed them with a great slaughter. So David saved the inhabitants of Qeilah.

**6** It happened, when Evyathar the son of Ahimelekh fled to David to Qeilah, that he came down with an ephod in his hand.

**7** It was told Sha'ul that David had come to Qeilah. Sha'ul said, "Elohim has delivered him into my hand; for he is shut in, by entering into a town that has gates and bars." **8** Sha'ul summoned all the people to war, to go down to Qeilah, to besiege David and his men.

**9** David knew that Sha'ul was devising mischief against him; and he said to Evyathar the priest, "Bring the ephod here." **10** Then David said, "O **תְּבוּנָה**, the Elohim

of Yisra'el, your servant has surely heard that Sha'ul seeks to come to Qeilah, to destroy the city for my sake. **11** Will the men of Qeilah deliver me up into his hand? Will Sha'ul come down, as your servant has heard? **12** יהוה, the Elohim of Yisra'el, I beg you, tell your servant." **13** said, "He will come down." **12** Then David said, "Will the men of Qeilah deliver me and my men into the hand of Sha'ul?" **14** said, "They will deliver you up." **13** Then David and his men, who were about six hundred, arose and departed out of Qeilah, and went wherever they could go. It was told Sha'ul that David was escaped from Qeilah; and he gave up going there. **14** David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. Sha'ul sought him every day, but Elohim did not deliver him into his hand.

**15** David saw that Sha'ul had come out to seek his being. David was in the wilderness of Ziph in the wood. **16** Yehonathan, Sha'ul's son, arose, and went to David into the woods, and strengthened his hand in Elohim. **17** He said to him, "Do not be afraid; for the hand of Sha'ul my father shall not find you; and you shall be king over Yisra'el, and I shall be next to you; and that also Sha'ul my father knows." **18** They both cut a covenant before יהוה: and David stayed in the woods, and Yehonathan went to his house.

**19** Then the Ziphites came up to Sha'ul to Givah, saying, "Does not David hide himself with us in the strongholds in the wood, in the hill of Hakilah, which is on the south of the desert? **20** Now therefore, O king, come down, according to all the desire of your being to come down; and our part shall be to deliver him up into the king's hand." **21** Sha'ul said, "You are blessed by יהוה; for you have had compassion on me. **22** Please go make yet surer, and know and see his place where his haunt is, and who has seen him there; for it is told me that he deals very subtly. **23** See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with certainty, and I will go with you; and it shall happen, if he is in the land, that I will search him out among all the thousands of Yehudah."

**24** They arose, and went to Ziph before Sha'ul: but David and his men were in the wilderness of Maon, in the Aravah on the south of the desert. **25** Sha'ul and his men went to seek him. When David was told, he went down to the rock, and stayed in the wilderness of Maon. When Sha'ul heard that, he pursued after David in the wilderness of Maon. **26** Sha'ul went on this side of the

mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Sha'ul; for Sha'ul and his men surrounded David and his men to take them. **27** But a messenger came to Sha'ul, saying, "Hurry and come; for the Philistines have made a raid on the land!" **28** So Sha'ul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela Hammacleqoth<sup>a</sup>. **29** David went up from there, and lived in the strongholds of En Gedi.

**24** It happened, when Sha'ul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En Gedi." **2** Then Sha'ul took three thousand chosen men out of all Yisra'el, and went to seek David and his men on the rocks of the wild goats. **3** He came to the sheep pens by the way, where there was a cave; and Sha'ul went in to cover his feet<sup>b</sup>. Now David and his men were abiding in the innermost parts of the cave. **4** The men of David said to him, "Behold, the day of which יהוה said to you, 'Behold, I will deliver your enemy into your hand, and you shall do to him as it shall seem good to you.'" Then David arose, and cut off the corner of Sha'ul's robe secretly. **5** It happened afterward, that David's heart struck him, because he had cut off Sha'ul's robe corner. **6** He said to his men, "יהוה forbid that I should do this thing to my master, the anointed of יהוה, to put forth my hand against him, since he is the anointed of יהוה." **7** So David checked his men with these words, and did not allow them to rise against Sha'ul. Sha'ul rose up out of the cave, and went on his way.

**8** David also arose afterward, and went out of the cave, and cried after Sha'ul, saying, "My master the king!" When Sha'ul looked behind him, David bowed with his face to the earth, and bowed down. **9** David said to Sha'ul, "Why do you listen to men's words, saying, 'Behold, David seeks your hurt?' **10** Behold, today your eyes have seen how that יהוה had delivered you today into my hand in the cave. Some urged me to kill you; but I spared you; and I said, I will not put forth my hand against my master; for he is the anointed of יהוה."

**11** Moreover, my father, behold, yes, see the corner of your robe in my hand; for in that I cut off the corner of your robe, and did not kill you, know and see that there is neither evil nor disobedience in my hand, and I have not sinned against you, though you hunt for my being to take it. **12** May יהוה judge between me and you, and may יהוה avenge me of you; but my hand shall not be

<sup>a</sup> 28 סלע המחלקות (Sela Hammacleqoth) – From the Hebrew words שָׁלָע (selah) meaning "rock" and מַחְלֵקֶת (mach'aloqeth) meaning "divisions;" "Rock of divisions."

<sup>b</sup> 3 See footnote at Shofetim 3:24.

on you. **13** As the proverb of the ancients says, 'Out of the wicked comes forth wickedness;' but my hand shall not be on you. **14** Against whom has the king of Yisra'el come out? Whom do you pursue? A dead dog? A flea? **15** May יְהִי־תָּבֵן therefore be judge, and give sentence between me and you, and see, and plead my cause, and judge that I should be delivered out of your hand."

**16** It came about, when David finished speaking these words to Sha'ul, that Sha'ul said, "Is this your voice, my son David?" Sha'ul lifted up his voice, and wept. **17** He said to David, "You are more righteous than I; for you have done good to me, whereas I have done evil to you. **18** You have declared today how you have dealt well with me, because when יְהִי־תָּבֵן had delivered me up into your hand, you did not kill me. **19** For if a man finds his enemy, will he let him go away unharmed? Therefore may יְהִי־תָּבֵן reward you good for that which you have done to me today. **20** Now, behold, I know that you shall surely be king, and that the kingdom of Yisra'el shall be established in your hand. **21** Swear now therefore to me by יְהִי־תָּבֵן, that you will not cut off my seed after me, and that you will not destroy my name out of my father's house." **22** David swore to Sha'ul. Sha'ul went home; but David and his men went up to the stronghold.

**25** Shemu'el died; and all Yisra'el gathered themselves together, and lamented him, and buried him in his house at Ramah. David arose, and went down to the wilderness of Paran.

**2** There was a man in Maon, whose possessions were in Karmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Karmel. **3** Now the name of the man was Naval<sup>a</sup>; and the name of his wife Avigayil; and the woman was of good understanding, and of a beautiful form: but the man was harsh and evil in his doings; and he was of Kalev. **4** David heard in the wilderness that Naval was shearing his sheep. **5** David sent ten young men, and David said to the young men, "Go up to Karmel, and go to Naval, and greet him in my name. **6** You shall tell him, 'Long life to you! Peace be to you, and peace be to your house, and peace be to all that you have. **7** Now I have heard that you have shearers. Your shepherds have now been with us, and we did them no hurt, neither was there anything missing to them, all the while they were in Karmel. **8** Ask your young men, and they will tell you. Therefore, let the

young men find favor in your eyes; for we come in a good day. Please give whatever comes to your hand, to your servants, and to your son David.'"

**9** When David's young men came, they spoke to Naval according to all those words in the name of David, and ceased. **10** Naval answered David's servants, and said, "Who is David? Who is the son of Yishai? There are many servants who break away from their masters these days. **11** Shall I then take my bread, and my water, and my meat that I have killed for my shearers, and give it to men who I do not know where they come from?" **12** So David's young men turned on their way, and went back, and came and told him according to all these words. **13** David said to his men, "Every man put on his sword!" Every man put on his sword. David also put on his sword. About four hundred men followed David; and two hundred stayed by the baggage.

**14** But one of the young men told Avigayil, Naval's wife, saying, "Behold, David sent messengers out of the wilderness to greet our master; and he railed at them. **15** But the men were very good to us, and we were not hurt, neither missed we anything, as long as we went with them, when we were in the fields. **16** They were a wall to us both by night and by day, all the while we were with them keeping the sheep. **17** Now therefore know and consider what you will do; for evil is determined against our master, and against all his house; for he is such a son of Beliyya'al that one cannot speak to him."

**18** Then Avigayil hurried and took two hundred loaves of bread, two bottles of wine, five sheep ready dressed, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. **19** She said to her young men, "Go on before me. Behold, I come after you." But she did not tell her husband, Naval. **20** It was so, as she rode on her donkey, and came down by the covert of the mountain, that behold, David and his men came down toward her; and she met them. **21** Now David had said, "Surely in vain have I kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him. He has returned me evil for good. **22** Elohim do so to the enemies of David, and more also, if I leave of all that belongs to him by the morning light so much as one who urinates on a wall<sup>b</sup>."

**23** When Avigayil saw David, she hurried, and alighted from her donkey, and fell before David on her face, and bowed herself to the ground. **24** She fell at his feet, and

<sup>a</sup> 3 נָבָל (Naval) means "foolish" or "senseless."

<sup>b</sup> 22 & 34 Hebrew phrase מַשְׁתִּין בְּקִיר (mashtin beqir) is rendered literally as "any who urinate against the wall." This

is usually translated as "male" as only males have the habit of urinating on walls. However, some Jewish commentaries also translate this as "dog," showing that David planned to kill everyone down to the least animal in the house of Naval.

said, "On me, my master, on me be the iniquity; and please let your handmaid speak in your ears. Hear the words of your handmaid. **25** Please do not let my master take to heart this worthless man, even Naval; for as his name is, so is he. Naval is his name, and senselessness is with him; but I, your handmaid, did not see the young men of my master, whom you sent.

**26** "Now therefore, my master, as יְהוָה lives, and as your being lives, since יְהוָה has withheld you from blood guiltiness, and from avenging yourself with your own hand, now therefore let your enemies, and those who seek evil to my master, be as Naval. **27** Now this present which your servant has brought to my master, let it be given to the young men who follow my master. **28** Please forgive the trespass of your handmaid. For יְהוָה will certainly make *for* my master a faithful house, because my master fights the battles of יְהוָה; and evil shall not be found in you all your days. **29** Though men may rise up to pursue you, and to seek your being, yet the being of my master shall be bound in the bundle of life with יְהוָה your Elohim. He will sling out the beings of your enemies, as from the palm of a sling. **30** It shall come to pass, when יְהוָה has done to my master according to all the good that he has spoken concerning you, and shall have appointed you prince over Yisra'el, **31** that this shall be no grief to you, nor offense of heart to my master, either that you have shed blood without cause, or that my master has avenged himself. When יְהוָה has dealt well with my master, then remember your handmaid."

**32** David said to Avigayil, "Blessed is יְהוָה, the Elohim of Yisra'el, who sent you today to meet me! **33** Blessed is your discretion, and blessed are you, that have kept me from blood-guiltiness today, and from avenging myself with my own hand. **34** For indeed, as יְהוָה, the Elohim of Yisra'el, lives, who has withheld me from hurting you, unless you had hurried and come to meet me, surely there would not have been left to Naval by the morning light so much as one who urinates on a wall." **35** So David received of her hand that which she had brought him: and he said to her, "Go up in peace to your house. Behold, I have listened to your voice, and have granted your request."

**36** Avigayil came to Naval; and behold, he held a banquet in his house, like the banquet of a king. Naval's heart was merry within him, for he was very drunken. Therefore she told him nothing, less or more, until the morning light. **37** It happened in the morning, when the wine was gone out of Naval, that his wife told him these things, and his heart died within him, and he became as

a stone. **38** It happened about ten days after, that יְהוָה struck Naval, so that he died.

**39** When David heard that Naval was dead, he said, "Blessed is יְהוָה, who has pleaded the cause of my reproach from the hand of Naval, and has kept back his servant from evil. יְהוָה has returned the evildoing of Naval on his own head." David sent and spoke concerning Avigayil, to take her to him as wife.

**40** When the servants of David had come to Avigayil to Karmel, they spoke to her, saying, "David has sent us to you, to take you to him as wife." **41** She arose, and bowed herself with her face to the earth, and said, "Behold, your handmaid is a servant to wash the feet of the servants of my master." **42** Avigayil hurried, and arose, and rode on a donkey, with five ladies of hers who followed her; and she went after the messengers of David, and became his wife. **43** David also took Ahinoam of Yizre'el; and they both became his wives. **44** Now Sha'ul had given Mikhal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.

**26** The Ziphites came to Sha'ul to Givah, saying, "Does not David hide himself in the hill of Hakilah, which is before the desert?" **2** Then Sha'ul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Yisra'el with him, to seek David in the wilderness of Ziph. **3** Sha'ul encamped in the hill of Hakilah, which is before the desert, by the way. But David stayed in the wilderness, and he saw that Sha'ul came after him into the wilderness. **4** David therefore sent out spies, and understood that Sha'ul had certainly come. **5** David arose, and came to the place where Sha'ul had encamped; and David saw the place where Sha'ul lay, and Avner the son of Ner, the captain of his army: and Sha'ul lay within the place of the wagons, and the people were encamped around him.

**6** Then answered David and said to Ahimelekh the Hittite, and to Avishai the son of Tseruyah, brother to Yoav, saying, "Who will go down with me to Sha'ul to the camp?" Avishai said, "I will go down with you."

**7** So David and Avishai came to the people by night: and, behold, Sha'ul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Avner and the people lay around him. **8** Then Avishai said to David, "Elohim has delivered up your enemy into your hand today. Now therefore please let me strike him with the spear to the earth at one stroke, and I will not strike him the second time."

**9** David said to Avishai, "Do not destroy him; for who can put forth his hand against the anointed of יְהוָה, and be guiltless?" **10** David said, "As יְהוָה lives, יְהוָה will strike him; or his day shall come to die; or he shall go

down into battle and perish. **11** יְהֹוָה forbid that I should put forth my hand against the anointed of יְהֹוָה; but now please take the spear that is at his head, and the jar of water, and let us go." **12** So David took the spear and the jar of water from Sha'ul's head; and they went away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from הַרְחֵב was fallen on them.

**13** Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; **14** and David cried to the people, and to Avner the son of Ner, saying, "Do not you answer, Avner?" Then Avner answered, "Who are you who cries to the king?" **15** David said to Avner, "Are you not a man? Who is like you in Yisra'el? Why then have you not kept watch over your master, the king? For one of the people came in to destroy the king your master.

**16** This thing is not good that you have done. As הַרְחֵב lives, you are worthy to die, because you have not kept watch over your master, the anointed of יְהֹוָה. Now see where the king's spear is, and the jar of water that was at his head."

**17** Sha'ul knew David's voice, and said, "Is this your voice, my son David?" David said, "It is my voice, my master, O king." **18** He said, "Why does my master pursue after his servant? For what have I done? Or what evil is in my hand? **19** Now therefore, please let my master the king hear the words of his servant. If it is so that הַרְחֵב has stirred you up against me, let Him accept an offering. But if it is the children of men, they are cursed before הַרְחֵב; for they have driven me out today that I should not cling to the inheritance of הַרְחֵב, saying, 'Go, serve other elohim!' **20** Now therefore, do not let my blood fall to the earth away from the presence of הַרְחֵב; for the king of Yisra'el has come out to seek a flea, as when one hunts a partridge in the mountains."

**21** Then Sha'ul said, "I have sinned. Return, my son David; for I will no more do you harm, because my being was precious in your eyes today. Behold, I have played the fool, and have erred exceedingly." **22** David answered, "Behold the spear, O king! Then let one of the young men come over and get it. **23** הַרְחֵב will render to every man for his righteousness and his faithfulness; because יְהֹוָה delivered you into my hand today, and I would not put forth my hand against the anointed of יְהֹוָה. **24** Behold, as your being was respected today in my eyes, so let my being be respected in the eyes of

הָרָא, and let Him deliver me out of all oppression."

**25** Then Sha'ul said to David, "You are blessed, my son David. You shall both do mightily, and shall surely prevail." So David went his way, and Sha'ul returned to his place.

**27** David said in his heart, "I shall now perish one day by the hand of Sha'ul. There is nothing better for me than that I should escape into the land of the Philistines; and Sha'ul will despair of me, to seek me any more in all the borders of Yisra'el. So shall I escape out of his hand." **2** David arose, and passed over, he and the six hundred men who were with him, to Akish the son of Maok, king of Gath. **3** David lived with Akish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Yizre'elitess, and Avigail the Karmelitess, Naval's wife. **4** It was told Sha'ul that David was fled to Gath: and he sought no more again for him.

**5** David said to Akish, "If now I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may dwell there. For why should your servant dwell in the royal city with you?" **6** Then Akish gave him Tsiqlag that day: *that is* why Tsiqlag pertains to the kings of Yehudah to this day. **7** The full number of days that David lived in the country of the Philistines was a time and four new moons<sup>a</sup>.

**8** David and his men went up, and made a raid on the Geshurites, and the Girzites, and the Amalekites; for those *nations* were the inhabitants of the land, who were of old, as you go to Shur, even to the land of Mitsrayim. **9** David struck the land, and saved neither man nor woman alive, and took away the sheep, and the cattle, and the donkeys, and the camels, and the clothing; and he returned, and came to Akish. **10** Akish said, "Against whom have you made a raid today?" David said, "Against the South of Yehudah, against the South of the Yerahme'elites, and against the South of the Qenites."

**11** David saved neither man nor woman alive, to bring them to Gath, saying, "Lest they should tell of us, saying, 'So did David, and so has been his judgment all the while he has lived in the country of the Philistines.'"

**12** Akish believed David, saying, "He has made his people Yisra'el utterly to abhor him. Therefore he shall be my servant forever."

**28** It happened in those days, that the Philistines gathered their armies together for warfare, to fight with Yisra'el. Akish said to David, "Know assuredly that you

<sup>a</sup> 7 Hebrew phrase יָמִים וּאֶרֶבֶע הֲדָשִׁים (*yamim v'arba'a hadashim*) is usually rendered as "a year and four months." However, it simply only says "a time and four new moons."

shall go out with me in the army, you and your men." 2 David said to Akish, "Therefore you shall know what your servant will do." Akish said to David, "Therefore will I make you the guard of my head for ever."

3 Now Shemu'el was dead, and all Yisra'el had lamented him, and buried him in Ramah, even in his own city. Sha'ul had put away the mediums, and the spiritists, out of the land. 4 The Philistines gathered themselves together, and came and encamped in Shunem: and Sha'ul gathered all Yisra'el together, and they encamped in Gilboa. 5 When Sha'ul saw the army of the Philistines, he was afraid, and his heart trembled greatly. 6 When Sha'ul inquired of יְהוָה, יְהוָה did not answer him, neither by dreams, nor by Urim, nor by prophets. 7 Then Sha'ul said to his servants, "Seek me a woman who is a medium, that I may go to her, and inquire of her." His servants said to him, "Behold, there is a woman who is a medium at Endor."

8 Sha'ul disguised himself, and put on other clothing, and went, he and two men with him, and they came to the woman by night: and he said, "Please divine to me by the familiar spirit, and bring me up whoever I shall name to you."

9 The woman said to him, "Behold, you know what Sha'ul has done, how he has cut off the mediums, and the spiritists, out of the land. Why then do you lay a snare for my being, to cause me to die?"

10 Sha'ul swore to her by יְהוָה, saying, "As יְהוָה lives, no iniquity shall happen to you for this thing." 11 Then the woman said, "Whom shall I bring up to you?" He said, "Bring Shemu'el up for me."

12 When the woman saw Shemu'el, she cried with a loud voice; and the woman spoke to Sha'ul, saying, "Why have you deceived me? For you are Sha'ul!"

13 The king said to her, "Do not be afraid. For what do you see?" The woman said to Sha'ul, "I have seen elohim coming up out of the earth." 14 He said to her, "What does he look like?" She said, "An old man comes up. He is covered with a robe." Sha'ul perceived that it was Shemu'el, and he bowed with his face to the ground, and bowed himself.

15 Shemu'el said to Sha'ul, "Why have you disturbed me, to bring me up?" Sha'ul answered, "I am very distressed; for the Philistines make war against me, and Elohim has departed from me, and answers me no more, neither by prophets, nor by dreams. Therefore I have called you, that you may make known to me what I shall do." 16 Shemu'el said, "Why then do you ask of me, since יְהוָה has departed from you and has become your adversary? 17 יְהוָה has done to you as He spoke by

me. יְהוָה has torn the kingdom out of your hand, and given it to your neighbor, even to David. 18 Because you did not obey the voice of יְהוָה, and did not execute His fierce wrath on Amaleq, therefore יְהוָה has done this thing to you today. 19 Moreover יְהוָה will deliver Yisra'el also with you into the hand of the Philistines; and tomorrow you and your sons will be with me. 20 יְהוָה will deliver the army of Yisra'el also into the hand of the Philistines."

20 Then Sha'ul fell immediately his full length on the earth, and was terrified, because of the words of Shemu'el. There was no strength in him; for he had eaten no bread all the day, nor all the night. 21 The woman came to Sha'ul, and saw that he was very troubled, and said to him, "Behold, your handmaid has listened to your voice, and I have put my life in my palm, and have listened to your words which you spoke to me. 22 Now therefore, please listen also to the voice of your handmaid, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way."

23 But he refused, and said, "I will not eat." But his servants, together with the woman, constrained him; and he listened to their voice. So he arose from the earth, and sat on the bed. 24 The woman had a fattened calf in the house. She hurried and killed it; and she took flour, and kneaded it, and baked unleavened bread of it. 25 She brought it before Sha'ul, and before his servants; and they ate. Then they rose up, and went away that night.

29 Now the Philistines gathered together all their armies to Apheq: and the Yisra'elites encamped by the spring which is in Yizre'el. 2 The chiefs of the Philistines passed on by hundreds, and by thousands; and David and his men passed on in the rear with Akish. 3 Then the princes of the Philistines said, "What about these Hebrews?" Akish said to the princes of the Philistines, "Is this not David, the servant of Sha'ul the king of Yisra'el, who has been with me these days, or rather these years, and I have found no fault in him since he fell away to this day?" 4 But the princes of the Philistines were angry with him; and the princes of the Philistines said to him, "Make the man return, that he may go back to his place where you have appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For with what should this fellow reconcile himself to his master? Should it not be with the heads of these men?"

5 Is not this David, of whom they sang one to another in dances, saying, 'Sha'ul has slain his thousands, David his ten thousands'?"

**6** Then Akish called David, and said to him, "As הָיָה lives, you have been upright, and your going out and your coming in with me in the army is good in my sight; for I have not found evil in you since the day of your coming to me to this day. Nevertheless, the chiefs do not favor you. **7** Therefore now return, and go in peace, that you not displease the chiefs of the Philistines." **8** David said to Akish, "But what have I done? What have you found in your servant so long as I have been before you to this day, that I may not go and fight against the enemies of my master the king?"

**9** Akish answered David, "I know that you are good in my sight, as a messenger of Elohim. Notwithstanding the princes of the Philistines have said, 'He shall not go up with us to the battle.' **10** Therefore now rise up early in the morning with the servants of your master who have come with you; and as soon as you are up early in the morning, and have light, depart." **11** So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. The Philistines went up to Yizre'el.

**30** It happened, when David and his men were come to Tsiqulag on the third day, that the Amalekites had made a raid on the South, and on Tsiqulag, and had struck Tsiqulag, and burned it with fire, **2** and had taken captive the women and all who were therein, both small and great. They did not kill any, but carried them off, and went their way. **3** When David and his men came to the city, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captive. **4** Then David and the people who were with him lifted up their voice and wept, until they had no more power to weep. **5** David's two wives were taken captive, Ahinoam the Yizre'elite, and Avigayil the wife of Naval the Karmelite. **6** David was greatly distressed; for the people spoke of stoning him, because the being of all the people was grieved, every man for his sons and for his daughters: but David strengthened himself in הָיָה his Elohim.

**7** David said to Evyathar the priest, the son of Ahimelekh, "Please bring me here the ephod." Evyathar brought the ephod to David. **8** David inquired of הָיָה, saying, "If I pursue after this troop, shall I overtake them?" He answered him, "Pursue; for you shall surely overtake them, and shall without fail recover all." **9** So David went, he and the six hundred men who were with him, and came to the wadi Besor, where those who were left behind stayed. **10** But David pursued, he and four hundred men; for two hundred stayed behind, who were so faint that they could not go over the wadi Besor. **11** They found a Mitsrite in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink. **12** They gave him a piece of a

cake of figs, and two clusters of raisins. When he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

**13** David asked him, "To whom do you belong? Where are you from?" He said, "I am a young man of Mitsrayim, servant to an Amalekite; and my master left me, because three days ago I fell sick. **14** We made a raid on the South of the Kerethites, and on that which belongs to Yehudah, and on the South of Kaleb; and we burned Tsiqulag with fire." **15** David said to him, "Will you bring me down to this troop?" He said, "Swear to me by Elohim that you will neither kill me, nor deliver me up into the hands of my master, and I will bring you down to this troop."

**16** When he had brought him down, behold, they were spread around over all the ground, eating, drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Yehudah. **17** David struck them from twilight even to the evening of the next day. Not a man of them escaped from there, except four hundred young men, who rode on camels and fled. **18** David recovered all that the Amalekites had taken; and David rescued his two wives. **19** There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them. David brought back all. **20** David took all the flocks and the herds, *which* they drove before those other livestock, and said, "This is David's spoil."

**21** David came to the two hundred men, who were so faint that they could not follow David, whom also they had made to stay at the wadi Besor; and they went forth to meet David, and to meet the people who were with him. When David came near to the people, he greeted them.

**22** Then all the wicked men and worthless, of those who went with David, answered and said, "Because they did not go with us, we will not give them anything of the spoil that we have recovered, except to every man his wife and his children, that he may lead them away, and depart." **23** Then David said, "You shall not do so, my brothers, with that which הָיָה has given to us, who has preserved us, and delivered the troop that came against us into our hand. **24** Who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who tarries by the baggage: they shall share alike." **25** It was so from that day forward, that he made it a statute and a judgment for Yisra'el to this day. **26** When David came to Tsiqulag, he sent of the spoil to the elders of Yehudah, even to his friends, saying, "Behold, a present for you of the spoil of the enemies of הָיָה."

27 He sent it to those who were in Beth-El, and to those who were in Ramoth of the South, and to those who were in Yattir, 28 and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa, 29 and to those who were in Rakal, and to those who were in the cities of the Yerahme'elites, and to those who were in the cities of the Qenites, 30 and to those who were in Hormah, and to those who were in Borashan, and to those who were in Athah, 31 and to those who were in Hevron, and to all the places where David himself and his men used to stay.

**31** Now the Philistines fought against Yisra'el: and the men of Yisra'el fled from before the Philistines, and fell down slain on Mount Gilboa. 2 The Philistines followed hard on Sha'ul and on his sons; and the Philistines killed Yehonathan, and Avinadav, and Malkishua, the sons of Sha'ul. 3 The battle went hard against Sha'ul, and the archers overtook him; and he was greatly distressed by reason of the archers. 4 Then Sha'ul said to his armor bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and abuse me!" But his armor bearer would not; for he was terrified. Therefore Sha'ul took his sword, and fell on it. 5 When his armor bearer saw that Sha'ul was dead, he likewise fell on his sword, and died with him.

6 So Sha'ul died, and his three sons, and his armor bearer, and all his men, that same day together. 7 When the men of Yisra'el who were on the other side of the valley, and those who were beyond the Yarden, saw that the men of Yisra'el fled, and that Sha'ul and his sons were dead, they forsook the cities, and fled; and the Philistines came and lived in them. 8 It happened on the next day, when the Philistines came to strip the slain, that they found Sha'ul and his three sons fallen on Mount Gilboa. 9 They cut off his head, and stripped off his armor, and sent into the land of the Philistines all around, to carry the news to the house of their idols, and to the people. 10 They put his armor in the house of the Ashtaroth; and they fastened his body to the wall of Beth Shan.

11 When the inhabitants of Yavesh Gilad heard concerning him that which the Philistines had done to Sha'ul, 12 all the valiant men arose, and went all night, and took the body of Sha'ul and the bodies of his sons from the wall of Beth Shan; and they came to Yavesh, and burned them there. 13 They took their bones, and buried them under the tamarisk tree in Yavesh, and fasted seven days.

# שְׁמֻאֵל ב'

## Shemu'el ב' (2 Samuel)

**1** It happened after the death of Sha'ul, when David was returned from the slaughter of the Amalekites, and David had stayed two days in Tsiqulag: **2** it happened on the third day, that behold, a man came out of the camp from Sha'ul, with his clothes torn, and earth on his head: and so it was, when he came to David, that he fell to the earth, and bowed down. **3** David said to him, "Where do you come from?" He said to him, "I have escaped out of the camp of Yisra'el." **4** David said to him, "How did it go? Please tell me." He answered, "The people have fled from the battle, and many of the people also have fallen and are dead; and Sha'ul and Yehonathan his son are dead also."

**5** David said to the young man who told him, "How do you know that Sha'ul and Yehonathan his son are dead?"

**6** The young man who told him said, "As I happened by chance on Mount Gilboa, behold, Sha'ul was leaning on his spear; and behold, the chariots and the horsemen followed hard after him. **7** When he looked behind him, he saw me, and called to me. I answered, 'Here I am.' **8** He said to me, 'Who are you?' I answered him, 'I am an Amalecite.' **9** He said to me, 'Please stand beside me, and kill me; for anguish has taken hold of me, because my being is yet whole in me.' **10** So I stood beside him, and killed him, because I was sure that he could not live after that he had fallen. I took the crown that was on his head, and the bracelet that was on his arm, and have brought them here to my master."

**11** Then David took hold on his clothes, and tore them; and likewise all the men who were with him. **12** They mourned, and wept, and fasted until evening, for Sha'ul, and for Yehonathan his son, and for the people of יִהוּדָה, and for the house of Yisra'el; because they were fallen by the sword. **13** David said to the young man who told him, "Where are you from?" He answered, "I am the son of a sojourner, an Amalecite."

**14** David said to him, "How were you not afraid to put forth your hand to destroy the anointed of יִהוּדָה?"

**15** David called one of the young men, and said, "Go near, and fall on him." He struck him, so that he died.

**16** David said to him, "Your blood be on your head; for your mouth has testified against you, saying, 'I have slain the anointed of יִהוּדָה!'"

**17** David lamented with this lamentation over Sha'ul and over Yehonathan his son; **18** and he commanded them to teach the children of Yehudah *to use* the bow: behold, it is written in the Book of the Upright:

**19** "Your glory, Yisra'el, is slain on your high places!  
How the mighty have fallen!"

**20** Do not tell it in Gath. Do not proclaim it in the streets of Ashqelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

**21** You mountains of Gilboa, let there be no dew nor rain on you, neither fields of offerings; for there the shield of the mighty was vilely cast away, the shield of Sha'ul was not anointed with oil.

**22** From the blood of the slain, from the fat of the mighty, Yehonathan's bow did not turn back. Sha'ul's sword did not return empty.

**23** Sha'ul and Yehonathan were lovely and pleasant in their lives. In their death, they were not divided. They were swifter than eagles. They were stronger than lions.

**24** You daughters of Yisra'el, weep over Sha'ul, who clothed you in scarlet delicately, who put ornaments of gold on your clothing.

**25** How are the mighty fallen in the midst of the battle!  
Yehonathan is slain on your high places.

**26** I am distressed for you, my brother Yonathan. You have been very pleasant to me. Your love to me was wonderful, passing the love of women.

**27** How are the mighty fallen, and the weapons of war perished!"

**2** It happened after this, that David inquired of יִהוּדָה, saying, "Shall I go up into any of the cities of Yehudah?" **3** **לֹא** said to him, "Go up." David said, "Where shall I go up?" He said, "To Hevron." **2** So David went up there, and his two wives also, Ahinoam the Yizre'elitess, and Avigayil the wife of Naval the Karmelite. **3** David brought up his men who were with him, every man with his household. They lived in the cities of Hevron. **4** The men of Yehudah came, and there they anointed David king over the house of Yehudah. They told David, saying, "The men of Yavesh Gilad were those who buried Sha'ul." **5** David sent messengers to the men of Yavesh Gilad, and said to them, "Blessed are you by יִהוּדָה, that you have shown this loving-kindness to your master, even to Sha'ul, and have buried him. **6** Now may יִהוּדָה show loving-kindness and truth to you. I also will reward you for this goodness, because you have done this thing. **7** Now therefore let your hands be strong, and be valiant; for

Sha'ul your master is dead, and also the house of Yehudah have anointed me king over them."

**8** Now Avner the son of Ner, captain of Sha'ul's army, had taken Ish-Bosheth the son of Sha'ul, and brought him over to Mahanaim; **9** and he made him king over Gilad, and over the Ashurites, and over Yizre'el, and over Ephrayim, and over Benyamin, and over all Yisra'el. **10** Ish-Bosheth, Sha'ul's son, was forty years old when he began to reign over Yisra'el, and he reigned two years. But the house of Yehudah followed David. **11** The time that David was king in Hevron over the house of Yehudah was seven years and six new moons.

**12** Avner the son of Ner, and the servants of Ish-Bosheth the son of Sha'ul, went out from Mahanaim to Givon. **13** Yoav the son of Tseruyah, and the servants of David, went out, and met them by the pool of Givon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. **14** Avner said to Yoav, "Please let the young men arise and play before us!" Yoav said, "Let them arise!" **15** Then they arose and went over by number: twelve for Benyamin, and for Ish-Bosheth the son of Sha'ul, and twelve of the servants of David. **16** They caught everyone his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: therefore that place was called Helqath-Hatsurim<sup>a</sup>, which is in Givon. **17** The battle was very severe that day: and Avner was beaten, and the men of Yisra'el, before the servants of David.

**18** The three sons of Tseruyah were there, Yoav, and Avishai, and Asah'el: and Asah'el was as light of foot as a wild gazelle. **19** Asah'el pursued after Avner; and in going he did not turn to the right hand nor to the left from following Avner. **20** Then Avner looked behind him, and said, "Is it you, Asah'el?" He answered, "It is I." **21** Avner said to him, "Turn aside to your right hand or to your left, and grab one of the young men, and take his armor." But Asah'el would not turn aside from following him. **22** Avner said again to Asah'el, "Turn aside from following me. Why should I strike you to the ground? How then should I hold up my face to Yoav your brother?" **23** However he refused to turn aside. Therefore Avner with the back end of the spear struck him in the fifth rib, so that the spear came out behind him; and he fell down there, and died in the same place. It happened, that as many as came to the place where Asah'el fell down and died stood still.

**24** But Yoav and Avishai pursued after Avner: and the sun went down when they were come to the hill of Ammah, that lies before Giah by the way of the wilderness of Givon. **25** The children of Benyamin

gathered themselves together after Avner, and became one band, and stood on the top of a hill. **26** Then Avner called to Yoav, and said, "Shall the sword devour forever? Do you not know that it will be bitterness in the latter end? How long shall it be then, before you ask the people to return from following their brothers?" **27** Yoav said, "As Elohim lives, if you had not spoken, surely then in the morning the people would have gone away, and not each followed his brother." **28** So Yoav blew the shofar; and all the people stood still, and pursued after Yisra'el no more, neither fought they any more.

**29** Avner and his men went all that night through the Aravah; and they passed over the Yarden, and went through all Bithron, and came to Mahanaim.

**30** Yoav returned from following Avner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asah'el. **31** But the servants of David had struck of Benyamin, and of Avner's men, so that three hundred sixty men died.

**32** They took up Asah'el, and buried him in the tomb of his father, which was in Beth-lehem. Yoav and his men went all night, and the day broke on them at Hevron.

**3** Now there was long war between the house of Sha'ul and the house of David: and David grew stronger and stronger, but the house of Sha'ul grew weaker and weaker.

**2** To David were sons born in Hevron: and his firstborn was Amnon, of Ahinoam the Yizre'elitess; **3** and his second, Kileab, of Avigayil the wife of Naval the Karmelite; and the third, Avshalom the son of Ma'akah the daughter of Talmai king of Geshur; **4** and the fourth, Adoniyah the son of Haggith; and the fifth, Shephatyah the son of Avital; **5** and the sixth, Yithream, of Eglah, David's wife. These were born to David in Hevron.

**6** It happened, while there was war between the house of Sha'ul and the house of David, that Avner made himself strong in the house of Sha'ul. **7** Now Sha'ul had a concubine, whose name was Ritspah, the daughter of Ayah: and Ish-Bosheth said to Avner, "Why have you gone in to my father's concubine?" **8** Then was Avner very angry for the words of Ish-Bosheth, and said, "Am I a dog's head that belongs to Yehudah? Today I show loving-kindness to the house of Sha'ul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and yet you charge me today with iniquity concerning this woman! **9** Elohim do so to Avner, and more also, if, as יְהוָה has sworn to David, I do not do even so to him; **10** to transfer the kingdom from the house of Sha'ul, and to set up the throne of

<sup>a</sup> 16 חֶלְקַת הַצּוּרִים (Helqath-Hatsurim) – From the Hebrew words חֶלְקַת (chelqath) meaning "smoothness" and the plural

form of צָרֵר (tsur) meaning "rocks;" "Smoothness of the rocks." A place near the pool of Givon.

David over Yisra'el and over Yehudah, from Dan even to Beersheva." **11** He could not answer Avner another word, because he feared him.

**12** Avner sent messengers to David on his behalf, saying, "Whose is the land?" and saying, "Cut your covenant with me, and behold, my hand shall be with you, to bring all Yisra'el around to you." **13** He said, "Good; I will cut a covenant with you; but one thing I require of you. That is, you shall not see my face, unless you first bring Mikhah, Sha'u'l's daughter, when you come to see my face." **14** David sent messengers to Ish-Bosheth, Sha'u'l's son, saying, "Deliver me my wife Mikhah, whom I pledged to be married to me for one hundred foreskins of the Philistines." **15** Ish-Bosheth sent, and took her from her husband, even from Paltiel the son of Laish. **16** Her husband went with her, weeping as he went, and followed her to Bahurim. Then Avner said to him, "Go! Return!" and he returned.

**17** Avner had communication with the elders of Yisra'el, saying, "In times past, you sought for David to be king over you. **18** Now then do it; for **תְּנִינָה** has spoken of David, saying, 'By the hand of My servant David, I will save My people Yisra'el out of the hand of the Philistines, and out of the hand of all their enemies.'"

**19** Avner also spoke in the ears of Benyamin: and Avner went also to speak in the ears of David in Hevron all that seemed good to Yisra'el, and to the whole house of Benyamin.

**20** So Avner came to David to Hevron, and twenty men with him. David made Avner and the men who were with him a banquet. **21** Avner said to David, "I will arise and go, and will gather all Yisra'el to my master the king, that they may cut a covenant with you, and that you may reign over all that your being desires." David sent Avner away; and he went in peace.

**22** Behold, the servants of David and Yoav came from a foray, and brought in a great spoil with them: but Avner was not with David in Hevron; for he had sent him away, and he was gone in peace. **23** When Yoav and all the army who was with him had come, they told Yoav, saying, Avner the son of Ner came to the king, and he has sent him away, and he is gone in peace. **24** Then Yoav came to the king, and said, "What have you done? Behold, Avner came to you. Why is it that you have sent him away, and he is quite gone? **25** You know Avner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do."

**26** When Yoav had come out from David, he sent messengers after Avner, and they brought him back from the well of Sirah; but David did not know it.

**27** When Avner was returned to Hevron, Yoav took him

aside into the midst of the gate to speak with him quietly, and struck him there in the fifth rib, so that he died, for the blood of Asah'el his brother. **28** Afterward, when David heard it, he said, "I and my kingdom are guiltless before **תְּנִינָה** forever of the blood of Avner the son of Ner. **29** Let it fall on the head of Yoav, and on all his father's house. Let there not be cut off from the house of Yoav one who has an issue, or who is a leper, or who leans on a staff, or who falls by the sword, or who lacks bread." **30** So Yoav and Avishai his brother killed Avner, because he had killed their brother Asah'el at Givon in the battle.

**31** David said to Yoav, and to all the people who were with him, Tear your clothes, and clothe yourselves with sackcloth, and mourn before Avner. And King David followed the *death* bed. **32** They buried Avner in Hevron: and the king lifted up his voice, and wept at the grave of Avner; and all the people wept.

**33** The king lamented for Avner, and said, "Should Avner die as a fool dies? **34** Your hands were not bound, nor your feet put into fetters. As a man falls before the children of unrighteousness, so you fell." All the people wept again over him.

**35** All the people came to cause David to eat bread while it was yet day; but David swore, saying, "Elohim do so to me, and more also, if I taste bread, or anything else, until the sun goes down." **36** All the people took notice of it, and it pleased them; as whatever the king did pleased all the people. **37** So all the people and all Yisra'el understood that day that it was not of the king to kill Avner the son of Ner. **38** The king said to his servants, "Do you not know that a prince and a great man have fallen today in Yisra'el? **39** I am weak today, though anointed king; and these men the sons of Tseruyah are too hard for me. May **תְּנִינָה** reward the evildoer according to his wickedness."

**4** When Sha'u'l's son, heard that Avner was dead in Hevron, his hands became feeble, and all the Yisra'elites were troubled. **2** Sha'u'l's son, *had* two men who were captains of bands: the name of the one was Ba'anah, and the name of the other Rekhav, the sons of Rimmon the Beerothite, of the children of Benyamin (for Beeroth also is reckoned to Benyamin: **3** and the Beerothites fled to Gittaim, and have lived as strangers there until this day).

**4** Now Yehonathan, Sha'u'l's son, had a son who was lame of his feet. He was five years old when the news came of Sha'u'l and Yehonathan out of Yizre'el; and his faithful *nurse* took him up, and fled: and it came about, as she hurried to flee, that he fell and became lame. His name was Mephivosheth.

**5** The sons of Rimmon the Beerothite, Rekhav and Ba'anah, went, and came about the heat of the day to the house of Ish-Bosheth, as he took his rest at noon. **6** They came there into the midst of the house, as though they would have fetched wheat; and they struck him in the fifth *rib*: and Rekhav and Ba'anah his brother escaped. **7** Now when they came into the house, as he lay on his bed in his bedroom, they struck him, and killed him, and beheaded him, and took his head, and went by the way of the Aravah all night. **8** They brought the head of Ish-Bosheth to David to Ḥevron, and said to the king, "Behold, the head of Ish-Bosheth, the son of Sha'ul, your enemy, who sought your being! יְהוָה has avenged my master the king of Sha'ul today, and of his seed."

**9** David answered Rekhav and Ba'anah his brother, the sons of Rimmon the Beerothite, and said to them, "As יְהוָה lives, who has redeemed my being out of all adversity, **10** when someone told me, 'Behold, Sha'ul is dead,' thinking to have brought good news, I took hold of him, and killed him in Tsīqlag, which was the reward I gave him for his news. **11** How much more, when wicked men have slain a righteous person in his own house on his *own* bed, shall I not now require his blood of your hand, and take you away from the earth?" **12** David commanded his young men, and they killed them, and cut off their hands and their feet, and hanged them up beside the pool in Ḥevron. But they took the head of Ish-Bosheth, and buried it in the grave of Avner in Ḥevron.

**5** Then came all the tribes of Yisra'el to David to Ḥevron, and spoke, saying, "Behold, we are your bone and your flesh. **2** In times past, when Sha'ul was king over us, it was you who led out and brought in Yisra'el. יְהוָה said to you, 'You shall be shepherd of My people Yisra'el, and you shall be prince over Yisra'el.'" **3** So all the elders of Yisra'el came to the king to Ḥevron; and King David cut a covenant with them in Ḥevron before יְהוָה; and they anointed David king over Yisra'el.

**4** David was thirty years old when he began to reign, and he reigned forty years. **5** In Ḥevron he reigned over Yehudah seven years and six new moons; and in Yerushalayim he reigned thirty-three years over all Yisra'el and Yehudah.

**6** The king and his men went to Yerushalayim against the Yevusites, the inhabitants of the land, who spoke to David, saying, "Unless you take away the blind and the lame, you shall not come in here;" thinking, "David cannot come in here." **7** Nevertheless David took the

stronghold of Tsion; the same is the city of David.

**8** David said on that day, "Whoever strikes the Yevusites, let him get up to the watercourse, and strike the lame and the blind, who are hated by David's being." Therefore they say, "The blind and the lame cannot come into the house." **9** David lived in the stronghold, and called it the city of David. David built around from Millo and inward. **10** David grew greater and greater; for יְהוָה, Elohim Tsevaot, was with him.

**11** Hiram king of Tsor sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house. **12** David perceived that יְהוָה had established him king over Yisra'el, and that he had exalted his kingdom for his people Yisra'el's sake.

**13** David took him more concubines and wives out of Yerushalayim, after he was come from Ḥevron; and there were yet sons and daughters born to David.

**14** These are the names of those who were born to him in Yerushalayim: Shammua, and Shovav, and Nathan, and Shelomoh, **15** and Yivḥar, and Elishua, and Nepheg, and Yaphia, **16** and Elishama, and Elyada, and Eliphelet.

**17** When the Philistines heard that they had anointed David king over Yisra'el, all the Philistines went up to seek David; and David heard of it, and went down to the stronghold. **18** Now the Philistines had come and spread themselves in the valley of Repha'im. **19** David inquired of יְהוָה, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?" יְהוָה said to David, "Go up; for I will certainly deliver the Philistines into your hand." **20** David came to Ba'al Peratsim, and David struck them there; and he said, "יְהוָה has broken my enemies before me, like the breach of waters." Therefore he called the name of that place Ba'al-Peratsim. **21** They left their images there; and David and his men took<sup>a</sup> them away.

**22** The Philistines came up yet again, and spread themselves in the valley of Repha'im. **23** When David inquired of יְהוָה, He said, "You shall not go up. Circle around behind them, and attack them over against the mulberry trees. **24** It shall be, when you hear the sound of marching in the tops of the mulberry trees, that then you shall stir yourself up; for then יְהוָה has gone out before you to strike the army of the Philistines."

**25** David did so, as יְהוָה commanded him, and struck the Philistines from Geva until you come to Gezer.

<sup>a</sup> 21 Another possible rendering is "David and his men burned them" in reference to the images. See also Divrei Ha'Yamim נ 14:11-12.

**6** David again gathered together all the chosen men of Yisra'el, thirty thousand. **2** David arose, and went with all the people who were with him, from Ba'ale-Yehudah, to bring up from there the ark of Elohim, which is called by the Name, even the Name of יְהוָה Tsevaot who sits above the keruvim. **3** They set the ark of Elohim on a new cart, and brought it out of the house of Avinadav that was in the hill: and Uzzah and Ahyo, the sons of Avinadav, drove the new cart. **4** They brought it out of the house of Avinadav, which was in the hill, with the ark of Elohim: and Ahyo went before the ark.

**5** David and all the house of Yisra'el played before יְהוָה with all kinds of instruments made of fir wood, and with harps, and with stringed instruments, and with tambourines, and with castanets, and with cymbals.

**6** When they came to the threshing floor of Nacon, Uzzah put forth his hand to the ark of Elohim, and took hold of it; for the cattle stumbled. **7** The anger of יְהוָה was kindled against Uzzah; and Elohim struck him there for his error; and there he died by the ark of Elohim. **8** David was displeased, because יְהוָה had broken forth on Uzzah; and he called that place Perets Uzzah, to this day. **9** David was afraid of יְהוָה that day; and he said, "How shall the ark of יְהוָה come to me?" **10** So David would not move the ark of יְהוָה to be with him in the city of David; but David carried it aside into the house of Oved-Edom the Gittite. **11** The ark of יְהוָה remained in the house of Oved-Edom the Gittite three new moons: and יְהוָה blessed Oved-Edom, and all his house.

**12** It was told King David, saying, "יְהוָה has blessed the house of Oved-Edom, and all that pertains to him, because of the ark of Elohim." David went and brought up the ark of Elohim from the house of Oved-Edom into the city of David with joy. **13** It was so, that when those who bore the ark of יְהוָה had gone six paces, he slaughtered an ox and a fattened calf. **14** David danced before יְהוָה with all his might; and David was clothed in a linen ephod. **15** So David and all the house of Yisra'el brought up the ark of יְהוָה with shouting, and with the voice of the shofar.

**16** It was so, as the ark of יְהוָה came into the city of David, that Mikhal the daughter of Sha'ul looked out at the window, and saw King David leaping and dancing before יְהוָה; and she despised him in her heart.

**17** They brought in the ark of נִמְלָא, and set it in its place, in the midst of the tent that David had pitched for it; and David offered ascension offerings and peace offerings before יְהוָה. **18** When David finished offering the ascension offering and the peace offerings, he blessed the people in the Name of יְהוָה Tsevaot. **19** He dealt among all the people, even among the whole multitude of Yisra'el, both to men and women, to everyone a cake of bread, and a portion of flesh, and a cake of raisins. So all the people departed everyone to his house.

**20** Then David returned to bless his household. Mikhal the daughter of Sha'ul came out to meet David, and said, "How glorious the king of Yisra'el was today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself!" **21** David said to Mikhal, "It was before יְהוָה, who chose me above your father, and above all his house, to appoint me prince over the people of יְהוָה, over Yisra'el. Therefore will I celebrate before יְהוָה. **22** I will be yet more vile than this, and will be lowly in my own sight. But of the handmaids of whom you have spoken, they shall honor me." **23** Therefore Mikhal the daughter of Sha'ul had no child to the day of her death.<sup>a</sup>

**7** It happened, when the king lived in his house, and יְהוָה had given him rest from all his enemies all around, **2** that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of Elohim dwells within curtains." **3** Nathan said to the king, "Go, do all that is in your heart; for יְהוָה is with you."

**4** It happened the same night, that the word of יְהוָה came to Nathan, saying, **5** "Go and tell My servant David, 'Thus says יְהוָה, "Shall you build Me a house for Me to dwell in? **6** For I have not lived in a house since the day that I brought up the children of Yisra'el out of Mitsrayim, even to this day, but have moved around in a tent and in a Tabernacle. **7** In all places in which I have walked with all the children of Yisra'el, did I say a word to any of the tribes of Yisra'el, whom I commanded to be shepherd of My people Yisra'el, saying, 'Why have you not built Me a house of cedar?'"

**8** Now therefore you shall tell my servant David this, 'Thus says יְהוָה Tsevaot, "I took you from the sheep pen, from following the sheep, that you should be prince over My people, over Yisra'el. **9** I have been with you wherever you went, and have cut off all your enemies from before you. I will make you a great name, like the name of the great ones who are in the earth. **10** I

<sup>a</sup> 23 See footnote at Shemu'el ב 21:8.

will appoint a place for My people Yisra'el, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of unrighteousness afflict them any more, as at the first, **11** and as from the day that I commanded judges to be over My people Yisra'el. I will cause you to rest from all your enemies. Moreover יהוה tells you that יהוה will make you a house. **12** When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall proceed out of your gut, and I will establish his kingdom. **13** He shall build a house for My Name, and I will establish the throne of his kingdom forever. **14** I will be his father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the sons of man; **15** but My loving-kindness shall not depart from him, as I took it from Sha'ul, whom I put away before you. **16** Your house and your kingdom shall be made sure forever before you. Your throne shall be firm forever."'''

**17** According to all these words, and according to all this vision, so Nathan spoke to David.

**18** Then David the king went in, and sat before יהוה; and he said, "Who am I, Adonai יהוה, and what is my house, that You have brought me thus far? **19** This was yet a small thing in Your eyes, Adonai יהוה; but You have spoken also of Your servant's house for a great while to come; and this after the way of men, Adonai יהוה! **20** What more can David say to You? For You know Your servant, Adonai יהוה. **21** For Your word's sake, and according to Your own heart, You have worked all this greatness, to make Your servant know it. **22** Therefore You are great, Adonai יהוה. For there is none like You, neither is there any elohim besides You, according to all that we have heard with our ears. **23** What one nation in the earth is like Your people, even like Yisra'el, whom Elohim went to redeem to Himself for a people, and to make him a name, and to do great things for You, and awesome things for Your land, before Your people, whom You redeem to You out of Mitsrayim, from the nations and their elohim? **24** You established for Yourself Your people Yisra'el to be a people to You forever; and You, יהוה, became their Elohim. **25** Now, יהוה Elohim, the word that You have spoken concerning Your servant, and concerning his house, confirm it forever, and do as You have spoken. **26** Let Your Name be magnified forever, saying, יהוה Tsevaot is Elohim over Yisra'el; and the house of Your servant David shall be established before You. **27** For

You, יהוה Tsevaot, the Elohim of Yisra'el, have revealed to Your servant, saying, 'I will build you a house.' Therefore Your servant has found in his heart to pray this prayer to You. **28** Now, O Adonai יהוה, You are Elohim, and Your words are truth, and You have promised this good thing to Your servant. **29** Now therefore let it please You to bless the house of Your servant, that it may continue forever before You; for You, Adonai יהוה, have spoken it. Let the house of Your servant be blessed forever with Your blessing."

**8** After this it happened that David struck the Philistines, and subdued them: and David took the bridle of the mother city out of the hand of the Philistines. **2** He struck Moav, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. The Moavites became servants to David, and brought tribute.

**3** David struck also Hadadezer the son of Reḥov, king of Tsoyah, as he went to recover his dominion at the River [Perath]<sup>a</sup><sup>b</sup>. **4** David took from him one thousand seven hundred horsemen, and twenty thousand footmen: and David hamstrung all the chariot horses, but reserved of them for one hundred chariots. **5** When the Arameans of Dammeseq came to help Hadadezer king of Tsoyah, David struck of the Arameans two and twenty thousand men. **6** Then David put garrisons in Aram of Dammeseq; and the Arameans became servants to David, and brought tribute. יהוה gave victory to David wherever he went. **7** David took the shields of gold that were on the servants of Hadadezer, and brought them to Yerushalayim. **8** From Betah and from Berothai, cities of Hadadezer, King David took exceedingly vast amounts of copper.

**9** When Toi king of Hamath heard that David had struck all the army of Hadadezer, **10** then Toi sent Yoram his son to King David, to greet him, and to bless him, because he had fought against Hadadezer and struck him: for Hadadezer had wars with Toi. *Yoram* brought with him vessels of silver, and vessels of gold, and vessels of copper: **11** These also did King David dedicate to יהוה, with the silver and gold that he dedicated of all the nations which he subdued; **12** of Aram, and of Moav, and of the children of Ammon, and of the Philistines, and of Amaleq, and of the spoil of Hadadezer, son of Reḥov, king of Tsoyah.

<sup>a</sup> 3 Perath – The Euphrates River, and probably the etymological origin of the name.

<sup>b</sup> 3 LXX, Lat., and Syr. all include the word "Perath" here. The Heb. MT itself does not contain the word, though it is written in a marginal note in the Masoretic manuscripts.

**13** David earned a reputation when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men. **14** He put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David. **נָתַן** gave victory to David wherever he went. **15** David reigned over all Yisra'el; and David executed judgment and righteousness to all his people. **16** Yoav the son of Tseruyah was over the army; and Yehoshaphat the son of Ahilud was recorder; **17** and Tsadoq the son of Ahituv, and Ahimelekh the son of Evyathar, were priests; and Serayah was scribe; **18** and Benayah the son of Yehoyada was over the Kerethites and the Pelethites; and David's sons were chief ministers.

**9** David said, "Is there yet any who is left of the house of Sha'ul, that I may show him loving-kindness for Yehonathan's sake?" **2** There was of the house of Sha'ul a servant whose name was Tsiva, and they called him to David; and the king said to him, "Are you Tsiva?" He said, "Your servant is he." **3** The king said, "Is there not yet any of the house of Sha'ul, that I may show the loving-kindness of Elohim to him?" Tsiva said to the king, "Yehonathan has yet a son, who is lame of his feet." **4** The king said to him, "Where is he?" Tsiva said to the king, "Behold, he is in the house of Makir the son of Ammi'el, in Lo Debar." **5** Then King David sent, and fetched him out of the house of Makir the son of Ammi'el, from Lo Debar. **6** Mephivosheth, the son of Yehonathan, the son of Sha'ul, came to David, and fell on his face, and bowed down. David said, "Mephivosheth." He answered, "Behold, your servant!" **7** David said to him, "Do not be afraid of him; for I will surely show you loving-kindness for Yehonathan your father's sake, and will restore to you all the land of Sha'ul your father. You shall eat bread at my table continually." **8** He bowed down, and said, "What is your servant, that you should look on such a dead dog as I am?"

**9** Then the king called to Tsiva, Sha'ul's servant, and said to him, "All that pertained to Sha'ul and to all his house have I given to your master's son. **10** You shall till the land for him, you, and your sons, and your servants; and you shall bring in *the fruits*, that your master's son may have bread to eat: but Mephivosheth your master's son shall eat bread always at my table." Now Tsiva had fifteen sons and twenty servants. **11** Then Tsiva said to the king, "According to all that my master the king commands his servant, so your shall servant do." So Mephivosheth ate at the king's table, like one of the king's sons. **12** Mephivosheth had a young son, whose name was Mica. All that lived in the house of Tsiva were servants to Mephivosheth. **13** So Mephivosheth

lived in Yerushalayim; for he ate continually at the king's table. He was lame in both his feet.

**10** It happened after this, that the king of the children of Ammon died, and Hanun his son reigned in his place. **2** David said, "I will show loving-kindness to Hanun the son of Nahash, as his father showed loving-kindness to me." So David sent by his servants to comfort him concerning his father. David's servants came into the land of the children of Ammon. **3** But the princes of the children of Ammon said to Hanun their master, "Do you think that David honors your father, in that he has sent comforters to you? Has not David sent his servants to you to search the city, and to spy it out, and to overthrow it?" **4** So Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. **5** When they told it to David, he sent to meet them; for the men were greatly ashamed. The king said, "Wait at Yeriho until your beards have grown, and then return."

**6** When the children of Ammon saw that they had become odious to David, the children of Ammon sent and hired the Arameans of Beth Rehov, and the Arameans of Tsovah, twenty thousand footmen, and the king of Ma'akah with one thousand men, and the men of Tov twelve thousand men. **7** When David heard of it, he sent Yoav, and all the army of the mighty men. **8** The children of Ammon came out, and put the battle in array at the entrance of the gate: and the Arameans of Tsovah and of Rehov, and the men of Tov and Ma'akah, were by themselves in the field.

**9** Now when Yoav saw that the battle was set against him before and behind, he chose of all the choice men of Yisra'el, and put them in array against the Arameans: **10** The rest of the people he committed into the hand of Avishai his brother; and he put them in array against the children of Ammon. **11** He said, "If the Arameans are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will come and help you. **12** Be courageous, and let us be strong for our people, and for the cities of our Elohim; and **נָתַן** do that which seems good to Him." **13** So Yoav and the people who were with him drew near to the battle against the Arameans: and they fled before him. **14** When the children of Ammon saw that the Arameans had fled, they likewise fled before Avishai, and entered into the city. Then Yoav returned from the children of Ammon, and came to Yerushalayim.

**15** When the Arameans saw that they were defeated by Yisra'el, they gathered themselves together.

**16** Hadadezer sent, and brought out the Arameans who were beyond the River: and they came to Helam, with

Shovak the captain of the army of Hadadezer at their head. **17** It was told David; and he gathered all Yisra'el together, and passed over the Yarden, and came to Helam. The Arameans set themselves in array against David, and fought with him. **18** The Arameans fled before Yisra'el; and David killed of the Arameans *the men of* seven hundred chariots, and forty thousand horsemen, and struck Shovak the captain of their army, so that he died there. **19** When all the kings who were servants to Hadadezer saw that they were defeated before Yisra'el, they made peace with Yisra'el, and served them. So the Arameans feared to help the children of Ammon any more.

**11** It happened, at the return of the year, at the time when kings go out *to battle*, that David sent Yoav, and his servants with him, and all Yisra'el; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Yerushalayim.

**2** It happened at evening, that David arose from off his bed, and walked on the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look on. **3** David sent and inquired after the woman. One said, "Is this not Bathsheva, the daughter of Eliam, the wife of Uriyah the Hittite?" **4** David sent messengers, and took her; and she came in to him, and he lay with her, for she was purified from her uncleanness; and she returned to her house. **5** The woman conceived; and she sent and told David, and said, "I am with child."

**6** David sent to Yoav, *saying*, "Send me Uriyah the Hittite." Yoav sent Uriyah to David. **7** When Uriyah was come to him, David asked of him how Yoav did, and how the people fared, and how the war prospered. **8** David said to Uriyah, "Go down to your house, and wash your feet." Uriyah departed out of the king's house, and a gift from the king was sent after him. **9** But Uriyah slept at the door of the king's house with all the servants of his master, and did not go down to his house. **10** When they had told David, *saying*, "Uriyah did not go down to his house," David said to Uriyah, "Have you not come from a journey? Why did you not go down to your house?" **11** Uriyah said to David, "The ark, Yisra'el, and Yehudah, are staying in tents; and my master Yoav, and the servants of my master, are encamped in the open field. Shall I then go into my house to eat and to drink, and to lie with my wife? As you live, and as your being lives, I will not do this thing!" **12** David said to Uriyah, "Stay here today also, and tomorrow I will let you depart." So Uriyah stayed in Yerushalayim that day, and the next day. **13** When David had called him, he ate and drink before him; and he made him drunk. At evening, he went out to lie on

his bed with the servants of his master, but did not go down to his house.

**14** It happened in the morning, that David wrote a letter to Yoav, and sent it by the hand of Uriyah. **15** He wrote in the letter, *saying*, "Send Uriyah to the forefront of the fiercest battle, and retreat from him, that he may be struck, and die." **16** It happened, when Yoav kept watch on the city, that he assigned Uriyah to the place where he knew that men of valor were. **17** The men of the city went out, and fought with Yoav. Some of the people fell, even of the servants of David; and Uriyah the Hittite died also. **18** Then Yoav sent and told David all the things concerning the war; **19** and he commanded the messenger, *saying*, "When you have finished telling all the things concerning the war to the king, **20** it shall be that, if the king's wrath arise, and he asks you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall?' **21** who struck Avimelekh the son of Yerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thevets? Why did you go so near the wall? then you shall say, 'Your servant Uriyah the Hittite is dead also.'"

**22** So the messenger went, and came and showed David all that Yoav had sent him for. **23** The messenger said to David, "The men prevailed against us, and came out to us into the field, and we were on them even to the entrance of the gate. **24** The shooters shot at your servants from off the wall; and some of the king's servants are dead, and your servant Uriyah the Hittite is dead also." **25** Then David said to the messenger, "Thus you shall tell Yoav, 'Do not let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city, and overthrow it.' Strengthen him."

**26** When the wife of Uriyah heard that Uriyah her husband was dead, she made lamentation for her husband. **27** When the mourning was past, David sent and took her home to his house, and she became his wife, and bore him a son. But the thing that David had done was displeasing in the sight of יהוה.

**12** פָּנִים sent Nathan to David. He came to him, and said to him, "There were two men in one city; the one rich, and the other poor. **2** The rich man had very many flocks and herds, **3** but the poor man had nothing, except one little ewe lamb, which he had bought and raised. It grew up together with him, and with his children. It ate of his own food, drank of his own cup, and lay in his bosom, and was to him like a daughter. **4** A traveler came to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man who had come to him, but took the poor

man's lamb, and dressed it for the man who had come to him."

**5** David's anger was greatly kindled against the man, and he said to Nathan, "As **לֵבָב** lives, the man who has done this is worthy to die! **6** He shall restore the lamb fourfold, because he did this thing, and because he had no pity!"

**7** Nathan said to David, "You are the man. This is what **הָרָא**", the Elohim of Yisra'el, says: 'I anointed you king over Yisra'el, and I delivered you out of the hand of Sha'ul. **8** I gave you your master's house, and your master's wives into your bosom, and gave you the house of Yisra'el and of Yehudah; and if that would have been too little, I would have added to you many more such things. **9** Why have you despised the word of **יְהוָה**, to do that which is evil in his eyes? You have struck Uriyah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon. **10** Now therefore the sword will never depart from your house, because you have despised me, and have taken the wife of Uriyah the Hittite to be your wife.' **11** This is what **הָרָא** says: 'Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give them to your neighbor, and he will lie with your wives in the sight of this sun. **12** For you did it secretly, but I will do this thing before all Yisra'el, and before the sun."

**13** David said to Nathan, "I have sinned against **יְהוָה**." Nathan said to David, "**תִּדְבֹּר** also has put away your sin. You will not die. **14** However, because by this deed you have given great occasion to the enemies of **יְהוָה** to blaspheme, the child also who is born to you shall surely die." **15** Nathan departed to his house. **16** He struck the child that Uriyah's wife bore to David, and it was very sick. **17** David therefore begged Elohim for the child; and David fasted, and went in, and lay all night on the earth. **18** The elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. **19** It happened on the seventh day that the child died. The servants of David feared to tell him that the child was dead; for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to our voice. How will he then harm himself, if we tell him that the child is dead?"

**19** But when David saw that his servants were whispering together, David perceived that the child was dead; and David said to his servants, "Is the child dead?" They said, "He is dead." **20** Then David arose from the earth, and washed, and anointed himself, and changed his clothing; and he came into the house of **יְהוָה**, and

bowed down; then he came to his own house. And when he required, they set bread before him, and he ate.

**21** Then his servants said to him, "What is this that you have done? You fasted and wept for the child while he was alive; but when the child was dead, you rose up and ate bread." **22** He said, "While the child was yet alive, I fasted and wept; for I said, 'Who knows whether **הָרָא** will not favor me, that the child may live?' **23** But now he is dead, why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

**24** David comforted Bathsheva his wife, and went in to her, and lay with her. She brought forth a son, and he called his name Shelomoh. **25** **הָרָא** loved him; **26** and He sent by the hand of Nathan the prophet; and he named him Yediyah, because of **דָדָה**.

**26** Now Yoav fought against Rabbah of the children of Ammon, and took the royal city. **27** Yoav sent messengers to David, and said, "I have fought against Rabbah. Yes, I have taken the city of waters. **28** Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name." **29** David gathered all the people together, and went to Rabbah, and fought against it, and took it. **30** He took the crown of their king from off his head; and its weight was a talent of gold, and *in it were* precious stones; and it was set on David's head. He brought forth the spoil of the city, *which was* exceedingly vast. **31** He brought forth the people who were therein, and put them under saws, and under iron picks, and under axes of iron, and made them pass through the brick kiln: and he did so to all the cities of the children of Ammon. David and all the people returned to Yerushalayim.

**13** It happened after this, that Avshalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her. **2** Amnon was so troubled that he fell sick because of his sister Tamar; for she was a virgin; and it seemed hard to Amnon to do anything to her. **3** But Amnon had a friend, whose name was Yonadav, the son of Shimah, David's brother; and Yonadav was a very subtle man. **4** He said to him, "Why, son of the king, are you so sad from day to day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Avshalom's sister." **5** Yonadav said to him, "Lay down on your bed, and pretend to be sick. When your father comes to see you, tell him, 'Please let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it, and eat it from her hand.'" **6** So Amnon lay down and feigned sickness. When the king came to see him, Amnon said to the king, "Please let my sister Tamar come, and make

me a couple of cakes in my sight, that I may eat from her hand."

**7** Then David sent home to Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him." **8** So Tamar went to her brother Amnon's house; and he was laid down. She took dough, and kneaded it, and made cakes in his eyes, and cooked the cakes. **9** She took the pan, and poured them out before him; but he refused to eat. Amnon said, "Have all men leave me." Every man went out from him. **10** Amnon said to Tamar, "Bring the food into the room, that I may eat from your hand." Tamar took the cakes which she had made, and brought them into the room to Amnon her brother. **11** When she had brought them near to him to eat, he took hold of her, and said to her, "Come, lie with me, my sister!" **12** She answered him, "No, my brother, do not force me! For no such thing ought to be done in Yisra'el. Do not do this senseless *thing*. **13** I, where would I carry my shame? And as for you, you will be as one of the fools in Yisra'el. Now therefore, please speak to the king; for he will not withhold me from you."

**14** However he would not listen to her voice; but being stronger than she, he forced her, defiling her, and lay with her.

**15** Then Amnon hated her with exceeding great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. Amnon said to her, "Arise, be gone!" **16** She said to him, "Not so, because this great wrong in sending me away is worse than the other that you did to me!" But he would not listen to her. **17** Then he called his servant who ministered to him, and said, "Put now this woman out from me, and bolt the door after her." **18** She had a varicolored tunic on her; for with such robes were the king's daughters who were virgins dressed. Then his servant brought her out, and bolted the door after her. **19** Tamar put ashes on her head, and tore her varicolored tunic that was on her; and she laid her hand on her head, and went her way, crying aloud as she went.

**20** Avshalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother. Do not take this thing to heart." So Tamar remained desolate in her brother Avshalom's house. **21** But when King David heard of all these things, he was very angry. **22** Avshalom spoke to Amnon neither good nor bad; for Avshalom hated Amnon, because he had defiled his sister Tamar.

**23** It happened after two full years, that Avshalom had sheepshearers in Ba'al Hatsor, which is beside Ephrayim: and Avshalom invited all the king's sons.

**24** Avshalom came to the king, and said, "See now, your servant has sheepshearers. Please let the king and his servants go with your servant." **25** The king said to Avshalom, "No, my son, let us not all go, lest we be burdensome to you." He pressed him; however he would not go, but blessed him. **26** Then Avshalom said, "If not, please let my brother Amnon go with us." The king said to him, "Why should he go with you?" **27** But Avshalom pressed him, and he let Amnon and all the king's sons go with him.

**28** Avshalom commanded his servants, saying, "Mark now, when Amnon's heart is merry with wine; and when I tell you, 'Strike Amnon,' then kill him. Do not be afraid. Have I not commanded you? Be strengthened, and be valiant!" **29** The servants of Avshalom did to Amnon as Avshalom had commanded. Then all the king's sons arose, and every man got up on his mule, and fled.

**30** It happened, while they were in the way, that the news came to David, saying, "Avshalom has slain all the king's sons, and there is not one of them left!"

**31** Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes torn. **32** Yonadav, the son of Shimah, David's brother, answered, "Do not let my master suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by the appointment of Avshalom this has been determined from the day that he forced his sister Tamar. **33** Now therefore do not let my master the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead."

**34** But Avshalom fled. The young man who kept the watch lifted up his eyes, and looked, and behold, many people were coming by way of the hillside behind him.<sup>a</sup>

**35** Yonadav said to the king, "Behold, the king's sons are coming! It is as your servant said." **36** It happened, as soon as he had finished speaking, that behold, the king's sons came, and lifted up their voice, and wept. The king also and all his servants wept bitterly. **37** But Avshalom fled, and went to Talmai the son of Ammihud, king of Geshur. David mourned for his son every day. **38** So Avshalom fled, and went to Geshur, and was there three years. **39** King David longed to go forth to Avshalom:

<sup>a</sup> 34 LXX adds "and the watchman came and told the king, and said, 'I have seen men by the way of Oronen, by the side of the mountain.'"

for he was comforted concerning Amnon, since he was dead.

**14** Now Yoav the son of Tseruyah perceived that the king's heart was toward Avshalom. **2** Yoav sent to Teqoa, and fetched there a wise woman, and said to her, "Please act like a mourner, and put on mourning clothing, please, and do not anoint yourself with oil, but be as a woman who has mourned a long time for the dead. **3** Go in to the king, and speak like this to him." So Yoav put the words in her mouth.

**4** When the woman of Teqoa spoke<sup>a</sup> to the king, she fell on her face to the ground, and bowed down, and said, "Help, O king!" **5** The king said to her, "What ails you?" She answered, "Truly I am a widow, and my husband is dead. **6** Your handmaid had two sons, and they both fought together in the field, and there was no one to part them, but the one struck the other, and killed him.

**7** Behold, the whole family has risen against your handmaid, and they say, 'Deliver him who struck his brother, that we may kill him for the being of his brother whom he killed, and so destroy the heir also.' Thus they would quench my coal which is left, and would leave to my husband neither name nor remainder on the surface of the earth."

**8** The king said to the woman, "Go to your house, and I will give a command concerning you." **9** The woman of Teqoa said to the king, "My master, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless." **10** The king said, "Whoever says anything to you, bring him to me, and he shall not touch you any more." **11** Then she said, "Please let the king remember נָתַן<sup>b</sup> your Elohim, that the avenger of blood destroy not any more, lest they destroy my son." He said, "As נָתַן<sup>b</sup> lives, not one hair of your son shall fall to the earth."

**12** Then the woman said, "Please let your handmaid speak a word to my master the king." He said, "Say on." **13** The woman said, "Why then have you devised such a thing against the people of Elohim? For in speaking this word the king is as one who is guilty, in that the king does not bring home again his banished one. **14** For we must die, and are as water spilled on the ground, which cannot be gathered up again; neither does Elohim take away the being, but devises means, that he who is banished not be an outcast from Him. **15** Now therefore seeing that I have come to speak this word to my master the king, it is because the people have made me afraid: and your handmaid said, 'I will now speak to the king; it may be that the king will perform the request of his

servant.' **16** For the king will hear, to deliver his servant out of the hand of the man who would destroy me and my son together out of the inheritance of Elohim.

**17** Then your handmaid said, 'Please let the word of my master the king bring rest; for as a messenger of Elohim, so is my master the king to discern good and bad. May נָתַן<sup>b</sup>, your Elohim, be with you."

**18** Then the king answered the woman, "Please do not hide anything from me that I ask you." The woman said, "Let my master the king now speak." **19** The king said, "Is the hand of Yoav with you in all this?" The woman answered, "As your being lives, my master the king, no one can turn to the right hand or to the left from anything that my master the king has spoken; for your servant Yoav, he urged me, and he put all these words in the mouth of your handmaid; **20** to change the face of the matter has your servant Yoav done this thing. My master is wise, according to the wisdom of a messenger of Elohim, to know all things that are in the earth."

**21** The king said to Yoav, "Behold now, I have done this thing. Go therefore, bring the young man Avshalom back." **22** Yoav fell to the ground on his face, and bowed down, and blessed the king. Yoav said, "Today your servant knows that I have found favor in your eyes, my master, king, in that the king has performed the request of his servant." **23** So Yoav arose and went to Geshur, and brought Avshalom to Yerushalayim.

**24** The king said, "Let him return to his own house, but let him not see my face." So Avshalom returned to his own house, and did not see the king's face.

**25** Now in all Yisra'el there was none to be so much praised as Avshalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. **26** When he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred sheqels, after the king's weight.

**27** To Avshalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful appearance.

**28** Avshalom lived two full years in Yerushalayim; and he did not see the king's face. **29** Then Avshalom sent for Yoav, to send him to the king; but he would not come to him: and he sent again a second time, but he would not come. **30** Therefore he said to his servants, "Behold, Yoav's field is near mine, and he has barley there. Go and set it on fire." Avshalom's servants set the field on fire. [Then the servants of Yoav came to him with their clothes torn and said, "The servants of Yoav set the field on fire."]<sup>b</sup> **31** Then Yoav arose, and came to

<sup>a</sup> 4 Syr., LXX and Lat. read "went" instead of "spoke."

<sup>b</sup> 30 Bracketed section indicates reading present in the DSS, Lat., Syr., and the LXX but absent from the Heb. MT.

Avshalom to his house, and said to him, "Why have your servants set my field on fire?" **32** Avshalom answered Yoav, "Behold, I sent to you, saying, 'Come here, that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me to be there still. Now therefore let me see the king's face; and if there is iniquity in me, let him kill me.'" **33** So Yoav came to the king, and told him; and when he had called for Avshalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Avshalom.

**15** It happened after this, that Avshalom prepared him a chariot and horses, and fifty men to run before him.

**2** Avshalom rose up early, and stood beside the way of the gate. It was so, that when any man had a suit which should come to the king for judgment, then Avshalom called to him, and said, "What city are you from?" He said, "Your servant is of one of the tribes of Yisra'el." **3** Avshalom said to him, "Behold, your words are good and right; but there is no man deputized by the king to hear you." **4** Avshalom said moreover, "Oh that I were made judge in the land, that every man who has any suit or judgment might come to me, and I would declare him right!" **5** It was so, that when any man came near to bow down, he put forth his hand, and took hold of him, and kissed him. **6** Avshalom did this sort of thing to all Yisra'el who came to the king for judgment. So Avshalom stole the hearts of the men of Yisra'el.

**7** It happened at the end of four<sup>a</sup> years, that Avshalom said to the king, "Please let me go and pay my vow, which I have vowed to יהונתן, in Hevron. **8** For your servant vowed a vow while I stayed at Geshur in Aram, saying, 'If יהונתן shall indeed bring me again to Yerushalayim, then I will serve יהונתן.' **9** The king said to him, "Go in peace." So he arose, and went to Hevron. **10** But Avshalom sent spies throughout all the tribes of Yisra'el, saying, "As soon as you hear the voice of the shofar, then you shall say, 'Avshalom is king in Hevron!'" **11** Two hundred men went with Avshalom out of Yerushalayim, who were invited, and went in their simplicity; and they did not know anything. **12** Avshalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he was slaughtering the sacrifices. The conspiracy was strong, for the people increased continually with Avshalom.

**13** A messenger came to David, saying, "The hearts of the men of Yisra'el are after Avshalom." **14** David said

to all his servants who were with him at Yerushalayim, "Arise, and let us flee; for else none of us shall escape from Avshalom. Make speed to depart, lest he overtake us quickly, and bring down evil on us, and strike the city with the edge of the sword." **15** The king's servants said to the king, "Behold, your servants are ready to do whatever my master the king chooses." **16** The king went forth, and all his household after him. The king left ten women, who were concubines, to guard the house. **17** The king went forth, and all the people after him; and they stayed in Beth Merhak. **18** All his servants passed on beside him; and all the Kerethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.

**19** Then the king said to Ittai the Gittite, "Why do you also go with us? Return, and stay with the king; for you are a foreigner, and also an exile. Return to your own place. **20** Whereas you came but yesterday, should I make you go up and down with us today, since I go where I may? Return, and take back your brothers. Loving-kindness and truth be with you." **21** Ittai answered the king, and said, "As יהונתן lives, and as my master the king lives, surely in what place my master the king shall be, whether for death or for life, even there also will your servant be." **22** David said to Ittai, "Go and pass over." Ittai the Gittite passed over, and all his men, and all the little ones who were with him. **23** All the country wept with a loud voice, and all the people passed over: the king also himself passed over the wadi Qidron, and all the people passed over, toward the way of the wilderness.

**24** Behold, Tsadoq also came, and all the Levites with him, bearing the ark of the covenant of Elohim; and Evyathar went up, until all the people finished passing out of the city.

**25** The king said to Tsadoq, "Carry back the ark of Elohim into the city. If I find favor in the eyes of יהונתן, He will bring me again, and show me both it, and His habitation; **26** but if He say thus, 'I have no delight in you,' behold, here am I. Let Him do to me as seems good to Him." **27** The king said also to Tsadoq the priest, "Are you not a seer? Return into the city in peace, and your two sons with you, Ahima'ats your son, and Yehonathan the son of Evyathar. **28** Behold, I will stay at the fords of the wilderness, until word comes from you to inform me." **29** Tsadoq therefore and Evyathar

<sup>a</sup> 7 Heb. MT and Lat. read "forty years" here. Some LXX, Syr., and writings of Josephus read as it is above. Given the timetable in Divrei Ha'Yamim נ 3:4, the correct reading must be "four" and not "forty." This is believed to have been a simple copyist error.

carried the ark of Elohim again to Yerushalayim; and they stayed there.

**30** David went up by the ascent of the *Mount of Olives*, and wept as he went up; and he had his head covered, and went barefoot: and all the people who were with him covered every man his head, and they went up, weeping as they went up. **31** Someone told David, saying, "Ahithophel is among the conspirators with Avshalom." David said, "בָּרוּךְ", please turn the counsel of Ahithophel into foolishness."

**32** It happened that when David had come to the top, where Elohim was bowed down to, behold, Hushai the Arkite came to meet him with his tunic torn, and dirt on his head. **33** David said to him, "If you pass on with me, then you will be a burden to me; **34** but if you return to the city, and tell Avshalom, 'I will be your servant, O king. As I have been your father's servant in time past, so will I now be your servant; then will you defeat for me the counsel of Ahithophel.' **35** Do you not have Tsadoq and Evyathar the priests there with you? Therefore it shall be, that whatever thing you shall hear out of the king's house, you shall tell it to Tsadoq and Evyathar the priests. **36** Behold, they have there with them their two sons, Ahima'ats, Tsadoq's son, and Yehonathan, Evyathar's son; and by them you shall send to me everything that you shall hear." **37** So Hushai, David's friend, came into the city; and Avshalom came into Yerushalayim.

**16** When David was a little past the top of the *Mount*, behold, Tsiva the servant of Mephivosheth met him, with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a bottle of wine. **2** The king said to Tsiva, "What do you mean by these?" Tsiva said, "The donkeys are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as are faint in the wilderness may drink." **3** The king said, "Where is your master's son?" Tsiva said to the king, "Behold, he is staying in Yerushalayim; for he said, 'Today the house of Yisra'el will restore me the kingdom of my father.'" **4** Then the king said to Tsiva, "Behold, all that pertains to Mephivosheth is yours." Tsiva said, "I bow down. Let me find favor in your eyes, my master, O king."

**5** When King David came to Bahurim, behold, a man of the family of the house of Sha'ul came out, whose name was Shimi, the son of Gera. He came out, and cursed still as he came. **6** He cast stones at David, and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. **7** Shimi said when he cursed, "Be gone, be gone, you

man of blood, worthless man! **8** בָּרוּךְ has returned on you all the blood of the house of Sha'ul, in whose place you have reigned! בָּרוּךְ has delivered the kingdom into the hand of Avshalom your son! Behold, you are caught by your own mischief, because you are a man of blood!"

**9** Then Avishai the son of Tseruyah said to the king, "Why should this dead dog curse my master the king? Please let me go over and take off his head." **10** The king said, "What have I to do with you, you sons of Tseruyah? Because he curses, and because בָּרוּךְ has said to him, 'Curse David,' who then shall say, 'Why have you done so?'" **11** David said to Avishai, and to all his servants, "Behold, my son, who came forth from my gut, seeks my being. How much more this Benyamite, now? Leave him alone, and let him curse; for בָּרוּךְ has invited him. **12** It may be that בָּרוּךְ will look on the iniquity done to me, and that בָּרוּךְ will repay me good for the cursing of me today." **13** So David and his men went by the way; and Shimi went along on the hillside opposite him, and cursed as he went, threw stones at him, and threw dust. **14** The king, and all the people who were with him, became weary; and they refreshed themselves there.

**15** Avshalom, and all the people, the men of Yisra'el, came to Yerushalayim, and Ahithophel with him. **16** It happened, when Hushai the Arkite, David's friend, had come to Avshalom, that Hushai said to Avshalom, "Let the king live! Let the king live!" **17** Avshalom said to Hushai, "Is this your loving-kindness to your friend? Why did you not go with your friend?" **18** Hushai said to Avshalom, "No; but whoever בָּרוּךְ, and this people, and all the men of Yisra'el have chosen, his will I be, and with him I will stay. **19** Again, whom should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, so will I be in your presence."

**20** Then Avshalom said to Ahithophel, "Give your counsel what we shall do." **21** Ahithophel said to Avshalom, "Go in to your father's concubines that he has left to guard the house. Then all Yisra'el will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." **22** So they spread Avshalom a tent on the top of the house; and Avshalom went in to his father's concubines in the sight of all Yisra'el. **23** The counsel of Ahithophel, which he gave in those days, was *thought of* as if a man inquired of the word of Elohim: so was all the counsel of Ahithophel both with David and with Avshalom.

**17** Moreover Ahithophel said to Avshalom, "Let me now choose twelve thousand men, and I will arise and

pursue after David tonight. **2** I will come on him while he is weary and exhausted, and will make him afraid. All the people who are with him shall flee. I will strike the king only; **3** and I will bring back all the people to you. The man whom you seek is as if all returned. All the people shall be in peace." **4** The saying pleased Avshalom well, and all the elders of Yisra'el.

**5** Then Avshalom said, "Now call Hushai the Arkite also, and let us hear likewise what he says." **6** When Hushai was come to Avshalom, Avshalom spoke to him, saying, "Ahithophel has spoken like this. Shall we do what he says? If not, speak up." **7** Hushai said to Avshalom, "The counsel that Ahithophel has given this time is not good." **8** Hushai said moreover, "You know your father and his men are mighty men, and they are fierce in their being, like a bear robbed of her cubs in the field. Your father is a man of war, and will not lodge with the people. **9** Behold, he is now hidden in some pit, or in some other place. It will happen, when some of them have fallen at the first, that whoever hears it will say, 'There is a slaughter among the people who follow Avshalom!' **10** Even he who is valiant, whose heart is as the heart of a lion, will utterly melt; for all Yisra'el knows that your father is a mighty man, and those who are with him are valiant men. **11** But I counsel that all Yisra'el be gathered together to you, from Dan even to Beersheva, as the sand that is by the sea for multitude; and that you go to battle in your own person. **12** So shall we come on him in some place where he shall be found, and we will light on him as the dew falls on the ground; and of him and of all the men who are with him we will not leave so much as one. **13** Moreover, if he has gone into a city, then shall all Yisra'el bring ropes to that city, and we will draw it into the wadi, until there is not one small stone found there." **14** Avshalom and all the men of Yisra'el said, "The counsel of Hushai the Arkite is better than the counsel of Ahithophel." For הַלְּתָתָה had ordained to defeat the good counsel of Ahithophel, to the intent that הַלְּתָתָה might bring evil on Avshalom.

**15** Then Hushai said to Tsadoq and to Evyathar the priests, "Ahithophel counseled Avshalom and the elders of Yisra'el thus; and I have counseled thus. **16** Now therefore send quickly, and tell David, saying, 'Do not lodge this night at the fords of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people who are with him.'" **17** Now Yehonathan and Ahima'ats were staying by En Rogel; and a female servant used to go and tell them; and they went and told King David. For they might not be seen to come into the city. **18** But a boy saw them, and told Avshalom. Then they both went away quickly, and came to the house of a man in Bahurim, who had a well in his court; and they went down there. **19** The woman took and spread the

covering over the well's mouth, and spread out bruised grain on it; and nothing was known. **20** Avshalom's servants came to the woman to the house; and they said, "Where are Ahima'ats and Yehonathan?" The woman said to them, "They have gone over the brook of water." When they had sought and could not find them, they returned to Yerushalayim.

**21** It happened, after they had departed, that they came up out of the well, and went and told King David; and they said to David, "Arise and pass quickly over the water; for thus has Ahithophel counseled against you."

**22** Then David arose, and all the people who were with him, and they passed over the Yarden. By the morning light there lacked not one of them who had not gone over the Yarden.

**23** When Ahithophel saw that his counsel was not followed, he saddled his donkey, and arose, and went home, to his city, and set his house in order, and hanged himself; and he died, and was buried in the tomb of his father.

**24** Then David came to Mahanaim. Avshalom passed over the Yarden, he and all the men of Yisra'el with him. **25** Avshalom set Amasa over the army instead of Yoav. Now Amasa was the son of a man, whose name was Yithra the Yisra'elite, who went in to Avigail the daughter of Nahash, sister to Tseruyah, Yoav's mother.

**26** Yisra'el and Avshalom encamped in the land of Gilad.

**27** It happened, when David was come to Mahanaim, that Shovi the son of Nahash of Rabbah of the children of Ammon, and Makir the son of Ammi'el of Lodevar, and Barzillai the Giladite of Rogelim, **28** brought beds, and basins, and earthen vessels, and wheat, and barley, and meal, and parched grain, and beans, and lentils, and parched vegetables, **29** and honey, and butter, and sheep, and cheese of the herd, for David, and for the people who were with him, to eat: for they said, "The people are hungry, and weary, and thirsty, in the wilderness."

**18** David numbered the people who were with him, and set captains of thousands and captains of hundreds over them. **2** David sent forth the people, a third part under the hand of Yoav, and a third part under the hand of Avishai the son of Tseruyah, Yoav's brother, and a third part under the hand of Ittai the Gittite. The king said to the people, "I will surely go forth with you myself also." **3** But the people said, "You shall not go forth; for if we flee away, they will not have heart for us; neither if half of us die, will they have heart for us.

But you are worth ten thousand of us.<sup>a</sup> Therefore now it is better that you are ready to help us out of the city." **4** The king said to them, "I will do what seems best to you." The king stood beside the gate, and all the people went out by hundreds and by thousands. **5** The king commanded Yoav and Avishai and Ittai, saying, "Deal gently for my sake with the young man, even with Avshalom." All the people heard when the king commanded all the captains concerning Avshalom.

**6** So the people went out into the field against Yisra'el: and the battle was in the forest of Ephrayim. **7** The people of Yisra'el were struck there before the servants of David, and there was a great slaughter there that day of twenty thousand men. **8** For the battle was there spread over the surface of all the country; and the forest devoured more people that day than the sword devoured.

**9** Avshalom happened to meet the servants of David. Avshalom was riding on his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heavens and earth; and the mule that was under him went on. **10** A certain man saw it, and told Yoav, and said, "Behold, I saw Avshalom hanging in an oak." **11** Yoav said to the man who told him, "Behold, you saw it, and why did you not strike him there to the ground? I would have given you ten pieces of silver, and a sash." **12** The man said to Yoav, "Though I should receive a thousand pieces of silver in my hand, I still would not put forth my hand against the king's son; for in our own hearing the king commanded you and Avishai and Ittai, saying, 'Guard for me the young man Avshalom.' **13** Otherwise if I had dealt falsely against his being – and there is no matter hidden from the king – then you yourself would have set yourself against me." **14** Then Yoav said, "I am not going to wait like this with you." He took three spears in his hand, and thrust them through the heart of Avshalom, while he was yet alive in the heart of the oak. **15** Ten young men who bore Yoav's armor surrounded and struck Avshalom, and killed him.

**16** Yoav blew the shofar, and the people returned from pursuing after Yisra'el; for Yoav held back the people. **17** They took Avshalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones. Then all Yisra'el fled everyone to his tent. **18** Now Avshalom in his lifetime had taken and reared up for himself the pillar, which is in the king's dale; for he said, "I have no son to keep my name in memory." He called the pillar after his own name; and it is called Avshalom's monument, to this day.

**19** Then Ahima'ats the son of Tsadoq said, "Let me now run, and bear the king news, how יְהוָה has judged the hand of his enemies." **20** Yoav said to him, "You shall not be the bearer of news today, but you shall bear news another day. But today you shall bear no news, because the king's son is dead." **21** Then Yoav said to the Kushite, "Go, tell the king what you have seen!" The Kushite bowed himself to Yoav, and ran. **22** Then Ahima'ats the son of Tsadoq said yet again to Yoav, "But come what may, please let me also run after the Kushite." Yoav said, "Why do you want to run, my son, since that you will have no reward for the news?"

**23** "But come what may," he said, "I will run." He said to him, "Run!" Then Ahima'ats ran by the way of the Plain, and outran the Kushite.

**24** Now David was sitting between the two gates: and the watchman went up to the roof of the gate to the wall, and lifted up his eyes, and looked, and, behold, a man running alone. **25** The watchman cried, and told the king. The king said, "If he is alone, there is news in his mouth." He came closer and closer. **26** The watchman saw another man running; and the watchman called to the porter, and said, "Behold, a man running alone!" The king said, "He also brings news." **27** The watchman said, "I think the running of the first one is like the running of Ahima'ats the son of Tsadoq." The king said, "He is a good man, and comes with good news."

**28** Ahima'ats called, and said to the king, "All is well." He bowed himself before the king with his face to the earth, and said, "Blessed is יְהוָה your Elohim, who has delivered up the men who lifted up their hand against my master the king!" **29** The king said, "Is it well with the young man Avshalom?" Ahima'ats answered, "When Yoav sent the king's servant, even me your servant, I saw a great tumult, but I do not know what it was." **30** The king said, "Turn aside, and stand here." He turned aside, and stood still.

**31** Behold, the Kushite came. The Kushite said, "News for my master the king; for יְהוָה has avenged you today of all those who rose up against you." **32** The king said to the Kushite, "Is it well with the young man Avshalom?" The Kushite answered, "May the enemies of my master the king, and all who rise up against you do you harm, be as that young man is."

**33** The king trembled, and went up to the room over the gate, and wept. As he went, he said, "My son Avshalom! My son, my son Avshalom! Oh that I had died for you, Avshalom, my son, my son!"

<sup>a</sup> 3 Syr. reads "for now there are ten thousand of us" instead of "But you are worth ten thousand of us."

**19** It was told Yoav, "Behold, the king weeps and mourns for Avshalom." **2** The victory that day was turned into mourning to all the people; for the people heard it said that day, "The king grieves for his son." **3** The people snuck into the city that day, as people who are ashamed steal away when they flee in battle. **4** The king covered his face, and the king cried with a loud voice, "My son Avshalom, Avshalom, my son, my son!" **5** Yoav came into the house to the king, and said, "You have shamed the faces of all your servants today, who have saved your being today, and the beings of your sons and of your daughters, and the beings of your wives, and the beings of your concubines; **6** in that you love those who hate you, and hate those who love you. For you have declared today, that princes and servants are nothing to you. For today I perceive that if Avshalom had lived, and all we had died today, then it would have pleased you well. **7** Now therefore arise, go out, and speak *from your heart* to your servants; for I swear by **תְּבִרְךָ**, if you do not go out, not a man will stay with you this night. That would be worse to you than all the evil that has happened to you from your youth until now."

**8** Then the king arose, and sat in the gate. They told to all the people, saying, "Behold, the king is sitting in the gate." All the people came before the king. Now Yisra'el had fled every man to his tent. **9** All the people were at strife throughout all the tribes of Yisra'el, saying, "The king delivered us out of the palm of our enemies, and he saved us out of the palm of the Philistines; and now he has fled out of the land from Avshalom. **10** Avshalom, whom we anointed over us, is dead in battle. Now therefore why do you not speak a word of bringing the king back?"

**11** King David sent to Tsadoq and to Evyathar the priests, saying, "Speak to the elders of Yehudah, saying, 'Why are you the last to bring the king back to his house? Since the speech of all Yisra'el has come to the king, to return him to his house. **12** You are my brothers, you are my bone and my flesh. Why then are you the last to bring back the king?' **13** Say to Amasa, 'Are you not my bone and my flesh? Elohim do so to me, and more also, if you are not captain of the army before me continually in the room of Yoav.'" **14** He bowed the heart of all the men of Yehudah, even as the *heart of* one man; so that they sent to the king, saying, "Return, you and all your servants."

**15** So the king returned, and came to the Yarden. Yehudah came to Gilgal, to go to meet the king, to bring the king over the Yarden. **16** Shimi the son of Gera, the Benjamite, who was of Bahurim, hurried and came down with the men of Yehudah to meet King David.

**17** There were a thousand men of Benyamin with him, and Tsiva the servant of the house of Sha'ul, and his fifteen sons and his twenty servants with him; and they went through the Yarden in the presence of the king.

**18** A ferry boat went to bring over the king's household, and to do what he thought *was* good. Shimi the son of Gera fell down before the king, when he was come over the Yarden. **19** He said to the king, "Do not let my master impute iniquity to me, neither do you remember that which your servant did perversely the day that my master the king went out of Yerushalayim, that the king should take it to his heart. **20** For your servant knows that I have sinned. Therefore, behold, I have come today, the first of all the house of Yoseph to go down to meet my master the king." **21** But Avishai the son of Tseruyah answered, "Shall Shimi not be put to death for this, because he cursed the anointed of **יְהוָה**?" **22** David said, "What have I to do with you, you sons of Tseruyah, that you should be adversaries to me today? Shall any man be put to death today in Yisra'el? For do I not know that I am king over Yisra'el today?" **23** The king said to Shimi, "You shall not die." The king swore to him.

**24** Mephivosheth the son of Sha'ul came down to meet the king; and he had neither groomed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. **25** It happened, when he had come to Yerushalayim to meet the king, that the king said to him, "Why did you not go with me, Mephivosheth?" **26** He answered, "My master, O king, my servant deceived me. For your servant said, 'I will saddle me a donkey, that I may ride thereon, and go with the king; because your servant is lame.' **27** He has slandered your servant to my master the king; but my master the king is as a messenger of Elohim. Do therefore what is good in your eyes. **28** For all my father's house were but dead men before my master the king; yet you set your servant among those who ate at your own table. What right therefore have I yet that I should cry any more to the king?" **29** The king said to him, "Why do you speak any more of your matters? I say, you and Tsiva divide the land."

**30** Mephivosheth said to the king, "Yes, let him take all, because my master the king has come in peace to his own house."

**31** Barzillai the Giladite came down from Rogelim; and he went over the Yarden with the king, to conduct him over the Yarden. **32** Now Barzillai was a very aged man, even eighty years old; and he had provided the king with sustenance while he lay at Maḥanaim; for he was a very great man. **33** The king said to Barzillai, "Come over with me, and I will sustain you with me in Yerushalayim." **34** Barzillai said to the king, "How many are the days of the years of my life, that I should

go up with the king to Yerushalayim? **35** I am eighty years old today. Can I discern between good and bad? Can your servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your servant be yet a burden to my master the king? **36** Your servant would but just go over the Yarden with the king. Why should the king repay me with such a reward? **37** Please let your servant turn back again, that I may die in my own city, by the grave of my father and my mother. But behold, your servant Kimham; let him go over with my master the king; and do to him what shall seem good to you."

**38** The king answered, "Kimham shall go over with me, and I will do to him that which shall seem good to you. Whatever you require of me, that I will do for you."

**39** All the people went over the Yarden, and the king went over. Then the king kissed Barzillai, and blessed him; and he returned to his own place. **40** So the king went over to Gilgal, and Kimham went over with him. All the people of Yehudah brought the king over, and also half the people of Yisra'el.

**41** Behold, all the men of Yisra'el came to the king, and said to the king, "Why have our brothers the men of Yehudah stolen you away, and brought the king, and his household, over the Yarden, and all David's men with him?" **42** All the men of Yehudah answered the men of Yisra'el, "Because the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king's cost? Or has he given us any gift?"

**43** The men of Yisra'el answered the men of Yehudah, and said, "We have ten parts in the king, and we have also more claim to David than you. Why then did you despise us, that our advice should not be first had in bringing back our king?" The words of the men of Yehudah were fiercer than the words of the men of Yisra'el.

**20** There happened to be there a worthless man, whose name was Sheva, the son of Bikri, a Benyamite: and he blew the shofar, and said, "We have no portion in David, neither have we inheritance in the son of Yishai. Every man to his tents, Yisra'el!"

**2** So all the men of Yisra'el went up from following David, and followed Sheva the son of Bikri; but the men of Yehudah clung to their king, from the Yarden even to Yerushalayim. **3** David came to his house at Yerushalayim; and the king took the ten women his concubines, whom he had left to guard the house, and put them in custody, and provided them with sustenance, but did not go in to them. So they were closed up to the day of their death, living in widowhood.

**4** Then the king said to Amasa, "Call me the men of Yehudah together within three days, and be here

present." **5** So Amasa went to call *the men of Yehudah* together; but he stayed longer than the set time which he had appointed him. **6** David said to Avishai, "Now Sheva the son of Bikri will do us more harm than did Avshalom. Take your master's servants, and pursue after him, lest he get himself fortified cities, and escape out of our sight." **7** There went out after him Yoav's men, and the Kerethites and the Pelethites, and all the mighty men; and they went out of Yerushalayim, to pursue after Sheva the son of Bikri. **8** When they were at the great stone which is in Givon, Amasa came to meet them. Yoav was clothed in his apparel of war that he had put on, and on it was a sash with a sword fastened on his waist in its sheath; and as he went forth it fell out. **9** Yoav said to Amasa, "Is it well with you, my brother?" Yoav took Amasa by the beard with his right hand to kiss him.

**10** But Amasa was not on guard against the sword that was in Yoav's hand. So he struck him with it in the fifth rib, and his guts spilled to the ground, and did not strike him again; and he died. Yoav and Avishai his brother pursued after Sheva the son of Bikri. **11** There stood by him one of Yoav's young men, and said, "He who favors Yoav, and he who is for David, let him follow Yoav!" **12** Amasa lay wallowing in his blood in the midst of the highway. When the man saw that all the people stood still, he carried Amasa out of the highway into the field, and cast a garment over him, when he saw that everyone who came by him stood still. **13** When he was removed out of the highway, all the people went on after Yoav, to pursue after Sheva the son of Bikri.

**14** He went through all the tribes of Yisra'el to Havel, and to Beth Ma'akah, and all the Berites: and they were gathered together, and went also after him. **15** They came and besieged him in Havel of Beth Ma'akah, and they cast up a mound against the city, and it stood against the rampart; and all the people who were with Yoav battered the wall, to throw it down. **16** Then a wise woman cried out of the city, "Hear, hear! Please say to Yoav, 'Come near here, that I may speak with you.'" **17** He came near to her; and the woman said, "Are you Yoav?" He answered, "I am." Then she said to him, "Hear the words of your handmaid." He answered, "I do hear." **18** Then she spoke, saying, "They were used to say in old times, 'They shall surely ask counsel at Avel;' and so they settled it. **19** I am among those who are peaceable and faithful in Yisra'el. You seek to destroy a city and a mother in Yisra'el. Why will you swallow up the inheritance of נְתָנָן?" **20** Yoav answered, "Far be it, far be it from me, that I should swallow up or destroy. **21** The matter is not so. But a man of the hill country of Ephrayim, Sheva the son of Bikri by name, has lifted up his hand against the king, even against David. Deliver him only, and I will depart from the city." The woman

said to Yoav, "Behold, his head shall be thrown to you over the wall." 22 Then the woman went to all the people in her wisdom. They cut off the head of Sheva the son of Bikri, and threw it out to Yoav. He blew the shofar, and they were dispersed from the city, every man to his tent. Yoav returned to Yerushalayim to the king.

23 Now Yoav was over all the army of Yisra'el; and Benayah the son of Yehoyada was over the Kerethites and over the Pelethites; 24 and Adoram was over the men subject to forced labor; and Yehoshaphat the son of Ahilud was the recorder; 25 and Sheva was scribe; and Tsadoq and Evyathar were priests; 26 and also Ira the Yairite was chief minister to David.

**21** There was a famine in the days of David three years, year after year; and David sought the face of יהונתן. יְהוֹנָתָן said, "It is for Sha'ul, and for his bloody house, because he put to death the Givonites." 2 The king called the Givonites, and said to them (now the Givonites were not of the children of Yisra'el, but of the remnant of the Amorites; and the children of Yisra'el had sworn to them: and Sha'ul sought to kill them in his zeal for the children of Yisra'el and Yehudah); 3 and David said to the Givonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of פְּנֵי תְּהִלָּתִי?" 4 The Givonites said to him, "It is no matter of silver or gold between us and Sha'ul, or his house; neither is it for us to put any man to death in Yisra'el." He said, "Whatever you say, that will I do for you." 5 They said to the king, "The man who consumed us, and who devised against us, that we should be destroyed from remaining in any of the borders of Yisra'el, 6 let seven men of his sons be delivered to us, and we will hang them up to יְהוֹנָתָן in Givah of Sha'ul, the chosen of פְּנֵי תְּהִלָּתִי." The king said, "I will give them."

7 But the king spared Mephivosheth, the son of Yehonathan the son of Sha'ul, because of the oath of יהונתן that was between them, between David and Yehonathan the son of Sha'ul. 8 But the king took the two sons of Ritspah the daughter of Ayah, whom she bore to Sha'ul, Armoni and Mephivosheth; and the five sons of Mikhal the daughter of Sha'ul, whom she bore to Adri'el the son of Barzillai the Meholathite.<sup>a</sup> 9 He delivered them into the hands of the Givonites, and they hanged them in the mountain before פְּנֵי תְּהִלָּתִי, and all seven of them fell together. They were put to death in the days

of harvest, in the first days, at the beginning of barley harvest.

10 Ritspah the daughter of Ayah took sackcloth, and spread it for her on the rock, from the beginning of harvest until water was poured on them from the heavens. She allowed neither the birds of the heavens to rest on them by day, nor the animals of the field by night. 11 It was told David what Ritspah the daughter of Ayah, the concubine of Sha'ul, had done. 12 David went and took the bones of Sha'ul and the bones of Yehonathan his son from the men of Yavesh Gilad, who had stolen them from the street of Beth Shan, where the Philistines had hanged them, in the day that the Philistines killed Sha'ul in Gilboa; 13 and he brought up from there the bones of Sha'ul and the bones of Yehonathan his son: and they gathered the bones of those who were hanged. 14 They buried the bones of Sha'ul and Yehonathan his son in the country of Benjamin in Tsela, in the tomb of Kish his father: and they performed all that the king commanded. After that Elohim was entreated for the land.

15 The Philistines had war again with Yisra'el; and David went down, and his servants with him, and fought against the Philistines. David grew faint; 16 and Yishbo-Benob, who was of the sons of the Repha'im, the weight of whose spear was three hundred *sheqels* of copper in weight, he being armed with a new sword, thought to have slain David. 17 But Avishai the son of Tseruyah helped him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, "You shall go no more out with us to battle, that you do not quench the lamp of Yisra'el."

18 It came about after this, that there was again war with the Philistines at Gov: then Sibbekai the Ḥushathite killed Saph, who was of the sons of the Repha'im. 19 There was again war with the Philistines at Gov; and Elhanan the son of Ya'areoregim the Beth-lehemite killed Goliath the Gittite's brother, the staff of whose spear was like a weaver's beam. 20 There was again war at Gath, where there was a man of great stature, who had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the Repha'im. 21 When he defied Yisra'el, Yehonathan the son of Shimi, David's brother, killed him. 22 These four were born to the Repha'im in Gath; and they fell by the hand of David, and by the hand of his servants.

<sup>a</sup> Per Shemu'el ב 6:16-23, Mikhal had no children. However, it was not Mikhal that was married to Adri'el, but rather Mikhal's older sister, Merav. The five sons mentioned here are believed to have been the sons of Merav; though

due to either death and adoption or copyist error, they are called the sons of Mikhal.

**22** David spoke to יְהוָה the words of this song in the day that יְהוָה delivered him out of the palm of all his enemies, and out of the palm of Sha'ul:

**2** and he said, "לְךָ־אֵלֶיךָ" is my Rock, my fortress, and my deliverer, even mine; **3** Elohim, my Rock, in Him I will take refuge; my shield, and the horn of my salvation, my high tower, and my refuge. My savior, You save me from violence.

**4** I will call on יְהוָה, who is worthy to be praised: So shall I be saved from my enemies. **5** For the waves of death surrounded me. The wadis of worthless *men* made me afraid. **6** The cords of Sheol were around me. The snares of death caught me. **7** In my distress I called on לְךָ־אֵלֶיךָ. Yes, I called to my Elohim. He heard my voice out of His Temple. My cry *came* into His ears.

**8** Then the earth shook and trembled. The foundations of the heavens quaked and were shaken, because He was angry. **9** Smoke went up out of His nostrils. Fire out of His mouth devoured. Coals were kindled by it. **10** He bowed the heavens also, and came down. Thick darkness was under His feet.

**11** He rode on a keruv, and flew. Yes, He was seen on the wings of the wind. **12** He made darkness pavilions around Himself: gathering of waters, and thick clouds of the skies. **13** At the brightness before Him, coals of fire were kindled. **14** לְךָ־אֵלֶיךָ thundered from the heavens.

Elyon uttered His voice. **15** He sent out arrows, and scattered them; lightning, and confused them.

**16** Then the channels of the sea appeared. The foundations of the world were laid bare by the rebuke of לְךָ־אֵלֶיךָ, at the breath of the Ruah of His nostrils. **17** He sent from on high and He took me. He drew me out of many waters. **18** He delivered me from my strong enemy, from those who hated me, for they were too mighty for me. **19** They came on me in the day of my calamity, but לְךָ־אֵלֶיךָ was my support.

**20** He also brought me out into a large place. He delivered me, because He delighted in me.

**21** לְךָ־אֵלֶיךָ rewarded me according to my righteousness. He rewarded me according to the cleanness of my hands. **22** For I have kept the ways of לְךָ־אֵלֶיךָ, and have not wickedly departed from my Elohim. **23** For all His judgments were before me. As for His statutes, I did not depart from them. **24** I was also perfect toward Him. I kept myself from my iniquity. **25** Therefore לְךָ־אֵלֶיךָ has rewarded me according to my righteousness, According to my cleanness in His eyesight.

**26** With the kind You will show Yourself kind. With the perfect man You will show Yourself perfect. **27** With the pure You will show Yourself pure. With the crooked You will show Yourself shrewd. **28** You will save the afflicted people, but Your eyes are on the

haughty, that You may bring them down.

**29** For You are my lamp, יְהוָה, will light up my darkness. **30** For by You, I run against a troop. By my Elohim, I leap over a wall.

**31** As for El, His way is perfect. The speeches of יְהוָה are tested. He is a shield to all those who take refuge in Him. **32** For who is El, besides לְךָ־אֵלֶיךָ? Who is a rock, besides our Elohim? **33** El is my strong fortress. He makes my way perfect. **34** He makes His feet like hinds' feet, and sets me on my high places.

**35** He teaches my hands to war, so that my arms bend a bow of copper. **36** You have also given me the shield of Your salvation. Your humility has made me great.

**37** You have enlarged my steps under me. My feet have not slipped.

**38** I have pursued my enemies and destroyed them. I did not turn again until they were consumed. **39** I have consumed them, and struck them through, so that they cannot arise. Yes, they have fallen under my feet. **40** For You have armed me with strength for the battle. You have subdued under me those who rose up against me.

**41** You have also made my enemies turn their backs to me, that I might cut off those who hate me. **42** They looked, but there was none to save; even to לְךָ־אֵלֶיךָ, but He did not answer them. **43** Then I beat them as small as the dust of the earth. I crushed them as the mire of the streets, and spread them abroad.

**44** You also have delivered me from the strivings of my people. You have guarded me to be the head of the nations. A people whom I have not known will serve me. **45** The foreigners will submit themselves to me. As soon as they hear of me, they will obey me.

**46** The foreigners will fade away, and will come trembling out of their close places.

**47** לְךָ־אֵלֶיךָ lives! Blessed be my Rock! Exalted be Elohim, the Rock of my salvation, **48** even the El who executes vengeance for me, who brings down peoples under me, **49** who brings me away from my enemies. Yes, You lift me up above those who rise up against me. You deliver me from the violent man.

**50** Therefore I will give thanks to You, לְךָ־אֵלֶיךָ, among the nations and to Your Name I will sing praises.

**51** He gives great deliverance to His king, and shows loving-kindness to His anointed, to David and to his seed, forevermore."

**23** Now these are the last words of David. David the son of Yishai says, the man who was raised on high says, the anointed of the Elohim of Ya'aqov, the sweet psalmist of Yisra'el:

**2** "The Ruah of לְךָ־אֵלֶיךָ spoke by me. His saying was on my tongue.

**3** The Elohim of Yisra'el said, the Rock of Yisra'el spoke

to me, 'One who rules over men righteously, who rules in the fear of Elohim,

**4** shall be as the light of the morning, when the sun rises, a morning without clouds, when the tender grass springs out of the earth, through clear shining after rain.  
**5** Most certainly my house is not so with El, yet He has made with me an everlasting covenant, ordered in all things, and sure, for it is all my salvation, and all my desire, although He does not make it grow.

**6** But all of the worthless *men* shall be as thorns to be thrust away, because they cannot be taken with the hand, **7** but the man who touches them must be armed with iron and the staff of a spear. They shall be utterly burned with fire in their place."

**8** These are the names of the mighty men whom David had: *Yosheb Basshebeth* the Takhemonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time. **9** After him was Elazar the son of Dodo the son of an Ahohite, one of the three mighty men with David, when they defied the Philistines who were there gathered together to battle, and the men of Yisra'el were gone away. **10** He arose, and struck the Philistines until his hand was weary, and his hand clung to the sword; and יְהוָה worked a great victory that day; and the people returned after him only to take spoil. **11** After him was Shammah the son of Agee a Hararite. The Philistines were gathered together into a troop, where there was a plot of ground full of lentils; and the people fled from the Philistines. **12** But he stood in the midst of the plot, and defended it, and killed the Philistines; and יְהוָה worked a great victory.

**13** Three of the thirty chief men went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. **14** David was then in the stronghold; and the garrison of the Philistines was then in Beth-lehem. **15** David longed, and said, "Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate!" **16** The three mighty men broke through the army of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but he would not drink of it, but poured it out to יְהוָה.

**17** He said, "Far be it from me, יְהוָה, that I should do this! Is not the blood of the men who went in jeopardy of their lives?" Therefore he would not drink it. The three mighty men did these things.

**18** Avishai, the brother of Yoav, the son of Tseruyah, was chief of the three. He lifted up his spear against three hundred and killed them, and had a name among the three. **19** Was not he most honorable of the three? Therefore he was made their captain: however he did not attain to the three.

**20** Benayahu the son of Yehoyada, the son of a valiant man of Qavtse'el, who had done mighty deeds, he killed the two sons of Ari'el of Moav: he went down also and killed a lion in the midst of a pit in time of snow. **21** He killed a Mitsrite, a goodly man: and the Mitsrite had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Mitsrite's hand, and killed him with his own spear. **22** These things did Benayahu the son of Yehoyada, and had a name among the three mighty men. **23** He was more honorable than the thirty, but he did not attain to the three. David set him over his guard.

**24** Asah'el the brother of Yoav was one of the thirty; Elhanan the son of Dodo of Beth-lehem, **25** Shammah the Harodite, Eliqa the Harodite, **26** Helets the Paltite, Ira the son of Iqqesh the Tekoite, **27** Aviezer the Anathothite, Mevunnai the Hushathite, **28** Tsalmone the Ahohite, Maherai the Netophathite, **29** Heleb the son of Ba'anah the Netophathite, Ittai the son of Rivai of Givah of the children of Benyamin, **30** Benayahu a Pirathonite, Hiddai of the wadis of Ga'ash. **31** Avialbon the Arvathite, Azmaveth the Barhumite, **32** Elyahba the Sha'alvomite, the sons of Yashen, Yehonathan, **33** Shammah the Hararite, Ahiam the son of Sharar the Ararite, **34** Elipelet the son of Ahasbai, the son of the Ma'akathite, Eliam the son of Ahithophel the Gilonite, **35** Hetsrai the Karmelite, Pa'ari the Arbite, **36** Yigal the son of Nathan of Tsoyah, Bani the Gadite, **37** Tseleq the Ammonite, Naharai the Beerothite, armor bearers to Yoav the son of Tseruyah, **38** Ira the Yithrite, Garev the Yithrite, **39** Uriyah the Hittite: thirty-seven in all.

**24** Again the anger of יְהוָה was kindled against Yisra'el, and He moved David against them, saying, "Go, number Yisra'el and Yehudah." **2** The king said to Yoav the captain of the army, who was with him, "Now go back and forth through all the tribes of Yisra'el, from Dan even to Beersheva, and number the people, that I may know the sum of the people." **3** Yoav said to the king, "Now may יְהוָה your Elohim add to the people, however many they may be, one hundred times; and may the eyes of my master the king see it. But why does my master the king delight in this thing?"

**4** Notwithstanding, the king's word prevailed against Yoav, and against the captains of the army. Yoav and the captains of the army went out from the presence of the king, to number the people of Yisra'el. **5** They passed over the Yarden, and encamped in Aroer, on the right side of the city that is in the middle of the wadi of Gad, and to Yazer: **6** then they came to Gilad, and to the land of Tahtim Hadeschi; and they came to Dan Ya'an, and around to Tsidon, **7** and came to the stronghold of Tsor, and to all the cities of the Hivites, and of the

Kena'anites; and they went out to the south of Yehudah, at Beersheva. **8** So when they had gone back and forth through all the land, they came to Yerushalayim at the end of nine new moons and twenty days. **9** Yoav gave up the sum of the numbering of the people to the king: and there were in Yisra'el eight hundred thousand valiant men who drew the sword; and the men of Yehudah were five hundred thousand men.

**10** David's heart struck him after that he had numbered the people. David said to יְהוָה, "I have sinned greatly in that which I have done. But now, יְהוָה, put away, I beg You, the iniquity of Your servant; for I have done very foolishly." **11** When David rose up in the morning, the word of יְהוָה came to the prophet Gad, David's seer, saying, **12** "Go and speak to David, 'Thus says יְהוָה, 'I offer you three things. Choose one of them, that I may do it to you.'" **13** So Gad came to David, and told him, and said to him, "Shall seven<sup>a</sup> years of famine come to you in your land? Or will you flee three new moons before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now answer, and consider what answer I shall return to Him who sent me." **14** David said to Gad, "I am in distress. Let us fall now into the hand of יְהוָה; for His compassion is great. Let me not fall into the hand of man."

**15** So יְהוָה sent a pestilence on Yisra'el from the morning even to the appointed time; and there died of the people from Dan even to Beersheva seventy thousand men. **16** When the messenger stretched out his hand toward Yerushalayim to destroy it, יְהוָה relented of the disaster, and said to the messenger who destroyed the people, "It is enough. Now stay your hand." The messenger of יְהוָה was by the threshing floor of Araunah the Yevusite. **17** David spoke to יְהוָה when he saw the messenger who struck the people, and said, "Behold, I have sinned, and I<sup>b</sup> have done perversely; but these sheep, what have they done? Please let Your hand be against me, and against my father's house."

**18** Gad came that day to David, and said to him, "Go up, build an altar to יְהוָה on the threshing floor of Araunah the Yevusite." **19** David went up according to the saying of Gad, as יְהוָה commanded.

**20** Araunah looked out, and saw the king and his servants coming on toward him. Then Araunah went out, and bowed himself before the king with his face to the ground. **21** Araunah said, "Why has my master the king come to his servant?" David said, "To buy your

threshing floor, to build an altar to יְהוָה, that the plague may be stopped from afflicting the people."

**22** Araunah said to David, "Let my master the king take and offer up what seems good to him. Behold, the cattle for the ascension offering, and the threshing instruments and the yokes of the oxen for the wood: **23** all this, king, does Araunah give to the king." Araunah said to the king, "May יְהוָה your Elohim accept you." **24** The king said to Araunah, "No; but I will most certainly buy it from you for a price. I will not offer ascension offerings to יְהוָה my Elohim which cost me nothing." So David bought the threshing floor and the oxen for fifty sheqels of silver.

**25** David built an altar to יְהוָה there, and offered ascension offerings and peace offerings. So יְהוָה was entreated for the land, and the plague was stayed from Yisra'el.

<sup>a</sup> 13 LXX reads "three" instead of "seven" here.

<sup>b</sup> 17 Some LXX manuscripts add "I, the shepherd, have done perversely."

# מֶלֶךְיִם א

## Melakhim ✱ (1 Kings)

**1** Now King David was old and stricken in years; and they covered him with clothes, but he could not keep warm. **2** Therefore his servants said to him, "Let there be sought for my master the king a young virgin: and let her stand before the king, and be useful to him; and let her lie in your bosom, that my master the king may keep warm." **3** So they sought for a beautiful young lady throughout all the borders of Yisra'el, and found Avishag the Shunammite, and brought her to the king. **4** The young lady was very beautiful; and she was useful to the king, and ministered to him; but the king did not know her *intimately*.

**5** Then Adoniyah the son of Haggith exalted himself, saying, "I will be king." Then he prepared him chariots and horsemen, and fifty men to run before him. **6** His father had not displeased him at any time in saying, "Why have you done so?" and he was also a very handsome man; and he was born after Avshalom. **7** He conferred with Yoav the son of Tseruyah, and with Evyathar the priest: and they following Adoniyah helped him. **8** But Tsadoq the priest, and Benayahu the son of Yehoyada, and Nathan the prophet, and Shimi, and Rei, and the mighty men who belonged to David, were not with Adoniyahu.

**9** Adoniyahu slaughtered sheep and cattle and fatlings by the stone of Zoheleth, which is beside En Rogel; and he called all his brothers, the king's sons, and all the men of Yehudah, the king's servants: **10** but Nathan the prophet, and Benayahu, and the mighty men, and Shelomoh his brother, he did not call.

**11** Then Nathan spoke to Bathsheva the mother of Shelomoh, saying, "Have you not heard that Adoniyahu the son of Haggith reigns, and David our master does not know it? **12** Now therefore come, please let me give you counsel, that you may save your own being, and the being of your son Shelomoh. **13** Go in to King David, and tell him, 'Did you not, my master, king, swear to your handmaid, saying, Assuredly Shelomoh your son shall reign after me, and he shall sit on my throne? Why then does Adoniyahu reign?' **14** Behold, while you yet talk there with the king, I also will come in after you, and confirm your words."

**15** Bathsheva went in to the king into the room. The king was very old; and Avishag the Shunammite was ministering to the king. **16** Bathsheva bowed, and bowed down to the king. The king said, "What would

you like?" **17** She said to him, "My master, you swore by יְהוָה your Elohim to your handmaid, 'Assuredly Shelomoh your son shall reign after me, and he shall sit on my throne.' **18** Now, behold, Adoniyah reigns; and you, my master the king, do not know it. **19** He has slaughtered cattle and fatlings and sheep in abundance, and has called all the sons of the king, and Evyathar the priest, and Yoav the captain of the army; but he has not called Shelomoh your servant. **20** You, my master the king, the eyes of all Yisra'el are on you, that you should tell them who shall sit on the throne of my master the king after him. **21** Otherwise it will happen, when my master the king shall sleep with his fathers, that I and my son Shelomoh shall be counted offenders."

**22** Behold, while she yet talked with the king, Nathan the prophet came in. **23** They told the king, saying, "Behold, Nathan the prophet!" When he had come in before the king, he bowed himself before the king with his face to the ground. **24** Nathan said, "My master, king, have you said, 'Adoniyahu shall reign after me, and he shall sit on my throne'?" **25** For he is gone down today, and has slaughtered cattle and fatlings and sheep in abundance, and has called all the king's sons, and the captains of the army, and Evyathar the priest. Behold, they are eating and drinking before him, and say, 'Let King Adoniyahu live!' **26** But he has not called me, even me your servant, and Tsadoq the priest, and Benayahu the son of Yehoyada, and your servant Shelomoh. **27** Is this thing done by my master the king, and you have not shown to your servants who should sit on the throne of my master the king after him?"

**28** Then King David answered, "Call to me Bathsheva." She came into the king's presence, and stood before the king. **29** The king swore, and said, "As יְהוָה lives, who has redeemed my being out of all adversity, **30** most certainly as I swore to you by יְהוָה, the Elohim of Yisra'el, saying, 'Assuredly Shelomoh your son shall reign after me, and he shall sit on my throne in my place,' most certainly so will I do today." **31** Then Bathsheva bowed with her face to the earth, and bowed down to the king, and said, "Let my master King David live forever!"

**32** King David said, "Call to me Tsadoq the priest, Nathan the prophet, and Benayahu the son of Yehoyada." They came before the king. **33** The king said to them, "Take with you the servants of your master, and cause Shelomoh my son to ride on my own mule, and bring him down to Gihon. **34** Let Tsadoq the priest and Nathan the prophet anoint him there king over Yisra'el. Blow the shofar, and say, 'Long live King Shelomoh!' **35** Then you shall come up after him, and he shall come and sit on my throne; for he shall be king in my place. I have appointed him to be prince over

Yisra'el and over Yehudah." **36** Benayahu the son of Yehoyada answered the king, and said, "Amein. May יְהוָה, the Elohim of my master the king, say so. **37** As יְהוָה has been with my master the king, even so may He be with Shelomoh, and make his throne greater than the throne of my master King David."

**38** So Tsadoq the priest, and Nathan the prophet, and Benayahu the son of Yehoyada, and the Kerethites and the Pelethites, went down, and caused Shelomoh to ride on King David's mule, and brought him to Gihon.

**39** Tsadoq the priest took the horn of oil out of the Tent, and anointed Shelomoh. They blew the shofar; and all the people said, "Let King Shelomoh live!" **40** All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with the sound of them.

**41** Adoniyah and all the guests who were with him heard it as they finished eating. When Yoav heard the sound of the shofar, he said, "Why is this noise of the city being in an uproar?" **42** While he yet spoke, behold, Yonathan the son of Evyathar the priest came: and Adoniyah said, "Come in; for you are a worthy man, and bring good news." **43** Yonathan answered Adoniyah, "Most certainly our master King David has made Shelomoh king. **44** The king has sent with him Tsadoq the priest, Nathan the prophet, Benayahu the son of Yehoyada, and the Kerethites and the Pelethites; and they have caused him to ride on the king's mule.

**45** Tsadoq the priest and Nathan the prophet have anointed him king in Gihon. They have come up from there rejoicing, so that the city rang again. This is the noise that you have heard. **46** Also, Shelomoh sits on the throne of the kingdom. **47** Moreover the king's servants came to bless our master King David, saying, 'May your Elohim make the name of Shelomoh better than your name, and make his throne greater than your throne;' and the king bowed himself on the bed. **48** Also thus said the king, 'Blessed be יְהוָה, the Elohim of Yisra'el, who has given one to sit on my throne today, my eyes even seeing it.'"

**49** All the guests of Adoniyah were afraid, and rose up, and each man went his way. **50** Adoniyah feared because of Shelomoh; and he arose, and went, and caught hold on the horns of the altar. **51** It was told Shelomoh, saying, "Behold, Adoniyah fears King Shelomoh; for, behold, he has laid hold on the horns of the altar, saying, 'Let King Shelomoh swear to me first that he will not kill his servant with the sword.'"

**52** Shelomoh said, "If he shows himself a worthy man, not a hair of him shall fall to the earth; but if wickedness be found in him, he shall die." **53** So King Shelomoh sent, and they brought him down from the altar. He

came and bowed down to King Shelomoh; and Shelomoh said to him, "Go to your house."

**2** Now the days of David drew near that he should die; and he commanded Shelomoh his son, saying, **2** "I am going the way of all the earth. You be strong therefore, and show yourself a man; **3** and guard the instruction of יְהוָה your Elohim, to walk in His ways, to guard His statutes, His commands, His judgments, and His witnesses, according to that which is written in the Torah of Mosheh, that you may prosper in all that you do, and wherever you turn yourself. **4** That יְהוָה may establish His word which He spoke concerning me, saying, 'If your children guard their way, to walk before Me in truth with all their heart and with all their being, there shall not be cut off from you,' He said, 'a man on the throne of Yisra'el.'

**5** "Moreover you know also what Yoav the son of Tseruyah did to me, even what he did to the two captains of the armies of Yisra'el, to Avner the son of Ner, and to Amasa the son of Yether, whom he killed, and shed the blood of war in peace, and put the blood of war on his sash that was about his loins, and in his shoes that were on his feet. **6** Do therefore according to your wisdom, and do not let his gray head go down to Sheol in peace. **7** But show loving-kindness to the sons of Barzillai the Giladite, and let them be of those who eat at your table; for so they came to me when I fled from Avshalom your brother. **8** "Behold, there is with you Shimi the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Yarden, and I swore to him by יְהוָה, saying, 'I will not put you to death with the sword.' **9** Now therefore do not hold him guiltless, for you are a wise man; and you will know what you ought to do to him, and you shall bring his gray head down to Sheol with blood."

**10** David slept with his fathers, and was buried in the city of David. **11** The days that David reigned over Yisra'el were forty years; seven years reigned he in Hevron, and thirty-three years reigned he in Yerushalayim. **12** Shelomoh sat on the throne of David his father; and his kingdom was firmly established.

**13** Then Adoniyah the son of Haggith came to Bathsheva the mother of Shelomoh. She said, "Do you come peaceably?" He said, "Peaceably." **14** He said moreover, "I have something to tell you." She said, "Say on." **15** He said, "You know that the kingdom was mine, and that all Yisra'el set their faces on me, that I should reign. However the kingdom is turned around, and has become my brother's; for it was his from יְהוָה. **16** Now I ask one petition of you. Do not deny me." She said to

him, "Say on." 17 He said, "Please speak to Shelomoh the king (for he will not tell you 'no'), that he give me Avishag the Shunammite as wife." 18 Bathsheva said, "Very well. I will speak for you to the king."

19 Bathsheva therefore went to King Shelomoh, to speak to him for Adoniyahu. The king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand. 20 Then she said, "I ask one small petition of you; do not deny me." The king said to her, "Ask on, my mother; for I will not deny you." 21 She said, "Let Avishag the Shunammite be given to Adoniyahu your brother as wife." 22 King Shelomoh answered his mother, "Why do you ask Avishag the Shunammite for Adoniyahu? Ask for him the kingdom also; for he is my elder brother; even for him, and for Evyathar the priest, and for Yoav the son of Tseruyah." 23 Then King Shelomoh swore by יהוה, saying, "Elohim do so to me, and more also, if Adoniyahu has not spoken this word against his own being. 24 Now therefore as יהוה lives, who has established me, and set me on the throne of David my father, and who has made me a house, as He promised, surely Adoniyahu shall be put to death today." 25 King Shelomoh sent by Benayah the son of Yehoyada; and he fell on him, so that he died.

26 To Evyathar the priest the king said, "Go to Anathoth, to your own fields; for you are worthy of death. But I will not at this time put you to death, because you bore the ark of Adonai יהוה before David my father, and because you were afflicted in all in which my father was afflicted." 27 So Shelomoh thrust out Evyathar from being priest to יהוה, that he might fulfill the word of יהוה, which He spoke concerning the house of Eli in Shiloh.

28 The news came to Yoav; for Yoav had turned after Adoniyah, though he did not turn after Avshalom. Yoav fled to the Tent of יהוה, and caught hold on the horns of the altar. 29 It was told King Shelomoh, "Yoav has fled to the Tent of יהוה, and behold, he is by the altar." Then Shelomoh sent Benayah the son of Yehoyada, saying, "Go, fall on him." 30 Benayah came to the Tent of יהוה, and said to him, "Thus says the king, 'Come forth!'" He said, "No; but I will die here." Benayah brought the king word again, saying, "Thus said Yoav, and thus he answered me." 31 The king said to him, "Do as he has said, and fall on him, and bury him; that you may take away the blood, which Yoav shed without cause, from me and from my father's house. 32 יהוה will return his blood on his own head, because he fell on two men more righteous and better than he, and killed

them with the sword, and my father David did not know it: Avner the son of Ner, captain of the army of Yisra'el, and Amasa the son of Yether, captain of the army of Yehudah. 33 So shall their blood return on the head of Yoav, and on the head of his seed forever. But to David, and to his seed, and to his house, and to his throne, there shall be peace forever from יהוה." 34 Then Benayah the son of Yehoyada went up, and fell on him, and killed him; and he was buried in his own house in the wilderness. 35 The king put Benayah the son of Yehoyada in his place over the army; and Tsadoq the priest did the king put in the place of Ewyathar.

36 The king sent and called for Shimi, and said to him, "Build yourself a house in Yerushalayim, and dwell there, and do not go out from there anywhere. 37 For on the day you go out, and pass over the wadi Qidron, know for certain that you shall surely die: your blood shall be on your own head." 38 Shimi said to the king, "The saying is good. As my master the king has said, so will your servant do." Shimi lived in Yerushalayim many days.

39 It happened at the end of three years, that two of the servants of Shimi ran away to Akish, son of Ma'akah, king of Gath. They told Shimi, saying, "Behold, your servants are in Gath." 40 Shimi arose, and saddled his donkey, and went to Gath to Akish, to seek his servants; and Shimi went, and brought his servants from Gath.

41 It was told Shelomoh that Shimi had gone from Yerushalayim to Gath, and was come again. 42 The king sent and called for Shimi, and said to him, "Did I not adjure you by יהוה, and warn you, saying, 'Know for certain, that on the day you go out, and walk abroad any where, you shall surely die?' You said to me, 'The saying that I have heard is good.' 43 Why then have you not guarded the oath of יהוה, and the command that I have instructed you with?" 44 The king said moreover to Shimi, "You know all the wickedness which your heart is privy to, that you did to David my father. Therefore יהוה shall return your wickedness on your own head. 45 But King Shelomoh shall be blessed, and the throne of David shall be established before יהוה forever."

46 So the king commanded Benayah the son of Yehoyada; and he went out, and fell on him, so that he died. The kingdom was established in the hand of Shelomoh.

**3** Shelomoh made a marriage alliance with Pharaoh king of Mitsrayim, and took Pharaoh's daughter, and brought her into the city of David, until he finished building his own house, and the house of יהוה, and the wall of Yerushalayim all around. 2 But the people

slaughtered in the high places, because there was no house built for the Name of יהוה until those days.

**3** Shelomoh loved יהוה, walking in the statutes of David his father: but he slaughtered and burned incense in the high places. **4** The king went to Givon to slaughter there; for that was the great high place: a thousand ascension offerings did Shelomoh offer on that altar. **5** In Givon יהוה appeared to Shelomoh in a dream by night; and Elohim said, "Ask what I shall give you."

**6** Shelomoh said, "You have shown to Your servant David my father great loving-kindness, according as he walked before You in truth, and in righteousness, and in uprightness of heart with You. You have kept for him this great loving-kindness, that You have given him a son to sit on his throne, as it is this day. **7** Now, יהוה my Elohim, You have made Your servant king instead of David my father. I am but a little child. I do not know how to go out or come in. **8** Your servant is in the midst of Your people which You have chosen, a great people, that cannot be numbered nor counted for multitude. **9** Give Your servant therefore an understanding heart to judge Your people, that I may discern between good and evil; for who is able to judge this Your heavy people?"

**10** The speech pleased יהוה, that Shelomoh had asked this thing. **11** Elohim said to him, "Because you have asked this thing, and have not asked for yourself long life, neither have asked riches for yourself, nor have asked the being of your enemies, but have asked for yourself understanding to discern judgment; **12** behold, I have done according to your word. Behold, I have given you a wise and an understanding heart; so that there has been none like you before you, neither after you shall any arise like you. **13** I have also given you that which you have not asked, both riches and honor, so that there shall not be any among the kings like you, all your days. **14** If you will walk in My ways, to guard My statutes and My commands, as your father David walked, then I will lengthen your days."

**15** Shelomoh awoke; and behold, it was a dream. Then he came to Yerushalayim, and stood before the ark of the covenant of יהוה, and offered up ascension offerings, offered peace offerings, and made a banquet to all his servants.

**16** Then two women who were whores came to the king, and stood before him. **17** The one woman said, "Oh, my master, I and this woman dwell in one house. I delivered a child with her in the house. **18** It happened the third day after I delivered, that this woman delivered

also. We were together. There was no stranger<sup>a</sup> with us in the house, just us two in the house. **19** This woman's child died in the night, because she lay on it. **20** She arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. **21** When I rose in the morning to nurse my child, behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I bore." **22** The other woman said, "No; but the living is my son, and the dead is your son." This said, "No; but the dead is your son, and the living is my son." Thus they spoke before the king.

**23** Then the king said, "The one says, 'This is my son who lives, and your son is the dead;' and the other says, 'No; but your son is the dead one, and my son is the living one.'" **24** The king said, "Get me a sword." They brought a sword before the king. **25** The king said, "Divide the living child in two, and give half to the one, and half to the other." **26** Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, "Oh, my master, give her the living child, and in no way kill it!" But the other said, "It shall be neither mine nor yours. Divide it." **27** Then the king answered, "Give her the living child, and in no way kill it. She is the mother." **28** All Yisra'el heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of Elohim was in him, to do judgment.

**4** King Shelomoh was king over all Yisra'el. **2** These were the princes whom he had: Azaryahu the son of Tsadoq, the priest; **3** Elihoreph and Ahiyah, the sons of Shisha, scribes; Yehoshaphat the son of Ahilud, the recorder; **4** and Benayah the son of Yehoyada was over the army; and Tsadoq and Evyathar were priests; **5** and Azaryahu the son of Nathan was over the officers; and Zabud the son of Nathan was chief minister, and the king's friend; **6** and Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labor.

**7** Shelomoh had twelve officers over all Yisra'el, who provided food for the king and his household: each man had to make provision for a new moon in the year.

**8** These are their names: the son of Hur, in the hill country of Ephrayim; **9** The son of Deker, in Maqats, and in Sha'albim, and Beth Shemesh, and Elon Beth Hanan; **10** The son of Hesed, in Arubboth (to him pertained Sokoh, and all the land of Hepher); **11** The son of Avinadav, in all the height of Dor (he had Taphath the daughter of Shelomoh as wife); **12** Ba'ana the son of Ahilud, in Ta'anakh and Megiddo, and all Beth Shean

<sup>a</sup> 18 Or, "other person."

which is beside Tsarethan, beneath Yizre'el, from Beth Shean to Avel Meholah, as far as beyond Yokmeam; **13** The son of Gever, in Ramoth Gilad (to him pertained the towns of Yair the son of Menasheh, which are in Gilad; even to him pertained the region of Argov, which is in Bashan, sixty great cities with walls and copper bars); **14** Ahinadav the son of Iddo, in Mahanaim; **15** Ahima'ats, in Naphtali (he also took Basemath the daughter of Shalomoh as wife); **16** Ba'an the son of Hushai, in Asher and Bealoth; **17** Yehoshaphat the son of Paruah, in Yissakhar; **18** Shimi the son of Ela, in Benyamin; **19** Gever the son of Uri, in the land of Gilad, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only officer who was in the land.

**20** Yehudah and Yisra'el were many as the sand which is by the sea in multitude, eating and drinking and making merry.

**21** Shalomoh ruled over all the kingdoms from the River to the land of the Philistines, and to the border of Mitsrayim: they brought tribute, and served Shalomoh all the days of his life.

**22** Shalomoh's provision for one day was thirty measures of fine flour, and sixty measures of meal, **23** ten head of fat cattle, and twenty head of cattle out of the pastures, and one hundred sheep, besides harts, and gazelles, and roebucks, and fattened fowl. **24** For he had dominion over all the region on this side the River, from Tiphsah even to Gaza, over all the kings on this side the River: and he had peace on all sides around him. **25** Yehudah and Yisra'el lived securely, every man under his vine and under his fig tree, from Dan even to Beersheva, all the days of Shalomoh. **26** Shalomoh had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. **27** Those officers provided food for King Shalomoh, and for all who came to King Shalomoh's table, every man in his new moon; they let nothing be lacking. **28** Barley also and straw for the horses and swift steeds brought they to the place where the officers were, every man according to his judgment.

**29** Elohim gave Shalomoh exceedingly vast wisdom and understanding, and a very great heart, even as the sand that is on the seashore. **30** Shalomoh's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Mitsrayim. **31** For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Kalkol, and Darda, the sons of Mahol: and his fame was in all the nations all around. **32** He spoke three thousand proverbs; and his songs were one thousand five. **33** He spoke of trees, from the cedar that is in Levanon even to the hyssop that springs out of the wall; he spoke also of animals, and of birds, and of creeping things, and of

fish. **34** There came of all peoples to hear the wisdom of Shalomoh, from all kings of the earth, who had heard of his wisdom.

**5** Hiram king of Tsor sent his servants to Shalomoh; for he had heard that they had anointed him king in the place of his father: for Hiram loved David all his days. **2** Shalomoh sent to Hiram, saying, **3** "You know how that David my father could not build a house for the Name of יהוה his Elohim for the wars which were about him on every side, until יהוה put them under the soles of his feet. **4** But now יהוה my Elohim has given me rest on every side. There is neither adversary, nor evil occurrence. **5** Behold, I purpose to build a house for the Name of יהוה my Elohim, as יהוה spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he shall build the house for My Name.' **6** Now therefore command that they cut me cedar trees out of Levanon. My servants shall be with your servants; and I will give you wages for your servants according to all that you shall say. For you know that there is not among us any who knows how to cut timber like the Tsidonians."

**7** It happened, when Hiram heard the words of Shalomoh, that he rejoiced greatly, and said, "Blessed is יהוה today, who has given to David a wise son over this great people." **8** Hiram sent to Shalomoh, saying, "I have heard the message which you have sent to me. I will do all your desire concerning timber of cedar, and concerning timber of fir. **9** My servants shall bring them down from Levanon to the sea. I will make them into rafts to go by sea to the place that you shall appoint me, and will cause them to be broken up there, and you shall receive them. You shall accomplish my desire, in giving food for my household." **10** So Hiram gave Shalomoh timber of cedar and timber of fir according to all his desire. **11** Shalomoh gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil. Shalomoh gave this to Hiram year by year. **12** יהוה gave Shalomoh wisdom, as He promised him; and there was peace between Hiram and Shalomoh; and the two cut a covenant together.

**13** King Shalomoh raised a levy out of all Yisra'el; and the levy was thirty thousand men. **14** He sent them to Levanon, ten thousand a new moon by courses; a new moon they were in Levanon, and two new moons at home; and Adoniram was over the men subject to forced labor. **15** Shalomoh had seventy thousand who bore burdens, and eighty thousand who were stone cutters in the mountains; **16** besides Shalomoh's chief officers who were over the work, three thousand and three hundred, who bore rule over the people who

labored in the work. **17** The king commanded, and they cut out great stones, costly stones, to lay the foundation of the house with worked stone. **18** Shalomoh's builders and Hiram's builders and the stone-cutters did fashion them, and prepared the timber and the stones to build the house.

**6** It happened in the four hundred and eightieth year after the children of Yisra'el were come out of the land of Mitsrayim, in the fourth year of Shalomoh's reign over Yisra'el, in the new moon Ziv, which is the second new moon, that he began to build the house of יְהוָה.

**2** The house which King Shalomoh built for יְהוָה, its length was sixty cubits, and its breadth twenty *cubits*, and its height thirty cubits. **3** The porch before the Temple of the house, twenty cubits was its length, according to the breadth of the house; *and* ten cubits was its breadth before the house. **4** For the house he made windows of fixed lattice work.

**5** Against the wall of the house he built stories all around, against the walls of the house all around, both of the Temple and of the inner-set-apart place; and he made side rooms all around. **6** The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for on the outside he made offsets *in the wall* of the house all around, that *the beams* should not have hold in the walls of the house.

**7** The house, when it was in building, was built of stone prepared at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

**8** The door for the middle side rooms was in the right side of the house: and they went up by winding stairs into the middle *story*, and out of the middle into the third. **9** So he built the house, and finished it; and he covered the house with beams and planks of cedar.

**10** He built the stories against all the house, each five cubits high: and they rested on the house with timber of cedar.

**11** The word of יְהוָה came to Shalomoh, saying, **12** "Concerning this house which you are building, if you will walk in My statutes, and execute My judgments, and guard all My commands to walk in them; then I will establish My word with you, which I spoke to David your father. **13** I will dwell among the children of Yisra'el, and will not forsake My people Yisra'el." **14** So Shalomoh built the house, and finished it.

**15** He built the walls of the house within with boards of cedar: from the floor of the house to the walls of the

ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of fir.

**16** He built twenty cubits on the hinder part of the house with boards of cedar from the floor to the walls of the ceiling: he built *them* for it within, for an inner-set-apart place, even for the most set-apart place. **17** The house, that is, the Temple before the inner-set-apart place, was forty cubits long. **18** There was cedar on the house within, carved with buds and open flowers: all was cedar; there was no stone seen. **19** He prepared an inner-set-apart place in the midst of the house within, to set there the ark of the covenant of יְהוָה. **20** Within the inner-set-apart place was a space of twenty cubits in length, and twenty cubits in breadth, and twenty cubits in its height; and he overlaid it with pure gold: and he covered the altar with cedar. **21** So Shalomoh overlaid the house within with pure gold: and he drew chains of gold across before the inner-set-apart place; and he overlaid it with gold. **22** The whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the inner-set-apart place he overlaid with gold.

**23** In the inner-set-apart place he made two keruvim of olive wood, each ten cubits high. **24** Five cubits was the one wing of the keruv, and five cubits the other wing of the keruv: from the uttermost part of the one wing to the uttermost part of the other were ten cubits. **25** The other keruv was ten cubits: both the keruvim were of one measure and one form. **26** The height of the one keruv was ten cubits, and so was it of the other keruv. **27** He set the keruvim within the inner house; and the wings of the keruvim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other keruv touched the other wall; and their wings touched one another in the midst of the house. **28** He overlaid the keruvim with gold.

**29** He carved all the walls of the house around with carved figures of keruvim and palm trees and open flowers, inside and outside. **30** The floor of the house he overlaid with gold, inside and outside.

**31** For the entrance of the inner-set-apart place he made doors of olive wood: the lintel and door posts were a fifth part of the wall. **32** So he made two doors of olive wood; and he carved on them carvings of keruvim and palm trees and open flowers, and overlaid them with gold; and he spread the gold on the keruvim, and on the palm trees.

**33** So also made he for the entrance of the Temple door posts of olive wood, out of a fourth part of the wall;

**34** and two doors of fir wood: the two leaves of the one door were folding, and the two leaves of the other door were folding. **35** He carved thereon keruvim and palm

trees and open flowers; and he overlaid them with gold fitted on the engraved work. **36** He built the inner court with three courses of cut stone, and a course of cedar beams.

**37** In the fourth year was the foundation of the house of יהוּדָה laid, in the month Ziv. **38** In the eleventh year, in the month Bul, which is the eighth new moon, was the house finished throughout all its parts, and according to all its judgments. So he was seven years in building it.

**7** Shelomoh was building his own house thirteen years, and he finished all his house. **2** For he built the house of the forest of Levanon; its length was one hundred cubits, and its breadth fifty cubits, and its height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars. **3** It was covered with cedar above over the forty-five beams, that were on the pillars; fifteen in a row. **4** There were beams in three rows, and window was over against window in three ranks. **5** All the doors and posts were made square with beams: and window was over against window in three ranks.

**6** He made the porch of pillars; its length was fifty cubits, and its breadth thirty cubits; and a porch before them; and pillars and a threshold before them. **7** He made the porch of the throne where he was to judge, even the porch of judgment: and it was covered with cedar from floor to floor. **8** His house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Shelomoh had taken as wife), like this porch. **9** All these were of costly stones, even of cut stone, according to measure, sawed with saws, inside and outside, even from the foundation to the coping, and so on the outside to the great court.

**10** The foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. **11** Above were costly stones, even cut stone, according to measure, and cedar wood. **12** The great court around had three courses of cut stone, and a course of cedar beams; like as the inner court of the house of יהוּדָה, and the porch of the house.

**13** King Shelomoh sent and fetched Hiram out of Tsor. **14** He was the son of a widow of the tribe of Naphtali, and his father was a man of Tsor, a worker in copper; and he was filled with wisdom and understanding and skill, to work all works in copper. He came to King Shelomoh, and performed all his work.

**15** For he fashioned the two pillars of copper, eighteen cubits high apiece: and a line of twelve cubits encircled either of them about. **16** He made two capitals of molten copper, to set on the tops of the pillars: the height of the

one capital was five cubits, and the height of the other capital was five cubits. **17** There were nets of checker work, and wreaths of chain work, for the capitals which were on the top of the pillars; seven for the one capital, and seven for the other capital. **18** So he made the pillars; and there were two rows around on the one network, to cover the capitals that were on the top of the pillars: and so did he for the other capital. **19** The capitals that were on the top of the pillars in the porch were of lily work, four cubits. **20** There were capitals above also on the two pillars, close by the belly which was beside the network: and the pomegranates were two hundred, in rows around on the other capital. **21** He set up the pillars at the porch of the Temple: and he set up the right pillar, and called its name Yakin; and he set up the left pillar, and called its name Boaz. **22** On the top of the pillars was lily work: so was the work of the pillars finished.

**23** He made the molten sea of ten cubits from brim to brim, round in compass, and its height was five cubits; and a line of thirty cubits encircled it. **24** Under its brim around there were buds which encircled it, for ten cubits, encircling the sea: the buds were in two rows, cast when it was cast. **25** It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hinder parts were inward. **26** It was a handbreadth thick: and its brim was worked like the brim of a cup, like the flower of a lily: it held two thousand baths.

**27** He made the ten bases of copper; four cubits was the length of one base, and four cubits its breadth, and three cubits its height. **28** The work of the bases was like this: they had panels; and there were panels between the ledges; **29** and on the panels that were between the ledges were lions, oxen, and keruvim; and on the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work. **30** Every base had four copper wheels, and axles of copper; and the four feet of it had supports: beneath the basin were the supports molten, with wreaths at the side of each.

**31** The mouth of it within the capital and above was a cubit: and its mouth was round after the work of a pedestal, a cubit and a half; and also on its mouth were engravings, and their panels were foursquare, not round. **32** The four wheels were underneath the panels; and the axles of the wheels were in the base: and the height of a wheel was a cubit and half a cubit. **33** The work of the wheels was like the work of a chariot wheel: their axles, and their rims, and their spokes, and their naves, were all molten. **34** There were four supports at the four corners of each base: its supports were of the base itself. **35** In the top of the base was there a round compass half

a cubit high; and on the top of the base its stays and its panels were of the same. **36** On the plates of its stays, and on its panels, he engraved keruvim, lions, and palm trees, according to the space of each, with wreaths all around. **37** In this way, he made the ten bases: all of them had one casting, one measure, and one form.

**38** He made ten basins of copper: one basin contained forty baths; and every basin was four cubits; and on every one of the ten bases one basin. **39** He set the bases, five on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, toward the south.

**40** Hiram made the basins, and the shovels, and the basins<sup>a</sup>. So Hiram finished all the work that he performed for King Shelomoh in the house of יהוה: **41** the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars; **42** and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars; **43** and the ten bases, and the ten basins on the bases; **44** and the one sea, and the twelve oxen under the sea; **45** and the pots, and the shovels, and the basins: even all these vessels, which Hiram made for King Shelomoh, in the house of יהוה, were of polished copper. **46** In the plain of the Yarden did the king cast them, in the clay ground between Sukkoth and Tsarethan. **47** Shelomoh left all the vessels *un-weighted*, because they were exceeding many: the weight of the copper could not be found out.

**48** Shelomoh made all the vessels that were in the house of יהוה: the golden altar, and the table whereupon the show bread was, of gold; **49** and the menorot, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; **50** and the cups, and the snuffers, and the basins, and the spoons, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most set-apart place, and for the doors of the house, *to wit*, of the Temple, of gold.

**51** Thus all the work that King Shelomoh worked in the house of יהוה was finished. Shelomoh brought in the things which David his father had dedicated, *even* the silver, and the gold, and the vessels, and put them in the treasures of the house of יהוה.

**8** Then Shelomoh assembled the elders of Yisra'el, and all the heads of the tribes, the princes of the fathers' houses of the children of Yisra'el, to King Shelomoh in Yerushalayim, to bring up the ark of the covenant of יהוה out of the city of David, which is Tsion. **2** All the men of Yisra'el assembled themselves to King Shelomoh at the Feast, in the month Ethanim, which is the seventh new moon. **3** All the elders of Yisra'el came, and the priests took up the ark. **4** They brought up the ark of יהוה, and the Tent of Appointment, and all the set-apart vessels that were in the Tent; even these did the priests and the Levites bring up. **5** King Shelomoh and all the congregation of Yisra'el, who were assembled to him, were with him before the ark, slaughtering sheep and cattle, that could not be counted nor numbered for multitude. **6** The priests brought in the ark of the covenant of יהוה to its place, into the oracle of the house, to the most set-apart place, even under the wings of the keruvim. **7** For the keruvim spread forth their wings over the place of the ark, and the keruvim covered the ark and its poles above. **8** The poles were so long that the ends of the poles were seen from the set-apart place before the oracle; but they were not seen outside: and there they are to this day. **9** There was nothing in the ark except the two tablets of stone which Moshe put there at Horev, when יהוה cut a covenant with the children of Yisra'el, when they came out of the land of Mitsrayim. **10** It came about, when the priests had come out of the set-apart place, that the cloud filled the house of יהוה, **11** so that the priests could not stand to minister by reason of the cloud; for the glory of יהוה filled the house of יהוה.

**12** Then Shelomoh said, "יהוה has said that He would dwell in the thick darkness. **13** I have surely built You a house of habitation, a place for You to dwell in forever."

**14** The king turned his face about, and blessed all the assembly of Yisra'el: and all the assembly of Yisra'el stood. **15** He said, "Blessed is יהוה, the Elohim of Yisra'el, who spoke with His mouth to David your father, and has with His hand fulfilled it, saying, **16** 'Since the day that I brought forth My people Yisra'el out of Mitsrayim, I chose no city out of all the tribes of Yisra'el to build a house, that My Name might be there; [and I chose no man to be ruler of My people Yisra'el, but I chose Yerushalayim to set My Name there]<sup>b</sup> and I chose David to be over My people Yisra'el.' **17** Now it was in the heart of David my father to build a house for

<sup>a</sup> 40 Syr., Lat. and LXX read "cauldrons" here, indicating "large pots" included with shovels and basins.

<sup>b</sup> 16 Bracketed section indicates reading present in the DSS and LXX. Heb. MT omits.

the Name of יהוה, the Elohim of Yisra'el. **18** But יהוה said to David my father, 'Whereas it was in your heart to build a house for My Name, you did well that it was in your heart. **19** Nevertheless, you shall not build the house; but your son who shall come forth out of your loins, he shall build the house for My Name.' **20** יהוה has established His word that He spoke; for I have risen up in the place of David my father, and I sit on the throne of Yisra'el, as יהוה promised, and have built the house for the Name of יהוה, the Elohim of Yisra'el. **21** There I have set a place for the ark, in which is the covenant of יהוה, which He cut with our fathers, when He brought them out of the land of Mitsrayim.'

**22** Shalomoh stood before the altar of יהוה in the presence of all the assembly of Yisra'el, and spread forth his hands toward the heavens; **23** and he said, "יהוה, the Elohim of Yisra'el, there is no Elohim like you, in heavens above, or on earth beneath; who guards covenant and loving-kindness with Your servants, who walk before You with all their heart; **24** who have guarded with Your servant David my father that which You promised him. Yes, You spoke with Your mouth, and have fulfilled it with Your hand, as it is today. **25** Now therefore, may יהוה, the Elohim of Yisra'el, guard with Your servant David my father that which You have promised him, saying, 'There shall not be cut off from you a man in My sight to sit on the throne of Yisra'el, if only your children guard their way, to walk before Me as you have walked before Me.' **26** Now therefore, Elohim of Yisra'el, please let Your word be faithful, which You spoke to Your servant David my father.

**27** But will Elohim in very deed dwell on the earth? Behold, the heavens and the heaven of the heavens cannot contain You; how much less this house that I have built! **28** Yet have respect for the prayer of Your servant, and for his petition, יהוה my Elohim, to listen to the cry and to the prayer which Your servant prays before You today; **29** that Your eyes may be open toward this house night and day, even toward the place of which You have said, 'My Name shall be there;' to listen to the prayer which Your servant shall pray toward this place. **30** Listen to the petition of Your servant, and of Your people Yisra'el, when they shall pray toward this place. Yes, hear in the heavens, Your dwelling place; and when You hear, forgive.

**31** "If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swear before Your altar in this house; **32** then hear in the heavens, and do, and judge Your servants, condemning the wicked, to bring his way on his own head, and

declaring right the righteous, to give him according to his righteousness.

**33** "When Your people Yisra'el are struck down before the enemy, because they have sinned against You; if they turn again to You, and confess Your Name, and pray and make petition to You in this house: **34** then hear in the heavens, and forgive the sin of Your people Yisra'el, and bring them again to the land which You gave to their fathers.

**35** "When the heavens are closed up, and there is no rain, because they have sinned against You; if they pray toward this place, and confess Your Name, and turn from their sin, when You afflict them: **36** then hear in the heavens, and forgive the sin of Your servants, and of Your people Yisra'el, when You teach them the good way in which they should walk; and send rain on Your land, which You have given to Your people for an inheritance.

**37** "If there is famine in the land, if there is pestilence, if there is blight, mildew, locust or caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is;

**38** whatever prayer and petition is made by any man, or by all Your people Yisra'el, who shall each know the plague of his own heart, and spread forth his hands toward this house: **39** then hear in the heavens, Your dwelling place, and forgive, and do, and render to every man according to all his ways, whose heart You know; (for You, even You only, know the hearts of all the children of men;) **40** that they may fear You all the days that they live in the land which You gave to our fathers.

**41** "Moreover concerning the foreigner, who is not of Your people Yisra'el, when he shall come out of a far country for Your Name's sake **42** (for they shall hear of Your great Name, and of Your Mighty Hand, and of Your outstretched Arm); when he shall come and pray toward this house; **43** hear in the heavens, Your dwelling place, and do according to all that the foreigner calls to You for; that all the peoples of the earth may know Your Name, to fear You, as do Your people Yisra'el, and that they may know that this house which I have built is called by Your Name.

**44** "If Your people go out to battle against their enemy, by whatever way You shall send them, and they pray to יהוה toward the city which You have chosen, and toward the house which I have built for Your Name; **45** then hear in the heavens their prayer and their petition, and maintain their judgment.

**46** If they sin against You (for there is no man who does not sin), and You are angry with them, and deliver them to the enemy, so that they carry them away captive to

the land of the enemy, far off or near; **47** yet if they shall repent *and* take heart in the land where they are carried captive, and make petition to You in the land of those who carried them captive, saying, 'We have sinned, and have done perversely; we have dealt wickedly;' **48** if they return to You with all their heart and with all their being in the land of their enemies, who carried them captive, and pray to You toward their land, which You gave to their fathers, the city which You have chosen, and the house which I have built for Your Name: **49** then hear their prayer and their petition in the heavens, Your dwelling place, and maintain their judgment; **50** and forgive Your people who have sinned against You, and all their transgressions in which they have transgressed against You; and give them compassion before those who carried them captive, that they may have compassion on them **51** (for they are Your people, and Your inheritance, which You brought forth out of Mitsrayim, from the midst of the furnace of iron); **52** that Your eyes may be open to the petition of Your servant, and to the petition of Your people Yisra'el, to listen to them whenever they cry to You. **53** For You separated them from among all the peoples of the earth, to be Your inheritance, as You spoke by Mosheh Your servant, when You brought our fathers out of Mitsrayim, Adonai יְהוָה."

**54** It was so, that when Shelomoh finished praying all this prayer and petition to יְהוָה, he arose from before the altar of יְהוָה, from kneeling on his knees with his hands spread forth toward the heavens. **55** He stood, and blessed all the assembly of Yisra'el with a loud voice, saying,

**56** "Blessed be יְהוָה, who has given rest to His people Yisra'el, according to all that He promised. There has not failed one word of all His good promise, which He promised by Mosheh His servant. **57** May יְהוָה our Elohim be with us, as He was with our fathers. Let Him not leave us, nor forsake us; **58** that He may incline our hearts to Him, to walk in all His ways, and to guard His commands, and His statutes, and His judgments, which He commanded our fathers. **59** Let these my words, with which I have made petition before יְהוָה, be near to יְהוָה our Elohim day and night, that He may maintain the judgment of His servant, and the judgment of His people Yisra'el, as every day shall require; **60** that all the peoples of the earth may know that יְהוָה, He is Elohim. There is none else. **61** Let your heart therefore be perfect with יְהוָה our Elohim, to walk in His statutes, and to guard His commands, as at this day."

**62** The king, and all Yisra'el with him, slaughtered sacrifices before יְהוָה. **63** Shelomoh slaughtered for the

sacrifice of peace offerings, which he slaughtered to יְהוָה, twenty-two thousand head of cattle, and one hundred twenty thousand sheep. So the king and all the children of Yisra'el dedicated the house of יְהוָה. **64** The same day did the king make the middle of the court set-apart that was before the House of יְהוָה; for there he offered the ascension offering, and the meal offering, and the fat of the peace offerings, because the copper altar that was before יְהוָה was too small to receive the ascension offering, and the meal offering, and the fat of the peace offerings.

**65** So Shelomoh held the Feast at that time, and all Yisra'el with him, a great assembly, from the entrance of Hamath to the wadi of Mitsrayim, before יְהוָה our Elohim, seven days and seven days, even fourteen days total. **66** On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that יְהוָה had shown to David His servant, and to Yisra'el His people.

**9** It happened, when Shelomoh had finished the building of the house of יְהוָה, and the king's house, and all Shelomoh's desire which he was pleased to do, **2** that יְהוָה appeared to Shelomoh the second time, as He had appeared to him at Givon. **3** יְהוָה said to him, "I have heard your prayer and your petition, that you have made before Me. I have made this house set-apart, which you have built, to put My Name there forever; and My eyes and My heart shall be there perpetually. **4** As for you, if you will walk before Me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, and will guard My statutes and My judgments; **5** then I will establish the throne of your kingdom over Yisra'el forever, according to the promise I made to David your father, saying, 'There shall not be cut off from you a man on the throne of Yisra'el.'

**6** But if you turn away from following Me, you or your children, and not guard My commands and My statutes which I have set before you, but shall go and serve other elohim, and bow down to them; **7** then I will cut off Yisra'el out of the land which I have given them; and this house, which I have made set-apart for My Name, will I cast out of My sight; and Yisra'el shall be a proverb and a byword among all peoples. **8** Though this

house is so high<sup>a</sup>, yet shall everyone who passes by it be astonished, and shall hiss; and they shall say, 'Why has יהוָה done thus to this land, and to this house?' **9** and they shall answer, 'Because they forsook יהוָה their Elohim, who brought forth their fathers out of the land of Mitsrayim, and laid hold of other elohim, and bowed down to them, and served them. Therefore יהוָה has brought all this evil on them.'"

**10** It happened at the end of twenty years, in which Shelomoh had built the two houses, the house of יהוָה and the king's house **11** (now Hiram the king of Tsor had furnished Shelomoh with cedar trees and fir trees, and with gold, according to all his desire), that then King Shelomoh gave Hiram twenty cities in the land of the Galil. **12** Hiram came out from Tsor to see the cities which Shelomoh had given him; and they did not please him. **13** He said, "What cities are these which you have given me, my brother?" He called them the land of Kavul<sup>b</sup> to this day. **14** Hiram sent to the king one hundred twenty talents of gold.

**15** This is the reason of the levy which King Shelomoh raised, to build the house of יהוָה, and his own house, and Millo, and the wall of Yerushalayim, and Hatsor, and Megiddo, and Gezer. **16** Pharaoh king of Mitsrayim had gone up, and taken Gezer, and burned it with fire, and slain the Kena'anites who lived in the city, and given it for a portion to his daughter, Shelomoh's wife. **17** Shelomoh built Gezer, and Beth Horon the lower, **18** and Ba'alath, and Tamar in the wilderness, in the land, **19** and all the storage cities that Shelomoh had, and the cities for his chariots, and the cities for his horsemen, and that which Shelomoh desired to build for his pleasure in Yerushalayim, and in Levanon, and in all the land of his dominion. **20** As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Yevusites, who were not of the children of Yisra'el; **21** their children who were left after them in the land, whom the children of Yisra'el were not able utterly to destroy, of them did Shelomoh raise a levy of bondservants to this day. **22** But of the children of Yisra'el did Shelomoh make no bondservants; but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen.

**23** These were the chief officers who were over Shelomoh's work, five hundred fifty, who bore rule over the people who labored in the work. **24** But Pharaoh's daughter came up out of the city of David to her house

which Shelomoh had built for her; then did he build Millo. **25** Three times a year did Shelomoh offer ascension offerings and peace offerings on the altar which he built to יהוָה, burning incense therewith, *on the altar* that was before יהוָה. So he finished the house. **26** King Shelomoh made a navy of ships in Etsion Gever, which is beside Eloth, on the shore of the Sea of Reeds, in the land of Edom. **27** Hiram sent in the navy his servants, sailors who had knowledge of the sea, with the servants of Shelomoh. **28** They came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to King Shelomoh.

**10** When the queen of Sheva heard of the fame of Shelomoh concerning the Name of יהוָה, she came to prove him with hard questions. **2** She came to Yerushalayim with a very heavy company, with camels that bore spices, and very much gold, and precious stones; and when she was come to Shelomoh, she talked with him of all that was in her heart. **3** And Shelomoh told her all her questions: there was not anything hidden from the king which he did not tell her. **4** When the queen of Sheva had seen all the wisdom of Shelomoh, and the house that he had built, **5** and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their clothing, and his cup bearers, and his ascent by which he went up to the house of יהוָה; there was no more spirit in her. **6** She said to the king, "It was a true report that I heard in my own land of your acts, and of your wisdom. **7** However I did not trust the words, until I came, and my eyes had seen it. Behold, the half was not told me! Your wisdom and prosperity exceed the fame which I heard. **8** Happy are your men, happy are these your servants, who stand continually before you, who hear your wisdom. **9** Blessed is יהוָה your Elohim, who delighted in you, to set you on the throne of Yisra'el. Because יהוָה loved Yisra'el forever, therefore He made you king, to do judgment and righteousness." **10** She gave the king one hundred twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheva gave to King Shelomoh.

**11** The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. **12** The king made of the almug trees pillars for the house of יהוָה, and for the king's house, harps also and stringed instruments for the

<sup>a</sup> 8 Syr. reads "This house shall be in ruins" instead of "Though this house is so high." Lat. reads "This house shall be made an example."

<sup>b</sup> 13 כְּבַעַל (Kavul) – Hebrew word meaning "sterile." It appears Hiram was not content with the land because it was not fertile.

singers: there came no such almug trees, nor were seen, to this day.

**13** King Shelomoh gave to the queen of Sheva all her desire, whatever she asked, besides that which Shelomoh gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

**14** Now the weight of gold that came to Shelomoh in one year was six hundred sixty-six talents of gold, **15** besides *that which* the traders *brought*, and the traffic of the merchants, and of all the kings of the mixed people, and of the governors of the country. **16** King Shelomoh made two hundred bucklers of beaten gold; six hundred *sheqels* of gold went to one buckler. **17** *He made* three hundred shields of beaten gold; three minas of gold went to one shield: and the king put them in the house of the forest of Levanon. **18** Moreover the king made a great throne of ivory, and overlaid it with the finest gold. **19** There were six steps to the throne, and the top of the throne was round behind; and there were stays on either side by the place of the seat, and two lions standing beside the stays. **20** Twelve lions stood there on the one side and on the other on the six steps: there was nothing like it made in any kingdom. **21** All King Shelomoh's drinking vessels were of gold, and all the vessels of the house of the forest of Levanon were of pure gold: none were of silver; it was nothing accounted of in the days of Shelomoh. **22** For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

**23** So King Shelomoh exceeded all the kings of the earth in riches and in wisdom. **24** All the earth sought the presence of Shelomoh, to hear his wisdom, which Elohim had put in his heart. **25** They brought every man his tribute, vessels of silver, and vessels of gold, and clothing, and armor, and spices, horses, and mules, a rate year by year.

**26** Shelomoh gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Yerushalayim. **27** The king made silver to be in Yerushalayim as stones, and he made cedars to be as the sycamore trees that are in the lowland, for abundance. **28** The horses which Shelomoh had were brought out of Mitsrayim; and the king's merchants received them in droves, each drove at a price. **29** A chariot came up and went out of Mitsrayim for six hundred *sheqels* of silver, and a horse for one hundred fifty; and so for all the kings of the Hittites, and for the kings of Aram, did they bring them out by their means.

**11** Now King Shelomoh loved many foreign women, together with the daughter of Pharaoh, women of the Moavites, Ammonites, Edomites, Tsidonians, and Hittites; **2** of the nations concerning which יהוה said to the children of Yisra'el, "You shall not go among them, neither shall they come among you; for surely they will turn away your heart after their elohim." Shelomoh clung to these in love. **3** He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. **4** For it happened, when Shelomoh was old, that his wives turned away his heart after other elohim; and his heart was not perfect with יהוה his Elohim, as was the heart of David his father. **5** For Shelomoh went after Ashtoreth the el of the Tsidonians, and after Milkom the abomination of the Ammonites. **6** Shelomoh did that which was evil in the sight of יהוה, and did not go fully after יהוה, as did David his father. **7** Then Shelomoh built a high place for Kemosh the abomination of Moav, on the mountain that is before Yerushalayim, and for Molekh the abomination of the children of Ammon. **8** So did he for all his foreign wives, who burned incense and slaughtered to their elohim.

**9** יהוה was angry with Shelomoh, because his heart was turned away from יהוה, the Elohim of Yisra'el, who had appeared to him twice, **10** and had commanded him concerning this thing, that he should not go after other elohim: but he did not guard that which יהוה commanded. **11** Therefore יהוה said to Shelomoh, "Because you have done this, and you have not guarded My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. **12** Notwithstanding I will not do it in your days, for David your father's sake; but I will tear it out of the hand of your son. **13** However I will not tear away all the kingdom; but I will give one tribe to your son, for David My servant's sake, and for Yerushalayim's sake which I have chosen."

**14** יהוה raised up an adversary to Shelomoh, Hadad the Edomite: he was of the king's seed in Edom. **15** For it happened, when David was in Edom, and Yoav the captain of the army was gone up to bury the slain, and had struck every male in Edom **16** (for Yoav and all Yisra'el remained there six new moons, until he had cut off every male in Edom); **17** that Hadad fled, he and certain Edomites of his father's servants with him, to go into Mitsrayim, Hadad being yet a little child. **18** They arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Mitsrayim, to Pharaoh king of Mitsrayim, who gave him a house, and appointed him food, and gave him land. **19** Hadad found great favor in the sight of

Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Tahpenes the queen. **20** The sister of Tahpenes bore him Genuvath his son, whom Tahpenes weaned in Pharaoh's house; and Genuvath was in Pharaoh's house among the sons of Pharaoh. **21** When Hadad heard in Mitsrayim that David slept with his fathers, and that Yoav the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country." **22** Then Pharaoh said to him, "But what have you lacked with me, that behold, you seek to go to your own country?" He answered, "Nothing, however only let me depart."

**23** Elohim raised up *another* adversary to him, Rezon the son of Elyada, who had fled from his master Hadadezer king of Tsoyah. **24** He gathered men to him, and became captain over a troop, when David killed them: and they went to Dammeseq, and lived therein, and reigned in Dammeseq. **25** He was an adversary to Yisra'el all the days of Shelomoh, besides the mischief that Hadad *did*: and he abhorred Yisra'el, and reigned over Aram.

**26** Yarovam the son of Nevat, an Ephrayimite of Tseredah, a servant of Shelomoh, whose mother's name was Tseruah, a widow, he also lifted up his hand against the king. **27** This was the reason why he lifted up his hand against the king: Shelomoh built Millo, and repaired the breach of the city of David his father. **28** The man Yarovam was a mighty man of valor; and Shelomoh saw the young man that he was industrious, and he put him in charge of all the labor of the house of Yoseph. **29** It happened at that time, when Yarovam went out of Yerushalayim, that the prophet Ahiyah the Shilonite found him in the way; now *Ahiyah* had clad himself with a new garment; and they two were alone in the field. **30** Ahiyah laid hold of the new garment that was on him, and tore it in twelve pieces. **31** He said to Yarovam, "Take ten pieces; for thus says יְהוָה, the Elohim of Yisra'el, 'Behold, I will tear the kingdom out of the hand of Shelomoh, and will give ten tribes to you **32** (but he shall have one tribe, for My servant David's sake and for Yerushalayim's sake, the city which I have chosen out of all the tribes of Yisra'el); **33** because they<sup>a</sup> have forsaken Me, and have bowed down to Ashtoreth the el of the Tsidonians, Kemosh the el of Moav, and Milkom the el of the children of Ammon. They have not walked in My ways, to do that which is right in My eyes, and *to guard* My statutes and My judgments, as David his father did. **34** However I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David My servant's sake whom I chose, who guarded My commands and

My statutes; **35** but I will take the kingdom out of his son's hand, and will give it to you, even ten tribes. **36** To his son will I give one tribe, that David My servant may have a lamp always before Me in Yerushalayim, the city which I have chosen to put My Name there. **37** I will take you, and you shall reign according to all that your being desires, and shall be king over Yisra'el. **38** It shall be, if you will listen to all that I command you, and will walk in My ways, and do that which is right in My eyes, to guard My statutes and My commands, as David My servant did; that I will be with you, and will build you a faithful house, as I built for David, and will give Yisra'el to you. **39** I will for this afflict the seed of David, but not forever." **40** Shelomoh sought therefore to kill Yarovam; but Yarovam arose, and fled into Mitsrayim, to Shishaq king of Mitsrayim, and was in Mitsrayim until the death of Shelomoh.

**41** Now the rest of the acts of Shelomoh, and all that he did, and his wisdom, are they not written in the book of the acts of Shelomoh? **42** The time that Shelomoh reigned in Yerushalayim over all Yisra'el was forty years. **43** Shelomoh slept with his fathers, and was buried in the city of David his father: and Reḥavam his son reigned in his place.

**12** Reḥavam went to Shekhem: for all Yisra'el were come to Shekhem to make him king. **2** It happened, when Yarovam the son of Nevat heard of it (for he was yet in Mitsrayim, where he had fled from the presence of King Shelomoh, and Yarovam lived in Mitsrayim, **3** and they sent and called him), that Yarovam and all the assembly of Yisra'el came, and spoke to Reḥavam, saying, **4** "Your father made our yoke grievous: now therefore make the grievous service of your father, and his heavy yoke which he put on us, lighter, and we will serve you." **5** He said to them, "Depart for three days, then come back to me." The people departed.

**6** King Reḥavam took counsel with the old men, who had stood before Shelomoh his father while he yet lived, saying, "What counsel do you give me to return answer to this people?" **7** They spoke to him, saying, "If you will be a servant to this people today, and will serve them, and answer them, and speak good words to them, then they will be your servants forever." **8** But he forsook the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. **9** He said to them, "What counsel do you give, that we may return answer to this people, who have spoken to me, saying, 'Make the yoke that your father did put on us

<sup>a</sup> 33 Syr., Lat. and LXX all read "he has" instead of "they have."

lighter?" 10 The young men who had grown up with him spoke to him, saying, "Thus you shall tell this people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter to us;' you shall say to them, 'My little finger is thicker than my father's loins!'"

11 Now whereas my father burdened you with a heavy yoke, I will add to your yoke: my father disciplined you with whips, but I will discipline you with scorpions."

12 So Yarovam and all the people came to Reḥavam the third day, as the king asked, saying, "Come to me again the third day." 13 The king answered the people roughly, and forsook the counsel of the old men which they had given him, 14 and spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions." 15 So the king did not listen to the people; for it was a thing brought about of יהוה, that He might establish His word, which יהוה spoke by Ahiyah the Shilonite to Yarovam the son of Nevat.

16 When all Yisra'el saw that the king did not listen to them, the people answered the king, saying, "What portion have we in David? Neither do we have an inheritance in the son of Yishai. To your tents, Yisra'el! Now see to your own house, David." So Yisra'el departed to their tents.

17 But as for the children of Yisra'el who lived in the cities of Yehudah, Rehavam reigned over them. 18 Then King Rehavam sent Adoram, who was over the men subject to forced labor; and all Yisra'el stoned him to death with stones. King Reḥavam made speed to get him up to his chariot, to flee to Yerushalayim. 19 So Yisra'el rebelled against the house of David to this day. 20 It happened, when all Yisra'el heard that Yarovam was returned, that they sent and called him to the congregation, and made him king over all Yisra'el: there was none who followed the house of David, but the tribe of Yehudah only.

21 When Reḥavam was come to Yerushalayim, he assembled all the house of Yehudah, and the tribe of Benyamin, a hundred and eighty thousand chosen men, who were warriors, to fight against the house of Yisra'el, to bring the kingdom again to Rehavam the son of Shelomoh. 22 But the word of Elohim came to Shemayah the man of Elohim, saying, 23 "Speak to Rehavam the son of Shelomoh, king of Yehudah, and to all the house of Yehudah and Benyamin, and to the rest of the people, saying, 24 'Thus says יהוה, "You shall not go up, nor fight against your brothers, the children of Yisra'el. Everyone return to his house; for this thing is of me.'" So they listened to the word of יהוה, and

returned and went their way, according to the word of יהוה.

25 Then Yarovam built Shekhem in the hill country of Ephrayim, and lived in it; and he went out from there, and built Penu'el. 26 Yarovam said in his heart, "Now the kingdom will return to the house of David. 27 If this people goes up to offer sacrifices in the House of יהוה at Yerushalayim, then the heart of this people will turn again to their master, even to Reḥavam king of Yehudah; and they will kill me, and return to Reḥavam king of Yehudah." 28 Whereupon the king took counsel, and made two calves of gold; and he said to them, "It is too much for you to go up to Yerushalayim. Look and see your elohim, Yisra'el, which brought you up out of the land of Mitsrayim!" 29 He set the one in Beth-El, and the other put he in Dan. 30 This thing became a sin; for the people went to bow down before the one, even to Dan. 31 He made houses of high places, and made priests from among all the people, who were not of the sons of Levi. 32 Yarovam ordained a feast in the eighth new moon, on the fifteenth day of the new moon, like the feast that is in Yehudah, and he went up to the altar; so did he in Beth-El, slaughtering to the calves that he had made: and he placed in Beth-El the priests of the high places that he had made. 33 He went up to the altar which he had made in Beth-El on the fifteenth day in the eighth new moon, even in the new moon which he had devised of his own heart: and he ordained a feast for the children of Yisra'el, and went up to the altar, to burn incense.

13 Behold, there came a man of Elohim out of Yehudah by the word of יהוה to Beth-El: and Yarovam was standing by the altar to burn incense. 2 He cried against the altar by the word of יהוה, and said, "Altar, altar, thus says יהוה: 'Behold, a son shall be born to the house of David, Yoshiyahu by name. On you he shall slaughter the priests of the high places who burn incense on you, and they will burn men's bones on you.'" 3 He gave a sign the same day, saying, "This is the sign which יהוה has spoken: Behold, the altar will be split apart, and the ashes that are on it will be poured out."

4 And it came to be, when the king heard the saying of the man of Elohim, which he cried against the altar in Beth-El, that Yarovam put out his hand from the altar, saying, "Seize him!" His hand, which he put out against him, dried up, so that he could not draw it back again to himself. 5 The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of Elohim had given by the word of יהוה.

6 The king answered the man of Elohim, "Now entreat

the favor of יהוה your Elohim, and pray for me, that my hand may be restored me again." The man of Elohim entreated יהוה, and the king's hand was restored him again, and became as it was before. 7 The king said to the man of Elohim, "Come home with me, and sustain yourself, and I will give you a reward." 8 The man of Elohim said to the king, "Even if you gave me half of your house, I would not go in with you, neither would I eat bread nor drink water in this place; 9 for so was it commanded me by the word of יהוה, saying, 'You shall eat no bread, nor drink water, neither return by the way that you came.'" 10 So he went another way, and did not return by the way that he came to Beth-El.

11 Now there lived an old prophet in Beth-El; and one of his sons came and told him all the works that the man of Elohim had done that day in Beth-El. They also told their father the words which he had spoken to the king. 12 Their father said to them, "Which way did he go?" Now his sons had seen which way the man of Elohim went, who came from Yehudah.

13 He said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it. 14 He went after the man of Elohim, and found him sitting under an oak. He said to him, "Are you the man of Elohim who came from Yehudah?" He said, "I am." 15 Then he said to him, "Come home with me, and eat bread." 16 He said, "I may not return with you, nor go in with you; neither will I eat bread nor drink water with you in this place. 17 For it was said to me by the word of יהוה, 'You shall eat no bread nor drink water there, nor turn again to go by the way that you came.'" 18 He said to him, "I also am a prophet as you are; and a messenger spoke to me by the word of יהוה, saying, 'Bring him back with you into your house, that he may eat bread and drink water.'" He lied to him. 19 So he went back with him, and ate bread in his house, and drank water.

20 And it came to be, as they sat at the table, that the word of יהוה came to the prophet who brought him back; 21 and he cried to the man of Elohim who came from Yehudah, saying, "Thus says יהוה, 'Because you have been disobedient to the mouth of יהוה, and have not guarded the command which יהוה your Elohim commanded you, 22 but came back, and have eaten bread and drunk water in the place of which He said to you, "Eat no bread, and drink no water;" your body shall not come to the tomb of your fathers.'"

23 It happened, after he had eaten bread, and after he had drunk, that he saddled the donkey for the prophet whom he had brought back. 24 When he had gone, a lion met him by the way, and killed him. His body was cast in the way, and the donkey stood by it. The lion

also stood by the body. 25 Behold, men passed by, and saw the body cast in the way, and the lion standing by the body; and they came and told it in the city where the old prophet lived.

26 When the prophet who brought him back from the way heard of it, he said, "It is the man of Elohim who was disobedient to the mouth of יהוה. Therefore יהוה has delivered him to the lion, which has mauled him and slain him, according to the word of יהוה, which He spoke to him."

27 He spoke to his sons, saying, "Saddle the donkey for me." They saddled it. 28 He went and found his body cast in the way, and the donkey and the lion standing by the body. The lion had not eaten the body, nor mauled the donkey. 29 The prophet took up the body of the man of Elohim, and laid it on the donkey, and brought it back. He came to the city of the old prophet to mourn, and to bury him. 30 He laid his body in his own grave; and they mourned over him, saying, "Alas, my brother!" 31 And it came to be, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury me in the tomb in which the man of Elohim is buried. Lay my bones beside his bones. 32 For the saying which he cried by the word of יהוה against the altar in Beth-El, and against all the houses of the high places which are in the cities of Shom'ron, will surely come to be."

33 After this thing Yarovam did not return from his evil way, but again made priests of the high places from among all the people. Whoever wanted to, he set him apart, that there might be priests of the high places.

34 This thing became sin to the house of Yarovam, even to cut it off, and to destroy it from off the surface of the earth.

**14** At that time Aviyah the son of Yarovam fell sick. 2 Yarovam said to his wife, "Please get up and disguise yourself, that you will not be recognized as the wife of Yarovam. Go to Shiloh. Behold, there is Ahiyah the prophet, who spoke concerning me that I should be king over this people. 3 Take with you ten loaves, and cakes, and a jar of honey, and go to him. He will tell you what will become of the child."

4 Yarovam's wife did so, and arose, and went to Shiloh, and came to the house of Ahiyah. Now Ahiyah could not see; for his eyes were set by reason of his age.

5 יהוה said to Ahiyah, "Behold, the wife of Yarovam comes to inquire of you concerning her son; for he is sick. Thus and thus you shall tell her; for it will be, when she comes in, that she will pretend to be another woman."

**6** It was so, when Ahiyah heard the sound of her feet, as she came in at the door, that he said, "Come in, you wife of Yarovam! Why do you pretend to be another? For I am sent to you with heavy news. **7** Go, tell Yarovam, 'Thus says יהוה, the Elohim of Yisra'el: "Because I exalted you from among the people, and made you prince over My people Yisra'el, **8** and tore the kingdom away from the house of David, and gave it you; and yet you have not been as My servant David, who guarded My commands, and who followed Me with all his heart, to do that only which was right in My eyes, **9** but have done evil above all who were before you, and have gone and made you other elohim, and molten images, to provoke Me to anger, and have cast Me behind your back: **10** therefore, behold, I will bring evil on the house of Yarovam, and will cut off from Yarovam everyone who urinates on a wall<sup>a</sup>, he who is closed up and he who is left at large in Yisra'el, and will utterly sweep away the house of Yarovam, as a man sweeps away dung, until it is all gone. **11** He who dies of Yarovam in the city shall the dogs eat; and he who dies in the field shall the birds of the heavens eat: for יהוה has spoken it." **12** Arise therefore, and go to your house. When your feet enter into the city, the child shall die. **13** All Yisra'el shall mourn for him, and bury him; for he only of Yarovam shall come to the grave, because in him there is found some good thing toward יהוה, the Elohim of Yisra'el, in the house of Yarovam. **14** Moreover יהוה will raise him up a king over Yisra'el, who shall cut off the house of Yarovam today, even now!

**15** For יהוה will strike Yisra'el, as a reed is shaken in the water; and He will root up Yisra'el out of this good land which He gave to their fathers, and will scatter them beyond the River, because they have made their Asherim, provoking יהוה to anger. **16** He will give Yisra'el up because of the sins of Yarovam, which he has sinned, and with which he has made Yisra'el to sin."

**17** Yarovam's wife arose, and departed, and came to Tirtsah. As she came to the threshold of the house, the child died. **18** All Yisra'el buried him, and mourned for him, according to the word of יהוה, which He spoke by his servant Ahiyah the prophet.

**19** The rest of the acts of Yarovam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Yisra'el. **20** The days which Yarovam reigned were two and twenty years: and he slept with his fathers, and Nadav his son reigned in his place.

**21** Reḥavam the son of Shelomoh reigned in Yehudah. Reḥavam was forty-one years old when he began to reign, and he reigned seventeen years in Yerushalayim, the city which יהוה had chosen out of all the tribes of Yisra'el, to put His Name there: and his mother's name was Na'amah the Ammonitess. **22** Yehudah did that which was evil in the sight of יהוה, and they provoked Him to jealousy with their sins which they committed, above all that their fathers had done. **23** For they also built them high places, and pillars, and Asherim, on every high hill, and under every green tree; **24** and there were also sodomites in the land: they did according to all the abominations of the nations which יהוה drove out before the children of Yisra'el.

**25** It happened in the fifth year of King Reḥavam, that Shishaq king of Mitsrayim came up against Yerushalayim; **26** and he took away the treasures of the house of יהוה, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Shelomoh had made. **27** King Reḥavam made in their place shields of copper, and committed them to the hands of the captains of the guard, of the guards of the door of the king's house. **28** It was so, that as often as the king went into the house of יהוה, the guard bore them, and brought them back into the guard room.

**29** Now the rest of the acts of Reḥavam, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah? **30** There was war between Reḥavam and Yarovam continually. **31** Reḥavam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Na'amah the Ammonitess. Aviyam his son reigned in his place.

**15** Now in the eighteenth year of King Yarovam the son of Nevat, Aviyam began to reign over Yehudah. **2** Three years reigned he in Yerushalayim: and his mother's name was Ma'akah the daughter of Avishalom. **3** He walked in all the sins of his father, which he had done before him; and his heart was not perfect with יהוה his Elohim, as the heart of David his father.

**4** Nevertheless for David's sake did יהוה his Elohim give him a lamp in Yerushalayim, to set up his son after him, and to establish Yerushalayim; **5** because David did that which was right in the eyes of יהוה, and did not turn aside from anything that He commanded him all the days of his life, except only in the matter of Uriyah the Hittite. **6** Now there was war between Reḥavam and Yarovam all the days of his life.

<sup>a</sup> 10 See footnote at Shemu'el נ 25:22.

**7** The rest of the acts of Aviyam, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah? There was war between Aviyam and Yarovam. **8** Aviyam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his place.

**9** In the twentieth year of Yarovam king of Yisra'el began Asa to reign over Yehudah. **10** He reigned forty-one years in Yerushalayim: and his mother's name was Ma'akah the daughter of Avishalom. **11** Asa did that which was right in the eyes of הָנָהָרִים, as did David his father. **12** He put away the sodomites out of the land, and removed all the idols that his fathers had made. **13** Also Ma'akah his mother he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and burned it at the wadi Qidron. **14** But the high places were not taken away: nevertheless the heart of Asa was perfect with הָנָהָרִים all his days. **15** He brought into the house of הָנָהָרִים the things that his father had dedicated, and the things that himself had dedicated, silver, and gold, and vessels.

**16** There was war between Asa and Ba'asha king of Yisra'el all their days. **17** Ba'asha king of Yisra'el went up against Yehudah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Yehudah. **18** Then Asa took all the silver and the gold that were left in the treasures of the house of הָנָהָרִים, and the treasures of the king's house, and delivered them into the hand of his servants; and King Asa sent them to Ben Hadad, the son of Tavrimmon, the son of Hezion, king of Aram, who lived at Dammeseq, saying,

**19** "There is a treaty between me and you, between my father and your father. Behold, I have sent to you a present of silver and gold. Go, break your treaty with Ba'asha king of Yisra'el, that he may depart from me."

**20** Ben Hadad listened to King Asa, and sent the captains of his armies against the cities of Yisra'el, and struck Iyon, and Dan, and Aveil Beth Ma'akah, and all Kinneroth, with all the land of Naphtali. **21** It happened, when Ba'asha heard of it, that he left off building Ramah, and lived in Tirtsah. **22** Then King Asa made a proclamation to all Yehudah; none was exempted: and they carried away the stones of Ramah, and its timber, with which Ba'asha had built; and King Asa built therewith Geva of Benyamin, and Mitspah.

**23** Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Yehudah? But in the time of his old age he was diseased in his feet. **24** Asa slept with his fathers, and was buried

with his fathers in the city of David his father; and Yehoshaphat his son reigned in his place.

**25** Nadav the son of Yarovam began to reign over Yisra'el in the second year of Asa king of Yehudah; and he reigned over Yisra'el two years. **26** He did that which was evil in the sight of הָנָהָרִים, and walked in the way of his father, and in his sin with which he made Yisra'el to sin. **27** Ba'asha the son of Ahiyah, of the house of Yissakhar, conspired against him; and Ba'asha struck him at Gibbethon, which belonged to the Philistines; for Nadav and all Yisra'el were laying siege to Gibbethon. **28** Even in the third year of Asa king of Yehudah did Ba'asha kill him, and reigned in his place. **29** It happened that, as soon as he was king, he struck all the house of Yarovam: he did not leave to Yarovam any who breathed, until he had destroyed him; according to the saying of הָנָהָרִים, which He spoke by His servant Ahiyah the Shilonite; **30** for the sins of Yarovam which he sinned, and with which he made Yisra'el to sin, because of his provocation with which he provoked הָנָהָרִים, the Elohim of Yisra'el, to anger.

**31** Now the rest of the acts of Nadav, and all that he did, are they not written in the book of the chronicles of the kings of Yisra'el? **32** There was war between Asa and Ba'asha king of Yisra'el all their days.

**33** In the third year of Asa king of Yehudah began Ba'asha the son of Ahiyah to reign over all Yisra'el in Tirtsah, and he reigned twenty-four years. **34** He did that which was evil in the sight of הָנָהָרִים, and walked in the way of Yarovam, and in his sin with which he made Yisra'el to sin.

**16** The word of הָנָהָרִים came to Yehu the son of Hanani against Ba'asha, saying, **2** "Because I exalted you out of the dust, and made you prince over My people Yisra'el, and you have walked in the way of Yarovam, and have made My people Yisra'el to sin, to provoke Me to anger with their sins; **3** behold, I will utterly sweep away Ba'asha and his house; and I will make your house like the house of Yarovam the son of Nevat. **4** The dogs will eat Ba'asha's descendants who die in the city; and he who dies of his in the field the birds of the heavens will eat."

**5** Now the rest of the acts of Ba'asha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Yisra'el?

**6** Ba'asha slept with his fathers, and was buried in Tirtsah; and Elah his son reigned in his place.

**7** Moreover by the prophet Yehu the son of Hanani came the word of הָנָהָרִים against Ba'asha, and against his house, both because of all the evil that he did in the sight of הָנָהָרִים, to provoke Him to anger with the work of his

hands, in being like the house of Yarovam, and because he struck him.

**8** In the twenty-sixth year of Asa king of Yehudah began Elah the son of Ba'asha to reign over Yisra'el in Tirtsah, *and he reigned* two years. **9** His servant Zimri, captain of half his chariots, conspired against him. Now he was in Tirtsah, drinking himself drunk in the house of Arza, who was over the household in Tirtsah: **10** and Zimri went in and struck him, and killed him, in the twenty-seventh year of Asa king of Yehudah, and reigned in his place. **11** It happened, when he began to reign, as soon as he sat on his throne, that he struck all the house of Ba'asha: he did not leave him a single one who urinates on a wall<sup>a</sup>, neither of his redeemers, nor of his friends.

**12** Thus Zimri destroyed all the house of Ba'asha, according to the word of יהוה, which He spoke against Ba'asha by Yehu the prophet, **13** for all the sins of Ba'asha, and the sins of Elah his son, which they sinned, and with which they made Yisra'el to sin, to provoke יהוה, the Elohim of Yisra'el, to anger with their vanities.

**14** Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Yisra'el?

**15** In the twenty-seventh year of Asa king of Yehudah did Zimri reign seven days in Tirtsah. Now the people were encamped against Gibbethon, which belonged to the Philistines. **16** The people who were encamped heard say, Zimri has conspired, and has also struck the king: therefore all Yisra'el made Omri, the captain of the army, king over Yisra'el that day in the camp. **17** Omri went up from Gibbethon, and all Yisra'el with him, and they besieged Tirtsah.

**18** And it came to be, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burned the king's house over him with fire, and died, **19** for his sins which he sinned in doing that which was evil in the sight of יהוה, in walking in the way of Yarovam, and in his sin which he did, to make Yisra'el to sin. **20** Now the rest of the acts of Zimri, and his treason that he did, are they not written in the book of the chronicles of the kings of Yisra'el?

**21** Then were the people of Yisra'el divided into two parts: half of the people followed Tivni the son of Ginath, to make him king; and half followed Omri.

**22** But the people who followed Omri prevailed against the people who followed Tivni the son of Ginath: so Tivni died, and Omri reigned. **23** In the thirty-first year of Asa king of Yehudah began Omri to reign over Yisra'el, *and he reigned* twelve years: six years reigned

he in Tirtsah. **24** He bought the hill Shom'ron of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Shom'ron.

**25** Omri did that which was evil in the sight of יהוה, and dealt wickedly above all who were before him. **26** For he walked in all the way of Yarovam the son of Nevat, and in his sins with which he made Yisra'el to sin, to provoke יהוה, the Elohim of Yisra'el, to anger with their vanities. **27** Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Yisra'el? **28** So Omri slept with his fathers, and was buried in Shom'ron; and Ahav his son reigned in his place.

**29** In the thirty-eighth year of Asa king of Yehudah Ahav the son of Omri began to reign over Yisra'el: and Ahav the son of Omri reigned over Yisra'el in Shom'ron twenty-two years. **30** Ahav the son of Omri did that which was evil in the sight of יהוה above all that were before him.

**31** And it came to be, as if it had been a light thing for him to walk in the sins of Yarovam the son of Nevat, that he took as wife Izevel the daughter of Ethba'al king of the Tsidonians, and went and served Ba'al, and bowed down to him. **32** He raised up an altar for Ba'al in the house of Ba'al, which he had built in Shom'ron. **33** Ahav made the Asherah; and Ahav did yet more to provoke יהוה, the Elohim of Yisra'el, to anger than all the kings of Yisra'el who were before him. **34** In his days did Hiel the Beth-Elite build Yeriho: he laid its foundation with the loss of Aviram his firstborn, and set up its gates with the loss of his youngest son Seguv, according to the word of יהוה, which He spoke by Yehoshua the son of Nun.

**17** Eliyahu the Tishbite, who was of the guests of Gilad, said to Ahav, "As יהוה, the Elohim of Yisra'el, lives, before whom I stand, there shall not be dew nor rain these years, but according to my word." **2** The word of יהוה came to him, saying, **3** "Go away from here, turn eastward, and hide yourself by the wadi Kerith, that is before the Yarden. **4** It shall be, that you shall drink of the wadi. I have commanded the ravens to provide for you there." **5** So he went and did according to the word of יהוה; for he went and lived by the wadi Kerith, that is before the Yarden. **6** The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the wadi. **7** It happened after a while,

<sup>a</sup> 11 See footnote at Shemu'el n 25:22.

that the wadi dried up, because there was no rain in the land.

**8** The word of יְהוָה came to him, saying, **9** "Arise, go to Tsarephath, which belongs to Tsidon, and stay there. Behold, I have commanded a widow there to sustain you." **10** So he arose and went to Tsarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, "Please get me a little water in a vessel, that I may drink." **11** As she was going to get it, he called to her, and said, "Please bring me a morsel of bread in your hand." **12** She said, "As יְהוָה your Elohim lives, I do not have a cake, but a handful of meal in the jar, and a little oil in the jar. Behold, I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it, and die." **13** Eliyahu said to her, "Do not be afraid. Go and do as you have said; but make me of it a little cake first, and bring it out to me, and afterward make some for you and for your son." **14** For thus says יְהוָה, the Elohim of Yisra'el, 'The jar of meal shall not empty, neither shall the jar of oil fail, until the day that יְהוָה sends rain on the earth.'"

**15** She went and did according to the saying of Eliyahu: and she, and he, and her house, ate *many* days. **16** The jar of meal did not empty, neither did the jar of oil fail, according to the word of יְהוָה, which He spoke by Eliyahu.

**17** It happened after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so severe, that there was no breath left in him. **18** She said to Eliyahu, "What have I to do with you, you man of Elohim? You have come to me to bring my iniquity to memory, and to kill my son!" **19** He said to her, "Give me your son." He took him out of her bosom, and carried him up into the room where he stayed, and laid him on his own bed.

**20** He cried to יְהוָה, and said, "יְהוָה my Elohim, have You also brought evil on the widow with whom I stay, by killing her son?" **21** He stretched himself on the child three times, and cried to יְהוָה, and said, "יְהוָה my Elohim, please let this child's being return to him."

**22** יְהוָה listened to the voice of Eliyahu; and the being of the child returned to him, and he revived. **23** Eliyahu took the child, and brought him down out of the room into the house, and delivered him to his mother; and Eliyahu said, "Behold, your son lives." **24** The woman said to Eliyahu, "Now I know that you are a man of Elohim, and that the word of יְהוָה in your mouth is truth."

**18** It happened after many days, that the word of יְהוָה came to Eliyahu, in the third year, saying, "Go, show yourself to Ahav; and I will send rain on the earth."

**2** Eliyahu went to show himself to Ahav. The famine was severe in Shom'ron. **3** Ahav called Ovadyahu, who was over the household. (Now Ovadyahu had come to fear יְהוָה greatly: **4** for it was so, when Izevel cut off the prophets of יְהוָה, that Ovadyahu took one hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) **5** Ahav said to Ovadyahu, "Go through the land, to all the springs of water, and to all the wadis. Perhaps we may find grass and save the horses and mules alive, that we not lose all the animals." **6** So they divided the land between them to pass throughout it: Ahav went one way by himself, and Ovadyahu went another way by himself.

**7** As Ovadyahu was in the way, behold, Eliyahu met him: and he recognized him, and fell on his face, and said, "Is it you, my master Eliyahu?" **8** He answered him, "It is I. Go, tell your master, 'Behold, Eliyahu is here!'" **9** He said, "Wherein have I sinned, that you would deliver your servant into the hand of Ahav, to kill me? **10** As יְהוָה your Elohim lives, there is no nation or kingdom, where my master has not sent to seek you. When they said, 'He is not here,' he took an oath of the kingdom and nation, that they did not find you. **11** Now you say, 'Go, tell your master, "Behold, Eliyahu is here.'" **12** It will happen, as soon as I am gone from you, that the Ruah of יְהוָה will carry you to where I do not know; and so when I come and tell Ahav, and he cannot find you, he will kill me. But I, your servant, have feared יְהוָה from my youth. **13** Was it not told my master what I did when Izevel killed the prophets of יְהוָה, how I hid one hundred men of the prophets of יְהוָה, with fifty to a cave, and fed them with bread and water? **14** Now you say, 'Go, tell your master, "Behold, Eliyahu is here;'" and he will kill me." **15** Eliyahu said, "As תְּשִׁבַּת Tsevaot lives, before whom I stand, I will surely show myself to him today."

**16** So Ovadyahu went to meet Ahav, and told him; and Ahav went to meet Eliyahu.

**17** It happened, when Ahav saw Eliyahu, that Ahav said to him, "Is that you, you troubler of Yisra'el?" **18** He answered, "I have not troubled Yisra'el; but you, and your father's house, in that you have forsaken the commands of יְהוָה, and you have followed the Ba'als.

**19** Now therefore send, and gather to me all Yisra'el to Mount Karmel, and four hundred fifty of the prophets of Ba'al, and four hundred of the prophets of the Asherah, who eat at Izevel's table."

**20** So Ahav sent to all the children of Yisra'el, and gathered the prophets together to Mount Karmel.  
**21** Eliyahu came near to all the people, and said, "How long will you halt between two opinions? If יְהוָה is Elohim, follow Him; but if Ba'al, then follow him." The people answered him not a word. **22** Then Eliyahu said to the people, "I, even I only, am left a prophet of יְהוָה; but Ba'al's prophets are four hundred fifty men. **23** Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bull, and lay it on the wood, and put no fire under it. **24** You call on the name of your el, and I will call on the Name of יְהוָה. The Elohim who answers by fire, let him be Elohim." All the people answered, "It is well said."

**25** Eliyahu said to the prophets of Ba'al, "Choose one bull for yourselves, and dress it first; for you are many, and call on the name of your el, but put no fire under it." **26** They took the bull which was given them, and they dressed it, and called on the name of Ba'al from morning even until noon, saying, 'Ba'al, hear us.' But there was no voice, nor any who answered. They leaped about the altar which was made.

**27** And it came to be at noon, that Eliyahu mocked them, and said, "Cry aloud; for he is an el. Either he is musing, or he has gone aside, or he is on a journey, or perhaps he sleeps and must be awakened." **28** They cried aloud, and cut themselves according to their judgment with knives and lances, until the blood gushed out on them. **29** It was so, when midday was past, that they prophesied until the time of the offering of the offering; but there was neither voice, nor any to answer, nor any who regarded.

**30** Eliyahu said to all the people, "Come near to me;" and all the people came near to him. He repaired the altar of יְהוָה that was thrown down. **31** Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'aqov, to whom the word of יְהוָה came, saying, "Yisra'el shall be your name." **32** With the stones he built an altar in the Name of יְהוָה. He made a trench around the altar, large enough to contain two measures of seed. **33** He put the wood in order, and cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water, and pour it on the ascension offering, and on the wood." **34** He said, "Do it a second time;" and they did it the second time. He said, "Do it a third time;" and they did it the third time. **35** The water ran around the altar; and he also filled the trench with water.

**36** It happened at the time of the offering of the offering, that Eliyahu the prophet came near, and said, "Yahweh, the

Elohim of Avraham, of Yitshaq, and of Yisra'el, let it be known today that You are Elohim in Yisra'el, and that I am Your servant, and that I have done all these things at Your word. **37** Hear me, יהוה, hear me, that this people may know that You, יהוה, are Elohim, and that You have turned their heart back again." **38** Then the fire of יהוה fell, and consumed the ascension offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. **39** When all the people saw it, they fell on their faces. They said, "יהוה, He is Elohim! יהוה, He is Elohim!" **40** Eliyahu said to them, "Seize the prophets of Ba'al! Let not even one of them escape!" They seized them. Eliyahu brought them down to the wadi Qishon, and killed them there.

**41** Eliyahu said to Ahav, "Get up, eat and drink; for there is the sound of abundance of rain." **42** So Ahav went up to eat and to drink. Eliyahu went up to the top of Karmel; and he bowed himself down on the earth, and put his face between his knees. **43** He said to his servant, "Go up now, look toward the sea." He went up, and looked, and said, "There is nothing." He said, "Go again" seven times. **44** It happened at the seventh time, that he said, "Behold, a small cloud, like a man's hand, is rising out of the sea." He said, "Go up, tell Ahav, 'Get ready and go down, so that the rain does not stop you.'"

**45** And it came to be after a little while, that the heavens grew black with clouds and wind, and there was a great rain. Ahav rode, and went to Yizre'el. **46** The hand of יהוה was on Eliyahu; and he girded up his loins and ran before Ahav to the entrance of Yizre'el.

**19** Ahav told Izevel all that Eliyahu had done, and how he had killed all the prophets with the sword.

**2** Then Izevel sent a messenger to Eliyahu, saying, "So let the elohim do to me, and more also, if I do not make your being as the being of one of them by tomorrow about this time!" **3** When he saw that, he arose, and ran for his being, and came to Beersheva, which belongs to Yehudah, and left his servant there. **4** But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for his being that he might die, and said, "It is enough. Now, O יהוה, take away my being; for I am not better than my fathers."

**5** He lay down and slept under a juniper tree; and behold, a messenger touched him, and said to him, "Arise and eat!" **6** He looked, and behold, there was at his head a cake baked on the coals, and a jar of water. He ate and drank, and laid down again. **7** The messenger of יהוה came again the second time, and touched him, and said, "Arise and eat, because the

journey is too great for you." **8** He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horev the Mount of Elohim.

**9** He came there to a cave, and lodged there; and behold, the word of יהוה came to him, and He said to him, "What are you doing here, Eliyahu?" **10** He said, "I have been very jealous for יהוה, Elohim Tsevaot; for the children of Yisra'el have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword. I, even I only, am left; and they seek my being, to take it away."

**11** He said, "Go out, and stand on the mountain before יהוה." Behold, יהוה passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before יהוה; but יהוה was not in the wind. After the wind an earthquake; but יהוה was not in the earthquake.

**12** After the earthquake a fire passed; but יהוה was not in the fire: and after the fire a still small voice. **13** It was so, when Eliyahu heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, "What are you doing here, Eliyahu?" **14** He said, "I have been very jealous for יהוה, Elohim Tsevaot; for the children of Yisra'el have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword. I, even I only, am left; and they seek my being, to take it away."

**15** יהוה said to him, "Go, return on your way to the wilderness of Dammesq. When you arrive, you shall anoint Hazael to be king over Aram. **16** You shall anoint Yehu the son of Nimshi to be king over Yisra'el; and you shall anoint Elisha the son of Shaphat of Aveil Meholah to be prophet in your place. **17** It shall happen, that he who escapes from the sword of Hazael, Yehu will kill; and he who escapes from the sword of Yehu, Elisha will kill. **18** Yet will I leave seven thousand in Yisra'el, all the knees which have not bowed to Ba'al, and every mouth which has not kissed him."

**19** So he departed there, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Eliyahu passed over to him, and cast his mantle on him. **20** He left the oxen, and ran after Eliyahu, and said, "Let me please kiss my father and my mother, and then I will follow you." He said to him, "Go back again; for what have I done to you?" **21** He returned from following him, and took the yoke of oxen, and slaughtered them, and cooked their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Eliyahu, and served him.

**20** Ben Hadad the king of Aram gathered all his army together; and there were thirty-two kings with him, and horses and chariots: and he went up and besieged Shomron, and fought against it. **2** He sent messengers to Ahav king of Yisra'el, into the city, and said to him, "Thus says Ben Hadad, **3** Your silver and your gold is mine. Your wives also and your children, even the best, are mine." **4** The king of Yisra'el answered, "It is according to your saying, my master, O king. I am yours, and all that I have." **5** The messengers came again, and said, "Ben Hadad says, 'I sent indeed to you, saying, "You shall deliver me your silver, and your gold, and your wives, and your children; **6** but I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, that whatever is pleasant in your eyes, they shall put it in their hand, and take it away.'"

**7** Then the king of Yisra'el called all the elders of the land, and said, "Please notice how this man seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I did not deny him." **8** All the elders and all the people said to him, "Do not listen, neither consent." **9** Therefore he said to the messengers of Ben Hadad, "Tell my master the king, 'All that you sent for to your servant at the first I will do; but this thing I cannot do.'" The messengers departed, and brought him back the message. **10** Ben Hadad sent to him, and said, "The elohim do so to me, and more also, if the dust of Shomron shall suffice for handfuls for all the people who follow me." **11** The king of Yisra'el answered, "Tell him, 'Do not let him who puts on his armor brag like he who takes it off!'" **12** It happened, when Ben Hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said to his servants, "Prepare to attack!" They prepared to attack the city.

**13** Behold, a prophet came near to Ahav king of Yisra'el, and said, "Thus says יהוה, 'Have you seen all this great multitude? Behold, I will deliver it into your hand today; and you shall know that I am יהוה.'" **14** Ahav said, "By whom?" He said, "Thus says יהוה, 'By the young men of the princes of the provinces.'" Then he said, "Who shall begin the battle?" He answered, "You." **15** Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two. After them, he mustered all the people, even all the children of Yisra'el, being seven thousand.

**16** They went out at noon. But Ben Hadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him. **17** The young men of the princes of the provinces went out first; and Ben

Hadad sent out, and they told him, saying, "Men are coming out from Shom'ron." **18** He said, "If they have come out for peace, take them alive; or if they have come out for war, take them alive."

**19** So these went out of the city, the young men of the princes of the provinces, and the army which followed them. **20** They each killed his man. The Arameans fled, and Yisra'el pursued them. Ben Hadad the king of Aram escaped on a horse with horsemen. **21** The king of Yisra'el went out, and struck the horses and chariots, and killed the Arameans with a great slaughter.

**22** The prophet came near to the king of Yisra'el, and said to him, "Go, strengthen yourself, and know, and see what you do; for at the turn of the year the king of Aram will come up against you."

**23** The servants of the king of Aram said to him, "Their elohim is an elohim of the hills; therefore they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they. **24** Do this thing: take the kings away, every man out of his place, and put captains in their place. **25** Muster an army, like the army that you have lost, horse for horse, and chariot for chariot. We will fight against them in the plain, and surely we will be stronger than them." He listened to their voice, and did so.

**26** It happened at the turn of the year, that Ben Hadad mustered Aram, and went up to Apheq, to fight against Yisra'el. **27** The children of Yisra'el were mustered, and were provisioned, and went against them. The children of Yisra'el encamped before them like two little flocks of young goats; but the Arameans filled the country. **28** A man of Elohim came near and spoke to the king of Yisra'el, and said, "Thus says יהוה, 'Because the Arameans have said, "יהוה is an elohim of the hills, but he is not an elohim of the valleys;" therefore I will deliver all this great multitude into your hand, and you shall know that I am יהוה.'" **29** They encamped one over against the other seven days. So it was, that in the seventh day the battle was joined; and the children of Yisra'el killed one hundred thousand footmen of the Arameans in one day. **30** But the rest fled to Apheq, into the city; and the wall fell on twenty-seven thousand men who were left. Ben Hadad fled, and came into the city, into an inner room.

**31** His servants said to him, "See now, we have heard that the kings of the house of Yisra'el are kind kings. Please let us put sackcloth on our bodies, and ropes on our heads, and go out to the king of Yisra'el. Maybe he will save your being." **32** So they put sackcloth on their bodies and ropes on their heads, and came to the king of Yisra'el, and said, "Your servant Ben Hadad says,

"Please let me live." He said, "Is he still alive? He is my brother."

**33** Now the men observed diligently, and hurried to take this phrase; and they said, "Your brother Ben Hadad." Then he said, "Go, bring him." Then Ben Hadad came out to him; and he caused him to come up into the chariot. **34** Ben Hadad said to him, "The cities which my father took from your father I will restore. You shall make streets for yourself in Dammeseq, as my father made in Shom'ron." And Ahav said, "I will let you go with this covenant." So he cut a covenant with him, and let him go.

**35** A certain man of the sons of the prophets said to his fellow by the word of יהוה, "Please strike me!" The man refused to strike him. **36** Then he said to him, "Because you have not obeyed the voice of יהוה, behold, as soon as you are departed from me, a lion shall kill you." As soon as he was departed from him, a lion found him, and killed him. **37** Then he found another man, and said, "Please strike me." The man struck him, smiting and wounding him. **38** So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes.

**39** As the king passed by, he cried to the king; and he said, "Your servant went out into the midst of the battle; and behold, a man turned aside, and brought a man to me, and said, 'Guard this man! If by any means he be missing, then your being shall be for his being, or else you shall pay a talent of silver.' **40** As your servant was busy here and there, he was gone." The king of Yisra'el said to him, "So your judgment shall be; *you* yourself have decided it." **41** He hurried, and took the headband away from his eyes; and the king of Yisra'el recognized that he was of the prophets.

**42** He said to him, "Thus says יהוה, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your being shall go for his being, and your people for his people.'" **43** The king of Yisra'el went to his house sullen and angry, and came to Shom'ron.

**21** It happened after these things, that Navoth the Yizre'elite had a vineyard, which was in Yizre'el, hard by the palace of Ahav king of Shom'ron. **2** Ahav spoke to Navoth, saying, "Give me your vineyard, that I may have it for a garden of herbs, because it is near to my house; and I will give you for it a better vineyard than it. Or, if it seems good in your eyes, I will give you its worth in money." **3** Navoth said to Ahav, "May יהוה forbid me, that I should give the inheritance of my fathers to you!" **4** Ahav came into his house sullen and angry because of the word which Navoth the Yizre'elite

had spoken to him; for he had said, "I will not give you the inheritance of my fathers." He laid himself down on his bed, and turned away his face, and would eat no bread.

**5** But Izevel his wife came to him, and said to him, "Why is your spirit so sad, that you eat no bread?" **6** He said to her, "Because I spoke to Navoth the Yizre'elite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' He answered, 'I will not give you my vineyard.'" **7** Izevel his wife said to him, "Do you now govern the kingdom of Yisra'el? Arise, and eat bread, and let your heart be merry. I will give you the vineyard of Navoth the Yizre'elite."

**8** So she wrote letters in Ahav's name, and sealed them with his seal, and sent the letters to the elders and to the nobles who were in his city, who lived with Navoth. **9** She wrote in the letters, saying, "Proclaim a fast, and set Navoth on high among the people. **10** Set two men, sons of Beliyya'al<sup>a</sup>, before him, and let them testify against him, saying, 'You cursed Elohim and the king!' Then carry him out, and stone him to death."

**11** The men of his city, even the elders and the nobles who lived in his city, did as Izevel had sent to them, according as it was written in the letters which she had sent to them. **12** They proclaimed a fast, and set Navoth on high among the people. **13** The two men, the sons of Beliyya'al, came in and sat before him. The worthless men testified against him, even against Navoth, in the presence of the people, saying, "Navoth cursed Elohim and the king!" Then they carried him out of the city, and stoned him to death with stones. **14** Then they sent to Izevel, saying, "Navoth has been stoned, and is dead."

**15** It happened, when Izevel heard that Navoth was stoned, and was dead, that Izevel said to Ahav, "Arise, take possession of the vineyard of Navoth the Yizre'elite, which he refused to give you for money; for Navoth is not alive, but dead." **16** It happened, when Ahav heard that Navoth was dead, that Ahav rose up to go down to the vineyard of Navoth the Yizre'elite, to take possession of it.

**17** The word of יהוה<sup>b</sup> came to Eliyahu the Tishbite, saying, **18** "Arise, go down to meet Ahav king of Yisra'el, who dwells in Shom'ron. Behold, he is in the vineyard of Navoth, where he has gone down to take possession of it. **19** You shall speak to him, saying, 'Thus says יהוה<sup>b</sup>, "Have you killed and also taken possession?'" You shall speak to him, saying, 'Thus says

יהוה<sup>b</sup>, "In the place where dogs licked the blood of Navoth, dogs will lick your blood, even yours."'"

**20** Ahav said to Eliyahu, "Have you found me, my enemy?" He answered, "I have found you, because you have sold yourself to do that which is evil in the sight of יהוה<sup>b</sup>. **21** Behold, I will bring evil on you, and will utterly sweep you away and will cut off from Ahav everyone who urinates against a wall<sup>b</sup>, and him who is closed up and him who is left at large in Yisra'el. **22** I will make your house like the house of Yarovam the son of Nevat, and like the house of Ba'asha the son of Ahiyah for the provocation with which you have provoked Me to anger, and have made Yisra'el to sin." **23** יהוה<sup>b</sup> also spoke of Izevel, saying, "The dogs shall eat Izevel by the rampart of Yizre'el<sup>c</sup>. **24** The dogs will eat he who dies of Ahav in the city; and the birds of the heavens will eat he who dies in the field." **25** But there was none like Ahav, who sold himself to do that which was evil in the sight of יהוה<sup>b</sup>, whom Izevel his wife stirred up. **26** He did very abominably in following idols, according to all that the Amorites did, whom יהוה<sup>b</sup> cast out before the children of Yisra'el.

**27** It happened, when Ahav heard those words, that he tore his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly. **28** The word of יהוה<sup>b</sup> came to Eliyahu the Tishbite, saying, **29** "See how Ahav humbles himself before Me? Because he humbles himself before Me, I will not bring the evil in his days; but in his son's days will I bring the evil on his house."

**22** They continued three years without war between Aram and Yisra'el. **2** It happened in the third year, that Yehoshaphat the king of Yehudah came down to the king of Yisra'el. **3** The king of Yisra'el said to his servants, "You know that Ramoth Gilad is ours, and we are still, and do not take it out of the hand of the king of Aram?" **4** He said to Yehoshaphat, "Will you go with me to battle to Ramoth Gilad?" Yehoshaphat said to the king of Yisra'el, "I am as you are, my people as your people, my horses as your horses."

**5** Yehoshaphat said to the king of Yisra'el, "Please inquire first for the word of יהוה<sup>b</sup>." **6** Then the king of Yisra'el gathered the prophets together, about four hundred men, and said to them, "Shall I go against Ramoth Gilad to battle, or shall I forbear?" They said, "Go up; for Adonai will deliver it into the hand of the

<sup>a</sup> 10 & 13 See Explanatory Note, "Sons of Beliyya'al."

<sup>b</sup> 21 See footnote at Shemu'el נ 25:22.

<sup>c</sup> 23 Syr. and Lat. read "at the plot of land in Yizre'el."

king." 7 But Yehoshaphat said, "Is there not here a prophet of **בָּנֵי יִהְוָה**, that we may inquire of him?"

**8** The king of Yisra'el said to Yehoshaphat, "There is yet one man by whom we may inquire of **בָּנֵי יִהְוָה**, Mikhayahu the son of Yimlah; but I hate him; for he does not prophesy good concerning me, but evil." Yehoshaphat said, "Do not let the king say so."

**9** Then the king of Yisra'el called an officer, and said, "Quickly get Mikhayahu the son of Yimlah."

**10** Now the king of Yisra'el and Yehoshaphat the king of Yehudah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Shom'ron; and all the prophets were prophesying before them. **11** Tsidqiyah the son of Kena'anah made him horns of iron, and said, "Thus says **בָּנֵי יִהְוָה**, 'With these you shall push the Arameans, until they are consumed.'" **12** All the prophets prophesied so, saying, "Go up to Ramoth Gilad, and prosper; for **בָּנֵי יִהְוָה** will deliver it into the hand of the king." **13** The messenger who went to call Mikhayahu spoke to him, saying, "See now, the prophets declare good to the king with one mouth. Please let your word be like the word of one of them, and speak good." **14** Mikhayahu said, "As **בָּנֵי יִהְוָה** lives, what **בָּנֵי יִהְוָה** says to me, that I will speak."

**15** When he had come to the king, the king said to him, "Mikhayahu, shall we go to Ramoth Gilad to battle, or shall we forbear?" He answered him, "Go up and prosper; and **בָּנֵי יִהְוָה** will deliver it into the hand of the king." **16** The king said to him, "How many times do I have to adjure you that you speak to me nothing but the truth in the Name of **בָּנֵי יִהְוָה**?"

**17** He said, "I saw all Yisra'el scattered on the mountains, as sheep that have no shepherd. **בָּנֵי יִהְוָה** said, 'These have no master. Let them each return to his house in peace.'" **18** The king of Yisra'el said to Yehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?"

**19** Mikhayahu said, "Therefore hear the word of **בָּנֵי יִהְוָה**. I saw **בָּנֵי יִהְוָה** sitting on His throne, and all the army of the heavens standing by Him on His right hand and on His left. **20** **בָּנֵי יִהְוָה** said, 'Who shall entice Ahav, that he may go up and fall at Ramoth Gilad?' One said one thing; and another said another. **21** A spirit came out and stood before **בָּנֵי יִהְוָה**, and said, 'I will entice him.' **22** **בָּנֵי יִהְוָה** said to him, 'How?' He said, 'I will go out and will be a lying spirit in the mouth of all his prophets.' He said, 'You will entice him, and will also prevail. Go out and do so.'

**23** Now therefore, behold, **בָּנֵי יִהְוָה** has put a lying spirit in

the mouth of all these your prophets; and **בָּנֵי יִהְוָה** has spoken evil concerning you."

**24** Then Tsidqiyahu the son of Kena'anah came near, and struck Mikhayahu on the cheek, and said, "Which way did the Ruah of **בָּנֵי יִהְוָה** go from me to speak to you?"

**25** Mikhayahu said, "Behold, you will see on that day, when you go into an inner room to hide yourself."

**26** The king of Yisra'el said, "Take Mikhayahu, and carry him back to Amon the governor of the city, and to Yoash the king's son. **27** Say, 'Thus says the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.'"'" **28** Mikhayahu said, "If you return at all in peace, **בָּנֵי יִהְוָה** has not spoken by me." He said, "Listen, all you people!"

**29** So the king of Yisra'el and Yehoshaphat the king of Yehudah went up to Ramoth Gilad. **30** The king of Yisra'el said to Yehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." The king of Yisra'el disguised himself, and went into the battle. **31** Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Fight neither with small nor great, except only with the king of Yisra'el." **32** And it came to be, when the captains of the chariots saw Yehoshaphat, that they said, "Surely that is the king of Yisra'el!" and they turned aside to fight against him. Yehoshaphat cried out. **33** It happened, when the captains of the chariots saw that it was not the king of Yisra'el, that they turned back from pursuing him. **34** A certain man drew his bow at random, and struck the king of Yisra'el between the joints of the armor. Therefore he said to the driver of his chariot, "Turn your hand, and carry me out of the battle; for I am severely wounded."

**35** The battle increased that day. The king was propped up in his chariot facing the Arameans, and died at evening. The blood ran out of the wound into the bottom of the chariot. **36** A cry went throughout the army about the going down of the sun, saying, "Every man to his city, and every man to his country!" **37** So the king died, and was brought to Shom'ron; and they buried the king in Shom'ron. **38** They washed the chariot by the pool of Shom'ron; and the dogs licked up his blood where the whores washed themselves; according to the word of **בָּנֵי יִהְוָה** which He spoke.

**39** Now the rest of the acts of Ahav, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the chronicles of the kings of Yisra'el? **40** So Ahav slept with his fathers; and Ahazyahu his son reigned in his place. **41** Yehoshaphat the son of Asa began to reign

over Yehudah in the fourth year of Ahav king of Yisra'el.

**42** Yehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Yerushalayim. His mother's name was Azuvah the daughter of Shilhi. **43** He walked in all the way of Asa his father; He did not turn aside from it, doing that which was right in the eyes of יהוה: however the high places were not taken away; the people still slaughtered and burned incense in the high places. **44** Yehoshaphat made peace with the king of Yisra'el.

**45** Now the rest of the acts of Yehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of Yehudah? **46** The remnant of the sodomites, that remained in the days of his father Asa, he put away out of the land. **47** There was no king in Edom: a deputy was king. **48** Yehoshaphat made ships of Tarshish to go to Ophir for gold: but they did not go; for the ships were broken at Etsion Gever.

**49** Then Ahazyahu the son of Ahav said to Yehoshaphat, "Let my servants go with your servants in the ships." But Yehoshaphat would not. **50** Yehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; Yehoram his son reigned in his place. **51** Ahazyahu the son of Ahav began to reign over Yisra'el in Shom'ron in the seventeenth year of Yehoshaphat king of Yehudah, and he reigned two years over Yisra'el. **52** He did that which was evil in the sight of יהוה, and walked in the way of his father, and in the way of his mother, and in the way of Yarovam the son of Nevat, in which he made Yisra'el to sin. **53** He served Ba'al, and bowed down to him, and provoked to anger יהוה, the Elohim of Yisra'el, according to all that his father had done.

# מֶלֶךְיִם ב

## Melakhim ב (2 Kings)

**1** Moav rebelled against Yisra'el after the death of Ahav. **2** Ahazyah fell down through the lattice in his upper room that was in Shom'ron, and was sick. So he sent messengers, and said to them, "Go, inquire of Ba'al-Zevuv, the el of Eqron, whether I will recover of this sickness." **3** But the messenger of יהוה said to Eliyahu the Tishbite, "Arise, go up to meet the messengers of the king of Shom'ron, and tell them, 'Is it because there is no Elohim in Yisra'el, that you go to inquire of Ba'al-Zevuv, the el of Eqron? **4** Now therefore thus says יהוה, "You shall not come down from the bed where you have gone up, but shall surely die." Eliyahu departed.

**5** The messengers returned to him, and he said to them, "Why is it that you have returned?" **6** They said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and tell him, "Thus says יהוה, 'Is it because there is no Elohim in Yisra'el, that you send to inquire of Ba'al-Zevuv, the el of Eqron? Therefore you shall not come down from the bed where you have gone up, but shall surely die.''" **7** He said to them, "What judgment of man was he who came up to meet you, and told you these words?" **8** They answered him, "He was a hairy man, and wearing a leather belt around his loins." He said, "It is Eliyahu the Tishbite."

**9** Then the king sent a captain of fifty with his fifty to him. He went up to him; and behold, he was sitting on the top of the hill. He said to him, "Man of Elohim, the king has said, 'Come down!'" **10** Eliyahu answered to the captain of fifty, "If I am a man of Elohim, let fire come down from the heavens, and consume you and your fifty!" Fire came down from the heavens, and consumed him and his fifty.

**11** Again he sent to him another captain of fifty and his fifty. He answered him, "Man of Elohim, the king has said, 'Come down quickly!'" **12** Eliyahu answered them, "If I am a man of Elohim, let fire come down from the heavens, and consume you and your fifty!" The fire of Elohim came down from the heavens, and consumed him and his fifty.

**13** Again he sent the captain of a third fifty with his fifty. The third captain of fifty went up, and came and fell on his knees before Eliyahu, and begged him, and said to him, "Man of Elohim, please let my being, and the being of these fifty your servants, be precious in your eyes. **14** Behold, fire came down from the heavens, and

consumed the two former captains of fifty with their fifties. But now let my life be precious in your eyes."

**15** The messenger of יהוה said to Eliyahu, "Go down with him. Do not be afraid of him." He arose, and went down with him to the king. **16** He said to him, "Thus says יהוה, 'Because you have sent messengers to inquire of Ba'al-Zevuv, the el of Eqron, is it because there is no Elohim in Yisra'el to inquire of His word? Therefore you shall not come down from the bed where you have gone up, but shall surely die.'"

**17** So he died according to the word of יהוה which Eliyahu had spoken. Yehoram began to reign in his place in the second year of Yehoram the son of Yehoshaphat king of Yehudah; because he had no son. **18** Now the rest of the acts of Ahazyahu which he did, are they not written in the book of the chronicles of the kings of Yisra'el?

**2** And it came to be, when יהוה would take up Eliyahu by a whirlwind into the heavens, that Eliyahu went with Elisha from Gilgal. **2** Eliyahu said to Elisha, "Please wait here, for יהוה has sent me as far as Beth-El." Elisha said, "As יהוה lives, and as your being lives, I will not leave you." So they went down to Beth-El. **3** The sons of the prophets who were at Beth-El came out to Elisha, and said to him, "Do you know that יהוה will take away your master from your head today?" He said, "Yes, I know it; hold your peace."

**4** Eliyahu said to him, "Elisha, please wait here, for יהוה has sent me to Yeriho." He said, "As יהוה lives, and as your being lives, I will not leave you." So they came to Yeriho. **5** The sons of the prophets who were at Yeriho came near to Elisha, and said to him, "Do you know that יהוה will take away your master from your head today?" He answered, "Yes, I know it. Hold your peace." **6** Eliyahu said to him, "Please wait here, for יהוה has sent me to the Yarden." He said, "As יהוה lives, and as your being lives, I will not leave you." They both went on.

**7** Fifty men of the sons of the prophets went, and stood opposite them at a distance; and they both stood by the Yarden. **8** Eliyahu took his mantle, and wrapped it together, and struck the waters, and they were divided here and there, so that they two went over on dry ground.

**9** And it came to be, when they had gone over, that Eliyahu said to Elisha, "Ask what I shall do for you, before I am taken from you." Elisha said, "Please let a double portion of your spirit be on me." **10** He said,

"You have asked a hard thing. If you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

**11** And it came to be, as they continued on and talked, that behold, a chariot of fire and horses of fire separated them; and Eliyahu went up by a whirlwind into the heavens. **12** Elisha saw it, and he cried, "My father, my father, the chariots of Yisra'el and its horsemen!" He saw him no more: and he took hold of his own clothes, and tore them in two pieces. **13** He took up also the mantle of Eliyahu that fell from him, and went back, and stood by the bank of the Yarden. **14** He took the mantle of Eliyahu that fell from him, and struck the waters, and said, "Where is יְהוָה", the Elohim of Eliyahu?" When he also had struck the waters, they were divided here and there; and Elisha went over.

**15** When the sons of the prophets who were at Yeriho over against him saw him, they said, "The spirit of Eliyahu rests on Elisha." They came to meet him, and bowed themselves to the ground before him. **16** They said to him, "See now, there are with your servants fifty strong men. Please let them go and seek your master. Perhaps the Ruah of יְהוָה has taken him up, and put him on some mountain, or into some valley. He said, "You shall not send them." **17** When they urged him until he was ashamed, he said, "Send them." They sent therefore fifty men; and they searched for three days, but did not find him. **18** They came back to him, while he stayed at Yeriho; and he said to them, "Did I not tell you, 'Do not go'?"

**19** The men of the city said to Elisha, "Behold, please, the situation of this city is pleasant, as my master sees; but the water is bad, and the land miscarries." **20** He said, "Bring me a new jar, and put salt in it." They brought it to him. **21** He went out to the spring of the waters, and threw salt into it, and said, "Thus says יְהוָה, 'I have healed these waters. There shall not be from there any more death or miscarrying.'" **22** So the waters were healed to this day, according to the word of Elisha which he spoke.

**23** He went up from there to Beth-El. As he was going up by the way, some young men came out of the city and mocked him, and said to him, "Go up, you bald head! Go up, you baldhead!" **24** He looked behind him and saw them, and cursed them in the Name of יְהוָה. Two female bears came out of the woods, and mauled forty-two of those youths. **25** He went from there to Mount Karmel, and from there he returned to Shom'ron.

**3** Now Yehoram the son of Ahav began to reign over Yisra'el in Shom'ron in the eighteenth year of Yehoshaphat king of Yehudah, and reigned twelve years. **2** He did that which was evil in the sight of יְהוָה, but not like his father, and like his mother; for he put away the pillar of Ba'al that his father had made. **3** Nevertheless he held to the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin; he did not depart from it.

**4** Now Mesha king of Moav was a sheep breeder; and he rendered to the king of Yisra'el the wool of one hundred thousand lambs, and of one hundred thousand rams. **5** But it happened, when Ahav was dead, that the king of Moav rebelled against the king of Yisra'el. **6** King Yehoram went out of Shom'ron at that time, and mustered all Yisra'el. **7** He went and sent to Yehoshaphat the king of Yehudah, saying, "The king of Moav has rebelled against me. Will you go with me against Moav to battle?" He said, "I will go up. I am as you are, my people as your people, my horses as your horses." **8** He said, "Which way shall we go up?" He answered, "The way of the wilderness of Edom."

**9** So the king of Yisra'el went, and the king of Yehudah, and the king of Edom; and they made a circuit of seven days' journey. There was no water for the army, nor for the animals that followed them. **10** The king of Yisra'el said, "Alas! For יְהוָה has called these three kings together to deliver them into the hand of Moav." **11** But Yehoshaphat said, "Is there not here a prophet of יְהוָה, that we may inquire of יְהוָה by him?" One of the king of Yisra'el's servants answered, "Elisha the son of Shaphat is here, who poured water on the hands of Eliyahu." **12** Yehoshaphat said, "The word of יְהוָה is with him." So the king of Yisra'el and Yehoshaphat and the king of Edom went down to him.

**13** Elisha said to the king of Yisra'el, "What have I to do with you? Go to the prophets of your father, and to the prophets of your mother." The king of Yisra'el said to him, "No; for יְהוָה has called these three kings together to deliver them into the hand of Moav." **14** Elisha said, "As Tsevaot lives, before whom I stand, surely, were it not that I respect the presence of Yehoshaphat the king of Yehudah, I would not look toward you, nor see you. **15** But now bring me a minstrel." It happened, when the minstrel played, that the hand of יְהוָה came on him. **16** He said, "Thus says יְהוָה, 'Make this wadi full of trenches.' **17** For thus says יְהוָה, 'You will not see wind, neither will you see rain; yet that wadi shall be filled with water, and you will drink, both you and your

livestock and your animals. **18** This is but a light thing in the eyes of יהוה. He will also deliver the Moavites into your hand. **19** You shall strike every fortified city, and every choice city, and shall fell every good tree, and stop all springs of water, and mar every good piece of land with stones." **20** It happened in the morning, about the time of offering the offering, that behold, water came by the way of Edom, and the country was filled with water.

**21** Now when all the Moavites heard that the kings had come up to fight against them, they gathered themselves together, all who were able to put on armor, and upward, and stood on the border. **22** They rose up early in the morning, and the sun shone on the water, and the Moavites saw the water over against them as red as blood. **23** They said, "This is blood. The kings are surely destroyed, and they have struck each other. Now therefore, Moav, to the spoil!" **24** When they came to the camp of Yisra'el, the Yisra'elites rose up and struck the Moavites, so that they fled before them; and they went forward into the land smiting the Moavites. **25** They beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the springs of water, and felled all the good trees, until in Qir Hareseth *only* they left its stones; however the men armed with slings went about it, and struck it. **26** When the king of Moav saw that the battle was too severe for him, he took with him seven hundred men who drew sword, to break through to the king of Edom; but they could not. **27** Then he took his eldest son who would have reigned in his place, and offered him for an ascension offering on the wall. There was great wrath against Yisra'el: and they departed from him, and returned to their own land.

**4** Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, "Your servant my husband is dead. You know that your servant feared יהוה. Now the creditor has come to take for himself my two children to be slaves." **2** Elisha said to her, "What shall I do for you? Tell me: what do you have in the house?" She said, "Your handmaid has nothing in the house, except a pot of oil." **3** Then he said, "Go, borrow containers from of all your neighbors, even empty containers. Do not borrow just a few. **4** You shall go in, and shut the door on you and on your sons, and pour out into all those containers; and you shall set aside that which is full." **5** So she went from him, and shut the door on her and on her sons; they brought the containers to her, and she poured out. **6** It happened, when the containers were full, that she said to her son, "Bring me another container." He said to her, "There is no other

container." The oil stopped flowing. **7** Then she came and told the man of Elohim. He said, "Go, sell the oil, and pay your debt; and you and your sons live on the rest."

**8** It fell on a day, that Elisha passed to Shunem, where there was a prominent woman; and she persuaded him to eat bread. So it was, that as often as he passed by, he turned in there to eat bread. **9** She said to her husband, "See now, I perceive that this is a set-apart man of Elohim, that passes by us continually. **10** Please let us make a little room on the wall. Let us set for him there a bed, a table, a chair, and a menorah. It shall be, when he comes to us, that he shall turn in there."

**11** One day he came there, and he turned into the room and lay there. **12** He said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. **13** He said to him, "Say now to her, 'Behold, you have cared for us with all this care. What is to be done for you? Would you like to be spoken for to the king, or to the captain of the army?'" She answered, "I dwell among my own people." **14** He said, "What then is to be done for her?" Gehazi answered, "Most certainly she has no son, and her husband is old." **15** He said, "Call her." When he had called her, she stood in the door. **16** He said, "At this season, when the time comes around, you will embrace a son." She said, "No, my master, you man of Elohim, do not lie to your handmaid."

**17** The woman conceived, and brought forth a son at that appointed time, at the time of life, as Elisha had said to her.

**18** When the child was grown, it happened one day that he went out to his father to the reapers. **19** He said to his father, "My head! My head!" He said to his servant, "Carry him to his mother." **20** When he had taken him, and brought him to his mother, he sat on her knees until noon, and then died. **21** She went up and laid him on the bed of the man of Elohim, and shut the door after him, and went out. **22** She called to her husband, and said, "Please send me one of the servants, and one of the donkeys, that I may run to the man of Elohim, and return again." **23** He said, "Why would you want to go to him today? It is neither new moon nor Sabbath." She said, "It is well." **24** Then she saddled a donkey, and said to her servant, "Drive, and go forward! Do not slow down for me, unless I ask you to." **25** So she went, and came to the man of Elohim to Mount Karmel. It happened, when the man of Elohim saw her afar off, that he said to Gehazi his servant, "Behold, there is the Shunammite. **26** Please run now to meet her, and ask her, 'Is it well with you? Is it well with your husband? Is

it well with the child?" She answered, "It is well."

**27** When she came to the man of Elohim to the hill, she caught hold of his feet. Gehazi came near to thrust her away; but the man of Elohim said, "Leave her alone; for her being is bitter within her; and **תְּנַדֵּן** has hidden it from me, and has not told me." **28** Then she said, "Did I desire a son of my master? Did I not say, 'Do not deceive me'?"

**29** Then he said to Gehazi, "Gird up your loins, take my staff in your hand, and go your way. If you meet any man, do not greet him; and if anyone greets you, do not answer him again. Then lay my staff on the face of the child." **30** The mother of the child said, "As **תְּנַדֵּן** lives, and as your being lives, I will not leave you." He arose, and followed her. **31** Gehazi passed on before them, and laid the staff on the face of the child; but there was neither voice, nor hearing. Therefore he returned to meet him, and told him, saying, "The child has not awokened."

**32** When Elisha had come into the house, behold, the child was dead, and laid on his bed. **33** And he went in and shut the door behind them both, and prayed to **תְּנַדֵּן**.

**34** He went up, and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands. He stretched himself on him; and the flesh of the child grew warm. **35** Then he returned, and walked in the house once back and forth; and went up, and stretched himself on him. Then the child sneezed seven times, and the child opened his eyes. **36** He called Gehazi, and said, "Call this Shunammite!" So he called her. When she had come in to him, he said, "Take up your son." **37** Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

**38** Elisha came again to Gilgal. There was a famine in the land; and the sons of the prophets were sitting before him; and he said to his servant, "Set on the great pot, and cook stew for the sons of the prophets." **39** One went out into the field to gather herbs, and found a wild vine, and gathered of it wild gourds his lap full, and came and shred them into the pot of stew; for they did not recognize them. **40** So they poured out for the men to eat. It happened, as they were eating of the stew, that they cried out, and said, "Man of Elohim, there is death in the pot!" They could not eat of it. **41** But he said, "Then bring meal." He cast it into the pot; and he said, "Pour out for the people, that they may eat." There was no harm in the pot.

**42** A man from Ba'al Shalishah came, and brought the man of Elohim bread of the first fruits, twenty loaves of barley, and fresh ears of grain in his sack. He said,

"Give to the people, that they may eat." **43** His servant said, "What, should I set this before a hundred men?" But he said, "Give the people, that they may eat; for thus says **תְּנַדֵּן**, 'They will eat, and will have some left over.'" **44** So he set it before them, and they ate, and left some of it, according to the word of **תְּנַדֵּן**.

**5** Now Na'amani, captain of the army of the king of Aram, was a great man with his master, and honorable, because by him **תְּנַדֵּן** had given victory to Aram: he was also a mighty man of valor, *but he was a leper*. **2** The Arameans had gone out in bands, and had brought away captive out of the land of Yisra'el a little maiden; and she waited on Na'amani's wife. **3** She said to her mistress, "Oh that my master were with the prophet who is in Shom'ron! Then he would heal him of his leprosy." **4** Someone went in, and told his master, saying, "The maiden who is from the land of Yisra'el said this." **5** The king of Aram said, "Go now, and I will send a letter to the king of Yisra'el." He departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of clothing.

**6** He brought the letter to the king of Yisra'el, saying, "Now when this letter has come to you, behold, I have sent Na'amani my servant to you, that you may heal him of his leprosy." **7** It happened, when the king of Yisra'el had read the letter, that he tore his clothes, and said, "Am I Elohim, to kill and to make alive, that this man sends to me to heal a man of his leprosy? But please consider and see how he seeks a quarrel against me."

**8** It was so, when Elisha the man of Elohim heard that the king of Yisra'el had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Yisra'el." **9** So Na'amani came with his horses and with his chariots, and stood at the door of the house of Elisha. **10** Elisha sent a messenger to him, saying, "Go and wash in the Yarden seven times, and your flesh shall come again to you, and you shall be clean." **11** But Na'amani was angry, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the Name of **תְּנַדֵּן** his Elohim, and wave his hand over the place, and heal the leper.' **12** Are not Avanah and Pharpar, the rivers of Dammeseq, better than all the waters of Yisra'el? Could I not wash in them, and be clean?" So he turned and went away in a rage.

**13** His servants came near, and spoke to him, and said, "My father, if the prophet had asked you do some great thing, would you not have done it? How much rather then, when he says to you, 'Wash, and be clean'?"

**14** Then he went down, and dipped *himself* seven times

in the Yarden, according to the saying of the man of Elohim; and his flesh was restored like the flesh of a little child, and he was clean.

**15** He returned to the man of Elohim, he and all his company, and came, and stood before him; and he said, "See now, I know that there is no eloheim in all the earth, but in Yisra'el. Now therefore, please take a gift from your servant." **16** But he said, "As **נָתַרְתָּ** lives, before whom I stand, I will receive none." He urged him to take it; but he refused. **17** Na'amān said, "If not, then, please let there be given to your servant two mules' burden of earth; for your servant will from now on offer neither ascension offering nor sacrifice to other eloheim, but to **נָתַרְתָּ**. **18** In this thing may **נָתַרְתָּ** pardon your servant: when my master goes into the house of Rimmon to bow down there, and he leans on my hand, and I bow myself in the house of Rimmon. When I bow myself in the house of Rimmon, may **נָתַרְתָּ** pardon your servant in this thing." **19** He said to him, "Go in peace." So he departed from him a little way.

**20** But Gehazi the servant of Elisha the man of Elohim, said, "Behold, my master has spared this Na'amān the Aramean, in not receiving at his hands that which he brought. As **נָתַרְתָּ** lives, I will run after him, and take something from him." **21** So Gehazi followed after Na'amān. When Na'amān saw one running after him, he came down from the chariot to meet him, and said, "Is all well?" **22** He said, "All is well. My master has sent me, saying, 'Behold, even now two young men of the sons of the prophets have come to me from the hill country of Ephrayim. Please give them a talent of silver and two changes of clothing.'" **23** Na'amān said, "Be pleased to take two talents." He urged him, and bound two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants; and they carried them before him. **24** When he came to the hill, he took them from their hand, and stored them in the house. Then he let the men go, and they departed. **25** But he went in, and stood before his master. Elisha said to him, "Where did you come from, Gehazi?" He said, "Your servant went nowhere."

**26** He said to him, "Did not my heart go with you, when the man turned from his chariot to meet you? Is it a time to receive money, and to receive garments, and olive groves and vineyards, and sheep and cattle, and male servants and female servants? **27** Therefore the leprosy of Na'amān will cling to you and to your seed forever." He went out from his presence a leper, as white as snow.

**6** The sons of the prophets said to Elisha, "See now, the place where we dwell before you is too small for us.

**2** Please let us go to the Yarden, and every man take a beam from there, and let us make us a place there, where we may dwell." He answered, "Go!" **3** One said, "Please be pleased to go with your servants." He answered, "I will go." **4** So he went with them. When they came to the Yarden, they cut down wood. **5** But as one was felling a beam, the axe head fell into the water. Then he cried, and said, "Alas, my master! For it was borrowed." **6** The man of Elohim asked, "Where did it fall?" He showed him the place. He cut down a stick, threw it in there, and made the iron float. **7** He said, "Take it." So he put out his hand and took it.

**8** Now the king of Aram was warring against Yisra'el; and he took counsel with his servants, saying, "My camp will be in such and such a place." **9** The man of Elohim sent to the king of Yisra'el, saying, "*Be on guard* that you not pass such a place; for the Arameans are coming down there." **10** The king of Yisra'el sent to the place which the man of Elohim told him and warned him of; and he saved himself there, not once nor twice.

**11** The heart of the king of Aram was very troubled about this. He called his servants, and said to them, "Will you not show me which of us is for the king of Yisra'el?" **12** One of his servants said, "No, my master, O king; but Elisha, the prophet who is in Yisra'el, tells the king of Yisra'el the words that you speak in your bedroom." **13** He said, "Go and see where he is, that I may send and get him." It was told him, saying, "Behold, he is in Dothan." **14** Therefore he sent horses, chariots, and a great army there. They came by night, and surrounded the city.

**15** When the servant of the man of Elohim had risen early, and gone out, behold, an army with horses and chariots was around the city. His servant said to him, "Alas, my master! What shall we do?" **16** He answered, "Do not be afraid; for those who are with us are more than those who are with them." **17** Elisha prayed, and said, "**נָתַרְתָּ**, please open his eyes, that he may see." **18** He opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire around Elisha. **19** When they came down to him, Elisha prayed to **נָתַרְתָּ**, and said, "Please strike this people with blindness." He struck them with blindness according to the word of Elisha. **20** Elisha said to them, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you seek." He led them to Shom'ron.

**20** It happened, when they were come into Shom'ron, that Elisha said, "רְאֵנִי, open the eyes of these men, that they may see." וַיָּפֹרֶשׂ opened their eyes, and they saw; and behold, they were in the midst of Shom'ron. **21** The king of Yisra'el said to Elisha, when he saw them, "My father, shall I strike them? Shall I strike them?" **22** He answered, "You shall not strike them. Would you strike those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink, and go to their master." **23** He prepared great feast for them. When they had eaten and drunk, he sent them away, and they went to their master. The bands of Aram stopped raiding the land of Yisra'el.

**24** It happened after this, that Ben Hadad king of Aram gathered all his army, and went up and besieged Shom'ron. **25** There was a great famine in Shom'ron. Behold, they besieged it, until a donkey's head was sold for eighty pieces of silver, and the fourth part of a qab of dove's dung for five pieces of silver. **26** As the king of Yisra'el was passing by on the wall, a woman cried to him, saying, "Help, my master, O king!" **27** He said, "If רְאֵנִי does not help you, from where could I help you? From of the threshing floor, or from the winepress?" **28** The king said to her, "What ails you?" She answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' **29** So we cooked my son, and ate him: and I said to her on the next day, 'Give your son, that we may eat him;' and she has hidden her son." **30** It happened, when the king heard the words of the woman, that he tore his clothes (now he was passing by on the wall); and the people looked, and behold, he had sackcloth underneath on his flesh. **31** Then he said, "Elohim do so to me, and more also, if the head of Elisha the son of Shaphat shall stay on him this day."

**32** But Elisha was sitting in his house, and the elders were sitting with him. Then the king sent a man from before him; but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent to take away my head? Behold, when the messenger comes, shut the door, and hold the door shut against him. Is not the sound of his master's feet behind him?" **33** While he was still talking with them, behold, the messenger came down to him. Then he said, "Behold, this evil is from רְאֵנִי. Why should I wait for רְאֵנִי any longer?"

**7** Elisha said, "Hear the word of רְאֵנִי. Thus says רְאֵנִי, Tomorrow about this time a measure of fine flour will be sold for a sheqel, and two measures of barley for a

sheqel, in the gate of Shom'ron." **2** Then the captain on whose hand the king leaned answered the man of Elohim, and said, "Behold, if רְאֵנִי made windows in heavens, could this thing be?" He said, "Behold, you shall see it with your eyes, but shall not eat of it."

**3** Now there were four leprous men at the entrance of the gate. They said one to another, "Why do we sit here until we die? **4** If we say, 'We will enter into the city,' then the famine is in the city, and we shall die there. If we sit still here, we also die. Now therefore come, and let us surrender to the army of the Arameans. If they save us alive, we will live; and if they kill us, we will only die." **5** They rose up in the twilight, to go to the camp of the Arameans. When they had come to the outermost part of the camp of the Arameans, behold, there was no man there. **6** For רְאֵנִי had made the army of the Arameans to hear a noise of chariots, and a noise of horses, even the noise of a great army: and they said one to another, "Behold, the king of Yisra'el has hired against us the kings of the Hittites, and the kings of the Mitsrites, to come on us." **7** Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their being. **8** When these lepers came to the outermost part of the camp, they went into one tent, and ate and drink, and carried there silver, and gold, and clothing, and went and hid it. Then they came back, and entered into another tent, and carried there also, and went and hid it.

**9** Then they said one to another, "We are not doing right. This day is a day of good news, and we keep silent. If we wait until the morning light, iniquity will overtake us. Now therefore come, let us go and tell the king's household." **10** So they came and called to the porter of the city; and they told them, saying, "We came to the camp of the Arameans, and, behold, there was no man there, neither voice of man, but the horses tied, and the donkeys tied, and the tents as they were." **11** He called the porters; and they told it to the king's household within. **12** The king arose in the night, and said to his servants, "I will now show you what the Arameans have done to us. They know that we are hungry. Therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.'" **13** One of his servants answered, "Please let some take five of the horses that remain, which are left in the city. Behold, they are like all the multitude of Yisra'el who are left in it. Behold, they are like all the multitude of Yisra'el who are consumed. Let us send and see."

**14** They took therefore two chariots with horses; and the

king sent after the army of the Arameans, saying, "Go and see."

**15** They went after them to the Yarden; and behold, all the way was full of garments and vessels, which the Arameans had cast away in their haste. The messengers returned, and told the king.

**16** The people went out, and plundered the camp of the Arameans. So a measure of fine flour was *sold* for a sheqel, and two measures of barley for a sheqel, according to the word of **תְּנַנָּתִיר**. **17** The king appointed the captain on whose hand he leaned to be in charge of the gate: and the people trod on him in the gate, and he died as the man of Elohim had said, who spoke when the king came down to him. **18** It happened, as the man of Elohim had spoken to the king, saying, "Two measures of barley for a sheqel, and a measure of fine flour for a sheqel, shall be tomorrow about this time in the gate of Shom'ron;" **19** and that captain answered the man of Elohim, and said, "Now, behold, if **תְּנַנָּתִיר** should make windows in heavens, might such a thing be?" and he said, "Behold, you shall see it with your eyes, but shall not eat of it." **20** It happened like that to him; for the people trod on him in the gate, and he died.

**8** Now Elisha had spoken to the woman, whose son he had restored to life, saying, "Arise, and go, you and your household, and stay for a while wherever you can; for **תְּנַנָּתִיר** has called for a famine. It shall also come on the land seven years." **2** The woman arose, and did according to the word of the man of Elohim. She went with her household, and lived in the land of the Philistines seven years. **3** It happened at the seven years' end, that the woman returned out of the land of the Philistines. Then she went forth to cry to the king for her house and for her land. **4** Now the king was talking with Gehazi the servant of the man of Elohim, saying, "Please tell me all the great things that Elisha has done." **5** It happened, as he was telling the king how he had restored to life him who was dead, that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. Gehazi said, "My master, O king, this is the woman, and this is her son, whom Elisha restored to life." **6** When the king asked the woman, she told him. So the king appointed to her a certain officer, saying, "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

**7** Elisha came to Dammeseq; and Ben Hadad the king of Aram was sick. It was told him, saying, "The man of Elohim has come here." **8** The king said to Haza'el, "Take a present in your hand, and go, meet the man of

Elohim, and inquire of **תְּנַנָּתִיר** by him, saying, 'Will I recover from this sickness?'" **9** So Haza'el went to meet him, and took a present with him, even of every good thing of Dammeseq, forty camels' burden, and came and stood before him, and said, "Your son Ben Hadad king of Aram has sent me to you, saying, 'Will I recover from this sickness?'" **10** Elisha said to him, "Go, tell him, 'You shall surely recover;' however **תְּנַנָּתִיר** has shown me that he shall surely die." **11** He settled his gaze steadfastly *on him*, until he was ashamed. Then the man of Elohim wept. **12** Haza'el said, "Why do you weep, my master?" He answered, "Because I know the evil that you will do to the children of Yisra'el. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash in pieces their little ones, and rip up their women with child." **13** Haza'el said, "But what is your servant, who is but a dog, that he should do this great thing?" Elisha answered, "**תְּנַנָּתִיר** has shown me that you will be king over Aram." **14** Then he departed from Elisha, and came to his master, who said to him, "What did Elisha say to you?" He answered, "He told me that you would surely recover." **15** It happened on the next day, that he took a thick cloth, dipped it in water, and spread it on his face, so that he died. Then Haza'el reigned in his place.

**16** In the fifth year of Yoram the son of Ahav king of Yisra'el, Yehoshaphat being king of Yehudah then, Yehoram the son of Yehoshaphat king of Yehudah began to reign. **17** He was thirty-two years old when he began to reign. He reigned eight years in Yerushalayim. **18** He walked in the way of the kings of Yisra'el, as did the house of Ahav; for he had the daughter of Ahav as wife. He did that which was evil in the sight of **תְּנַנָּתִיר**.

**19** However **תְּנַנָּתִיר** would not destroy Yehudah, for David his servant's sake, as He promised him to give to him a lamp for his children always.

**20** In his days Edom revolted from under the hand of Yehudah, and made a king over themselves. **21** Then Yoram passed over to Tsair, and all his chariots with him: and he rose up by night, and struck the Edomites who surrounded him, and the captains of the chariots; and the people fled to their tents. **22** So Edom revolted from under the hand of Yehudah to this day. Then did Livnah revolt at the same time. **23** The rest of the acts of Yoram, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah?

**24** Yoram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziyahu his son reigned in his place.

**25** In the twelfth year of Yoram the son of Ahav king of Yisra'el did Ahazyahu the son of Yehoram king of Yehudah begin to reign. **26** Twenty-two years old was Ahazyahu when he began to reign; and he reigned one year in Yerushalayim. His mother's name was

Athalyahu the daughter of Omri king of Yisra'el. **27** He walked in the way of the house of Ahav, and did that which was evil in the sight of הָנָתָן, as did the house of Ahav; for he was the son-in-law of the house of Ahav.

**28** He went with Yoram the son of Ahav to war against Haza'el king of Aram at Ramoth Gilad: and the Arameans wounded Yoram. **29** King Yoram returned to be healed in Yizre'el of the wounds which the Arameans had given him at Ramah, when he fought against Haza'el king of Aram. Ahazyahu the son of Yehoram king of Yehudah went down to see Yoram the son of Ahav in Yizre'el, because he was sick.

**9** Elisha the prophet called one of the sons of the prophets, and said to him, "Gird up your loins, take this vial of oil in your hand, and go to Ramoth Gilad.

**2** When you come there, find Yehu the son of Yehoshaphat the son of Nimshi, and go in, and make him arise up from among his brothers, and carry him to an inner room. **3** Then take the vial of oil, and pour it on his head, and say, 'Thus says הָנָתָן, "I have anointed you king over Yisra'el." Then open the door, flee, and do not wait.'

**4** So the young man, even the young man the prophet, went to Ramoth Gilad. **5** When he came, behold, the captains of the army were sitting. Then he said, "I have a message for you, captain." Yehu said, "To which of us all?" He said, "To you, O captain." **6** He arose, and went into the house. Then he poured the oil on his head, and said to him, "Thus says הָנָתָן, the Elohim of Yisra'el, 'I have anointed you king over the people of הָנָתָן, even over Yisra'el. **7** You shall strike the house of Ahav your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of הָנָתָן, at the hand of Izevel. **8** For the whole house of Ahav shall perish. I will cut off from Ahav everyone who urinates against a wall<sup>a</sup>, both him who is closed up and him who is left at large in Yisra'el. **9** I will make the house of Ahav like the house of Yarovam the son of Nevat, and like the house of Ba'asha the son of Ahiyah. **10** The dogs will eat Izevel on the plot of ground of Yizre'el, and there shall be none to bury her.'" He opened the door, and fled.

**11** Then Yehu came forth to the servants of his master: and one said to him, "Is all well? Why did this mad fellow come to you?" He said to them, "You know the man and what his complaint was." **12** They said, "False. Tell us now." He said, "He said to me, 'Thus says הָנָתָן, I have anointed you king over Yisra'el.'" **13** Then they hurried, and took every man his garment, and put it under him on the top of the stairs, and blew the shofar, saying, "Yehu is king."

**14** So Yehu the son of Yehoshaphat the son of Nimshi conspired against Yoram. (Now Yoram was guarding Ramoth Gilad, he and all Yisra'el, because of Haza'el king of Aram; **15** but King Yoram was returned to be healed in Yizre'el of the wounds which the Arameans had given him, when he fought with Haza'el king of Aram.) Yehu said, "If this is the desire of your being, then let no one escape and go out of the city, to go to tell it in Yizre'el." **16** So Yehu rode in a chariot, and went to Yizre'el; for Yoram lay there. Ahazyah king of Yehudah had come down to see Yoram.

**17** Now the watchman was standing on the tower in Yizre'el, and he spied the company of Yehu as he came, and said, "I see a company." Yoram said, "Take a horseman, and send to meet them, and let him say, 'Is it peace?'" **18** So there went one on horseback to meet him, and said, "Thus says the king, 'Is it peace?'" Yehu said, "What do you have to do with peace? Fall in behind me!" The watchman said, "The messenger came to them, but he is not coming back." **19** Then he sent out a second on horseback, who came to them, and said, "Thus says the king, 'Is it peace?'" Yehu answered, "What do you have to do with peace? Fall in behind me!" **20** The watchman said, "He came to them, and is not coming back. The driving is like the driving of Yehu the son of Nimshi; for he drives furiously."

**21** Yoram said, "Get ready!" They got his chariot ready. Yoram king of Yisra'el and Ahazyahu king of Yehudah went out, each in his chariot, and they went out to meet Yehu, and found him in the portion of Navoth the Yizre'elite. **22** It happened, when Yoram saw Yehu, that he said, "Is it peace, Yehu?" He answered, "What peace, so long as the whorings of your mother Izevel and her sorceries are many?" **23** Yoram turned his hands, and fled, and said to Ahazyahu, "There is treason, Ahazyah!" **24** Yehu drew his bow with his full strength, and struck Yoram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. **25** Then Yehu said to Bidqr his captain, "Pick him up, and throw him in the plot of the field of Navoth the Yizre'elite; for remember how, when you and I rode together after

<sup>a</sup> See footnote at Shemu'el נ 25:22.

Aḥav his father, אַחָב laid this burden on him: **26** 'Surely I have seen yesterday the blood of Navoth, and the blood of his sons,' says אֵלֹהִים; 'and I will repay you in this plot of ground,' says אֵלֹהִים. Now therefore take and cast him onto the plot of ground, according to the word of אֵלֹהִים.'

**27** But when Ahaziah the king of Yehudah saw this, he fled by the way of the garden house. Yehu followed after him, and said, "Strike him also in the chariot!" They struck him at the ascent of Gur, which is by Yivleam. He fled to Megiddo, and died there. **28** His servants carried him in a chariot to Yerushalayim, and buried him in his grave with his fathers in the city of David.

**29** In the eleventh year of Yoram the son of Aḥav began Ahaziah to reign over Yehudah.

**30** When Yehu was come to Yizre'el, Izevel heard of it; and she painted her eyes, and attired her head, and looked out at the window. **31** As Yehu entered in at the gate, she said, "Do you come in peace, Zimri, you murderer of your master?" **32** He lifted up his face to the window, and said, "Who is on my side? Who?" Two or three eunuchs looked out at him.

**33** He said, "Throw her down!" So they threw her down; and some of her blood was sprinkled on the wall, and on the horses. Then he trampled her under foot.

**34** When he was come in, he ate and drink; and he said, "See now to this cursed woman, and bury her; for she is a king's daughter." **35** They went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. **36** Therefore they came back, and told him. He said, "This is the word of אֵלֹהִים, which He spoke by his servant Eliyahu the Tishbite, saying, 'The dogs will eat the flesh of Izevel on the plot of Yizre'el, **37** and the body of Izevel shall be as dung on the face of the field in the portion of Yizre'el, so that they shall not say, "This is Izevel."'"

**10** Now Aḥav had seventy sons in Shom'ron. Yehu wrote letters, and sent to Shom'ron, to the rulers of Yizre'el, even the elders, and to those who affirmed the sons of Aḥav, saying, **2** "Now as soon as this letter comes to you, since your master's sons are with you, and there are with you chariots and horses, a fortified city also, and armor. **3** Select the best and fittest of your master's sons, set him on his father's throne, and fight for your master's house." **4** But they were exceedingly afraid, and said, "Behold, the two kings did not stand before him! How then shall we stand?" **5** He who was over the household, and he who was over the city, the

elders also, and those who affirmed the *children*, sent to Yehu, saying, "We are your servants, and will do all that you ask us. We will not make any man king. You do that which is good in your eyes." **6** Then he wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, take the heads of the men your master's sons, and come to me to Yizre'el by tomorrow this time." Now the king's sons, being seventy persons, were with the great men of the city, who brought them up. **7** It happened, when the letter came to them, that they took the king's sons, and killed them, even seventy persons, and put their heads in baskets, and sent them to him to Yizre'el. **8** A messenger came, and told him, "They have brought the heads of the king's sons." He said, "Lay them in two heaps at the entrance of the gate until the morning." **9** It happened in the morning, that he went out, and stood, and said to all the people, "You are righteous. Behold, I conspired against my master, and killed him; but who struck all these? **10** Know now that nothing shall fall to the earth of the word of אֵלֹהִים, which אֵלֹהִים spoke concerning the house of Aḥav. For יְהוָה has done that which He spoke by His servant Eliyahu." **11** So Yehu struck all that remained of the house of Aḥav in Yizre'el, with all his great men, his familiar friends, and his priests, until he left him none remaining.

**12** He arose and departed, and went to Shom'ron. As he was at the shearing house of the shepherds on the way, **13** Yehu met with the brothers of Ahazyahu king of Yehudah, and said, "Who are you?" They answered, "We are the brothers of Ahaziah. We are going down to greet the children of the king and the children of the queen." **14** He said, "Take them alive!" They took them alive, and killed them at the pit of the shearing house, even forty-two men. He did not leave any of them.

**15** When he had departed from there, he met Yehonadav the son of Rekhav coming to meet him. He greeted him, and said to him, "Is your heart right, as my heart is with your heart?" Yehonadav answered, "It is." "If it is, give me your hand." He gave him his hand; and he took him up to him into the chariot. **16** He said, "Come with me, and see my zeal for אֵלֹהִים." So they made him ride in his chariot. **17** When he came to Shom'ron, he struck all who remained to Aḥav in Shom'ron, until he had destroyed him, according to the word of אֵלֹהִים, which He spoke to Eliyahu.

**18** Yehu gathered all the people together, and said to them, "Aḥav served Ba'al a little; but Yehu will serve him much. **19** Now therefore call to me all the prophets of Ba'al, all of his servants, and all of his priests. Let none be absent; for I have a great sacrifice to Ba'al.

Whoever is absent, he shall not live." But Yehu did it in subtlety, intending that he might destroy the servants of Ba'al. **20** Yehu said, "Set apart a solemn assembly for Ba'al!" They proclaimed it. **21** Yehu sent through all Yisra'el; and all the servants of Ba'al came, so that there was not a man left that did not come. They came into the house of Ba'al; and the house of Ba'al was filled from one end to another. **22** He said to him who was over the wardrobe, "Bring out robes for all the servants of Ba'al!" He brought robes out to them. **23** Yehu went with Yehonadav the son of Rekhav into the house of Ba'al. Then he said to the servants of Ba'al, "Search, and look that there are here with you none of the servants of יהוָה, but the servants of Ba'al only." **24** They went in to offer sacrifices and ascension offerings. Now Yehu had appointed him eighty men outside, and said, "If any of the men whom I bring into your hands escape, *he who lets him go* shall give his being for the being of him *who escaped*."

**25** And it came about, as soon as he finished offering the ascension offering, that Yehu said to the guard and to the captains, "Go in, and kill them! Let none escape." They struck them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Ba'al. **26** They brought out the pillars that were in the house of Ba'al, and burned them. **27** They broke down the pillar of Ba'al, and broke down the house of Ba'al, and made it a latrine, to this day.

**28** Thus Yehu destroyed Ba'al out of Yisra'el.

**29** However from the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin, Yehu did not depart from after them, *to wit*, the golden calves that were in Beth-El, and that were in Dan. **30** יהוָה said to Yehu, "Because you have done well in executing that which is right in My eyes, *and* have done to the house of Ahav according to all that was in My heart, your sons of the fourth generation shall sit on the throne of Yisra'el." **31** But Yehu did not guard to walk in the Torah of יהוָה, the Elohim of Yisra'el, with all his heart. He did not depart from the sins of Yarovam, with which he made Yisra'el to sin.

**32** In those days יהוָה began to cut off from Yisra'el; and Haza'el struck them in all the borders of Yisra'el; **33** from the Yarden eastward, all the land of Gilad, the Gadites, and the Reuvenites, and the Menashites, from Aroer, which is by the wadi of Arnon, even Gilad and Bashan.

**34** Now the rest of the acts of Yehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Yisra'el? **35** Yehu slept with

his fathers; and they buried him in Shom'ron. Yehoahaz his son reigned in his place. **36** The time that Yehu reigned over Yisra'el in Shom'ron was twenty-eight years.

**11** Now when Athalyah the mother of Ahazyahu saw that her son was dead, she arose and destroyed all the royal seed. **2** But Yehosheva, the daughter of King Yoram, sister of Ahazyahu, took Yoash the son of Ahazyah, and stole him away from among the king's sons who were slain, even him and his nurse, *and put them* in the bedroom; and they hid him from Athalyah, so that he was not slain. **3** And He was with her hidden in the House of יהוָה for six years. Athalyah reigned over the land.

**4** In the seventh year Yehoyada sent and fetched the captains over hundreds of the Karites and of the guard, and brought them to him into the house of יהוָה; and he cut a covenant with them, and took an oath of them in the house of יהוָה, and showed them the king's son.

**5** He commanded them, saying, "This is the thing that you shall do: a third part of you, who come in on the Sabbath, shall be keepers of the watch of the king's house; **6** A third part shall be at the gate Sur; and a third part at the gate behind the guard. So you shall guard the watch of the house, and be a barrier. **7** The two companies of you, even all who go out on the Sabbath, shall keep the watch of the house of יהוָה around the king. **8** You shall surround the king, every man with his weapons in his hand; and he who comes within the ranks, let him be slain. Be with the king when he goes out, and when he comes in."

**9** The captains over hundreds did according to all that Yehoyada the priest commanded; and they took every man his men, those who were to come in on the Sabbath, with those who were to go out on the Sabbath, and came to Yehoyada the priest. **10** The priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the house of יהוָה. **11** The guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, around the king. **12** Then he brought out the king's son, and put the crown on him, and *gave him* the witness; and they made him king, and anointed him; and they clapped their hands, and said, "Let the king live!"

**13** When Athalyah heard the noise of the guard *and of* the people, she came to the people into the house of יהוָה: **14** and she looked, and behold, the king stood by the pillar, according to the judgment, and the captains

and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athalyah tore her clothes, and cried, "Treason! Treason!" **15** Yehoyada the priest commanded the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks. Kill him who follows her with the sword." For the priest said, "Do not let her be slain in the house of יהוה." **16** So they made way for her; and she went by the way of the horses' entry to the king's house. She was slain there.

**17** Yehoyada cut a covenant between יהוה and the king and the people, that they should be the people of יהוה; between the king also and the people. **18** All the people of the land went to the house of Ba'al, and broke it down; his altars and his images they broke in pieces thoroughly, and killed Mattan the priest of Ba'al before the altars. The priest appointed officers over the house of יהוה. **19** He took the captains over hundreds, and the Karites, and the guard, and all the people of the land; and they brought down the king from the house of יהוה, and came by the way of the gate of the guard to the king's house. He sat on the throne of the kings. **20** So all the people of the land rejoiced, and the city was quiet. Athalyahu they had slain with the sword at the king's house.

**21** Yehoash was seven years old when he began to reign.

**12** In the seventh year of Yehu began Yehoash to reign; and he reigned forty years in Yerushalayim: and his mother's name was Tsivyah of Beersheva.

**2** Yehoash did that which was right in the eyes of יהוה all his days in which Yehoyada the priest instructed him. **3** However the high places were not taken away; the people still slaughtered and burned incense in the high places.

**4** Yehoash said to the priests, "All the money of the set-apart things that is brought into the house of יהוה, in current money, the money of the persons for whom each man is rated, and all the money that it comes into any man's heart to bring into the House of יהוה, **5** let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wherever any breach shall be found."

**6** But it was so, that in the three and twentieth year of King Yehoash the priests had not repaired the breaches of the house. **7** Then King Yehoash called for Yehoyada the priest, and for the other priests, and said to them, "Why do you not repair the breaches of the house? Now therefore take no more money from your treasurers, but

deliver it for the breaches of the house." **8** The priests consented that they should take no more money from the people, neither repair the breaches of the house.

**9** But Yehoyada the priest took a chest, and bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of יהוה: and the priests who guarded the threshold put therein all the money that was brought into the house of יהוה. **10** It was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of יהוה. **11** They gave the money that was weighed out into the hands of those who did the work, who had the oversight of the house of יהוה: and they paid it out to the carpenters and the builders, who worked on the house of יהוה, **12** and to the masons and the stone cutters, and for buying timber and cut stone to repair the breaches of the house of יהוה, and for all that was laid out for the house to repair it. **13** But there were not made for the house of יהוה cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of יהוה; **14** for they gave that to those who did the work, and repaired therewith the house of יהוה. **15** Moreover they did not demand an accounting from the men into whose hand they delivered the money to give to those who did the work; for they dealt in unfaithfulness.

**16** The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of יהוה: it was the priests'.

**17** Then Haza'el king of Aram went up, and fought against Gath, and took it; and Haza'el set his face to go up to Yerushalayim. **18** Yehoash king of Yehudah took all the set-apart things that Yehoshaphat and Yehoram and Ahazyahu, his fathers, kings of Yehudah, had dedicated, and his own set-apart things, and all the gold that was found in the treasures of the house of יהוה, and of the king's house, and sent it to Haza'el king of Aram: and he went away from Yerushalayim.

**19** Now the rest of the acts of Yoash, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah? **20** His servants arose, and made a conspiracy, and struck Yoash at the house of Millo, [on the way] that goes down to Silla. **21** For Yozavad the son of Shimeath, and Yehozavad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in the city of David: and Amatsyah his son reigned in his place.

**13** In the three and twentieth year of Yoash the son of Ahazyahu, king of Yehudah, Yehoahaz the son of Yehu began to reign over Yisra'el in Shom'ron, *and he reigned* seventeen years. **2** He did that which was evil in the sight of הָנָן, and followed the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin; he did not depart from it. **3** The anger of הָנָן was kindled against Yisra'el, and He delivered them into the hand of Haza'el king of Aram, and into the hand of Ben Hadad the son of Haza'el, continually. **4** Yehoahaz begged הָנָן, and הָנָן listened to him; for He saw the oppression of Yisra'el, how that the king of Aram oppressed them. **5** (הָנָן gave Yisra'el a savior, so that they went out from under the hand of the Arameans; and the children of Yisra'el lived in their tents as before. **6** Nevertheless they did not depart from the sins of the house of Yarovam, with which he made Yisra'el to sin, but walked therein: and there remained the Asherah also in Shom'ron.) **7** For He did not leave to Yehoahaz of the people any more than fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Aram destroyed them, and made them like the dust in threshing. **8** Now the rest of the acts of Yehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Yisra'el? **9** Yehoahaz slept with his fathers; and they buried him in Shom'ron: and Yoash his son reigned in his place.

**10** In the thirty-seventh year of Yoash king of Yehudah began Yehoash the son of Yehoahaz to reign over Yisra'el in Shom'ron, *and he reigned* sixteen years.

**11** He did that which was evil in the sight of הָנָן; he did not depart from all the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin; but he walked therein. **12** Now the rest of the acts of Yoash, and all that he did, and his might with which he fought against Amatsyah king of Yehudah, are they not written in the book of the chronicles of the kings of Yisra'el? **13** Yoash slept with his fathers; and Yarovam sat on his throne: and Yoash was buried in Shom'ron with the kings of Yisra'el.

**14** Now Elisha was fallen sick of his sickness of which he died: and Yoash the king of Yisra'el came down to him, and wept over him, and said, "My father, my father, the chariots of Yisra'el and its horsemen!"

**15** Elisha said to him, "Take bow and arrows;" and he took to him bow and arrows. **16** He said to the king of Yisra'el, "Put your hand on the bow;" and he put his hand *on it*. Elisha laid his hands on the king's hands. **17** He said, "Open the window eastward;" and he opened it. Then Elisha said, "Shoot!" and he shot. He said, "The arrow of the victory of הָנָן, even the arrow

of victory over Aram; for you shall strike the Arameans in Apheq, until you have consumed them." **18** He said, "Take the arrows;" and he took them. He said to the king of Yisra'el, "Strike the ground;" and he struck three times, and stopped. **19** The man of Elohim was angry with him, and said, "You should have struck five or six times. Then you would have struck Aram until you had consumed it, whereas now you shall strike Aram just three times."

**20** Elisha died, and they buried him. Now the bands of the Moavites invaded the land at the coming in of the year. **21** It happened, as they were burying a man, that behold, they spied a band; and they cast the man into the tomb of Elisha: and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet.

**22** Haza'el king of Aram oppressed Yisra'el all the days of Yehoahaz. **23** But הָנָן was favorable to them, and had compassion on them, and had respect to them, because of His covenant with Avraham, Yitsqaq, and Ya'aqov, and would not destroy them, neither did He cast them from His presence as yet.

**24** Haza'el king of Aram died; and Ben Hadad his son reigned in his place. **25** Yehoash the son of Yehoahaz took again out of the hand of Ben Hadad the son of Haza'el the cities which he had taken out of the hand of Yehoahaz his father by war. Three times did Yoash strike him, and recovered the cities of Yisra'el.

**14** In the second year of Yoash son of Yoahaz king of Yisra'el began Amatsyah the son of Yoash king of Yehudah to reign. **2** He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Yerushalayim: and his mother's name was Yehoaddin of Yerushalayim. **3** He did that which was right in the eyes of הָנָן, yet not like David his father: he did according to all that Yoash his father had done.

**4** However the high places were not taken away: the people still slaughtered and burned incense in the high places. **5** It happened, as soon as the kingdom was established in his hand, that he killed his servants who had slain the king his father: **6** but the children of the murderers he did not put to death; according to that which is written in the book of the Torah of Mosheh, as הָנָן commanded, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin."

**7** He killed of Edom in the Valley of Salt ten thousand, and took Sela by war, and called its name Yoqthe'el, to this day.

**8** Then Amatsyah sent messengers to Yehoash, the son of Yehoahaz son of Yehu, king of Yisra'el, saying, "Come, let us look one another in the face." **9** Yehoash the king of Yisra'el sent to Amatsyahu king of Yehudah, saying, "The thistle that was in Levanon sent to the cedar that was in Levanon, saying, 'Give your daughter to my son as wife. Then a wild animal that was in Levanon passed by, and trampled down the thistle.' **10** You have indeed struck Edom, and your heart has lifted you up. Enjoy the glory of it, and stay at home; for why should you meddle to your harm, that you should fall, even you, and Yehudah with you?"

**11** But Amatsyahu would not listen. So Yehoash king of Yisra'el went up; and he and Amatsyahu king of Yehudah looked one another in the face at Beth Shemesh, which belongs to Yehudah. **12** Yehudah was defeated by Yisra'el; and they fled every man to his tent. **13** Yehoash king of Yisra'el took Amatsyahu king of Yehudah, the son of Yehoash the son of Ahazyahu, at Beth Shemesh, and came to Yerushalayim, and broke down the wall of Yerushalayim from the gate of Ephrayim to the corner gate, four hundred cubits. **14** He took all the gold and silver, and all the vessels that were found in the house of **נַהֲרָתִי**, and in the treasures of the king's house, the hostages also, and returned to Shom'ron.

**15** Now the rest of the acts of Yehoash which he did, and his might, and how he fought with Amatsyahu king of Yehudah, are they not written in the book of the chronicles of the kings of Yisra'el? **16** Yehoash slept with his fathers, and was buried in Shom'ron with the kings of Yisra'el; and Yarovam his son reigned in his place.

**17** Amatsyahu the son of Yoash king of Yehudah lived after the death of Yehoash son of Yehoahaz king of Yisra'el fifteen years. **18** Now the rest of the acts of Amatsyahu, are they not written in the book of the chronicles of the kings of Yehudah? **19** They made a conspiracy against him in Yerushalayim; and he fled to Lakish: but they sent after him to Lakish, and killed him there. **20** They brought him on horses; and he was buried at Yerushalayim with his fathers in the city of David. **21** All the people of Yehudah took Azaryah, who was sixteen years old, and made him king in the place of his father Amatsyahu. **22** He built Elath, and restored it to Yehudah, after that the king slept with his fathers.

**23** In the fifteenth year of Amatsyahu the son of Yoash king of Yehudah, Yarovam the son of Yoash king of Yisra'el began to reign in Shom'ron, *and he reigned* forty-one years. **24** He did that which was evil in the sight of **נַהֲרָתִי**: he did not depart from all the sins of

Yarovam the son of Nevat, with which he made Yisra'el to sin. **25** He restored the border of Yisra'el from the entrance of Hamath to the sea of the Aravah, according to the word of **נַהֲרָתִי**, the Elohim of Yisra'el, which He spoke by His servant Yonah the son of Amitai, the prophet, who was of Gath Hepher. **26** For **נַהֲרָתִי** saw the affliction of Yisra'el, that it was very bitter; for there was none closed up nor left at large, neither was there any helper for Yisra'el. **27** **נַהֲרָתִי** did not say that He would blot out the name of Yisra'el from under the heavens; but He saved them by the hand of Yarovam the son of Yoash.

**28** Now the rest of the acts of Yarovam, and all that he did, and his might, how he warred, and how he recovered Dammeseq, and Hamath, *which had belonged* to Yehudah, for Yisra'el, are they not written in the book of the chronicles of the kings of Yisra'el?

**29** Yarovam slept with his fathers, even with the kings of Yisra'el; and Zekharyah his son reigned in his place.

**15** In the twenty-seventh year of Yarovam king of Yisra'el began Azaryah son of Amatsyahu king of Yehudah to reign. **2** He was sixteen years old when he began to reign; and he reigned fifty-two years in Yerushalayim: and his mother's name was Yekolyahu of Yerushalayim. **3** He did that which was right in the eyes of **נַהֲרָתִי**, according to all that his father Amatsyahu had done. **4** However the high places were not taken away: the people still slaughtered and burned incense in the high places. **5** **נַהֲרָתִי** struck the king, so that he was a leper to the day of his death, and lived in a separate house. Yotham the king's son was over the household, judging the people of the land. **6** Now the rest of the acts of Azaryah, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah? **7** Azaryah slept with his fathers; and they buried him with his fathers in the city of David: and Yotham his son reigned in his place.

**8** In the thirty-eighth year of Azaryah king of Yehudah did Zekharyahu the son of Yarovam reign over Yisra'el in Shom'ron six months. **9** He did that which was evil in the sight of **נַהֲרָתִי**, as his fathers had done: he did not depart from the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin. **10** Shallum the son of Yavesh conspired against him, and struck him before the people, and killed him, and reigned in his place.

**11** Now the rest of the acts of Zekharyah, behold, they are written in the book of the chronicles of the kings of Yisra'el. **12** This was the word of **נַהֲרָתִי** which he spoke to Yehu, saying, "Your sons to the fourth generation shall sit on the throne of Yisra'el." So it came about.

**13** Shallum the son of Yavesh began to reign in the thirty-ninth year of Uzziyah king of Yehudah; and he reigned for a month in Shom'ron. **14** Menahem the son of Gadi went up from Tirtsah, and came to Shom'ron, and struck Shallum the son of Yavesh in Shom'ron, and killed him, and reigned in his place. **15** Now the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Yisra'el. **16** Then Menahem struck Tiphsah, and all who were therein, and its borders, from Tirtsah: because they did not open to him, therefore he struck it; and all the women therein who were with child he split open.

**17** In the nine and thirtieth year of Azaryah king of Yehudah began Menahem the son of Gadi to reign over Yisra'el, [and reigned] ten years in Shom'ron. **18** He did that which was evil in the sight of הָנָהָרִים: he did not depart all his days from the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin.

**19** There came against the land Pul the king of Ashuwr, and Menahem gave Pul one thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. **20** Menahem exacted the money of Yisra'el, even of all the mighty men of wealth, of each man fifty sheqels of silver, to give to the king of Ashuwr. So the king of Ashuwr turned back, and did not stay there in the land. **21** Now the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Yisra'el? **22** Menahem slept with his fathers; and Peqahyah his son reigned in his place.

**23** In the fiftieth year of Azaryah king of Yehudah Peqahyah the son of Menahem began to reign over Yisra'el in Shom'ron, *and he reigned* two years. **24** He did that which was evil in the sight of הָנָהָרִים: he did not depart from the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin. **25** Peqah the son of Remalyahu, his captain, conspired against him, and struck him in Shom'ron, in the castle of the king's house, with Argov and Arieh; and with him were fifty men of the Giladites: and he killed him, and reigned in his place. **26** Now the rest of the acts of Peqahyah, and all that he did, behold, they are written in the book of the chronicles of the kings of Yisra'el.

**27** In the two and fiftieth year of Azaryah king of Yehudah Peqah the son of Remalyahu began to reign over Yisra'el in Shom'ron, *and he reigned* twenty years. **28** He did that which was evil in the sight of הָנָהָרִים: he did not depart from the sins of Yarovam the son of Nevat, with which he made Yisra'el to sin.

**29** In the days of Peqah king of Yisra'el came Tiglath Pileser king of Ashuwr, and took Iyon, and Aveil Beth Ma'akah, and Yanoah, and Qedes, and Hatsor, and Gilad, and the Galil, all the land of Naphtali; and he carried them captive to Ashuwr. **30** Hoshea the son of Elah made a conspiracy against Peqah the son of Remalyah, and struck him, and killed him, and reigned in his place, in the twentieth year of Yotham the son of Uzziyah. **31** Now the rest of the acts of Peqah, and all that he did, behold, they are written in the book of the chronicles of the kings of Yisra'el.

**32** In the second year of Peqah the son of Remalyahu king of Yisra'el began Yotham the son of Uzziyah king of Yehudah to reign. **33** He was twenty-five years old when he began to reign; and he reigned sixteen years in Yerushalayim: and his mother's name was Yerusha the daughter of Tsadoq. **34** He did that which was right in the eyes of הָנָהָרִים; he did according to all that his father Uzziyah had done. **35** However the high places were not taken away: the people still slaughtered and burned incense in the high places. He built the upper gate of the house of הָנָהָרִים. **36** Now the rest of the acts of Yotham, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah?

**37** In those days הָנָהָרִים began to send against Yehudah Retsin the king of Aram, and Peqah the son of Remalyahu.

**38** Yotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his place.

**16** In the seventeenth year of Peqah the son of Remalyahu Ahaz the son of Yotham king of Yehudah began to reign. **2** Twenty years old was Ahaz when he began to reign; and he reigned sixteen years in Yerushalayim: and he did not do that which was right in the eyes of הָנָהָרִים his Elohim, like David his father. **3** But he walked in the way of the kings of Yisra'el, yes, and made his son to pass through the fire, according to the abominations of the nations, whom הָנָהָרִים cast out from before the children of Yisra'el. **4** He slaughtered and burned incense in the high places, and on the hills, and under every green tree.

**5** Then Retsin king of Aram and Peqah son of Remalyahu king of Yisra'el came up to Yerushalayim to war: and they besieged Ahaz, but could not overcome him. **6** At that time Retsin king of Aram recovered Elath to Aram, and drove the Yehudim from Elath; and the Arameans came to Elath, and lived there, to this day.

**7** So Ahaz sent messengers to Tiglath Pileser king of Ashuwr, saying, "I am your servant and your son. Come up, and save me out of the hand of the king of Aram, and out of the hand of the king of Yisra'el, who rise up against me." **8** Ahaz took the silver and gold that was found in the house of יהוה, and in the treasures of the king's house, and sent it for a present to the king of Ashuwr. **9** The king of Ashuwr listened to him; and the king of Ashuwr went up against Dammeseq, and took it, and carried *the people* of it captive to Qir, and killed Retsin. **10** King Ahaz went to Dammeseq to meet Tiglath Pileser king of Ashuwr, and saw the altar that was at Dammeseq; and King Ahaz sent to Uriyah the priest the likeness of the altar, and its pattern, according to all its workmanship. **11** Uriyah the priest built an altar: according to all that King Ahaz had sent from Dammeseq, so did Uriyah the priest make it against the coming of King Ahaz from Dammeseq. **12** When the king was come from Dammeseq, the king saw the altar, and the king drew near to the altar, and offered thereon. **13** He burned his ascension offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, on the altar. **14** The copper altar, which was before יהוה, he brought from the forefront of the house, from between his altar and the house of יהוה, and put it on the north side of his altar. **15** King Ahaz commanded Uriyah the priest, saying, "On the great altar burn the morning ascension offering, and the evening meal offering, and the king's ascension offering, and his meal offering, with the ascension offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle on it all the blood of the ascension offering, and all the blood of the sacrifice; but the copper altar shall be for me to inquire by." **16** Uriyah the priest did so, according to all that King Ahaz commanded.

**17** King Ahaz cut off the panels of the bases, and removed the basin from off them, and took down the sea from off the copper oxen that were under it, and put it on a pavement of stone. **18** The covered way for the Sabbath that they had built in the house, and the king's entry outside, turned he to the house of יהוה, because of the king of Ashuwr. **19** Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Yehudah? **20** Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hizqiyahu his son reigned in his place.

**17** In the twelfth year of Ahaz king of Yehudah began Hoshea the son of Elah to reign in Shom'ron over Yisra'el, and he reigned nine years. **2** He did that which was evil in the sight of יהוה, yet not as the kings of

Yisra'el who were before him. **3** Against him came up Shalmaneser king of Ashuwr; and Hoshea became his servant, and brought him tribute. **4** The king of Ashuwr found conspiracy in Hoshea; for he had sent messengers to So king of Mitsrayim, and offered no tribute to the king of Ashuwr, as he had done year by year: therefore the king of Ashuwr shut him up, and bound him in prison.

**5** Then the king of Ashuwr came up throughout all the land, and went up to Shom'ron, and besieged it three years.

**6** In the ninth year of Hoshea the king of Ashuwr took Shom'ron, and carried Yisra'el away to Ashuwr, and placed them in Halah, and on the Havor, the river of Gozan, and in the cities of the Medes.

**7** It was so, because the children of Yisra'el had sinned against יהוה their Elohim, who brought them up out of the land of Mitsrayim from under the hand of Pharaoh king of Mitsrayim, and had feared other elohim, **8** and walked in the statutes of the nations, whom יהוה cast out from before the children of Yisra'el, and of the kings of Yisra'el, which they made. **9** The children of Yisra'el did secretly things that were not right against their Elohim: and they built them high places in all their cities, from the tower of the watchmen to the fortified city; **10** and they set them up pillars and Asherim on every high hill, and under every green tree; **11** and there they burned incense in all the high places, as did the nations whom יהוה carried away before them; and they worked wicked things to provoke יהוה to anger; **12** and they served idols, of which יהוה had said to them, "You shall not do this thing." **13** Yet יהוה testified to Yisra'el, and to Yehudah, by every prophet, and every seer, saying, "Turn from your evil ways, and guard My commands and My statutes, according to all the Torah which I commanded your fathers, and which I sent to you by My servants the prophets." **14** Notwithstanding, they would not listen, but hardened their neck, like the neck of their fathers, who did not trust יהוה their Elohim. **15** They rejected His statutes, and His covenant that He cut with their fathers, and His witnesses which He testified to them; and they followed vanity, and became vain, and went after the nations that were around them, concerning whom יהוה had commanded them that they should not do like them. **16** They forsook all the commands of יהוה their Elohim, and made them molten images, even two calves, and made an Asherah, and bowed down to all the army of the heavens, and served Ba'al. **17** They caused their sons and their daughters to pass through the fire, and used divination

and enchantments, and sold themselves to do that which was evil in the sight of יהוה, to provoke Him to anger.

**18** Therefore יהוה was very angry with Yisra'el, and removed them out of His sight: there was none left but the tribe of Yehudah only.

**19** Also Yehudah did not guard the commands of יהוה their Elohim, but walked in the statutes of Yisra'el which they made. **20** יהוה rejected all the seed of Yisra'el, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.

**21** For He tore Yisra'el from the house of David; and they made Yarovam the son of Nevat king: and Yarovam drove Yisra'el from following יהוה, and made them sin a great sin. **22** The children of Yisra'el walked in all the sins of Yarovam which he did; they did not depart from them; **23** until יהוה removed Yisra'el out of His sight, as He spoke by all His servants the prophets. So Yisra'el was carried away out of their own land to Ashuwr to this day.

**24** The king of Ashuwr brought men from Bavel, and from Kuthah, and from Avva, and from Ḥamath and Sepharvayim, and placed them in the cities of Shom'ron instead of the children of Yisra'el; and they possessed Shom'ron, and lived in the cities of it. **25** So it was, at the beginning of their dwelling there, that they did not fear יהוה: therefore יהוה sent lions among them, which killed some of them. **26** Therefore they spoke to the king of Ashuwr, saying, "The nations which you have carried away, and placed in the cities of Shom'ron, do not know the judgment of the Elohim of the land. Therefore He has sent lions among them, and behold, they kill them, because they do not know the judgment of the Elohim of the land."

**27** Then the king of Ashuwr commanded, saying, "Carry there one of the priests whom you brought from there; and let them go and dwell there, and let him teach them the judgment of the Elohim of the land." **28** So one of the priests whom they had carried away from Shom'ron came and lived in Beth-El, and taught them how they should fear יהוה.

**29** However every nation made eloim of their own, and put them in the houses of the high places which the Shom'ronites had made, every nation in their cities in which they lived. **30** The men of Bavel made Sukkoth Benoth, and the men of Kuth made Nergal, and the men of Ḥamath made Ashima, **31** and the Avvites made Nivhaz and Tartaq; and the Sepharvayites burned their children in the fire to Adrammelekh and Anammelekh, the eloah of Sepharvayim. **32** So they feared יהוה, and

made to them from among themselves priests of the high places, who made offerings for them in the houses of the high places. **33** They feared יהוה, and served their own eloim, after the judgment of the nations from among whom they had been carried away.

**34** To this day they do what they did before: they do not fear יהוה, neither do they follow their statutes, or their judgments, or the Torah or the command which יהוה commanded the children of Ya'aqov, whom He named Yisra'el; **35** with whom יהוה had cut a covenant, and commanded them, saying, "You shall not fear other eloim, nor bow yourselves to them, nor serve them, nor slaughter to them; **36** but you shall fear יהוה, who brought you up out of the land of Mitsrayim with great power and with an outstretched Arm, and you shall bow yourselves to Him, and you shall slaughter to Him.

**37** The statutes and the judgments, and the Torah and the command, which He wrote for you, you shall guard to do forevermore. You shall not fear other eloim.

**38** You shall not forget the covenant that I cut with you; neither shall you fear other eloim. **39** But you shall fear יהוה your Elohim; and He will deliver you out of the hand of all your enemies." **40** However they did not listen, but they did according to their former judgment.

**41** So these nations feared יהוה, and served their engraved images. Their children likewise, and their children's children, as their fathers did, so they do to this day.

**18** Now it happened in the third year of Hoshea son of Elah king of Yisra'el, that Hizqiyah the son of Ahaz king of Yehudah began to reign. **2** He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Yerushalayim: and his mother's name was Avi the daughter of Zekharyah. **3** He did that which was right in the eyes of יהוה, according to all that David his father had done. **4** He removed the high places, and broke the pillars, and cut down the Asherah: and he broke in pieces the copper nahash that Mosheh had made; for to those days the children of Yisra'el did burn incense to it; and he called it Nehushtan. **5** He relied on יהוה, the Elohim of Yisra'el; so that after him was none like him among all the kings of Yehudah, nor among them that were before him. **6** For he joined with יהוה; he did not depart from following Him, but guarded His commands, which יהוה commanded Mosheh.

**7** יהוה was with him; wherever he went forth he prospered: and he rebelled against the king of Ashuwr, and did not serve him. **8** He struck the Philistines to

Gaza and its borders, from the tower of the watchmen to the fortified city.

**9** It happened in the fourth year of king Hizqiyahu, which was the seventh year of Hoshea son of Elah king of Yisra'el, that Shalmaneser king of Ashuwr came up against Shom'ron, and besieged it. **10** At the end of three years they took it: in the sixth year of Hizqiyah, which was the ninth year of Hoshea king of Yisra'el, Shom'ron was taken. **11** The king of Ashuwr carried Yisra'el away to Ashuwr, and put them in Halah, and on the Havor, the river of Gozan, and in the cities of the Medes,

**12** because they did not obey the voice of יְהוָה their Elohim, but transgressed His covenant, even all that Mosheh the servant of יְהוָה commanded, and would not hear it, nor do it.

**13** Now in the fourteenth year of king Hizqiyah did Sanheriv king of Ashuwr come up against all the fortified cities of Yehudah, and took them. **14** Hizqiyah king of Yehudah sent to the king of Ashuwr to Lakish, saying, "I have offended; return from me. That which you put on me, I will bear." The king of Ashuwr appointed to Hizqiyah king of Yehudah three hundred talents of silver and thirty talents of gold. **15** Hizqiyah gave him all the silver that was found in the house of הַנָּסֶן, and in the treasures of the king's house. **16** At that time did Hizqiyah cut off the doors of the Temple of הַנָּסֶן, and from the pillars which Hizqiyah king of Yehudah had overlaid, and gave it to the king of Ashuwr.

**17** The king of Ashuwr sent Tartan and Rabsaris and Ravshaqe from Lakish to king Hizqiyahu with a great army to Yerushalayim. They went up and came to Yerushalayim. When they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. **18** When they had called to the king, there came out to them Elyaqim the son of Hilqiyahu, who was over the household, and Shevna the scribe, and Yoah the son of Asaph the recorder.

**19** Ravshaqe said to them, "Say now to Hizqiyahu, 'Thus says the great king, the king of Ashuwr, "What confidence is this on which you rely? **20** You say (but they are but vain words), 'There is counsel and strength for war.' Now on whom do you rely, that you have rebelled against me? **21** Now, behold, you rely on the staff of this bruised reed, even in Mitsrayim. If a man leans on it, it will go into his hand, and pierce it. So is Pharaoh king of Mitsrayim to all who rely on him.'

**22** But if you tell me, 'We rely on הַנָּסֶן' our Elohim;' is that not He whose high places and whose altars Hizqiyahu has taken away, and has said to Yehudah and

to Yerushalayim, 'You shall bow down before this altar in Yerushalayim'? **23** Now therefore, please give pledges to my master the king of Ashuwr, and I will give you two thousand horses, if you are able on your part to set riders on them. **24** How then can you turn away the face of one captain of the least of my master's servants, and rely on Mitsrayim for chariots and for horsemen? **25** Have I now come up without יְהוָה said to me, 'Go up against this land, and destroy it.'"

**26** Then Elyaqim the son of Hilqiyahu, and Shevna, and Yoah, said to Rabshakeh, "Please speak to your servants in Aramaic; for we understand it. Do not speak with us in the Yehudite language, in the hearing of the people who are on the wall." **27** But Rabshakeh said to them, "Has my master sent me to your master, and to you, to speak these words? Has he not sent me to the men who sit on the wall, to eat their own dung, and to drink their own urine with you?"

**28** Then Rabshakeh stood, and cried with a loud voice in the Yehudite language, and spoke, saying, "Hear the word of the great king, the king of Ashuwr. **29** Thus says the king, 'Do not let Hizqiyahu deceive you; for he will not be able to deliver you out of his hand.'

**30** Neither let Hizqiyahu make you rely on יְהוָה, saying, "יְהוָה will surely deliver us, and this city shall not be given into the hand of the king of Ashuwr." **31** Do not listen to Hizqiyahu.' For thus says the king of Ashuwr, 'Make your peace with me, and come out to me; and everyone of you eat of his vine, and everyone of his fig tree, and everyone drink the waters of his own cistern; **32** until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, that you may live, and not die. Do not listen to Hizqiyahu, when he persuades you, saying, "יְהוָה will deliver us."

**33** Have any of the eloim of the nations ever delivered his land out of the hand of the king of Ashuwr?

**34** Where are the eloim of Hamath, and of Arpad? Where are the eloim of Sepharvayim, of Hena, and Ivvah? Have they delivered Shom'ron out of my hand? **35** Who are they among all the eloim of the countries, that have delivered their country out of my hand, that יְהוָה should deliver Yerushalayim out of my hand?"

**36** But the people held their peace, and answered him not a word; for the king's command was, "Do not answer him." **37** Then Elyaqim the son of Hilqiyah, who was over the household, came with Shevna the scribe, and Yoah the son of Asaph the recorder, to Hizqiyahu with their clothes torn, and told him the words of Rabshakeh.

**19** It happened, when king Hizqiyahu heard it, that he tore his clothes, and covered himself with sackcloth, and went into the house of יהוה. **2** He sent Elyaqim, who was over the household, and Shevna the scribe, and the elders of the priests, covered with sackcloth, to Yeshayahu the prophet the son of Amots. **3** They said to him, "Thus says Hizqiyahu, This day is a day of trouble, of rebuke, and of rejection; for the children have come to the point of birth, and there is no strength to deliver them. **4** It may be יהוה your Elohim will hear all the words of Rabshakeh, whom the king of Ashuwr his master has sent to defy the living Elohim, and will rebuke the words which יהוה your Elohim has heard. Therefore lift up your prayer for the remnant that is left."

**5** So the servants of king Hizqiyahu came to Yeshayahu. **6** Yeshuayahu said to them, "Thus you shall tell your master, 'Thus says יהוה', 'Do not be afraid of the words that you have heard, with which the servants of the king of Ashuwr have blasphemed Me. **7** Behold, I will put a spirit in him, and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.'"

**8** So Rabshakeh returned, and found the king of Ashuwr warring against Livnah; for he had heard that he had departed from Lakish. **9** When he heard it said of Tirhaqah king of Kush, "Behold, he has come out to fight against you, he sent messengers again to Hizqiyahu, saying, **10** 'Thus you shall speak to Hizqiyahu king of Yehudah, saying, "Do not let your Elohim on whom you rely deceive you, saying, 'Yerushalayim will not be given into the hand of the king of Ashuwr.' **11** Behold, you have heard what the kings of Ashuwr have done to all lands, by destroying them utterly. Will you be delivered? **12** Have the elohim of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Retsep, and the children of Eden that were in Telassar? **13** Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena, and Ivvah?'"

**14** Hizqiyahu received the letter from the hand of the messengers, and read it. Then Hizqiyahu went up to the house of יהוה, and spread it before יהוה. **15** Hizqiyahu prayed before יהוה, and said, "יהוה, the Elohim of Yisra'el, who sits above the keruvim, You are the Elohim, even You alone, of all the kingdoms of the earth. You have made the heavens and the earth.

**16** Incline Your ear, יהוה, and hear. Open Your eyes,

and see. Hear the words of Sanheriv, with which he has sent to defy the living Elohim. **17** Truly, יהוה, the kings of Ashuwr have laid waste the nations and their lands, **18** and have cast their elohim into the fire; for they were no elohim, but the work of men's hands, wood and stone. Therefore they have destroyed them. **19** Now therefore, יהוה our Elohim, save us, I beg You, out of his hand, that all the kingdoms of the earth may know that You, יהוה, are Elohim alone."

**20** Then Yeshayahu the son of Amots sent to Hizqiyahu, saying, "Thus says יהוה, the Elohim of Yisra'el, 'Whereas you have prayed to Me against Sanheriv king of Ashuwr, I have heard you.'

**21** This is the word that יהוה has spoken concerning him: "The virgin daughter of Tsion has despised you and ridiculed you. The daughter of Yerushalayim has shaken her head at you. **22** Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Set-apart One of Yisra'el. **23** By your messengers you have defied יהוה, and have said, 'With the multitude of my chariots, I have come up to the height of the mountains, to the innermost parts of Levanon; and I will cut down its tall cedars, and its choice fir trees; and I will enter into his farthest lodging place, the forest of his fruitful field. **24** I have dug and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Mitsrayim.'

**25** "Have you not heard how I have done it long ago, and formed it of ancient times? Now have I brought it to pass, that it should be yours to lay waste fortified cities into ruinous heaps. **26** Therefore their inhabitants were small of hand<sup>a</sup>. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like grain blasted before it has grown up. **27** But I know your sitting down, and your going out, and your coming in, and your raging against Me. **28** Because of your raging against Me, and because your arrogance has come up into My ears, therefore will I put My hook in your nose, and My bridle in your lips, and I will turn you back by the way by which you came."

**29** "This shall be the sign to you: You shall eat this year that which grows of itself, and in the second year that which springs of the same; and in the third year sow, and reap, and plant vineyards, and eat its fruit. **30** The remnant that has escaped of the house of Yehudah shall again take root downward, and bear fruit upward. **31** For

<sup>a</sup> 26 Small of hand – Idiom meaning "weak."

out of Yerushalayim a remnant will go out, and out of Mount Tsion those who shall escape. The zeal of יהוה will perform this.'

**32** "Therefore thus says יהוה concerning the king of Ashuwr, 'He shall not come to this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. **33** By the way that he came, by the same shall he return, and he shall not come to this city,' says יהוה. **34** 'For I will defend this city to save it, for My own sake, and for My servant David's sake.'"

**35** It happened that night, that the messenger of יהוה went out, and struck one hundred eighty-five thousand in the camp of the Ashuwrites. When men arose early in the morning, behold, these were all dead bodies. **36** So Sanheriv king of Ashuwr departed, and went and returned, and lived at Nineveh. **37** It happened, as he was bowing down in the house of Nisrok his el, that Adrammelekh and Sharetsar struck him with the sword; and they escaped into the land of Ararat. Esar-Haddon his son reigned in his place.

## **20** In those days was Hizqiyahu sick to death.

Yeshayahu the prophet the son of Amots came to him, and said to him, "Thus says יהוה, 'Set your house in order; for you shall die, and not live.'" **2** Then he turned his face to the wall, and prayed to יהוה, saying,

**3** "Remember now, יהוה, I beg You, how I have walked before You in truth and with a perfect heart, and have done that which is good in Your eyes." Hizqiyahu wept very bitterly. **4** It happened, before Yeshayahu had gone out into the middle part of the city, that the word of יהוה came to him, saying, **5** "Turn back, and tell Hizqiyahu the prince of My people, 'Thus says יהוה, the Elohim of David your father, "I have heard your prayer. I have seen your tears. Behold, I will heal you. On the third day, you shall go up to the house of יהוה. **6** I will add to your days fifteen years. I will deliver you and this city out of the hand of the king of Ashuwr. I will defend this city for My own sake, and for My servant David's sake.'" **7** And Yeshayahu said, "Take a cake of figs." They took and laid it on the boil, and he recovered.

**8** Hizqiyahu said to Yeshayahu, "What shall be the sign that יהוה will heal me, and that I shall go up to the house of יהוה the third day?" **9** Yeshayahu said, "This shall be the sign to you from יהוה, that יהוה will do the thing that he has spoken: shall the shadow go forward ten steps, or go back ten steps?" **10** Hizqiyahu answered, "It is a light thing for the shadow to go forward ten

steps. Nay, but let the shadow return backward ten steps." **11** Yeshayahu the prophet cried to יהוה; and He brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

**12** At that time Berodak Baladan the son of Baladan, king of Bavel, sent letters and a present to Hizqiyahu; for he had heard that Hizqiyahu had been sick.

**13** Hizqiyahu listened to them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hizqiyahu did not show them. **14** Then Yeshayahu the prophet came to king Hizqiyahu, and said to him, "What did these men say? From where did they come to you?" Hizqiyahu said, "They are come from a far country, even from Bavel." **15** He said, "What have they seen in your house?" Hizqiyahu answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

**16** Yeshayahu said to Hizqiyahu, "Hear the word of יהוה. **17** Behold, the days come, that all that is in your house, and that which your fathers have laid up in store to this day, shall be carried to Bavel. Nothing shall be left," says יהוה. **18** 'Of your sons who shall issue from you, whom you shall father, shall they take away; and they shall be eunuchs in the palace of the king of Bavel.' **19** Then Hizqiyahu said to Yeshayahu, "The word of יהוה which you have spoken is good." He said moreover, "Is it not so, if peace and truth shall be in my days?"

**20** Now the rest of the acts of Hizqiyahu, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Yehudah?

**21** Hizqiyahu slept with his fathers; and Menasheh his son reigned in his place.

**21** Menasheh was twelve years old when he began to reign; and he reigned fifty-five years in Yerushalayim: and his mother's name was Hephtsivah. **2** He did that which was evil in the sight of יהוה, after the abominations of the nations whom יהוה cast out before the children of Yisra'el. **3** For he built again the high places which Hizqiyahu his father had destroyed; and he raised up altars for Ba'al, and made an Asherah, as did Ahav king of Yisra'el, and bowed down to all the army of the heavens, and served them. **4** He built altars in the house of יהוה, of which יהוה said, "I will put My Name in Yerushalayim." **5** He built altars for all the

army of the heavens in the two courts of the house of **יהוָה**. **6** He made his son to pass through the fire, and practiced sorcery, and used enchantments, and dealt with mediums, and with wizards: he worked much evil in the sight of **יהוָה**, to provoke Him to anger. **7** He set the engraved image of Asherah, that he had made, in the house of which **יהוָה** said to David and to Shalomoh his son, "In this house, and in Yerushalayim, which I have chosen out of all the tribes of Yisra'el, will I put My Name forever; **8** neither will I cause the feet of Yisra'el to wander any more out of the land which I gave their fathers, if only they will guard to do according to all that I have commanded them, and according to all the Torah that My servant Mosheh commanded them." **9** But they did not listen: and Menasheh seduced them to do that which is evil more than did the nations whom **יהוָה** destroyed before the children of Yisra'el.

**10** **יהוָה** spoke by his servants the prophets, saying,

**11** "Because Menasheh king of Yehudah has done these abominations, and has done wickedly above all that the Amorites did, who were before him, and has made Yehudah also to sin with his idols; **12** therefore thus says **יהוָה**, the Elohim of Yisra'el, 'Behold, I bring such evil on Yerushalayim and Yehudah, that whoever hears of it, both his ears shall tingle. **13** I will stretch over Yerushalayim the line of Shom'ron, and the plummet of the house of Ahav; and I will wipe Yerushalayim as a man wipes a dish, wiping it and turning it upside down. **14** I will cast off the remnant of My inheritance, and deliver them into the hand of their enemies. They will become a plunder and a spoil to all their enemies; **15** because they have done that which is evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Mitsrayim, even to this day."

**16** Moreover Menasheh shed innocent blood very much, until he had filled Yerushalayim from one end to another; besides his sin with which he made Yehudah to sin, in doing that which was evil in the sight of **יהוָה**.

**17** Now the rest of the acts of Menasheh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Yehudah?

**18** Menasheh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his place.

**19** Amon was twenty-two years old when he began to reign; and he reigned two years in Yerushalayim: and his mother's name was Meshullemeth the daughter of Haruts of Yotbah. **20** He did that which was evil in the sight of **יהוָה**, as did Menasheh his father. **21** He walked

in all the way that his father walked in, and served the idols that his father served, and bowed down to them: **22** and he forsook **יהוָה**, the Elohim of his fathers, and did not walk in the way of **יהוָה**. **23** The servants of Amon conspired against him, and put the king to death in his own house. **24** But the people of the land killed all those who had conspired against King Amon; and the people of the land made Yoshiyah his son king in his place. **25** Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Yehudah? **26** He was buried in his grave in the garden of Uzza: and Yoshiyah his son reigned in his place.

**22** Yoshiyah was eight years old when he began to reign; and he reigned thirty-one years in Yerushalayim: and his mother's name was Yedidah the daughter of Adayah of Botsqath. **2** He did that which was right in the eyes of **יהוָה**, and walked in all the way of David his father, and did not turn aside to the right hand or to the left.

**3** It happened in the eighteenth year of King Yoshiyah, that the king sent Shaphan, the son of Atsalyahu the son of Meshullam, the scribe, to the house of **יהוָה**, saying,

**4** "Go up to Hilqiyyahu the high priest, that he may sum the money which is brought into the house of **יהוָה**, which the guards of the threshold have gathered of the people. **5** Let them deliver it into the hand of the workmen who have the oversight of the house of **יהוָה**; and let them give it to the workmen who are in the house of **יהוָה**, to repair the breaches of the house, **6** to the carpenters, and to the builders, and to the masons, and for buying timber and cut stone to repair the house. **7** However there was no accounting made with them of the money that was delivered into their hand; for they dealt in faithfulness."

**8** Hilqiyyahu the high priest said to Shaphan the scribe, "I have found the book of the Torah in the house of **יהוָה**." Hilqiyyah delivered the book to Shaphan, and he read it.

**9** Shaphan the scribe came to the king, and brought the king word again, and said, "Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of **יהוָה**." **10** Shaphan the scribe told the king, saying, "Hilqiyyah the priest has delivered a book to me." Shaphan read it before the king.

**11** It happened, when the king had heard the words of the book of the Torah, that he tore his clothes. **12** The king commanded Hilqiyyah the priest, and Ahiqam the son of Shaphan, and Akbor the son of Mikhayah, and

Shaphan the scribe, and Asayah the king's servant, saying, **13** "Go inquire of יהוה<sup>י</sup> for me, and for the people, and for all Yehudah, concerning the words of this book that is found; for great is the wrath of יהוה<sup>י</sup> that is kindled against us, because our fathers have not listened to the words of this book, to do according to all that which is written concerning us."

**14** So Ḥilqiyahu the priest, and Ahiqam, and Akbor, and Shaphan, and Asayah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, guard of the wardrobe (now she lived in Yerushalayim in the second quarter); and they talked with her. **15** She said to them, "Thus says יהוה<sup>י</sup>, the Elohim of Yisra'el: 'Tell the man who sent you to Me, **16** "Thus says יהוה<sup>י</sup>, 'Behold, I will bring evil on this place, and on its inhabitants, even all the words of the book which the king of Yehudah has read. **17** Because they have forsaken Me, and have burned incense to other elohim, that they might provoke Me to anger with all the work of their hands, therefore My wrath shall be kindled against this place, and it shall not be quenched.'" **18** But to the king of Yehudah, who sent you to inquire of יהוה<sup>י</sup>, thus you shall tell him, "Thus says יהוה<sup>י</sup>, the Elohim of Yisra'el: 'Concerning the words which you have heard, **19** because your heart was tender, and you humbled yourself before יהוה<sup>י</sup> when you heard what I spoke against this place, and against its inhabitants, that they should become a desolation and a curse, and have torn your clothes, and wept before Me; I also have heard you,' says יהוה<sup>י</sup>. **20** 'Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I will bring on this place.'" They brought back this message to the king.

**23** The king sent, and they gathered to him all the elders of Yehudah and of Yerushalayim. **2** The king went up to the house of יהוה<sup>י</sup>, and all the men of Yehudah and all the inhabitants of Yerushalayim with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of יהוה<sup>י</sup>. **3** The king stood by the pillar, and cut a covenant before יהוה<sup>י</sup>, to walk after יהוה<sup>י</sup>, and to guard His commands, and His witnesses, and His statutes, with all his heart, and all his being, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

**4** The king commanded Ḥilqiyahu the high priest, and the priests of the second order, and the guards of the threshold, to bring forth out of the Temple of יהוה<sup>י</sup> all

the vessels that were made for Ba'al, and for the Asherah, and for all the army of the heavens, and he burned them outside of Yerushalayim in the fields of the Qidron, and carried the ashes of them to Beth-El. **5** He caused the idol-priests to cease, whom the kings of Yehudah had ordained to burn incense in the high places in the cities of Yehudah, and in the places around Yerushalayim; those also who burned incense to Ba'al, to the sun, and to the moon, and to the planets, and to all the army of the heavens. **6** He brought out the Asherah from the house of יהוה<sup>י</sup>, outside of Yerushalayim, to the wadi Qidron, and burned it at the wadi Qidron, and beat it to dust, and cast its dust on the graves of the common people. **7** He broke down the houses of the sodomites, that were in the house of יהוה<sup>י</sup>, where the women wove hangings for the Asherah. **8** He brought all the priests out of the cities of Yehudah, and defiled the high places where the priests had burned incense, from Geva to Beersheva; and he broke down the high places of the gates that were at the entrance of the gate of Yehoshua the governor of the city, which were on a man's left hand at the gate of the city.

**9** Nevertheless the priests of the high places did not come up to the altar of יהוה<sup>י</sup> in Yerushalayim, but they ate unleavened bread among their brothers. **10** He defiled Topheth, which is in the valley of the son of Hinnom, that no man might make his son or his daughter to pass through the fire to Molekh. **11** He caused the horses to cease, *those* that the kings of Yehudah had given to the sun, at the entrance of the house of יהוה<sup>י</sup>, by the room of Nathan Melekh the officer, who was in the court; and he burned the chariots of the sun with fire. **12** The altars that were on the roof of the upper room of Ahaz, which the kings of Yehudah had made, and the altars which Menasheh had made in the two courts of the house of יהוה<sup>י</sup>, did the king break down, and beat *them* down from there, and cast the dust of them into the wadi Qidron. **13** The high places that were before Yerushalayim, which were on the right hand of the mountain of corruption, which Shalomoh the king of Yisra'el had built for Ashtoreth the abomination of the Tsidonians, and for Kemosh the abomination of Moav, and for Milkom the abomination of the children of Ammon, did the king defile. **14** He broke in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men.

**15** Moreover the altar that was at Beth-El, and the high place which Yarovam the son of Nevat, who made Yisra'el to sin, had made, even that altar and the high place he broke down; and he burned the high place and beat it to dust, and burned the Asherah. **16** As Yoshiyahu turned himself, he spied the tombs that were

there in the mountain; and he sent, and took the bones out of the tombs, and burned them on the altar, and defiled it, according to the word of יְהוָה which the man of Elohim proclaimed, who proclaimed these things.<sup>a</sup>

**17** Then he said, "What monument is that which I see?" The men of the city told him, "It is the tomb of the man of Elohim, who came from Yehudah, and proclaimed these things that you have done against the altar of Beth-El." **18** He said, "Let him be! Let no man move his bones." So they let his bones alone, with the bones of the prophet who came out of Shom'ron. **19** All the houses also of the high places that were in the cities of Shom'ron, which the kings of Yisra'el had made to provoke יְהוָה to anger, Yoshiyahu took away, and did to them according to all the acts that he had done in Beth-El. **20** He slaughtered all the priests of the high places that were there, on the altars, and burned men's bones on them; and he returned to Yerushalayim.

**21** The king commanded all the people, saying, "Keep the Pesah to יְהוָה your Elohim, as it is written in this book of the covenant." **22** Surely there was not kept such a Pesah from the days of the judges who judged Yisra'el, nor in all the days of the kings of Yisra'el, nor of the kings of Yehudah; **23** but in the eighteenth year of King Yoshiyahu was this Pesah kept to יְהוָה in Yerushalayim.

**24** Moreover the mediums, and the wizards, and the teraphim<sup>b</sup>, and the idols, and all the abominations that were seen in the land of Yehudah and in Yerushalayim, did Yoshiyahu put away, that he might confirm the words of the Torah which were written in the book that Hilqiyahu the priest found in the house of יְהוָה.<sup>c</sup>

**25** There was no king like him before, who turned to יְהוָה with all his heart, and with all his being, and with all his might, according to all the Torah of Mosheh; neither after him arose there any like him.

**26** Notwithstanding, יְהוָה did not turn from the fierceness of his great wrath, with which His anger was kindled against Yehudah, because of all the provocation with which Menasheh had provoked Him. **27** יְהוָה said, "I will remove Yehudah also out of my sight, as I have removed Yisra'el, and I will cast off this city which I have chosen, even Yerushalayim, and the house of which I said, 'My Name shall be there.'"

**28** Now the rest of the acts of Yoshiyahu, and all that he did, are they not written in the book of the chronicles of

the kings of Yehudah? **29** In his days Pharaoh Nekhoh king of Mitsrayim went up against the king of Ashuwr to the Perath River<sup>d</sup>; and King Yoshiyahu went against him; and Pharaoh Nekhoh killed him at Megiddo, when he had seen him. **30** His servants carried him in a chariot dead from Megiddo, and brought him to Yerushalayim, and buried him in his own grave. The people of the land took Yehoahaz the son of Yoshiyahu, and anointed him, and made him king in his father's place.

**31** Yehoahaz was twenty-three years old when he began to reign; and he reigned three new moons in Yerushalayim: and his mother's name was Hamutal the daughter of Yirmeyahu of Livnah. **32** He did that which was evil in the sight of יְהוָה, according to all that his fathers had done. **33** Pharaoh Nekhoh put him in bonds at Rivlah in the land of Hamath, that he might not reign in Yerushalayim; and put the land to a tribute of one hundred talents of silver, and a talent of gold.

**34** Pharaoh Nekhoh made Elyaqim the son of Yoshiyahu king in the place of Yoshiyahu his father, and changed his name to Yehoqaqim: but he took Yehoahaz away; and he came to Mitsrayim, and died there. **35** Yehoqaqim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the command of Pharaoh: he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give it to Pharaoh Nekhoh.

**36** Yehoqaqim was twenty-five years old when he began to reign; and he reigned eleven years in Yerushalayim: and his mother's name was Zevidah the daughter of Pedayah of Rumah. **37** He did that which was evil in the sight of יְהוָה, according to all that his fathers had done.

**24** In his days Nevukhadnetsar king of Bavel came up, and Yehoqaqim became his servant three years: then he turned and rebelled against him. **2** נֶבֶל sent against him bands of the Kaldeans, and bands of the Arameans, and bands of the Moavites, and bands of the children of Ammon, and sent them against Yehudah to destroy it, according to the word of יְהוָה, which He spoke by His servants the prophets. **3** Surely at the command of יְהוָה came this on Yehudah, to remove them out of His sight, for the sins of Menasheh, according to all that he did, **4** and also for the innocent blood that he shed; for he filled Yerushalayim with innocent blood: and יְהוָה would not pardon. **5** Now the

<sup>a</sup> 16 See Melakhim נ 13:1-2.

<sup>b</sup> 24 See footnote at Shofetim 17:5.

<sup>c</sup> 24 See Shemot 22:18.

<sup>d</sup> 29 Perath – The Euphrates River, and probably the etymological origin of the name.

rest of the acts of Yehoyaqim, and all that he did, are they not written in the book of the chronicles of the kings of Yehudah?

**6** So Yehoyaqim slept with his fathers; and Yehoyakin his son reigned in his place. **7** The king of Mitsrayim did not come again out of his land any more; for the king of Bavel had taken, from the wadi of Mitsrayim to the Perath River<sup>a</sup>, all that pertained to the king of Mitsrayim.

**8** Yehoyakin was eighteen years old when he began to reign; and he reigned in Yerushalayim three new moons: and his mother's name was Nehushta the daughter of Elnathan of Yerushalayim. **9** He did that which was evil in the sight of הָאֱלֹהִים, according to all that his father had done.

**10** At that time the servants of Nevukhadnetsar king of Bavel came up to Yerushalayim, and the city was besieged. **11** Nevukhadnetsar king of Bavel came to the city, while his servants were besieging it; **12** and Yehoyakin the king of Yehudah went out to the king of Bavel, he, and his mother, and his servants, and his princes, and his officers: and the king of Bavel took him in the eighth year of his reign. **13** He carried out there all the treasures of the house of הָאֱלֹהִים, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Shelomoh king of Yisra'el had made in the

Temple of הָאֱלֹהִים, as הָאֱלֹהִים had said. **14** He carried away all Yerushalayim, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, except the poorest sort of the people of the land.

**15** He carried away Yehoyakin to Bavel; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Yerushalayim to Bavel. **16** All the men of might, even seven thousand, and the craftsmen and the smiths one thousand, all of them strong and apt for war, even them the king of Bavel brought captive to Bavel.

**17** The king of Bavel made Mattanyah, *Yehoyakin's* father's brother, King in his place, and changed his name to Tsidqiyahu.

**18** Tsidqiyahu was twenty-one years old when he began to reign; and he reigned eleven years in Yerushalayim: and his mother's name was Hamutal the daughter of Yirmeyahu of Livnah. **19** He did that which was evil in

the sight of הָאֱלֹהִים, according to all that Yehoyaqim had done. **20** For through the anger of הָאֱלֹהִים did it happen in Yerushalayim and Yehudah, until He had cast them out from His presence. Tsidqiyahu rebelled against the king of Bavel.

**25** It happened in the ninth year of his reign, in the tenth new moon, in the tenth day of the new moon, that Nevukhadnetsar king of Bavel came, he and all his army, against Yerushalayim, and encamped against it; and they built forts against it around it. **2** So the city was besieged to the eleventh year of King Tsidqiyahu. **3** On the ninth day of the new moon<sup>b</sup> the famine was severe in the city, so that there was no bread for the people of the land. **4** Then a breach was made in the city, and all the men of war *fled* by night by the way of the gate between the two walls, which was by the king's garden (now the Kaldeans were against the city around it); and *the king* went by the way of the Aravah.

**5** But the army of the Kaldeans pursued after the king, and overtook him in the plains of Yeriho; and all his army was scattered from him. **6** Then they took the king, and carried him up to the king of Bavel to Rivilah; and they gave judgment on him. **7** They killed the sons of Tsidqiyahu before his eyes, and put out the eyes of Tsidqiyahu and bound him in fetters, and carried him to Bavel.

**8** Now in the fifth new moon, on the seventh day of the new moon, which was the nineteenth year of King Nevukhadnetsar, king of Bavel, came Nevuzaradan the captain of the guard, a servant of the king of Bavel, to Yerushalayim. **9** He burned the house of הָאֱלֹהִים, and the king's house; and all the houses of Yerushalayim, even every great house, he burned with fire. **10** All the army of the Kaldeans, who were *with* the captain of the guard, broke down the walls around Yerushalayim. **11** The residue of the people who were left in the city, and those who fell away, who fell to the king of Bavel, and the residue of the multitude, did Nevuzaradan the captain of the guard carry away captive. **12** But the captain of the guard left of the poorest of the land to work the vineyards and fields.

**13** The pillars of copper that were in the house of הָאֱלֹהִים, and the bases and the copper sea that were in the house of הָאֱלֹהִים, did the Kaldeans break in pieces, and carried the copper of them to Bavel. **14** The pots, and the

<sup>a</sup> **7** Perath – The Euphrates River, and probably the etymological origin of the name.

<sup>b</sup> **3** The month is not named here (such as "First month," "Second month," etc.) in the Hebrew Masoretic, though the Syr. reads "fifth month" while some other Hebrew manuscripts read "fourth month."

shovels, and the snuffers, and the spoons, and all the vessels of copper with which they ministered, took they away. **15** The fire pans, and the basins, that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away. **16** The two pillars, the one sea, and the bases, which Shelomoh had made for the house of **תְּהַלִּת**, the copper of all these vessels was without weight. **17** The height of the one pillar was eighteen cubits, and a capital of copper was on it; and the height of the capital was three cubits, with network and pomegranates on the capital around it, all of copper: and like to these had the second pillar with network.

**18** The captain of the guard took Serayah the chief priest, and Tsephanyahu the second priest, and the three guards of the threshold: **19** and out of the city he took an officer who was set over the men of war; and five men of those who saw the king's face, who were found in the city; and the scribe, the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the city.

**20** Nevuzaradan the captain of the guard took them, and brought them to the king of Bavel to Rivlah. **21** The king of Bavel struck them, and put them to death at Rivlah in the land of Hamath. So Yehudah was carried away captive out of his land.

**22** As for the people who were left in the land of Yehudah, whom Nevukhadnetsar king of Bavel had left, even over them he made Gedalyahu the son of Ahiqam, the son of Shaphan, governor. **23** Now when all the captains of the forces, they and their men, heard that the king of Bavel had made Gedalyahu governor, they came to Gedalyahu to Mitspah, even Yishma'el the son of Nethanyah, and Yoḥanan the son of Qareah, and Serayah the son of Tanhumeth the Netophathite, and Ya'azanyahu the son of the Ma'akathite, they and their men.

**24** Gedalyahu swore to them and to their men, and said to them, "Do not be afraid because of the servants of the Kaldeans. Dwell in the land, and serve the king of Bavel, and it shall be well with you."

**25** But it happened in the seventh new moon, that Yishma'el the son of Nethanyah, the son of Elishama, of the royal seed came, and ten men with him, and struck Gedalyahu, so that he died, and the Yehudim and the Kaldeans that were with him at Mitspah. **26** All the people, both small and great, and the captains of the forces, arose, and came to Mitsrayim; for they were afraid of the Kaldeans.

**27** It happened in the seven and thirtieth year of the captivity of Yehoyakin king of Yehudah, in the twelfth new moon, on the seven and twentieth day of the new

moon, that Evilmerodak king of Bavel, in the year that he began to reign, did lift up the head of Yehoyakin king of Yehudah out of prison; **28** and he spoke kindly to him, and set his throne above the throne of the kings who were with him in Bavel, **29** and changed his prison garments. He ate bread before him continually all the days of his life: **30** and for his allowance, there was a continual allowance given him of the king, every day a portion, all the days of his life.

לְשׁוֹן

## **Yeshayahu (Isaiah)**

**1** The vision of Yeshayah the son of Amots, which he saw concerning Yehudah and Yerushalayim, in the days of Uzziyahu, Yotham, Ahaz, and Hizqiyahu, kings of Yehudah.

**2** Hear, heavens, and listen, earth; for יְהוָה has spoken:  
"I have nourished and brought up children, and they  
have rebelled against Me. **3** The ox knows his owner,  
and the donkey his master's crib; but Yisra'el does not  
know, My people do not consider."

**4** Ah, sinful nation, a people loaded with iniquity, a seed of evildoers, children who deal corruptly! They have forsaken **נָאָתָה**. They have despised the Set-apart One of Yisra'el. They are estranged and backward. **5** Why should you be beaten more, that you revolt more and more? The whole head is sick, and the whole heart faint. **6** From the sole of the foot even to the head there is no soundness in it: wounds, welts, and open sores. They have not been closed, neither bandaged, neither soothed with oil. **7** Your country is desolate. Your cities are burned with fire. Strangers devour your land in your presence, and it is desolate, as overthrown by strangers.

**8** The daughter of Tsion is left like a shelter in a vineyard, like a hut in a field of melons, like a preserved city. **9** Unless תְּזִבֵּחַ Tsevaot had left to us a very small remnant, we would have been as Sodom; we would have been like Gomorrah.

**10** Hear the word of הַנּוּנָה, you rulers of Sodom! Listen to the Torah of our Elohim, you people of Gomorrah!  
**11** "What are the multitude of your sacrifices to Me?" says הַנּוּנָה. "I have had enough of the ascension offerings of rams, and the fat of fed animals. I do not delight in the blood of bulls, or of lambs, or of male goats. **12** When you come to appear before Me, who has required this at your hand, to trample My courts?

**13** Bring no more vain offerings. Incense is an abomination to Me; new moons, Sabbaths, and the calling of rehearsals<sup>a</sup>: I cannot bear with vain exertion. **14** My being hates your New Moons and your appointed feasts. They are a burden to Me. I am weary of bearing them. **15** When you spread forth your hands, I will hide My eyes from you. Yes, when you make many prayers, I will not hear. Your hands are full of blood. **16** Wash yourselves, make yourself clean. Put away the evil of

your doings from before My eyes. Cease to do evil.  
**17** Learn to do well. Seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow."

**דָּבָר** 18 "Come now, and let us reason together," says **יְהוָה**:  
"Though your sins be as scarlet, they shall be as white  
as snow. Though they be red like crimson, they shall be  
as wool. 19 If you are willing and obedient, you shall eat  
the good of the land; 20 but if you refuse and rebel, you  
shall be devoured with the sword; for the mouth of **יְהוָה**  
has spoken it."

**21** How the faithful city has become a whore! She was full of judgment; righteousness lodged in her, but now murderers. **22** Your silver has become dross, your wine mixed with water. **23** Your princes are rebellious, and companions of thieves. Everyone loves bribes, and follows after rewards. They do not judge the fatherless, neither does the cause of the widow come to them.

**24** Therefore Adonai יְהוָה Tsevaot, the Mighty One of Yisra'el, says: "Ah, I will get relief from My adversaries, and avenge Myself of My enemies; **25** and I will turn My hand on you, thoroughly purge away your dross, and will take away all your tin. **26** I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called 'The city of righteousness, a faithful town.'

**27** Tsion shall be redeemed with judgment, and her converts with righteousness. **28** But the destruction of transgressors and sinners shall be together, and those who forsake **תְּהִלָּתִי** shall be consumed. **29** For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens that you have chosen. **30** For you shall be as an oak whose leaf fades, and as a garden that has no water. **31** The strong will be like tinder, and his work like a spark. They will both burn together, and no one will quench them."

**2** This is what Yeshayahu the son of Amots saw concerning Yehudah and Yerushalavim.

**2** It shall happen in the latter days, that the mountain of the house of יְהוָה shall be established on the top of the mountains, and shall be raised above the hills; and all nations shall flow to it. **3** Many peoples shall go and say, "Come, let us go up to the mountain of יְהוָה, to the house of the Elohim of Ya'aqov; and He will teach us His ways, and we will walk in His paths." For from Tsion shall go forth the Torah, and the word of יְהוָה from Yerushalayim. **4** He will judge between the nations, and will decide concerning many peoples; and

<sup>a</sup> 13 See footnote at Vayyiqra 23:2.

they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

**5** House of Ya'aqov, come, and let us walk in the light of **יְהוָה**. **6** For You have forsaken Your people, the house of Ya'aqov, because they are filled from the east, with those who practice divination like the Philistines, and they clasp hands with the children of foreigners. **7** Their land is full of silver and gold, neither is there any end of their treasures. Their land also is full of horses, neither is there any end of their chariots. **8** Their land also is full of idols. They bow down to the work of their own hands, that which their own fingers have made.

**9** Man is brought low, and mankind is humbled; therefore do not forgive them.

**10** Enter into the rock, and hide in the dust, from before the terror of **יְהוָה**, and from the glory of His majesty.

**11** The lofty looks of man will be brought low, the haughtiness of men will be bowed down, and **יְהוָה** alone will be exalted in that day.

**12** For there will be a day of **תְּשִׁוָּאת** Tsevaot for all that is proud and haughty, and for all that is lifted up; and it shall be brought low: **13** For all the cedars of Levanon, that are high and lifted up, for all the oaks of Bashan, **14** For all the high mountains, for all the hills that are lifted up, **15** For every lofty tower, for every fortified wall, **16** For all the ships of Tarshish, and for all pleasant imagery. **17** The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and **יְהוָה** alone shall be exalted in that day. **18** The idols shall utterly pass away. **19** Men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of **יְהוָה**, and from the glory of His majesty, when He arises to shake the earth mightily.

**20** In that day, men shall cast away their idols of silver, and their idols of gold, which have been made for themselves to bow down to, to the moles and to the bats; **21** To go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of **יְהוָה**, and from the glory of His majesty, when He arises to shake the earth mightily.

**22** Stop trusting in man, whose breath is in his nostrils; for of what account is he?

**3** For, behold, Adonai **יְהוָה** Tsevaot takes away from Yerushalayim and from Yehudah supply and support, the whole supply of bread, and the whole supply of water; **2** the mighty man, the man of war, the judge, the prophet, the diviner, the elder, **3** the captain of fifty, the honorable man, the counselor, the skilled craftsman,

and the clever enchanter. **4** I will give boys to be their princes, and children shall rule over them.

**5** The people will be oppressed, everyone by another, and everyone by his neighbor. The child will act arrogantly against the old man, and the lightly-esteemed against the honorable. **6** Indeed a man shall take hold of his brother in the house of his father, saying, "You have clothing, you be our ruler, and let this ruin be under your hand." **7** In that day he will cry out, saying, "I will not be a healer; for in my house is neither bread nor clothing. You shall not make me ruler of the people."

**8** For Yerushalayim is ruined, and Yehudah is fallen; because their tongue and their doings are against **יְהוָה**, to provoke the eyes of His glory.

**9** The look of their faces testify against them. They parade their sin like Sodom. They do not hide it. Woe to their being! For they have brought disaster upon themselves. **10** Tell the righteous "Good!" For they shall eat the fruit of their deeds. **11** Woe to the wicked! Disaster is upon them; for the deeds of his hands will be paid back to him.

**12** As for my people, children are their oppressors, and women rule over them. My people, those who lead you cause you to err, and destroy the way of your paths.

**13** **יְהוָה** stands up to contend, and stands to judge the peoples. **14** **יְהוָה** will enter into judgment with the elders of His people, and their leaders: "It is you who have eaten up the vineyard. The spoil of the poor is in your houses.

**15** What do you mean that you crush My people, and grind the face of the poor?" says Adonai **יְהוָה** Tsevaot.

**16** Moreover **יְהוָה** said, "Because the daughters of Tsion are haughty, and walk with outstretched necks and flirting eyes, walking to trip as they go, jingling ornaments on their feet; **17** therefore **תְּשִׁוָּאת** brings sores on the crown of the head of the women of Tsion, and **יְהוָה** will make their scalps bald." **18** In that day **יְהוָה** will take away the beauty of their anklets, the headbands, the crescent necklaces, **19** the earrings, the bracelets, the veils, **20** the headdresses, the ankle chains, the sashes, the perfume bottles, the charms, **21** the signet rings, the nose rings, **22** the fine robes, the capes, the cloaks, the purses, **23** the hand mirrors, the fine linen garments, the turbans, and the shawls.

**24** It shall happen that instead of sweet spices, there shall be rottenness; instead of a belt, a rope; instead of worked hair, baldness; instead of a robe, a wearing of sackcloth; and branding instead of beauty. **25** Your men shall fall by the sword, and your mighty in the war.

**26** Her gates shall lament and mourn; and she shall be desolate and sit on the ground.

**4** Seven women shall take hold of one man in that day, saying, "We will eat our own bread, and wear our own clothing: only let us be called by your name. Take away our reproach."

**2** In that day, the branch of **תִּלְלָה** will be beautiful and glorious, and the fruit of the land will be the beauty and glory of the survivors of Yisra'el. **3** It will happen, that he who is left in Tsion, and he who remains in Yerushalayim, shall be called set-apart, even everyone who is written among the living in Yerushalayim; **4** when **תִּלְלָה** shall have washed away the filth of the daughters of Tsion, and shall have purged the blood of Yerushalayim from its midst, by the spirit of judgment, and by the spirit of burning. **5** **תִּלְלָה** will create over the whole habitation of Mount Tsion, and over her rehearsals<sup>a</sup>, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory will be a canopy. **6** There will be a pavilion for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain.

**5** Let me sing for my well-Beloved a song of my Beloved about His vineyard. My Beloved had a vineyard on a very fruitful hill. **2** He dug it up, gathered out its stones, planted it with the choicest vine, built a tower in its midst, and also cut out a winepress therein. He looked for it to yield grapes, but it yielded wild grapes.

**3** "Now, inhabitants of Yerushalayim and men of Yehudah, please judge between Me and My vineyard. **4** What could have been done more to My vineyard, that I have not done in it? Why, when I looked for it to yield grapes, did it yield wild grapes? **5** Now I will tell you what I will do to My vineyard. I will take away its hedge, and it will be eaten up. I will break down its wall of it, and it will be trampled down. **6** I will lay it a wasteland. It will not be pruned nor hoed, but it will grow briers and thorns. I will also command the clouds that they rain no rain on it." **7** For the vineyard of **תְּשֵׁבָה** Tsevaot is the house of Yisra'el, and the men of Yehudah His pleasant plant. He looked for judgment, but, behold, oppression; for righteousness, but, behold, a cry of distress.

**8** Woe to those who join house to house, who lay field to field, until there is no room, and you are made to dwell alone in the midst of the land! **9** In my ears, **תְּשֵׁבָה** Tsevaot says: "Surely many houses will be desolate,

even great and beautiful, unoccupied. **10** For ten acres of vineyard shall yield one bath, and an omer of seed shall yield an ephah."

**11** Woe to those who rise up early in the morning, that they may follow strong drink; who stay late into the twilight, *until* wine inflames them! **12** The harp, lyre, tambourine, and flute, with wine, are at their banquets; but they do not respect the work of **תְּשֵׁבָה**, neither have they considered the operation of His hands.

**13** Therefore my people go into captivity for lack of knowledge. Their honorable men are famished, and their multitudes are parched with thirst. **14** Therefore Sheol has enlarged her being, and opened her mouth without measure; and their glory, their multitude, their pomp, and he who rejoices among them, descend into her.

**15** So man is brought low, mankind is humbled, and the eyes of the arrogant ones are humbled; **16** but **תְּשֵׁבָה** Tsevaot is exalted in judgment, and the Set-apart El is set apart in righteousness.

**17** Then the lambs will graze as in their pasture, and strangers will eat the ruins of the rich. **18** Woe to those who draw iniquity with cords of falsehood, and wickedness as with cart rope; **19** Who say, "Let Him make speed, let Him hasten His work, that we may see it; and let the counsel of the Set-apart One of Yisra'el draw near and come, that we may know it!"

**20** Woe to those 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 those who are wise in their own eyes, and prudent in their own sight!

**22** Woe to those who are mighty to drink wine, and champions at mixing strong drink; **23** who declare right the wicked for a bribe, but turn away the righteousness of the righteous!

**24** Therefore as the tongue of fire devours the stubble, and as the dry grass sinks down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the Torah of **תְּשֵׁבָה** Tsevaot, and despised the speeches of the Set-apart One of Yisra'el.

**25** Therefore the anger of **תְּשֵׁבָה** burns against His people, and He has stretched out His hand against them, and has struck them. The mountains tremble, and their dead bodies are as refuse in the midst of the streets. For all this, His anger is not turned away, but His hand is still

<sup>a</sup> See footnote at Vayyiqra 23:2.

stretched out. **26** He will lift up a banner to the nations from far, and He will whistle for them from the end of the earth. Behold, they will come speedily and swiftly. **27** None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the belt of their waist be untied, nor the latchet of their shoes be broken: **28** whose arrows are sharp, and all their bows bent. Their horses' hoofs will be like flint, and their wheels like a whirlwind. **29** Their roaring will be like a lioness. They will roar like young lions. Yes, they shall roar, and seize their prey and carry it off, and there will be no one to deliver. **30** They will roar against them in that day like the roaring of the sea. If one looks to the land behold, darkness and distress. The light is darkened in its clouds.

**6** In the year that King Uzziyahu died, I saw יהוה sitting on a throne, high and lifted up; and His train filled the Temple. **2** Above Him stood the seraphim. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. **3** One called to another, and said, "Set-apart, set-apart, set-apart, is יהוה Tsevaot! The whole earth is full of His glory!"

**4** The foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. **5** Then I said, "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, יהוה Tsevaot!" **6** Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar. **7** He touched my mouth with it, and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is atoned for."

**8** I heard the voice of יהוה, saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am. Send me!" **9** He said, "Go, and tell this people, 'You hear indeed, but do not understand; and you see indeed, but do not perceive.' **10** Make the heart of this people fat. Make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed."<sup>a</sup>

**11** Then I said, "יהוה, how long?" He answered, "Until cities are waste without inhabitant, and houses without man, and the land becomes utterly waste, **12** And יהוה has removed men far away, and the forsaken places are

many in the midst of the land. **13** If there is a tenth left in it, that also will in turn be consumed: as a terebinth, and as an oak, whose stock remains when they are felled; so the set-apart seed is its stock."

**7** It happened in the days of Ahaz the son of Yotham, the son of Uzziyahu, king of Yehudah, that Retsin the king of Aram, and Peqah the son of Remalyahu, king of Yisra'el, went up to Yerushalayim to war against it, but could not prevail against it. **2** It was told the house of David, saying, "Aram is allied with Ephrayim." His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind.

**3** Then יהוה said to Yeshayahu, "Go out now to meet Ahaz, you, and Shearyashuv your son, at the end of the conduit of the upper pool, on the highway of the fuller's field. **4** Tell him, 'Be on guard, and keep calm. Do not be afraid, neither let your heart be faint because of these two tails of smoking torches, for the fierce anger of Retsin and Aram, and of the son of Remalyahu.'

**5** Because Aram, Ephrayim, and the son of Remalyahu, have plotted evil against you, saying, **6** "Let us go up against Yehudah, and tear it apart, and let us divide it among ourselves, and set up a king in its midst, even the son of Taveel." **7** This is what Adonai יהוה says: "It shall not stand, neither shall it happen." **8** For the head of Aram is Dammeseq, and the head of Dammeseq is Retsin; and within sixty-five years Ephrayim shall be broken in pieces, so that it shall not be a people; **9** and the head of Ephrayim is Shom'ron, and the head of Shom'ron is Remalyahu's son. If you will not be firm in faith, surely you shall not be firm at all."

**10** יהוה spoke again to Ahaz, saying, **11** "Ask a sign of יהוה your Elohim; ask it either in the depth, or in the height above." **12** But Ahaz said, "I will not ask, neither will I tempt יהוה." **13** He said, "Listen now, house of David. Is it not enough for you to try the patience of men, that you will try the patience of my Elohim also? **14** Therefore יהוה Himself will give you a sign. Behold, the maiden will conceive, and bear a son, and He<sup>b</sup> shall call His Name Immanu'el<sup>c</sup>. **15** He shall eat butter and honey to know to refuse the evil, and choose the good. **16** For before the child knows to refuse the evil, and choose the good, the land whose two kings you abhor shall be forsaken.

<sup>a</sup> 10 LXX and Syr. read "For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn back, and I should heal them."

<sup>b</sup> 14 DSS reads, "and He shall call His name..." as it is here. Heb. MT reads, "and she will call His name..." LXX reads, "and you shall call His name..."

<sup>c</sup> 14 עַמְנוּ אֶל (Immanu'el) – Hebrew for "With us is El."

**17** יְהוָה will bring on you, on your people, and on your father's house, days that have not come, from the day that Ephrayim departed from Yehudah; even the king of Ashuwr. **18** It will happen in that day that יְהוָה will whistle for the fly that is in the uttermost part of the rivers of Mitsrayim, and for the bee that is in the land of Ashuwr. **19** They shall come, and shall all rest in the desolate wadis, in the clefts of the rocks, on all thorn hedges, and on all pastures.

**20** In that day יְהוָה will shave with a razor that is hired in the parts beyond the River, even with the king of Ashuwr, the head and the hair of the feet; and it shall also consume the beard. **21** It shall happen in that day that a man shall keep alive a young cow, and two sheep; **22** and it shall happen, that because of the abundance of milk which they shall give he shall eat butter: for everyone will eat butter and honey that is left in the midst of the land.

**23** It will happen in that day that every place where there were a thousand vines at a thousand silver sheqels, shall be for briars and thorns. **24** People will go there with arrows and with bow, because all the land will be briars and thorns. **25** All the hills that were cultivated with the hoe, you shall not come there for fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of sheep."

**8** יְהוָה said to me, "Take a large tablet, and write on it with a man's pen, 'For Maher Shalal Hash Baz<sup>a</sup>'; **2** and I will take for Myself faithful witnesses to testify: Uriyah the priest, and Zekharyahu the son of Yeverekyahu." **3** I went to the prophetess, and she conceived, and brought forth a son. Then יְהוָה said to me, "Call his name 'Maher Shalal Hash Baz.' **4** For before the child knows how to say, 'My father,' and, 'My mother,' the riches of Dammeseq and the spoil of Shom'ron will be carried away by the king of Ashuwr."

**5** יְהוָה spoke to me yet again, saying, **6** "Because this people have refused the waters of Shiloah that go softly, and rejoice in Retsin and Remalyahu's son; **7** now therefore, behold, יְהוָה brings upon them the mighty flood waters of the River: the king of Ashuwr and all his glory. It will come up over all its channels, and go over all its banks. **8** It will sweep onward into Yehudah. It will overflow and pass through; it will reach even to the neck; and the stretching out of its wings will fill the breadth of your land, Immanu'el.

**9** Make an uproar, you peoples, and be broken in pieces! Listen, all you from far countries: dress for battle, and be shattered! Dress for battle, and be shattered! **10** Take counsel together, and it will be brought to nothing; speak the word, and it will not stand: for El is with us<sup>b</sup>."

**11** For יְהוָה spoke thus to me with a strong hand, and disciplined me not to walk in the way of this people, saying, **12** "Do not say, 'A conspiracy!' concerning all about which this people say, 'A conspiracy!' neither fear their threats, nor be terrorized. **13** יְהוָה Tsevaot is who you must respect as set-apart. He is the one you must fear. He is the one you must dread. **14** He will be a set-apart place, but for both houses of Yisra'el, He will be a trap and a snare for the inhabitants of Yerushalayim. **15** Many will stumble over it, fall, be broken, be snared, and be captured."

**16** Wrap up the witness. Seal the Torah among my taught ones. **17** I will wait for יְהוָה, who hides His face from the house of Ya'aqov, and I will look for Him. **18** Behold, I and the children whom יְהוָה has given me are for signs and for wonders in Yisra'el from יְהוָה Tsevaot, who dwells in Mount Tsion.

**19** When they tell you, "Consult with the mediums and with the wizards, who chirp and who mutter:" should not a people consult with their Elohim? Should they consult the dead on behalf of the living? **20** To the Torah and to the witness! If they do not speak according to this word, surely *there is* no dawn in them. **21** They will pass through it, very distressed and hungry; and it will happen that when they are hungry, they will worry, and curse by their king and by their Elohim. They will turn their faces upward, **22** and look to the earth, and see distress, darkness, and the gloom of anguish. They will be driven into thick darkness.

**9** But there shall be no more gloom for her who was in anguish. In the former time, He brought into contempt the land of Zevulun and the land of Naphtali; but in the latter time He has made it glorious, by the way of the sea, beyond the Yarden, the Galil of the nations.

**2** The people who walked in darkness have seen a great light. Those who lived in the land of the shadow of death, on them the light has shined. **3** You have multiplied the nation. You have increased their joy. They rejoice before You according to the joy in harvest, as men rejoice when they divide the spoil.

<sup>a</sup> 1 מחר שלל חש (Maher Shalal Hash Baz) – Hebrew phrase meaning "quick to the plunder, swift to the spoil."

<sup>b</sup> 10 DSS reads, "Immanu'el" here, as in verse 8. Immanu'el means "with us is El" though in the Heb. MT it is written as "Immanu El" whereas in the DSS it is written as all one word, indicating it to be a name.

**4** For the yoke of His burden, and the staff of His shoulder, the rod of His oppressor, you have broken as in the day of Midian. **5** For all the armor of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire.

**6** For to us a Child is born. To us a Son is given; and the government will be on His shoulders. His Name will be called Wonderful, Counselor, Mighty El, Father of Everlasting<sup>a</sup>, Prince of Peace. **7** Of the increase of His government and of peace there shall be no end, on the throne of David, and in His kingdom, to establish it, and to sustain it with judgment and with righteousness from that time on, even forever. The zeal of יְהוָה Tsevaot will perform this.

**8** יְהוָה sent a word into Ya'aqov, and it falls on Yisra'el. **9** All the people will know, including Ephrayim and the inhabitants of Shom'ron, who say in pride and in arrogance of heart, **10** "The bricks have fallen, but we will build with cut stone. The sycamore fig trees have been cut down, but we will put cedars in their place." **11** Therefore יְהוָה will set up on high against him the adversaries of Retsin, and will stir up his enemies, **12** The Arameans in front, and the Philistines behind; and they will devour Yisra'el with open mouth. For all this, His anger is not turned away, but His hand is stretched out still.

**13** Yet the people have not turned to Him who struck them, neither have they sought יְהוָה Tsevaot.

**14** Therefore יְהוָה will cut off from Yisra'el head and tail, palm branch and reed, in one day. **15** The elder and the honorable man is the head, and the prophet who teaches lies is the tail. **16** For those who lead this people lead them astray; and those who are led by them are destroyed.

**17** Therefore יְהוָה will not rejoice over their young men, neither will He have compassion on their fatherless and widows; for everyone is profane and an evildoer, and every mouth speaks senseless things. For all this His anger is not turned away, but His hand is stretched out still.

**18** For wickedness burns like a fire. It devours the briars and thorns; yes, it kindles in the thickets of the forest, and they roll upward in a column of smoke. **19** Through the wrath of יְהוָה Tsevaot, the land is burnt up; and the people are the fuel for the fire. No one spares his brother.

**20** One will devour on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied. Everyone will eat the flesh of his own arm: **21** Menasheh, Ephrayim; and Ephrayim, Menasheh; and they together shall be against Yehudah. For all this His anger is not turned away, but His hand is stretched out still.

**10** Woe to those who decree decrees of vain exertion, and to the writers who write toilsome decrees; **2** to deprive the needy from judgment, and to rob the poor among My people of their judgment, that widows may be their spoil, and that they may plunder the fatherless!

**3** What will you do in the day of visitation, and in the desolation which will come from afar? To whom will you flee for help? Where will you leave your wealth?

**4** They will only bow down under the prisoners, and will fall under the slain. For all this His anger is not turned away, but His hand is stretched out still. **5** Alas Ashuwrite, the rod of My anger, the staff in whose hand is My indignation! **6** I will send him against a profane nation, and against the people who anger Me will I give him a command to despoil the spoil, and to plunder the plunder, and to tread them down like the mire of the streets.

**7** However he does not mean so, neither does his heart think so; but it is in his heart to destroy, and to cut off not a few nations.

**8** For he says, "Are not all of my princes kings? **9** Is not Kalno like Karkemish? Is not Hamath like Arpad? Is not Shom'ron like Dammeseq?"

**10** As My hand has found the kingdoms of the idols, whose engraved images exceeded those of Yerushalayim and of Shom'ron; **11** shall I not, as I have done to Shom'ron and her idols, so do to Yerushalayim and her idols?

**12** Therefore it will happen that, when יְהוָה has performed His whole work on Mount Tsion and on Yerushalayim, I will punish the fruit of the willful proud heart of the king of Ashuwr, and the insolence of his haughty looks. **13** For he has said, "By the strength of my hand I have done it, and by my wisdom; for I have understanding: and I have removed the boundaries of the peoples, and have robbed their treasures. Like a valiant man I have brought down their rulers. **14** My hand has found the riches of the peoples like a nest, and like one gathers eggs that are abandoned, have I

<sup>a</sup> 6 Syr. reads "Everlasting El." LXX omits all titles except "Mighty Counselor." Lat. reads "Father of the world to come."

gathered all the earth. There was no one who moved their wing, or that opened their mouth, or chirped."

**15** Should an axe brag against him who chops with it? Should a saw exalt itself above him who saws with it? As if a rod should lift those who lift it up, or as if a staff should lift up someone who is not wood. **16** Therefore the Master יְהוָה Tsevaot will send leanness among his fat ones; and under his glory a burning will be kindled like the burning of fire. **17** The light of Yisra'el will be for a fire, and his Set-apart One for a flame; and it will burn and devour his thorns and his briars in one day. **18** He will consume the glory of his forest, and of his fruitful field, both being and body. It will be as when a standard bearer faints. **19** The remnant of the trees of his forest shall be few, so that a child could write their number.

**20** It will come to pass in that day that the remnant of Yisra'el, and those who have escaped from the house of Ya'aqov will no more again lean on him who struck them, but shall lean on יְהוָה, the Set-apart One of Yisra'el, in truth. **21** A remnant will return, even the remnant of Ya'aqov, to the mighty El. **22** For though your people, Yisra'el, are like the sand of the sea, only a remnant of them will return. A destruction is determined, overflowing with righteousness.

**23** For Adonai יְהוָה Tsevaot will make a full end, and that determined, in the midst of all the earth.

**24** Therefore Adonai יְהוָה Tsevaot says "My people who dwell in Tsion, do not be afraid of the Ashuwrite, though he strike you with the rod, and lift up his staff against you, as Mitsrayim did. **25** For yet a very little while, and the indignation against you will be accomplished, and My anger will be directed to his destruction." **26** יְהוָה Tsevaot will stir up a scourge against him, as in the slaughter of Midian at the rock of Orev. His rod will be over the sea, and He will lift it up like He did against Mitsrayim. **27** It will happen in that day, that his burden will depart from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing oil.

**28** He has come to Aiath. He has passed through Migron. At Mikmash he stores his baggage. **29** They have gone over the pass. They have taken up their lodging at Geva. Ramah trembles. Givah of Sha'ul has fled. **30** Cry aloud with your voice, daughter of Gallim! Listen, Laishah! You poor Anathoth! **31** Madmenah is a fugitive. The inhabitants of Gevim flee for safety.

**32** This very day he will halt at Nov. He shakes his hand at the mountain of the daughter of Tsion, the hill of Yerushalayim. **33** Behold, Adonai יְהוָה Tsevaot will lop

the boughs with terror. The tall will be cut down, and the lofty will be brought low. **34** He will cut down the thickets of the forest with iron, and Levanon will fall by the Mighty One.

**11** A Shoot will come out of the stock of Yishai, and a Branch out of his roots will bear fruit. **2** The Ruah of יְהוָה will rest on Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of יְהוָה. **3** His delight will be in the fear of יְהוָה. He will not judge by the sight of His eyes, neither decide by the hearing of His ears; **4** but with righteousness He will judge the poor, and decide with equity for the humble of the earth. He will strike the earth with the rod of His mouth; and with the breath of His lips He will kill the wicked. **5** Righteousness will be the belt of His loins, and faithfulness the belt of His waist.

**6** The wolf will live with the lamb, and the leopard will lie down with the young goat; the calf, the young lion, and the fatted calf together; and a little child will lead them. **7** The cow and the bear will graze. Their young ones will lie down together. The lion will eat straw like the ox. **8** The nursing child will play near a cobra's hole, and the weaned child will put his hand on the viper's den. **9** They will not hurt nor destroy in all My set-apart mountain; for the earth will be full of the knowledge of יְהוָה, as the waters cover the sea.

**10** It will happen in that day that the nations will seek the Root of Yishai, who stands as a banner of the peoples; and His resting place will be glorious. **11** It will happen in that day that יְהוָה will set His hand again the second time to recover the remnant that is left of His people from Ashuwr, from Mitsrayim, from Pathros, from Kush, from Elam, from Shinar, from Hamath, and from the islands of the sea. **12** He will set up a banner for the nations, and will assemble the outcasts of Yisra'el, and gather together the dispersed of Yehudah from the four corners of the earth.

**13** The envy also of Ephrayim will depart, and those who persecute Yehudah will be cut off. Ephrayim will not envy Yehudah, and Yehudah will not persecute Ephrayim.

**14** They will fly down on the shoulders of the Philistines on the west. Together they will plunder the children of the east. They will extend their power over Edom and Moav, and the children of Ammon will obey them.

**15** יְהוָה will utterly destroy the tongue of the Mitsrite Sea; and with His scorching wind He will wave His hand over the River, and will split it into seven wadis, and cause men to march over in sandals. **16** There will

be a highway for the remnant that is left of His people from Ashuwr, like there was for Yisra'el in the day that he came up out of the land of Mitsrayim.

**12** In that day you will say, "I will give thanks to You, יְהוָה; for though You were angry with me, Your anger has turned away and You comfort me. **2** Behold, El is my salvation. I will trust<sup>a</sup>, and will not be afraid; for Yah, יְהוָה, is my strength and song; and He has become my salvation."

**3** Therefore with joy you will draw water out of the wells of salvation. **4** In that day you will say, "Give thanks to יְהוָה! Call on His Name. Declare His doings among the peoples. Proclaim that His Name is exalted! **5** Sing to יְהוָה, for He has done excellent things! Let this be known in all the earth! **6** Cry aloud and shout, you inhabitant of Tsion; for the Set-apart One of Yisra'el is great in your midst!"

**13** The burden<sup>b</sup> of Bavel, which Yeshayahu the son of Amots saw: **2** Set up a banner on the bare mountain! Lift up your voice to them! Wave your hand, that they may go into the gates of the nobles. **3** I have commanded My set-apart ones; yes, I have called My mighty men for My anger, even My proudly exulting ones. **4** The noise of a multitude is in the mountains, likened to a great people; the noise of an uproar of the kingdoms of the nations gathered together! **5** Tsevaot is mustering the army for the battle.

**5** They come from a far country, from the end parts of the heavens, even יְהוָה, and the weapons of His indignation, to destroy the whole land. **6** Wail; for the day of יְהוָה is at hand! It will come as destruction from the Almighty. **7** Therefore all hands will be feeble, and everyone's heart will melt. **8** They will be dismayed. Pangs and sorrows will seize them. They will be in pain like a woman in labor. They will look in amazement one at another. Their faces will be faces of flame.

**9** Behold, the day of יְהוָה comes, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy its sinners out of it. **10** For the stars of the heavens and its constellations will not give their light. The sun will be darkened in its going forth, and the moon will not cause its light to shine. **11** I will punish the world for their evil, and the wicked for their iniquity. I will cause the arrogance of the proud to

cease, and will humble the haughtiness of the tyrants.

**12** I will make people rarer than fine gold, even a person than the pure gold of Ophir.

**13** Therefore I will make the heavens tremble, and the earth will be shaken out of its place in the wrath of יְהוָה Tsevaot, and in the day of His fierce anger. **14** It will happen that like a hunted gazelle, and like sheep that no one gathers, they will each turn to their own people, and will each flee to their own land. **15** Everyone who is found will be thrust through. Everyone who is swept away will fall by the sword. **16** Their infants also will be dashed in pieces before their eyes. Their houses will be ransacked, and their wives violated.

**17** Behold, I will stir up the Medes against them, who will not value silver, and as for gold, they will not delight in it. **18** Their bows will dash the young men in pieces; and they shall have no pity on the fruit of the womb. Their eyes will not spare children. **19** Bavel, the glory of kingdoms, the beauty of the Kaldeans' pride, will be like when Elohim overthrew Sodom and Gomorrah.

**20** It will never be inhabited, neither will it be lived in from generation to generation. The Aravian will not pitch a tent there, neither will shepherds make their flocks lie down there. **21** But wild animals of the desert will lie there, and their houses will be full of jackals. Ostriches will dwell there, and wild goats will frolic there. **22** Jackals will cry in their castles, and monsters<sup>c</sup> in the pleasant palaces. Her time is near to come, and her days will not be prolonged.

**14** For יְהוָה will have compassion on Ya'aqov, and will yet choose Yisra'el, and set them in their own land. The sojourner will join himself with them, and they will unite with the house of Ya'aqov. **2** The peoples will take them, and bring them to their place. The house of Yisra'el will possess them in the land of יְהוָה for servants and for handmaids. They will take as captives those whose captives they were; and they shall rule over their oppressors.

**3** It will happen in the day that יְהוָה will give you rest from your sorrow, from your trouble, and from the harsh service in which you were made to serve, **4** that you will take up this parable against the king of Bavel, and say, "How the oppressor has ceased! The golden

<sup>a</sup> See Explanatory Note "Rely."

<sup>b</sup> Burden – Idiom meaning "utterance, oracle."

<sup>c</sup> 22 Hebrew word used here is translated multiple ways throughout Scripture. The word is תנין (tannin) and is

typically rendered as "sea monster" such as in Bereshiyt 1:21. It is also the word used to describe what Aharon's staff turned into when he threw it down before Pharaoh in Shemot 7:10; there it is typically translated as "serpent." See also note at Shemot 7:9.

city<sup>a</sup> has ceased!" 5 יְהֹוָה has broken the staff of the wicked, the scepter of the rulers, 6 who struck the peoples in wrath with a continual stroke, who ruled the nations in anger, with a persecution that none restrained. 7 The whole earth is at rest, and is quiet. They break out song. 8 Yes, the fir trees rejoice with you, with the cedars of Lebanon, saying, "Since you are humbled, no woodcutter has come up against us."

9 Sheol from beneath has moved for you to meet you at your coming. It stirs up the Rephaim for you, even all the rulers of the earth. It has raised up from their thrones all the kings of the nations. 10 They all will answer and ask you, "Have you also become as weak as we are? Have you become like us?" 11 Your splendor is brought down to Sheol, with the sound of your stringed instruments. Maggots are spread out under you, and worms cover you.

12 How you have fallen from heavens, O Helel<sup>b</sup>, son of the dawn! How you are cut down to the ground, who laid the nations low! 13 You said in your heart, "I will ascend into the heavens! I will exalt my throne above the stars of El! I will sit on the mountain of assembly, in the far north! 14 I will ascend above the heights of the clouds! I will make myself like Elyon!"

15 Yet you shall be brought down to Sheol, to the depths of the pit. 16 Those who see you will stare at you. They will ponder you, saying, "Is this the man who made the earth to tremble, who shook kingdoms; 17 who made the world like a wilderness, and overthrew its cities; who did not release his prisoners to their home?"

18 All the kings of the nations, sleep in glory, everyone in his own house. 19 But you are cast away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit; like a dead body trodden under foot. 20 You will not join them in *the* grave, because you have destroyed your land. You have killed your people. The seed of evildoers will not be named forever. 21 Prepare for slaughter of his children because of the iniquity of their fathers, that they not rise up and possess the earth, and fill the surface of the world with cities.

22 "I will rise up against them," says יְהֹוָה Tsevaot, "and cut off from Bavel name and remnant, and son and son's

son," says יְהֹוָה. 23 "I will also make it a possession for the porcupine, and pools of water. I will sweep it with the broom of destruction," says יְהֹוָה Tsevaot.

24 יְהֹוָה Tsevaot has sworn, saying, "Surely, as I have thought, so shall it happen; and as I have purposed, so shall it stand: 25 that I will break the Ashuwrite in My land, and tread him under foot on My mountains. Then his yoke will leave them, and his burden leave their shoulders. 26 This is the plan that is determined for the whole earth. This is the hand that is stretched out over all the nations. 27 For יְהֹוָה Tsevaot has planned, and who can stop it? His hand is stretched out, and who can turn it back?"

28 This burden<sup>c</sup> was in the year that King Ahaz died.

29 Do not rejoice, O Philistia, all of you, because the rod that struck you is broken; for out of the nahash's root an adder will emerge, and his fruit will be a fiery flying serpent. 30 The firstborn of the poor will eat, and the needy will lie down securely; and I will kill your root with famine, and your remnant will be killed. 31 Howl, gate! Cry, city! You are melted away, Philistia, all of you; for smoke comes out of the north, and there is no straggler in his ranks. 32 What will they answer the messengers of the nation? That יְהֹוָה has founded Tsion, and in her the afflicted of His people will take refuge.

**15** The burden of Moav: for in a night, Ar of Moav is laid waste, and brought to nothing; for in a night Qir of Moav is laid waste, and brought to nothing.

2 They have gone up to Bayith, and to Divon, to the high places, to weep. Moav wails over Nevo and over Medeva. Baldness is on all of their heads. Every beard is cut off. 3 In their streets, they clothe themselves in sackcloth. In their streets and on their housetops, everyone wails, weeping abundantly. 4 Heshbon cries out with Elealeh. Their voice is heard even to Yahaz. Therefore the armed men of Moav cry aloud. Their beings tremble within them.

5 My heart cries out for Moav! Her nobles flee to Tsoar, to Eglath Shelishiyah; for they go up by the ascent of Luhith with weeping; for in the way of Horonayim, they raise up a cry of destruction. 6 For the waters of Nimrim

<sup>a</sup> 4 Hebrew word translated as "golden city" is זהבָה (*madhebah*). This word is not used anywhere else in Scripture and is thought to be inaccurately written. Most scholars believe the correct word to be *marhebah*, which means "fury." The LXX and DSS read "furious One" as well, while the Syr. reads "zealous One." It is quite possible that the "d" was mistaken for the "r" as in Hebrew, the letters Dalet (d) and Resh (r) look very similar. [Dalet: ־] [Resh: ־]

<sup>b</sup> 12 Hebrew word הַלֵּל (*heh-lel*) is usually rendered "Lucifer" or "morning star." Lucifer is the Latin word meaning "morning star" or "light-bringer." The Hebrew word *helel* derives from הַלֵּל (*ha'lel*) which means "to shine." *Helel* thus means "shining one."

<sup>c</sup> 28 See footnote at Yeshayah 13:1. Also in 15:1.

will be desolate; for the grass has withered away, the tender grass fails, there is no green thing.

**7** Therefore they will carry away the abundance they have gotten, and that which they have stored up, over the wadi of the willows. **8** For the cry has gone around the borders of Moav; its wailing to Eglaim, and its wailing to Beer Elim. **9** For the waters of Dimon are full of blood; for I will bring yet more on Dimon, a lion on those of Moav who escape, and on the remnant of the land.

**16** Send the lambs for the ruler of the land from Selah to the wilderness, to the mountain of the daughter of Tsion. **2** For it will be that as wandering birds, as a scattered nest, so will the daughters of Moav be at the fords of the Arnon. **3** Give counsel! Execute justice! Make your shade like the night in the midst of the noonday! Hide the outcasts! Do not betray the fugitive!

**4** Let My outcasts dwell with you! As for Moav, be a hiding place for him from the face of the destroyer. For the extortioner is brought to nothing. Destruction ceases. The oppressors are consumed out of the land.

**5** A throne will be established in loving-kindness, and he will sit on it in truth, in the tent of David, judging, seeking judgment, and swift to do righteousness. **6** We have heard of the pride of Moav, that he is very proud; even of his arrogance, his pride, and his wrath. His boastings are nothing.

**7** Therefore Moav will wail for Moav. Everyone will wail. You will mourn for the raisin cakes of Qir Hareseth, utterly stricken.

**8** For the fields of Heshbon wither with the vine of Sivmah. The owners of the nations have broken down its choice branches, which reached even to Yazer, which wandered into the wilderness. Its shoots were spread abroad. They passed over the sea.

**9** Therefore I will weep with the weeping of Yazer for the vine of Sivmah. I will water you with My tears, Heshbon, and Elealeh: for on your summer fruits and on your harvest the battle shout has fallen. **10** Gladness is taken away, and joy out of the fruitful field; and in the vineyards there will be no singing, neither joyful noise. No one will tread out wine in the presses. I have made the shouting stop.

**11** Therefore my gut sounds like a harp for Moav, and my inward parts for Qir Heres. **12** It will happen that when Moav presents himself, when he wearies himself on the high place, and comes to his set-apart place to pray, that he will not prevail. **13** This is the word that

יְהוָה spoke concerning Moav in time past. **14** But now יְהוָה has spoken, saying, "Within three years, as a worker bound by contract would count them, the glory of Moav shall be brought into contempt, with all his great multitude; and the remnant will be very small and feeble."

**17** The burden<sup>a</sup> of Dammeseq: "Behold, Dammeseq is taken away from being a city, and it will be a ruinous heap. **2** The cities of Aroer are forsaken. They will be for flocks, which shall lie down, and none shall make them afraid. **3** The fortress shall cease from Ephrayim, and the kingdom from Dammeseq, and the remnant of Aram. They will be as the glory of the children of Yisra'el," says יְהוָה Tsevaot.

**4** "It will happen in that day that the glory of Ya'aqov will be made thin, and the fatness of his flesh will become lean. **5** It will be like when the harvester gathers the wheat, and his arm reaps the grain. Yes, it will be like when one gleans grain in the valley of Rephaim. **6** Yet gleanings will be left there, like the shaking of an olive tree, two or three olives in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree," says יְהוָה, the Elohim of Yisra'el.

**7** In that day, people will look to their Maker, and their eyes will have respect for the Set-apart One of Yisra'el. **8** They will not look to the altars, the work of their hands; neither shall they respect that which their fingers have made, either the Asherim, or the sun-pillars.

**9** In that day, their strong cities will be like the forsaken places in the woods and on the mountain top, which were forsaken from before the children of Yisra'el; and it will be a desolation.

**10** For you have forgotten the Elohim of your salvation, and have not remembered the Rock of your strength. Therefore you plant pleasant plants, and set out strange seedlings. **11** In the day of your planting, you hedge it in. In the morning, you make your seed blossom, but the harvest flees away in the day of grief and of desperate sorrow.

**12** Ah, the uproar of many peoples, who roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! **13** The nations will rush like the rushing of many waters: but He will rebuke them, and they will flee far off, and will be chased like the chaff of the mountains before the wind, and like the whirling dust before the storm. **14** At evening, behold, terror! Before the morning, they are no more. This is the

<sup>a</sup> See footnote at Yeshayahu 13:1.

portion of those who plunder us, and the lot of those who rob us.

**18** Ah, the land of the rustling of wings, which is beyond the rivers of Kush; 2 that sends ambassadors by the sea, even in vessels of papyrus on the waters, saying "Go, you swift messengers, to a nation tall and smooth, to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide!" 3 All you inhabitants of the world, and you dwellers on the earth, when a banner is lifted up on the mountains, look! When the shofar is blown, listen!

4 For before the harvest, when the blossom is over, and the flower becomes a ripening grape, He will cut off the sprigs with pruning hooks, and He will cut down and take away the spreading branches. 6 They will be left together for the ravenous birds of the mountains, and for the animals of the earth. The ravenous birds will summer on them, and all the animals of the earth will winter on them. 7 In that time, a present will be brought to יְהוָה Tsevaot from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the Name of יְהוָה Tsevaot, Mount Tsion.

**19** The burden<sup>a</sup> of Mitsrayim: "Behold, יְהוָה rides on a swift cloud, and comes to Mitsrayim. The idols of Mitsrayim will tremble at His presence; and the heart of Mitsrayim will melt in its midst. 2 I will stir up the Mitsrites against the Mitsrites, and they will fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom.

3 The spirit of Mitsrayim will fail in its midst. I will destroy its counsel. They will seek the idols, the charmers, the mediums, and the wizards. 4 I will give over the Mitsrites into the hand of a cruel master. A fierce king will rule over them," says Adonai יְהוָה Tsevaot.

5 The waters will fail from the sea, and the river will be wasted and become dry. 6 The rivers will become foul. The streams of Mitsrayim will be diminished and dried up. The reeds and flags will rot. 7 The meadows by the Nile, by the brink of the Nile, and all the sown fields of

the Nile, will become dry, be driven away, and be no more. 8 The fishermen will lament, and all those who fish in the Nile will mourn, and those who spread nets on the waters will wither.

9 Moreover those who work in combed flax, and those who weave white cloth, will be confounded. 10 The pillars will be broken in pieces. All those who work for hire will be grieved in being.

11 The princes of Tsoan are utterly foolish. The counsel of the wisest counselors of Pharaoh has become stupid. How do you say to Pharaoh, "I am the son of the wise, the son of ancient kings?" 12 Where then are your wise men? Let them tell you now; and let them know what יְהוָה Tsevaot has purposed concerning Mitsrayim.

13 The princes of Tsoan have become fools. The princes of Noph are deceived. They have caused Mitsrayim to go astray, who are the cornerstone of her tribes. 14 יְהוָה has mixed a spirit of perverseness in the midst of her; and they have caused Mitsrayim to go astray in all of its works, like a drunken man staggers in his vomit.

15 Neither shall there be for Mitsrayim any work, which head or tail, palm branch or rush, may do.

16 In that day the Mitsrites will be like women. They will tremble and fear because of the shaking of the hand of יְהוָה Tsevaot, which He shakes over them. 17 The land of Yehudah will become a terror to Mitsrayim. Everyone to whom mention is made of it will be afraid, because of the plans of יְהוָה Tsevaot, which He determines against it.

18 In that day, there will be five cities in the land of Mitsrayim that speak the language of Kena'an, and swear to יְהוָה Tsevaot. One will be called "The city of destruction."<sup>b</sup>

19 In that day, there will be an altar to יְהוָה in the midst of the land of Mitsrayim, and a pillar to יְהוָה at its border. 20 It will be for a sign and for a witness to יְהוָה Tsevaot in the land of Mitsrayim; for they will cry to יְהוָה because of oppressors, and He will send them a savior and a defender, and He will deliver them. 21 יְהוָה will be known to Mitsrayim, and the Mitsrites will know יְהוָה in that day. Yes, they will serve with sacrifice and offering, and will vow a vow to יְהוָה, and will perform it. 22 יְהוָה will strike Mitsrayim, striking and healing. They will return to יְהוָה, and He will be entreated by them, and will heal them.

<sup>a</sup> See footnote at Yeshayah 13:1.

<sup>b</sup> 18 Some LXX manuscripts, some Masoretic Hebrew manuscripts and the Lat. read "City of the Sun."

**23** In that day there will be a highway out of Mitsrayim to Ashuwr, and the Ashuwrite shall come into Mitsrayim, and the Mitsrite into Ashuwr; and the Mitsrites will serve *with* the Ashuwrites.

**24** In that day, Yisra'el will be the third with Mitsrayim and with Ashuwr, a blessing in the midst of the earth; **25** because **יְהוָה** Tsevaot has blessed them, saying, "Blessed be Mitsrayim My people, Ashuwr the work of My hands, and Yisra'el My inheritance."

**20** In the year that Tartan came to Ashdod, when Sargon the king of Ashuwr sent him, and he fought against Ashdod and took it; **2** at that time **יְהוָה** spoke by Yeshayahu the son of Amots, saying, "Go, and loosen the sackcloth from off your loins, and take your shoes from off your feet." He did so, walking naked and barefoot. **3** **יְהוָה** said, "As My servant Yeshayahu has walked naked and barefoot three years for a sign and a wonder concerning Mitsrayim and concerning Kush, **4** so the king of Ashuwr will lead away the captives of Mitsrayim and the exiles of Kush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Mitsrayim. **5** They will be dismayed and confounded, because of Kush their expectation, and of Mitsrayim their glory. **6** The inhabitants of this coast land will say in that day, 'Behold, this is our expectation, where we fled for help to be delivered from the king of Ashuwr. And we, how will we escape?'"

**21** The burden<sup>a</sup> of the wilderness of the sea. As whirlwinds in the South sweep through, it comes from the wilderness, from an awesome land. **2** A grievous vision is declared to me. The deceitful one deals deceitfully, and the destroyer destroys. Go up, Elam; attack! I have caused all of Media's sighing to cease.

**3** Therefore my loins are filled with anguish. Pains have taken hold on me, like the pains of a woman in labor. I am in so much pain that I cannot hear. I so am dismayed that I cannot see. **4** My heart flutters. Horror has frightened me. The twilight that I desired has been turned into trembling for me. **5** They prepare the table. They set the watch. They eat. They drink. Rise up, you princes, oil the shield!

**6** For **יְהוָה** said to me, "Go, set a watchman. Let him declare what he sees. **7** When he sees a troop, horsemen in pairs, a troop of donkeys, a troop of camels, he shall listen diligently with great attentiveness." **8** He cried like a lion<sup>b</sup>: "**יְהוָה**, I stand continually on the watchtower in the daytime, and every night I stay at my post. **9** Behold,

here comes a troop of men, horsemen in pairs." He answered, "Fallen, fallen is Bavel; and all the engraved images of her elohim are broken to the ground. **10** You are my threshing, and the grain of my floor!" That which I have heard from **יְהוָה** Tsevaot, the Elohim of Yisra'el, I have declared to you.

**11** The burden of Dumah. One calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?" **12** The watchman said, "The morning comes, and also the night. If you will inquire, inquire. Come back again."

**13** The burden in Aravia. In the forest in Aravia you will lodge, you caravans of Dedanites. **14** They brought water to him who was thirsty. The inhabitants of the land of Tema met the fugitives with their bread. **15** For they fled away from the swords, from the drawn sword, from the bent bow, and from the heat of battle.

**16** For **יְהוָה** said to me, "Within a year, as a worker bound by contract would count it, all the glory of Qedar will fail, **17** and the residue of the number of the archers, the mighty men of the children of Qedar, will be few; for **יְהוָה**, the Elohim of Yisra'el, has spoken it."

**22** The burden of the valley of vision. What ails you now, that you have all gone up to the housetops? **2** You that are full of shouting, a tumultuous city, a joyous town; your slain are not slain with the sword, neither are they dead in battle. **3** All your rulers fled away together. They were bound by the archers. All who were found by you were bound together. They fled far away.

**4** Therefore I said, "Look away from me. I will weep bitterly. Do not labor to comfort me for the destruction of the daughter of my people. **5** For it is a day of confusion, and of treading down, and of perplexity, from Adonai **יְהוָה** Tsevaot, in the valley of vision; a breaking down of the walls, and a crying to the mountains."

**6** Elam carried his quiver, with chariots of men and horsemen; and Qir uncovered the shield. **7** It happened that your choicest valleys were full of chariots, and the horsemen set themselves in array at the gate. **8** He took away the covering of Yehudah; and you looked in that day to the armor in the house of the forest. **9** You saw the breaches of the city of David, that they were many; and you gathered together the waters of the lower pool. **10** You numbered the houses of Yerushalayim, and you broke down the houses to fortify the wall. **11** You also made a reservoir between the two walls for the water of

<sup>a</sup> See footnote at Yeshayahu 13:1. Also in 21:11; 21:13; and 22:1.

<sup>b</sup> 8 Syr. and DSS read "watchman" instead of "lion."

the old pool. But you did not look to Him who had done this, neither did you have respect for Him who purposed it long ago.

**12** In that day, Adonai יְהוָה Tsevaot called to weeping, and to mourning, and to baldness, and to dressing in sackcloth: **13** and behold, joy and gladness, killing cattle and killing sheep, eating flesh and drinking wine: "Let us eat and drink, for tomorrow we will die."

**14** ¶ יְהוָה Tsevaot revealed Himself in my ears, "Surely this iniquity will not be atoned *for* you until you die," says Adonai יְהוָה Tsevaot.

**15** Thus says Adonai יְהוָה Tsevaot, "Go, get yourself to this useful one, even to Shevna, who is over the house, and say, **16** 'What are you doing here? Who has you here, that you have dug out a tomb here?' Cutting himself out a tomb on high, chiseling a habitation for himself in the rock!"

**17** Behold, יְהוָה will overcome you and hurl you away violently. Yes, He will grasp you firmly. **18** He will surely wind you around and around, and throw you like a ball into a large country. There you will die, and there the chariots of your glory will be, you shame of your master's house. **19** I will thrust you from your office. You will be pulled down from your station. **20** It will happen in that day that I will call My servant Elyaqim the son of Hilqiyyahu, **21** and I will clothe him with your robe, and strengthen him with your belt. I will commit your government into his hand; and he will be a father to the inhabitants of Yerushalayim, and to the house of Yehudah. **22** I will lay the key of the house of David on his shoulder. He will open, and no one will shut. He will shut, and no one will open. **23** I will fasten him like a nail in a firm place. He will be for a throne of glory to his father's house. **24** They will hang on him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the pitchers.

**25** "In that day," says יְהוָה Tsevaot, "the nail that was fastened in a firm place will give way. It will be cut down, and fall. The burden that was on it will be cut off, for יְהוָה has spoken it."

**23** The burden<sup>a</sup> of Tsor. Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Kittim it is revealed to them.

**2** Be still, you inhabitants of the coast, you whom the merchants of Tsidom, that pass over the sea, have

replenished. **3** On great waters, the seed of the Shihor, the harvest of the Nile, was her revenue. She was the market of nations. **4** Be ashamed, Tsidom; for the sea has spoken, the stronghold of the sea, saying, "I have not travailed, nor brought forth, neither have I nourished young men, nor brought up virgins." **5** When the report comes to Mitsrayim, they will be in anguish at the report of Tsor. **6** Pass over to Tarshish! Wail, you inhabitants of the coast! **7** Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far away to travel? **8** Who has planned this against Tsor, the giver of crowns, whose merchants are princes, whose traffickers are the honorable of the earth?

**9** ¶ יְהוָה Tsevaot has planned it, to stain the pride of all glory, to bring into contempt all the honorable of the earth. **10** Pass through<sup>b</sup> your land like the Nile, daughter of Tarshish. There is no restraint any more. **11** He has stretched out His hand over the sea. He has shaken the kingdoms. יְהוָה has ordered the destruction of Kena'an's strongholds.

**12** He said, "You shall rejoice no more, you oppressed virgin daughter of Tsidom. Arise, pass over to Kittim. Even there you will have no rest." **13** Behold, the land of the Kaldeans. This people was not. The Ashuwrites founded it for those who dwell in the wilderness. They set up their towers. They overthrew its palaces. They made it a ruin.

**14** Howl, you ships of Tarshish, for your stronghold is laid waste! **15** It will come to pass in that day that Tsor will be forgotten seventy years, according to the days of one king. After the end of seventy years it will be to Tsor like in the song of the whore. **16** Take a harp; go about the city, you whore that has been forgotten. Make sweet melody. Sing many songs, that you may be remembered.

**17** It will happen after the end of seventy years that יְהוָה will visit Tsor, and she shall return to her wages, and will whore with all the kingdoms of the world on the surface of the earth. **18** Her merchandise and her wages will be set-apart to יְהוָה. It will not be treasured nor laid up; for her merchandise will be for those who dwell before יְהוָה, to eat sufficiently, and for durable clothing.

**24** Behold, יְהוָה makes the earth empty, makes it waste, turns it upside down, and scatters its inhabitants. **2** It will be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as

<sup>a</sup> See footnote at Yeshayah 13:1.

<sup>b</sup> 10 DSS and some LXX manuscripts read, "Till your land" instead of "Pass through your land."

with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest. **3** The earth will be utterly emptied and utterly plundered; for יְהוָה has spoken this word. **4** The earth mourns and fades away. The world withers and fades away. The lofty people of the earth wither. **5** The earth also is polluted under its inhabitants, because they have transgressed the Torah, changed the statutes, and broken the everlasting covenant. **6** Therefore the curse has devoured the earth, and those who dwell therein are found guilty. Therefore the inhabitants of the earth are burned, and few men left.

**7** The new wine mourns. The vine withers. All the merry-hearted sigh. **8** The mirth of tambourines ceases. The sound of those who rejoice ends. The joy of the harp ceases. **9** They will not drink wine with a song. Strong drink will be bitter to those who drink it. **10** The confused city is broken down. Every house is closed up, that no man may come in. **11** There is a crying in the streets because of the wine. All joy is darkened. The mirth of the land is gone. **12** The city is left in desolation, and the gate is struck with destruction. **13** For it will be so in the midst of the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done. **14** These shall lift up their voice. They will shout for the majesty of יְהוָה. They cry aloud from the sea.

**15** Therefore glorify יְהוָה in the east, even the Name of יְהוָה, the Elohim of Yisra'el, in the islands of the sea! **16** From the uttermost part of the earth have we heard songs. Glory to the righteous! But I said, "I pine away! I pine away! Woe is me!" The deceitful have dealt deceitfully. Yes, the deceitful have dealt very deceitfully.

**17** Fear, the pit, and the snare, are on you who inhabit the earth. **18** It will happen that he who flees from the noise of the fear will fall into the pit; and he who comes up out of the midst of the pit will be taken in the snare; for the windows on high are opened, and the foundations of the earth tremble.

**19** The earth is utterly broken. The earth is torn apart. The earth is shaken violently. **20** The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again.

**21** It shall happen in that day that יְהוָה will punish the army of the high ones on high, and the kings of the earth on the earth. **22** They shall be gathered together, as prisoners are gathered in the pit, and shall be closed up in the prison; and after many days shall they be visited. **23** Then the moon shall be confounded, and the sun

ashamed; for יְהוָה Tsevaot will reign on Mount Tsion, and in Yerushalayim; and before His elders will be glory.

**25** יְהוָה, You are my Elohim. I will exalt You! I will praise Your Name, for You have done wonderful things, things planned long ago, in complete faithfulness *and* truth. **2** For You have made a city into a heap, a fortified city into a ruin, a palace of strangers to be no city. It will never be built. **3** Therefore a strong people will glorify You. A city of tyrannical nations will fear You.

**4** For You have been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the tyrants is like a storm against the wall. **5** As the heat in a dry place will You bring down the noise of strangers; as the heat by the shade of a cloud, the song of the tyrants will be brought low.

**6** In this mountain, יְהוָה Tsevaot will make all peoples a banquet of fat things, a banquet of choice wines, of fat things full of marrow, of well refined choice wines.

**7** He will destroy in this mountain the surface of the covering that covers all peoples, and the veil that is spread over all nations. **8** He has swallowed up death forever! Adonai יְהוָה will wipe away tears from off all faces. He will take the reproach of His people away from off all the earth, for יְהוָה has spoken it.

**9** It shall be said in that day, "Behold, this is our Elohim! We have waited for Him, and He will save us! This is יְהוָה! We have waited for Him. We will be glad and rejoice in His salvation!" **10** For in this mountain the hand of יְהוָה will rest. Moav will be trodden down in his place, even like straw is trodden down in the water of the dunghill.

**11** He will spread out his hands in its midst, like one who swims spreads out hands to swim, but his pride will be humbled together with the craft of his hands.

**12** He has brought the high fortress of your walls down, laid low, and brought to the ground, even to the dust.

**26** In that day, this song will be sung in the land of Yehudah: "We have a strong city. Elohim appoints salvation for walls and ramparts. **2** Open the gates, that the righteous nation may enter: the one who guards faithfulness. **3** You will protect the one of steady inclination – in perfect peace – because he relies on You. **4** Rely on יְהוָה forever; for in Yah, יְהוָה, is an everlasting Rock. **5** For He has brought down those who dwell on high, the lofty city. He lays it low. He lays it low even to the ground. He brings it even to the dust.

**6** The foot shall tread it down; even the feet of the poor, and the steps of the needy."

**7** The way of the righteous is uprightness. You who are upright make the path of the righteous level. **8** Yes, in the way of Your judgments, **תְּהִלָּה**, have we waited for You. Your Name and Your renown are the desire of our being. **9** With my being have I desired You in the night. Yes, with my spirit within me will I seek You earnestly; for when Your judgments are in the earth, the inhabitants of the world learn righteousness. **10** Let favor be shown to the wicked, yet he will not learn righteousness. In the land of uprightness he will deal wrongfully, and will not see the majesty of **תְּהִלָּה**.

**11** **תְּהִלָּה**, Your hand is lifted up, yet they do not see; but they will see Your zeal for the people, and be disappointed. Yes, fire will consume Your adversaries.

**12** **תְּהִלָּה**, You will ordain peace for us, for You have also worked all our works for us. **13** **תְּהִלָּה** our Elohim, other masters besides You have had dominion over us, but by You only will we make mention of Your Name. **14** The dead shall not live. The Rephaim shall not rise. Therefore have You visited and destroyed them, and caused all memory of them to perish.

**15** You have increased the nation, O **תְּהִלָּה**. You have increased the nation! You are glorified! You have enlarged all the borders of the land. **16** **תְּהִלָּה**, in trouble they have visited You. They poured out a prayer when Your correction was on them. **17** As a woman with child who draws near the time of her delivery is in pain and cries out in her pangs, so we have been before You, **תְּהִלָּה**. **18** We have been with child. We have been in pain. We gave birth, it seems, only to wind. We have not worked any deliverance in the earth; neither have the inhabitants of the world fallen.

**19** Your dead shall live. My dead bodies shall arise. Awake and sing, you who dwell in the dust; for your dew is like the dew of evening-light, and the earth will cast forth the Rephaim.

**20** Come, my people, enter into your rooms, and shut your doors behind you. Hide yourself for a little moment, until the indignation is past.

**21** For, behold, **תְּהִלָּה** comes forth out of His place to punish the inhabitants of the earth for their iniquity. The earth also will disclose her blood, and will no longer cover her slain.

**27** In that day, **תְּהִלָּה** with His hard and great and strong sword will punish Livyathan, the fleeing nahash,

and Livyathan the twisted nahash; and He will kill the monster<sup>a</sup> that is in the sea. **2** In that day, sing to her, "A pleasant vineyard! **3** I, **תְּהִלָּה**, am its preserver. I will water it every moment. Lest anyone damage it, I will keep it night and day. **4** Wrath is not in Me, but if I should find briars and thorns, I would do battle! I would march on them and I would burn them together. **5** Or else let him take hold of My strength, that he may make peace with Me. Let him make peace with Me."

**6** In days to come, Ya'aqov will take root. Yisra'el will blossom and bud. They will fill the surface of the world with fruit. **7** Has He struck them as He struck those who struck them? Or are they killed like those who killed them were killed? **8** In measure, when You send them away, You contend with them. He has removed them with His rough blast in the day of the east wind.

**9** Therefore, by this the iniquity of Ya'aqov will be atoned *for*, and this is all the fruit of taking away his sin: that he makes all the stones of the altar as chalk stones that are beaten in pieces, so that the Asherim and the sun-pillars shall rise no more. **10** For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness. The calf will feed there, and there he will lie down, and consume its branches.

**11** When its boughs are withered, they will be broken off. The women will come and set them on fire, for they are a people of no understanding. Therefore He who made them will not have compassion on them, and He who formed them will show them no favor.

**12** It will happen in that day, that **תְּהִלָּה** will thresh from the flowing stream of the Euphrates to the wadi of Mitsrayim; and you will be gathered one by one, children of Yisra'el. **13** It will happen in that day that a great shofar will be blown; and those who were ready to perish in the land of Ashuwr, and those who were outcasts in the land of Mitsrayim, shall come; and they will bow down to **תְּהִלָּה** in the set-apart mountain at Yerushalayim.

**28** Woe to the crown of pride of the drunkards of Ephrayim, and to the fading flower of his glorious beauty, which is on the head of the fertile valley of those who are overcome with wine! **2** Behold, **תְּהִלָּה** has a mighty and strong one. Like a storm of hail, a destroying storm, and like a storm of mighty waters overflowing, He will cast them down to the earth with His hand. **3** The crown of pride of the drunkards of Ephrayim will be trodden under foot. **4** The fading flower of his glorious beauty, which is on the head of the fertile valley, shall be like the first-ripe fig before the

<sup>a</sup> See footnote at Yeshayah 13:22.

summer; which someone picks and eats as soon as he sees it.

**5** In that day, **תְּהִלָּה** Tsevaot will become a crown of glory, and a diadem of beauty, to the remnant of His people; **6** and a spirit of judgment to him who sits in the judgment, and strength to those who turn back the battle at the gate. **7** They also reel with wine, and stagger with strong drink. The priest and the prophet reel with strong drink. They are swallowed up by wine. They stagger with strong drink. They err in vision. They stumble in judgment. **8** For all tables are completely full of vomit and filthiness, so that there is no place. **9** Whom will He teach knowledge? To whom will He explain the message? Those who are weaned from the milk, and drawn from the breasts?

**10** For it is order on order, order on order; line on line, line on line; here a little, there a little. **11** But He will speak to this nation with stammering lips and in another language; **12** to whom He said, "This is the resting place. Give rest to the weary;" and "This is the refreshing;" yet they would not hear.

**13** Therefore the word of **תְּהִלָּה** will be to them order on order, order on order; line on line, line on line; here a little, there a little; that they may go, fall backward, be broken, be snared, and be taken.

**14** Therefore hear the word of **תְּהִלָּה**, you scoffers, that rule this people in Yerushalayim: **15** "Because you have said, 'We have cut a covenant with death, and we are in agreement with Sheol. When the overflowing scourge passes through, it will not come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood.'"

**16** Therefore thus says Adonai **תְּהִלָּה**, "Behold, I lay in Tsion for a foundation a Stone, a tried Stone, a precious Cornerstone of a sure foundation. He who trusts in it shall not act hastily. **17** I will make judgment the measuring line, and righteousness the plumb line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. **18** Your covenant with death shall be atoned for, and your agreement with Sheol shall not stand. When the overflowing scourge passes through, then you will be trampled down by it. **19** As often as it passes through, it will seize you; for morning by morning it will pass through, by day and by night; and it will be nothing but terror to understand the message."

**20** For the bed is too short to stretch out on, and the blanket is too narrow to wrap oneself in. **21** For **תְּהִלָּה** will rise up as on Mount Peratsim. He will be angry as in the valley of Givon; that He may do His service, His strange service, and bring to pass His act, His foreign act. **22** Now therefore do not be scoffers, lest your bonds be made strong; for I have heard a decree of destruction from Adonai **תְּהִלָּה** Tsevaot, on the whole earth.

**23** Give ear, and hear my voice! Listen, and hear my speech! **24** Does he who plows to sow plow continually? Does he keep turning the soil and breaking the clods? **25** When he has leveled its surface, does he not plant the dill, and scatter the cumin seed, and put in the wheat in rows, the barley in the appointed place, and the spelt in its place?

**26** For his Elohim disciplines him with right judgment, and teaches him. **27** For the dill are not threshed with a sharp instrument, neither is a cart wheel turned over the cumin; but the dill is beaten out with a stick, and the cumin with a rod. **28** Bread flour must be ground; so he will not always be threshing it. Although he drives the wheel of his threshing cart over it, his horses do not grind it. **29** This also comes forth from **תְּהִלָּה** Tsevaot, who is wonderful in counsel, and excellent in wisdom.

**29** Woe to Ari'el! Ari'el, the city where David encamped! Add year to year; let the Feasts come around. **2** Then I will distress Ari'el, and there will be mourning and lamentation. She shall be to Me as an altar hearth<sup>a</sup>. **3** I will encamp against you all around you, and will lay siege against you with posted troops. I will raise siege works against you. **4** You will be brought down, and will speak out of the ground. Your speech will mumble out of the dust. Your voice will be as a medium, out of the ground, and your speech will whisper out of the dust.

**5** But the multitude of your strangers will be like fine dust, and the multitude of tyrants like chaff that blows away. Yes, it will be in an instant, suddenly. **6** She will be visited by **תְּהִלָּה** Tsevaot with thunder, with earthquake, with great noise, with whirlwind and storm, and with the flame of a devouring fire. **7** The multitude of all the nations that fight against Ari'el, even all who fight against her and her stronghold, and who distress her, will be like a dream, a vision of the night.

**8** It will be like when a hungry man dreams, and behold, he eats; but he awakes, and his being is empty; or like when a thirsty man dreams, and behold, he drinks; but

<sup>a</sup> 2 Hebrew word for "altar hearth," אַרְיָאֵיל (*ariyyl*), is spelled identically to the name *Ari'el*, (though they have different vowels). It is possible this is a play on words.

he awakes, and behold, he is faint, and his being is not satisfied. The multitude of all the nations that fight against Mount Tsion will be like that. **9** Pause and wonder! Blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink.

**10** For **תְּבוּנָה** has poured out on you a spirit of deep sleep, and has closed your eyes, the prophets; and he has covered your heads, the seers. **11** All vision has become to you like the words of a book that is sealed, which men deliver to one who is educated, saying, "Read this, please;" and he says, "I cannot, for it is sealed." **12** and the book is delivered to one who is not educated, saying, "Read this, please;" and he says, "I cannot read."

**13** **תְּבוּנָה** said, "Because this people draws near with their mouth and with their lips to honor Me, but they have removed their heart far from Me, and their fear of Me is a command of men which has been taught; **14** therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men will perish, and the understanding of their prudent men will be hidden."

**15** Woe to those who deeply hide their counsel from **תְּבוּנָה**, and whose works are in the dark, and who say, "Who sees us?" and "Who knows us?"

**16** You turn things upside down! Should the potter be thought to be like clay; that the thing made should say about him who made it, "He did not make me;" or the thing imagined say of him who imagined it, "He has no understanding"? **17** Is it not yet a very little while, and Levanon will be turned into a fruitful field, and the fruitful field will be regarded as a forest?

**18** In that day, the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity and out of darkness. **19** The humble also will increase their joy in **תְּבוּנָה**, and the poor among men will rejoice in the Set-apart One of Yisra'el. **20** For the tyrant is brought to nothing, and the scoffer ceases, and all those who are alert to work vain exertion are cut off—**21** who cause a person to be indicted by a word, and lay a snare for the arbiter in the gate, and who deprive the innocent of justice with nothingness.

**22** Therefore thus says **תְּבוּנָה**, who redeemed Avraham, concerning the house of Ya'aqov: "Ya'aqov shall no longer be ashamed, neither shall his face grow pale. **23** But when he sees his children, the work of My hands, in the midst of him, they will set My Name apart. Yes,

they will set the Set-apart One of Ya'aqov apart, and will stand in awe of the Elohim of Yisra'el. **24** They also who err in spirit will come to understanding, and those who grumble will receive instruction."

**30** "Woe to the rebellious children," says **תְּבוּנָה**, "who take counsel, but not from Me; and who make an alliance, but not with My Ruah, that they may add sin to sin, **2** who set out to go down into Mitsrayim, and have not asked My advice; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Mitsrayim! **3** Therefore the strength of Pharaoh will be your shame, and the refuge in the shadow of Mitsrayim your confusion. **4** For their princes are at Tsoan, and their ambassadors have come to Ḥanes. **5** They shall all be ashamed because of a people that cannot profit them, that are not a help nor profit, but a shame, and also a reproach."

**6** The burden<sup>a</sup> of the beasts of the South. Through the land of trouble and anguish, of the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to an unprofitable people.

**7** For Mitsrayim helps in vain, and to no purpose; therefore have I called her 'Rahav-hem-shavet'.<sup>b</sup> **8** Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come forever and ever. **9** For it is a rebellious people, lying children, children who will not hear the Torah of **תְּבוּנָה**; **10** who tell the seers, "Do not see!" and to the prophets, "Do not prophesy to us right things. Tell us pleasant things. Prophesy deceits. **11** Get out of the way. Turn aside from the path. Cause the Set-apart One of Yisra'el to cease from before us. **12** Therefore thus says the Set-apart One of Yisra'el, "Because you despise this word, and rely on oppression and perverseness, and lean on it; **13** therefore this iniquity shall be to you like a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant. **14** He will break it as a potter's vessel is broken, breaking it in pieces without sparing, so that there will not be found among the broken piece a piece good enough to take fire from the hearth, or to dip up water out of the cistern."

**15** For thus said Adonai **תְּבוּנָה**, the Set-apart One of Yisra'el, "You will be saved in returning and rest. Your strength will be in quietness and in confidence." You refused, **16** but you said, "No, for we will flee on horses;" therefore you will flee; and, "We will ride on the swift;" therefore those who pursue you will be swift.

<sup>a</sup> See footnote at Yeshayahu 13:1.

<sup>b</sup> 7 רַהַב הַמִּשְׁבֵּת (*ra'hav heym sha'vet*) – Hebrew phrase meaning "their arrogance is to rest" or "their arrogance is to sit still."

**17** One thousand will flee at the rebuke of one. At the rebuke of five, you will flee until you are left like a beacon on the top of a mountain, and like a banner on a hill. **18** Therefore יְהוָה will wait, that He may be favorable to you; and therefore He will be exalted, that He may have compassion on you, for יְהוָה is an Elohim of judgment. Happy are all those who wait for Him.

**19** For the people will dwell in Tsion at Yerushalayim. You will weep no more. He will surely be favorable to you at the voice of your cry. When He hears you, He will answer you. **20** Though יְהוָה may give you the bread of adversity and the water of affliction, yet your teachers will not be hidden anymore, but your eyes will see your teachers; **21** and when you turn to the right hand, and when you turn to the left, your ears will hear a voice behind you, saying, "This is the way. Walk in it." **22** You shall defile the overlaying of your engraved images of silver, and the plating of your molten images of gold. You shall cast them away as a sick<sup>a</sup> thing. You shall tell it, "Go away!"

**23** He will give the rain for your seed, with which you will sow the ground; and bread of the increase of the ground will be rich and plentiful. In that day, your livestock will feed in large pastures. **24** The oxen likewise and the young donkeys that till the ground will eat savory fodder, which has been winnowed with the shovel and with the fork. **25** There shall be brooks and streams of water on every lofty mountain and on every high hill in the day of the great slaughter, when the towers fall. **26** Moreover the light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, in the day that יְהוָה binds up the fracture of His people, and heals the wound they were struck with.

**27** Behold, the Name of יְהוָה comes from far away, burning with His anger, and in thick rising smoke. His lips are full of indignation, and His tongue is as a devouring fire. **28** His breath is as an overflowing wadi that reaches even to the neck, to sift the nations with the sieve of destruction; and a bridle that leads to ruin will be in the jaws of the peoples.

**29** You will have a song, as in the night when a set-apart Feast is kept; and gladness of heart, as when one goes with a flute to come to the mountain of יְהוָה, to Yisra'el's Rock.

**30** יְהוָה will cause His glorious voice to be heard, and will show the descent of His arm, with the indignation of His anger, and the flame of a devouring fire, with a blast, storm, and hailstones. **31** For through the voice of

יְהוָה the Ashuwrite will be dismayed. He will strike him with His rod. **32** Every stroke of the rod of punishment, which יְהוָה will lay on him, will be with the sound of tambourines and harps. He will fight with them in battles, brandishing weapons.

**33** For his burning place has long been ready. Yes, for the king it is prepared. He has made its pyre deep and large with fire and much wood. The breath of יְהוָה, like a wadi of sulfur, kindles it.

**31** Woe to those who go down to Mitsrayim for help, and lean upon horses, and rely on chariots because they are many, and on horsemen because they are very strong, but they do not look to the Set-apart One of Yisra'el, and they do not seek יְהוָה! **2** Yet He also is wise, and will bring disaster, and will not call back His words, but will arise against the house of the evildoers, and against the help of those who work vain exertion.

**3** Now the Mitsrites are men, and not El; and their horses flesh, and not spirit. When יְהוָה stretches out His hand, both he who helps shall stumble, and he who is helped shall fall, and they all shall be consumed together.

**4** For thus says יְהוָה to me, "As the lion and the young lion growling over his prey, if a multitude of shepherds is called together against him, will not be dismayed at their voice, nor abase himself for the noise of them, so יְהוָה Tsevaot will come down to fight on Mount Tsion and on its heights. **5** As birds hovering, so יְהוָה Tsevaot will protect Yerushalayim. He will protect and deliver it. He will pass over and preserve it."

**6** Return to Him from whom you have deeply revolted, children of Yisra'el. **7** For in that day everyone shall cast away his idols of silver and his idols of gold—sin which your own hands have made for you. **8** "The Ashuwrite will fall by the sword that is not of man; and the sword that is not of mankind shall devour him. He will flee from the sword, and his young men will become subject to forced labor. **9** His rock will pass away by reason of terror, and his princes will be afraid of the banner," says יְהוָה, whose fire is in Tsion, and His furnace in Yerushalayim.

**32** Behold, a king shall reign in righteousness, and princes shall rule in judgment. **2** A man shall be as a hiding place from the wind, and a covert from the storm, as streams of water in a dry place, as the shade of a large rock in a weary land. **3** The eyes of those who

<sup>a</sup> 22 See footnote at Vayyiqra 20:18.

see will not be dim, and the ears of those who hear will listen. **4** The heart of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly. **5** The fool will no longer be called noble, nor the scoundrel be highly respected.

**6** For the senseless *man* will speak senseless things, and his heart will work vain exertion, to practice profanity, and to utter error against יְהוָה, to make empty the being of the hungry, and to cause the drink of the thirsty to fail.

**7** The ways of the scoundrel are evil. He devises lewdness to destroy the humble with lying speeches, even when the needy speaks judgment. **8** But the noble devises noble things; and he will continue in noble things. **9** Rise up, you women who are at ease! Hear my voice! You secure daughters, give ear to my speeches! **10** For days beyond a year you will be troubled, you secure women; for the vintage *wine* shall fail. The harvest will not come. **11** Tremble, you women who are at ease! Be troubled, you secure ones! Strip yourselves, make yourselves naked, and put sackcloth on your loins. **12** Beat your breasts for the pleasant fields, for the fruitful vine.

**13** Thorns and briars will come up on my people's land; yes, on all the houses of joy in the joyous city. **14** For the palace will be forsaken. The populous city will be deserted. The hill and the watchtower will be for dens forever, a delight for wild donkeys, a pasture of flocks; **15** Until the Ruah is poured on us from on high, and the wilderness becomes a fruitful field, and the fruitful field is considered a forest. **16** Then judgment will dwell in the wilderness; and righteousness will remain in the fruitful field. **17** The service of righteousness will be peace; and the effect of righteousness, quietness and security forever. **18** My people will live in a peaceful habitation, in safe dwellings, and in quiet resting places. **19** Though hail flattens the forest, and the city is leveled completely. **20** Blessed are you who sow beside all waters, who send out the feet of the ox and the donkey.

**33** Woe to you who destroy, but you were not destroyed; and who deceive, but nobody deceived you! When you have finished destroying, you will be destroyed; and when you have finished deceiving, you will be deceived. **2** יְהוָה, show favor to us. We have waited for You. Be our strength every morning, our salvation also in the time of trouble.

**3** At the noise of the thunder, the peoples have fled. When You lift Yourself up, the nations are scattered. **4** Your spoil will be gathered as the caterpillar gathers.

Men will leap on it as locusts leap. **5** יְהוָה is exalted, for He dwells on high. He has filled Tsion with judgment and righteousness. **6** There will be faithfulness in Your times, abundance of salvation, wisdom, and knowledge. The fear of יְהוָה – this is His treasure. **7** Behold, their valiant ones cry outside; the ambassadors of peace weep bitterly. **8** The highways are desolate. The traveling man ceases. The covenant is broken. He has despised the cities<sup>a</sup>. He does not respect man. **9** The land mourns and withers. Levanon is confounded and rots. Sharon is like a desert, and Bashan and Karmel are stripped bare.

**10** "Now I will arise," says יְהוָה; "Now I will lift Myself up. Now I will be exalted. **11** You will conceive chaff. You will bring forth stubble. Your breath is a fire that will devour you. **12** The peoples will be like the burning of lime, like thorns that are cut down and burned in the fire. **13** Hear, you who are far off, what I have done; and, you who are near, acknowledge My might."

**14** The sinners in Tsion are afraid. Trembling has seized the profane ones. Who among us can live with the devouring fire? Who among us can live with everlasting burning? **15** He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who gestures with his hands, refusing to take a bribe, who stops his ears from hearing of blood, and shuts his eyes from looking at evil—**16** he will dwell on high. His place of defense will be the fortress of rocks. His bread will be supplied. His waters will be faithful.

**17** Your eyes will see the King in His beauty. They will see a distant land. **18** Your heart will meditate on the terror. Where is he who counted? Where is he who weighed? Where is he who counted the towers? **19** You will no longer see the fierce people, a people of deeper speech than you can perceive, with a mocking tongue you cannot understand. **20** Look at Tsion, the city of our appointed time. Your eyes will see Yerushalayim, a quiet habitation, a tent that will not be removed. Its stakes will never be plucked up, nor will any of its cords be broken. **21** But there יְהוָה will be with us in majesty, a place of broad rivers and streams, in which no galley with oars will go, neither will any gallant ship pass by there.

**22** For יְהוָה is our Judge. יְהוָה is our Lawgiver. יְהוָה is our King. He will save us. **23** Your rigging is untied. They could not strengthen the foot of their mast. They could not spread the sail. Then the prey of a great spoil was divided. The lame plundered the plunder. **24** The

<sup>a</sup> DSS reads, "its witnesses" instead of "the cities" here.

inhabitant will not say, "I am sick." The people who dwell therein will be forgiven their iniquity.

**34** Come near, you nations, to hear! Listen, you peoples. Let the earth and all it contains hear; the world, and everything that comes from it. **2** For **תְּבִדֵּל** is enraged against all the nations, and angry with all their armies. He has utterly destroyed them. He has given them over for slaying. **3** Their slain will also be cast out, and the stench of their dead bodies will come up; and the mountains will melt in their blood.

**4** All of the army of the heavens will be dissolved. The heavens will be rolled up like a scroll, and all its armies will fade away, as a leaf fades from off a vine or a fig tree. **5** For My sword has drunk its fill in the heavens. Behold, it will come down on Edom, and on the people of My curse, for judgment. **6** The sword of **תְּבִדֵּל** is filled with blood. It is covered with fat, with the blood of lambs and goats, with the fat of the kidneys of rams; for **תְּבִדֵּל** has a sacrifice in Botsrah, and a great slaying in the land of Edom. **7** The wild oxen will come down with them, and the young bulls with the mighty bulls; and their land will be drunken with blood, and their dust made greasy with fat.

**8** For **תְּבִדֵּל** has a day of vengeance, a year of reward for the cause of Tsion. **9** Its wadis will be turned into pitch, its dust into sulfur, and its land will become burning pitch. **10** It will not be quenched night nor day. Its smoke will go up forever. From generation to generation, it will lie waste. No one will pass through it forever and ever. **11** But the pelican and the porcupine will possess it. The owl and the raven will dwell in it. He will stretch the line of confusion over it, and the plumb line of emptiness.<sup>a</sup> **12** They shall call its nobles to the kingdom, but none shall be there; and all its princes shall be nothing. **13** Thorns will come up in its palaces, nettles and thistles in its fortresses; and it will be a habitation of monsters<sup>b</sup>, a court for ostriches. **14** The wild animals of the desert will meet with the wolves, and the wild goat will cry to his fellow<sup>c</sup>. Yes, the night creature<sup>d</sup> shall settle there, and shall find herself a place of rest. **15** The arrow snake will make her nest there, and lay, hatch, and gather under her shade. Yes, the kites will be gathered there, every one with her mate.

<sup>a</sup> 11 The exact classification of these animals are widely debated.

<sup>b</sup> 13 See footnote at Yeshayahu 13:22.

<sup>c</sup> Syr. reads, "And insane men shall meet in it, and demoniacs shall cry out to one another."

LXX reads, "And devils shall meet with satyrs, and they shall cry one to the other."

**16** Search in the book of **תְּבִדֵּל**, and read: not one of these will be missing. none will lack her mate. For my mouth has commanded, and His Ruah has gathered them.

**17** He has cast the lot for them, and His hand has divided it to them with a measuring line. They shall possess it forever. From generation to generation they will dwell in it.

**35** The wilderness and the dry land will be glad. The desert will rejoice and blossom like a rose. **2** It will blossom abundantly, and rejoice even with joy and singing. Levanon's glory will be given to it, the excellence of Karmel and Sharon. They will see the glory of **תְּבִדֵּל**, the excellence of our Elohim.

**3** Strengthen the weak hands, and make firm the feeble knees. **4** Tell those who have a fearful heart, "Be strong. Do not be afraid. Behold, your Elohim will come with vengeance, the retribution of Elohim. He will come and save you. **5** Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. **6** Then the lame man will leap like a deer, and the tongue of the mute will sing; for waters will break out in the wilderness, and wadis in the desert. **7** The burning sand will become a pool, and the thirsty ground springs of water. Grass with reeds and rushes will be in the habitation of monsters<sup>e</sup>, where they lay.

**8** A highway will be there, a road, and it will be called The Set-apart Way. The unclean shall not pass over it, but it will be for those who walk in the Way. Wicked fools will not go there. **9** No lion will be there, nor will any ravenous animal go up on it. They will not be found there; but the redeemed will walk there. **10** The ransomed ones of **תְּבִדֵּל** will return, and come with singing to Tsion; and everlasting joy will be on their heads. They will obtain gladness and joy, and sorrow and sighing will flee away."

**36** Now it happened in the fourteenth year of king Hizqiyahu, that Sanheriv king of Ashuwr attacked all of the fortified cities of Yehudah, and captured them.

**2** The king of Ashuwr sent Rabshaketh from Lakish to Yerushalayim to king Hizqiyahu with a large army. He stood by the aqueduct from the upper pool in the fuller's field highway. **3** Then Elyaqim the son of Hilqiyahu, who was over the household, and Shevna the scribe,

Lat. reads, "And demons and monsters shall meet, and the hairy ones shall cry out one to another."

<sup>d</sup> 14 Hebrew word **לִילִית** (*lilith*) translated as "night creature" here. It is believed to have been a type of screech owl, as some translations have rendered it that way. Some Jewish commentaries believe Lilith to be the name of a female demon.

<sup>e</sup> 7 See footnote at Yeshayahu 13:22.

and Yoah, the son of Asaph, the recorder came out to him.

**4** Rabshakeh said to them, "Now tell Hizqiyahu, 'Thus says the great king, the king of Ashuwr, "What confidence is this on which you rely? **5** I say that your counsel and strength for the war are only vain words. Now on whom do you rely, that you have rebelled against me? **6** Behold, you rely on the staff of this bruised reed, even on Mitsrayim, which if a man leans on it, it will go into his hand and pierce it. So is Pharaoh king of Mitsrayim to all who rely on him. **7** But if you tell me, 'We rely on יהוָה our Elohim,' is that not He whose high places and whose altars Hizqiyahu has taken away, and has said to Yehudah and to Yerushalayim, 'You shall bow down before this altar'?" **8** Now therefore, please make a pledge to my master the king of Ashuwr, and I will give you two thousand horses, if you are able on your part to set riders on them. **9** How then can you turn away the face of one captain of the least of my master's servants, and rely on Mitsrayim for chariots and for horsemen? **10** Have I come up now without יהוָה against this land to destroy it? יהוָה said to me, "Go up against this land, and destroy it.""

**11** Then Elyaqim, Shevna and Yoah said to Rabshakeh, "Please speak to your servants in Aramaic, for we understand it; and do not speak to us in the Yehudite language in the hearing of the people who are on the wall." **12** But Rabshakeh said, "Has my master sent me only to your master and to you, to speak these words, and not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?"

**13** Then Rabshakeh stood, and called out with a loud voice in the Yehudite language, and said, "Hear the words of the great king, the king of Ashuwr! **14** Thus says the king, 'Do not let Hizqiyahu deceive you; for he will not be able to deliver you. **15** Do not let Hizqiyahu make you rely on יהוָה', saying, "יהוָה will surely deliver us. This city will not be given into the hand of the king of Ashuwr." **16** Do not listen to Hizqiyahu, for thus says the king of Ashuwr, 'Make your peace with me, and come out to me; and each of you eat from his vine, and each one from his fig tree, and each one of you drink the waters of his own cistern; **17** until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards. **18** Beware lest Hizqiyahu persuade you, saying, "יהוָה will deliver us." Have any of the elohim of the nations delivered their lands from the hand of the king of Ashuwr? **19** Where are the elohim of Hamath and Arpad? Where are the elohim of Sepharvayim? Have they delivered Shom'ron from my hand? **20** Who are they among all the elohim of these countries that have delivered their country out

of my hand, that יהוָה should deliver Yerushalayim out of my hand?"

**21** But they remained silent, and said nothing in reply, for the king's command was, "Do not answer him."

**22** Then Elyaqim the son of Hilqiyahu, who was over the household, and Shevna the scribe, and Yoah, the son of Asaph, the recorder, came to Hizqiyahu with their clothes torn, and told him the words of Rabshakeh.

**37** It happened, when king Hizqiyahu heard it, that he tore his clothes, covered himself with sackcloth, and went into the house of יהוָה. **2** He sent Elyaqim, who was over the household, and Shevna the scribe, and the elders of the priests, covered with sackcloth, to Yeshayahu the prophet, the son of Amots. **3** They said to him, "Thus says Hizqiyahu, 'This day is a day of trouble, and of rebuke, and of rejection; for the children have come to the birth, and there is no strength to bring forth. **4** It may be יהוָה your Elohim will hear the words of Rabshakeh, whom the king of Ashuwr his master has sent to defy the living Elohim, and will rebuke the words which יהוָה your Elohim has heard. Therefore lift up your prayer for the remnant that is left.'"

**5** So the servants of king Hizqiyahu came to Yeshayahu.

**6** Yeshayahu said to them, "Tell your master, 'Thus says יהוָה, "Do not be afraid of the words that you have heard, with which the servants of the king of Ashuwr have blasphemed Me. **7** Behold, I will put a spirit in him and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.'"

**8** So Rabshakeh returned, and found the king of Ashuwr warring against Livnah, for he had heard that he was departed from Lakish. **9** He heard news concerning Tirhakah king of Kush, "He has come out to fight against you." When he heard it, he sent messengers to Hizqiyahu, saying, **10** "Thus you shall speak to Hizqiyahu king of Yehudah, saying, 'Do not let your Elohim on whom you rely deceive you, saying, "Yerushalayim will not be given into the hand of the king of Ashuwr." **11** Behold, you have heard what the kings of Ashuwr have done to all lands, by destroying them utterly. Shall you be delivered? **12** Have the elohim of the nations delivered them, which my fathers have destroyed, Gozan, Haran, Retsep, and the children of Eden who were in Telassar? **13** Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena, and Ivvah?"

**14** Hizqiyahu received the letter from the hand of the messengers and read it. Then Hizqiyahu went up to the house of יהוָה, and spread it before יהוָה. **15** Hizqiyahu prayed to יהוָה, saying, **16** "יהוָה Tsevaot, the Elohim of

Yisra'el, who is enthroned among the keruvim, You are the Elohim, even You alone, of all the kingdoms of the earth. You have made the heavens and the earth.

**17** Turn Your ear, יְהוָה, and hear. Open Your eyes, יְהוָה, and behold. Hear all of the words of Sanheriv, who has sent to defy the living Elohim. **18** Truly, יְהוָה, the kings of Ashuwr have destroyed all the countries and their land, **19** and have cast their elohim into the fire; for they were no elohim, but the work of men's hands, wood and stone; therefore they have destroyed them. **20** Now therefore, יְהוָה our Elohim, save us from his hand, that all the kingdoms of the earth may know that You are יְהוָה, even You only."

**21** Then Yeshayahu the son of Amots sent to Hizqiyahu, saying, "Thus says יְהוָה, the Elohim of Yisra'el, 'Because you have prayed to Me against Sanheriv king of Ashuwr, **22** this is the word which יְהוָה has spoken concerning him. The virgin daughter of Tsion has despised you and ridiculed you. The daughter of Yerushalayim has shaken her head at you. **23** Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Set-apart One of Yisra'el.'

**24** "By your servants, have you defied יְהוָה, and have said, 'With the multitude of my chariots I have come up to the height of the mountains, to the innermost parts of Levanon. I will cut down its tall cedars and its choice fir trees. I will enter into its farthest height, the forest of its fruitful field. **25** I have dug and drunk water, and with the sole of my feet I will dry up all the rivers of Mitsrayim.'

**26** "Have you not heard how I have done it long ago, and formed it in ancient times? Now I have brought it to pass, that it should be yours to destroy fortified cities, turning them into ruinous heaps. **27** Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like a field before its crop has grown.<sup>a</sup>

**28** "But I know your sitting down, your going out, your coming in, and your raging against Me. **29** Because of your raging against Me, and because your arrogance has come up into My ears, therefore will I put My hook in your nose and My bridle in your lips, and I will turn you back by the way by which you came. **30** This shall be the sign to you. You will eat this year that which grows of itself, and in the second year that which springs from

the same; and in the third year sow and reap and plant vineyards, and eat their fruit. **31** The remnant that is escaped of the house of Yehudah will again take root downward, and bear fruit upward. **32** For out of Yerushalayim a remnant will go forth, and survivors will escape from Mount Tsion. The zeal of יְהוָה Tsevaot will perform this.

**33** "Therefore thus says יְהוָה concerning the king of Ashuwr, 'He will not come to this city, nor shoot an arrow there, neither will he come before it with shield, nor cast up a mound against it. **34** By the way that he came, by the same he shall return, and he shall not come to this city,' says יְהוָה. **35** 'For I will defend this city to save it, for My own sake, and for My servant David's sake.'"

**36** The messenger of יְהוָה went out and struck one hundred and eighty-five thousand men in the camp of the Ashuwriters. When men arose early in the morning, behold, these were all dead bodies. **37** So Sanheriv king of Ashuwr departed, went away, returned to Nineveh, and stayed there. **38** It happened, as he was bowing down in the house of Nisrok his el, that Adrammelekh and Sharetscher his sons struck him with the sword; and they escaped into the land of Ararat. Esar-Haddon his son reigned in his place.

**38** In those days was Hizqiyahu sick and near death. Yeshayahu the prophet, the son of Amots, came to him, and said to him, "Thus says יְהוָה, 'Set your house in order, for you will die, and not live.'" **2** Then Hizqiyahu turned his face to the wall and prayed to יְהוָה, **3** and said, "Remember now, יְהוָה, I beg You, how I have walked before You in truth and with a perfect heart, and have done that which is good in Your eyes." Hizqiyahu wept bitterly.

**4** Then the word of יְהוָה came to Yeshayahu, saying,

**5** "Go, and tell Hizqiyahu, 'Thus says יְהוָה, the Elohim of David your father, "I have heard your prayer. I have seen your tears. Behold, I will add fifteen years to your life. **6** I will deliver you and this city out of the hand of the king of Ashuwr, and I will defend this city.'

**7** This shall be the sign to you from יְהוָה, that will do this thing that he has spoken. **8** Behold, I will cause the shadow on the sundial, which has gone down on the sundial of Ahaz with the sun, to return backward ten

<sup>a</sup> 27 DSS, some Masoretic Hebrew manuscripts and some LXX Manuscripts read, "Scorched before it grows up" instead of "Like a field before its crop has grown."

steps. So the sun returned ten steps on the sundial on which it had gone down."'"

**9** The writing of Hizqiyahu king of Yehudah, when he had been sick, and had recovered of his sickness.

**10** I said, "In the middle of my life I go into the gates of Sheol. I am deprived of the residue of my years." **11** I said, "I will not see Yah, even Yah in the land of the living. I will see man no more with the inhabitants of the world. **12** My dwelling is removed, and is carried away from me like a shepherd's tent. I have rolled up, like a weaver, my life. He will cut me off from the loom. From day even to night You will put an end to me. **13** I waited patiently until morning. He breaks all my bones like a lion. From day even to night you will put an end to me. **14** I chattered like a swallow or a crane. I moaned like a dove. My eyes weaken looking upward. **תְּהִלָּה**, I am oppressed. Be my security."

**15** What will I say? He has both spoken to me, and Himself has done it. I will walk carefully all my years because of the anguish of my being.

**16** **תְּהִלָּה**, men live by these things; and my spirit finds life in all of them: You restore me, and cause me to live. **17** Behold, for peace I had great anguish, but You have in love for my being delivered it from the pit of corruption; for You have cast all my sins behind Your back. **18** For Sheol cannot praise You. Death cannot celebrate You. Those who go down into the pit cannot hope for Your truth. **19** The living, the living, he shall praise You, as I do today. The father shall make known Your truth to the children. **20** **יְהֹוָה** will save me.

Therefore we will sing my songs with stringed instruments all the days of our life in the house of **תְּהִלָּה**.

**21** Now Yeshayahu had said, "Let them take a cake of figs, and lay it for a poultice on the boil, and he shall recover." **22** Hizqiyahu also had said, "What is the sign that I will go up to the house of **תְּהִלָּה**?"

**39** At that time, Merodak Baladan the son of Baladan, king of Bavel, sent letters and a present to Hizqiyahu; for he heard that he had been sick, and had recovered. **2** Hizqiyahu was pleased with them, and showed them the house of his precious things, the silver, and the gold, the spices, and the precious oil, and all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hizqiyahu did not show them.

**3** Then Yeshayahu the prophet came to king Hizqiyahu, and asked him, "What did these men say? Where did

they come from to you?" Hizqiyahu said, "They have come from a country far from me, even from Bavel."

**4** Then he asked, "What have they seen in your house?" Hizqiyahu answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

**5** Then Yeshayahu said to Hizqiyahu, "Hear the word of **תְּהִלָּה** Tsevaot: **6** 'Behold, the days are coming when all that is in your house, and that which your fathers have stored up until today, will be carried to Bavel. Nothing will be left,' says **תְּהִלָּה**. **7** They will take away your sons who will issue from you, whom you shall father, and they will be eunuchs in the king of Bavel's palace.'" **8** Then Hizqiyahu said to Yeshayahu, "The word of **תְּהִלָּה** which you have spoken is good." He said moreover, "For there will be peace and truth in my days."

**40** "Comfort, comfort My people," says your Elohim.

**2** "Speak *from the heart* to Yerushalayim; and call out to her that her warfare is accomplished, that her iniquity is pardoned, that she has received of the hand of **תְּהִלָּה** double for all her sins."

**3** The voice of one who calls out, "Prepare the way of **תְּהִלָּה** in the wilderness! Make straight the highway in the desert for our Elohim.<sup>a</sup> **4** Every valley shall be exalted, and every mountain and hill shall be made low. The uneven shall be made level, and the rough places a plain. **5** The glory of **תְּהִלָּה** shall be revealed, and all flesh shall see it together; for the mouth of **תְּהִלָּה** has spoken it."

**6** The voice of one saying, "Cry!" One said, "What shall I cry?" "All flesh is like grass, and all its loving-kindness is like the flower of the field. **7** The grass withers, the flower fades, because the breath of **תְּהִלָּה** blows on it. Surely the people are like grass. **8** The grass withers, the flower fades; but the word of our Elohim stands forever."

**9** You who tell good news to Tsion, go up on a high mountain. You who tell good news to Yerushalayim, lift up your voice with strength. Lift it up. Do not be afraid. Say to the cities of Yehudah, "Behold, your Elohim!" **10** Behold, Adonai **תְּהִלָּה** will come as a mighty one, and His arm will rule for Him. Behold, His reward is with Him, and His recompense before Him. **11** He will feed His flock like a shepherd. He will gather the

<sup>a</sup> 3 LXX reads, "Make straight paths for our Elohim." See also Markos 1:3 and Matityahu 3:3.

lambs in His arm, and carry them in His bosom. He will gently lead those who have their young.

**12** Who has measured the waters in the hollow of His hand, and marked off the heavens with His span, and calculated the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? **13** Who has directed the Ruah of נָתָן, or has taught Him as His counselor? **14** Who did He take counsel with, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed Him the way of understanding?

**15** Behold, the nations are like a drop in a bucket, and are regarded as a speck of dust on a balance. Behold, He lifts up the islands like a very little thing. **16** Levanon is not sufficient to burn, nor its animals sufficient for an ascension offering. **17** All the nations are like nothing before Him. They are regarded by Him as less than nothing, and vanity.

**18** To whom then will you liken El? Or what likeness will you compare to Him? **19** A workman has cast an image, and the goldsmith overlays it with gold, and casts silver chains for it. **20** He who is too impoverished for such an offering chooses a tree that will not rot. He seeks a skillful workman to set up an engraved image for him that will not be moved. **21** Have you not known? Have you not heard, yet? Have you not been told from the beginning? Have you not understood from the foundations of the earth?

**22** It is He who sits above the circuit of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; **23** who brings princes to nothing; who makes the judges of the earth like meaningless. **24** They are planted scarcely. They are sown scarcely. Their stock has scarcely taken root in the ground. He merely blows on them, and they wither, and the whirlwind takes them away as stubble.

**25** "To whom then will you liken Me? Who is My equal?" says the Set-apart One. **26** Lift up your eyes on high, and see who has created these, who brings out their army by number. He calls them all by name. By the greatness of His might, and because He is strong in power, not one is lacking.

**27** Why do you say, Ya'aqov, and speak, Yisra'el, "My way is hidden from יְהוָה, and the judgment due me is disregarded by my Elohim?" **28** Have you not known? Have you not heard? The everlasting Elohim, יְהוָה, the Creator of the ends of the earth, does not faint. He is not weary. His understanding is unsearchable. **29** He gives power to the weak. He increases the strength of him who has no might. **30** Even the youths faint and get

wearied, and the young men utterly fall; **31** But those who wait for יְהוָה will renew their strength. They will mount up with wings like eagles. They will run, and not be weary. They will walk, and not faint.

**41** "Keep silent before Me, islands, and let the peoples renew their strength. Let them come near, then let them speak. Let Us meet together for judgment. **2** Who has raised up one from the east? Who called him to His foot in righteousness? He hands over nations to him, and makes him rule over kings. He gives them like the dust to his sword, like the driven stubble to his bow. **3** He pursues them, and passes by safely, Even by a way that he had not gone with his feet.

**4** Who has worked and done it, calling the generations from the beginning? I, יְהוָה, the first, the last, I am He."

**5** The islands have seen, and fear. The ends of the earth tremble. They approach, and come. **6** Everyone helps his neighbor. They say to their brothers, "Be strong!" **7** So the carpenter strengthens the goldsmith. He who smoothes with the hammer encourages him who strikes the anvil, saying of the soldering, "It is good;" and he fastens it with nails, that it might not totter.

**8** "But you, Yisra'el, My servant, Ya'aqov whom I have chosen, the seed of Avraham My friend, **9** You whom I have taken hold of from the ends of the earth, and called from its corners, and said to you, 'You are My servant, I have chosen you and not cast you away; **10** Do not be afraid, for I am with you. Do not be dismayed, for I am your Elohim. I will strengthen you. Yes, I will help you. Yes, I will uphold you with the right hand of My righteousness. **11** Behold, all those who are incensed against you will be disappointed and confounded. Those who strive with you will be like nothing, and shall perish. **12** You will seek them, and will not find them, even those who contend with you. Those who war against you will be as nothing, as a non-existent thing.

**13** "For I, יְהוָה your Elohim, will hold your right hand, saying to you, 'Do not be afraid. I will help you.' **14** Do not be afraid, you worm Ya'aqov, and you men of Yisra'el. I will help you," says יְהוָה, "and your Redeemer is the Set-apart One of Yisra'el. **15** Behold, I have made you into a new sharp threshing instrument with teeth. You will thresh the mountains, and beat them small, and will make the hills like chaff. **16** You will winnow them, and the wind will carry them away, and the whirlwind will scatter them. You will rejoice in יְהוָה. You will glory in the Set-apart One of Yisra'el.

**17** The poor and needy seek water, and there is none. Their tongue fails for thirst. I, יְהוָה, will answer them. I,

the Elohim of Yisra'el, will not forsake them. **18** I will open rivers on the bare heights, and springs in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.

**19** I will put cedar, acacia, myrtle, and oil trees in the wilderness. I will set fir trees, pine, and box trees together in the desert; **20** that they may see, know, consider, and understand together, that the hand of **תִּלְנָהּ** has done this, and the Set-apart One of Yisra'el has created it.

**21** "Produce your cause," says **תִּלְנָהּ**. "Bring forth your strong reasons," says the King of Ya'aqov. **22** "Let them announce, and declare to us what shall happen. Declare the former things, what they are, that we may *take them* to heart, and know the latter end of them; or show us things to come. **23** Declare the things that are to come hereafter, that we may know that you are elohim. Yes, do good, or do evil, that we may be dismayed, and see it together. **24** Behold, you are of nothing, and your work is of nothing. He who chooses you is an abomination.

**25** I have raised up one from the north, and he has come; from the rising of the sun, one who calls on My Name; and he shall come on rulers as on mortar, and as the potter treads clay. **26** Who has declared it from the beginning, that we may know? And before, that we may say, 'He is right?' Surely, there is no one who declares. Surely, there is no one who shows. Surely, there is no one who hears your speeches. **27** I am the first to say to Tsion, 'Behold, look at them;' and I will give one who brings good news to Yerushalayim. **28** When I look, there is no man; even among them there is no counselor who, when I ask of them, can answer a word.

**29** Behold, all of them, their works are vain exertion and nothing. Their molten images are wind and confusion.

**42** "Behold, My Servant, whom I uphold; My Chosen, in whom My being delights—I have put My Ruah on Him. He will bring judgment to the nations. **2** He will not shout, nor raise His voice, nor cause it to be heard in the street. **3** He will not break a bruised reed. He will not quench a dimly burning wick. He will bring judgment to truth. **4** He will not fail nor be discouraged, until He has set judgment in the earth, and the islands will wait for His Torah."

**5** Thus says El **תִּלְנָהּ**, He who created the heavens and stretched them out, He who spread out the earth and that which comes out of it, He who gives breath to its people and spirit to those who walk in it: **6** "I, **תִּלְנָהּ**, have called You in righteousness, and will hold Your hand, and will

preserve You, and give You for a covenant for the people, as a Light for the nations; **7** to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness out of the prison.

**8** "I am **תִּלְנָהּ**. That is My Name. I will not give My glory to another, nor My praise to engraved images. **9** Behold, the former things have happened, and I declare new things. I tell you about them before they come up."

**10** Sing to **תִּלְנָהּ** a new song, and His praise from the end of the earth, you who go down to the sea, and all that is therein, the islands and their inhabitants. **11** Let the wilderness and its cities raise their voices, with the villages that Qedar inhabits. Let the inhabitants of Selah sing. Let them shout from the top of the mountains!

**12** Let them give glory to **תִּלְנָהּ**, and declare His praise in the islands.

**13** **תִּלְנָהּ** will go out like a mighty man. He will stir up zeal like a man of war. He will raise a war cry. Yes, He will shout aloud. He will triumph over His enemies.

**14** "I have been silent a long time. I have been quiet and restrained Myself. Now I will cry out like a travailing woman. I will both gasp and pant. **15** I will destroy mountains and hills, and dry up all their herbs. I will make the rivers islands, and will dry up the pools. **16** I will bring the blind by a way that they do not know. I will lead them in paths that they do not know. I will make darkness as light before them, and crooked places straight. I will do these things, and I will not forsake them. **17** Those who rely on engraved images, who tell molten images, 'You are our elohim' will be turned back. They will be utterly disappointed. **18** Hear, you deaf, and look, you blind, that you may see. **19** Who is blind, but My servant? Or who is as deaf as My messenger whom I send? Who is as blind as he who is at peace, and as blind as the servant of **תִּלְנָהּ**? **20** You see many things, but do not guard. His ears are open, but he does not listen<sup>a</sup>. **21** It pleased **תִּלְנָהּ**, for His righteousness' sake, to magnify the Torah, and make it majestic. **22** But this is a despoiled and plundered people. All of them are snared in holes, and they are hidden in prisons. They have become a plunder, and no one delivers; and a spoil, and no one says, 'Restore them!'

**23** Who is there among you who will give ear to this? Who will listen and hear for the time to come? **24** Who gave Ya'aqov as plunder, and Yisra'el to the robbers? Did not **תִּלְנָהּ**, He against whom we have sinned? For they would not walk in His ways, and they disobeyed

<sup>a</sup> 20 Hebrew word rendered as "hear" is *yaww* (*sh'ma*) here. See footnote at Devarim 6:4.

His Torah. 25 Therefore He poured the fierceness of His anger on him, and the strength of battle; and it set him on fire all around, but he did not know; and it burned him, but he did not take it to heart."

**43** But now thus says יְהוָה who created you, Ya'aqov, and He who formed you, Yisra'el: "Do not be afraid, for I have redeemed you. I have called you by your name. You are Mine. 2 When you pass through the waters, I will be with you; and through the rivers, they will not overflow you. When you walk through the fire, you will not be burned, and flame will not scorch you. 3 For I am יְהוָה your Elohim, the Set-apart One of Yisra'el, your Savior. I have given Mitsrayim as your ransom, Kush and Seva in your place. 4 Since you have been precious and honored in My sight, and I have loved you; therefore I will give people in your place, and nations instead of your being.

5 Do not be afraid; for I am with you. I will bring your seed from the east, and gather you from the west. 6 I will tell the north, 'Give them up!' and tell the south, 'Do not hold them back! Bring My sons from far, and My daughters from the ends of the earth—7 everyone who is called by My Name, and whom I have created for My glory, whom I have formed, yes, whom I have made.'"

8 Bring out the blind people who have eyes, and the deaf who have ears. 9 Let all the nations be gathered together, and let the peoples be assembled. Who among them can declare this, and show us former things? Let them bring their witnesses, that they may be declared right; or let them hear, and say, "That is true."

10 "You are My witnesses," says יְהוָה, "With My servant whom I have chosen; that you may know and trust Me, and understand that I am He. Before Me there was no El formed, neither will there be after Me. 11 I Myself am יְהוָה; and besides Me there is no saving one. 12 I have declared, I have saved, and I have shown; and there was no strange el among you. Therefore you are My witnesses," says יְהוָה, "and I am El. 13 Yes, since the day was I am He; and there is no one who can deliver out of My hand. I will work, and who can hinder it?"

14 Thus says יְהוָה, your Redeemer, the Set-apart One of Yisra'el: "For your sake, I have sent to Bavel, and I will bring all of them down as fugitives, even the Kaldeans, in the ships of their rejoicing. 15 I am יְהוָה, your Set-apart One, the Creator of Yisra'el, your King."

16 Thus says יְהוָה, who makes a way in the sea, and a path in the mighty waters; 17 who brings forth the chariot and horse, the army and the mighty man (they lie down together, they shall not rise; they are extinct, they are quenched like a wick): 18 "Do not remember the former things, and do not consider the things of old. 19 Behold, I will do a new thing. It springs forth now. Do you not know it? I will even make a way in the wilderness, and rivers in the desert. 20 The animals of the field shall honor Me, the monsters<sup>a</sup> and the ostriches; because I give water in the wilderness and rivers in the desert, to give drink to My people, My chosen, 21 the people which I formed for Myself, that they might set forth My praise. 22 Yet you have not called on Me, Ya'aqov; but you have been weary of Me, Yisra'el.

23 You have not brought Me of your sheep for ascension offerings; neither have you honored Me with your sacrifices. I have not burdened you with offerings, nor wearied you with frankincense. 24 You have bought Me no sweet cane with money, nor have you filled Me with the fat of your sacrifices; but you have burdened Me with your sins. You have wearied Me with your iniquities. 25 I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins. 26 Put Me in remembrance. Let us judge together. Set forth your case, that you may be declared right.

27 Your first father sinned, and your teachers have transgressed against Me. 28 Therefore I will profane the princes of the set-apart place; and I will make Ya'aqov a curse, and Yisra'el an insult."

**44** Yet listen now, Ya'aqov My servant, and Yisra'el, whom I have chosen. 2 This is what יְהוָה who made you, and formed you from the womb, who will help you says: "Do not be afraid, Ya'aqov My servant; and you, Yeshurun, whom I have chosen. 3 For I will pour water on him who is thirsty, and streams on the dry ground. I will pour My Ruah on your seed, and My blessing on your offspring: 4 and they will spring up among the grass, as willows by the watercourses. 5 One will say, 'I belong to יְהוָה'; and another will be called by the name of Ya'aqov; and another will write with his hand 'to יְהוָה,' and honor the name of Yisra'el."

6 This is what יְהוָה, the King of Yisra'el, and his Redeemer, יְהוָה Tsevaot, says: "I am the first, and I am the last; and besides Me there is no Elohim. 7 Who is like Me? Who will call, and will declare it, and set it in order for Me, since I established the ancient people? Let

<sup>a</sup> 20 See footnote at Yeshayahu 13:22.

them declare the things that are coming, and that will happen. **8** Do not fear, neither be afraid. Have I not declared it to you long ago, and shown it? You are My witnesses. Is there an Eloah besides Me? Indeed, there is not. I do not know any other Rock."

**9** Everyone who makes an engraved image is vain. The things that they delight in will not profit. Their own witnesses do not see, nor know, that they may be disappointed. **10** Who has fashioned an el, or molds an image that is profitable for nothing? **11** Behold, all his fellows will be disappointed; and the workmen are mere men. Let them all be gathered together. Let them stand up. They will fear. They will be put to shame together.

**12** The blacksmith takes an axe, works in the coals, fashions it with hammers, and works it with his strong arm. He is hungry, and his strength fails; he drinks no water, and is faint. **13** The carpenter stretches out a line. He marks it out with a pencil. He shapes it with planes. He marks it out with compasses, and shapes it like the figure of a man, with the beauty of a man, to reside in a house. **14** He cuts down cedars for himself, and takes the cypress and the oak, and strengthens for himself one among the trees of the forest. He plants a fir tree, and the rain nourishes it. **15** Then it will be for a man to burn; and he takes some of it, and warms himself. Yes, he burns it, and bakes bread. Yes, he makes an el, and prostrates himself before it; he makes it an engraved image, and bows down to it. **16** He burns part of it in the fire. With part of it, he eats meat. He roasts a roast, and is satisfied. Yes, he warms himself, and says, "Aha! I am warm. I have seen the fire." **17** The rest of it he makes into an el, even his engraved image. He prostrates himself before it and bows down, and prays to it, and says, "Deliver me; for you are my el!"

**18** They do not know, neither do they consider: for he has shut their eyes, that they cannot see; and their hearts, that they cannot understand. **19** No one thinks, neither is there knowledge nor understanding to say, "I have burned part of it in the fire. Yes, I have also baked bread on its coals. I have roasted meat and eaten it. Shall I make the rest of it into an abomination? Shall I prostrate myself before a tree trunk?" **20** He feeds on ashes. A deceived heart has turned him aside; and he cannot deliver his being, nor say, "Is there not a lie in my right hand?"

**21** Remember these things, Ya'aqov and Yisra'el; for you are My servant. I have formed you. You are My servant. Yisra'el, you will not be forgotten by Me. **22** I

have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins. Return to Me, for I have redeemed you. **23** Sing, you heavens, for **תְּהִלָּה** has done it! Shout, you lower parts of the earth! Break out into singing, you mountains, O forest, all of your trees, for **תְּהִלָּה** has redeemed Ya'aqov, and will glorify Himself in Yisra'el.

**24** Thus says **תְּהִלָּה**, your Redeemer, and He who formed you from the womb: "I am **תְּהִלָּה**, who makes all things; who alone stretches out the heavens; who spreads out the earth by Myself; **25** who frustrates the signs of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish; **26** who confirms the word of His servant, and performs the counsel of His messengers; who says of Yerushalayim, 'She will be inhabited;' and of the cities of Yehudah, 'They will be built,' and 'I will raise up its waste places;' **27** who says to the deep, 'Be dry,' and 'I will dry up your rivers;' **28** Who says of Koresh, 'He is My shepherd, and shall perform all My pleasure,' even saying of Yerushalayim, 'She will be built;' and of the Temple, 'Your foundation will be laid.'"

**45** Thus says **תְּהִלָּה** to His anointed, to Koresh<sup>a</sup>, whose right hand I have held, to subdue nations before him, and strip kings of their armor; to open the doors before him, and the gates shall not be shut: **2** "I will go before you, and make the rough places smooth<sup>b</sup>. I will break the doors of copper in pieces, and cut apart the bars of iron. **3** I will give you the treasures of darkness, and hidden riches of secret places, that you may know that it is I, **תְּהִלָּה**, who call you by your name, even the Elohim of Yisra'el. **4** For Ya'aqov My servant's sake, and Yisra'el My chosen, I have called you by your name. I have surnamed you, though you have not known Me. **5** I am **תְּהִלָּה**, and there is none else. Besides Me, there is no Elohim. I will strengthen you, though you have not known Me; **6** that they may know from the rising of the sun, and from the west, that there is none besides Me. I am **תְּהִלָּה**, and there is no one else.

**7** I form the light, and create darkness. I make peace, and create calamity. I am **תְּהִלָּה**, who does all these things. **8** Distil, you heavens, from above, and let the skies pour down righteousness. Let the earth open, that it may bring forth salvation, and let it cause righteousness to spring up with it. I, **תְּהִלָּה**, have created it.

<sup>a</sup> 1 Koresh, commonly translated as "Cyrus." This refers to the king of Paras who allowed Ezra to return and rebuild the Temple.

<sup>b</sup> 2 LXX and DSS read, "I will level mountains" instead of "make the rough places smooth." Syr. reads, "I will loose the loins of kings." Lat. reads, "I will humble the great ones of the earth."

**9** Woe to him who strives with his Maker—a clay pot among the clay pots of the earth! Shall the clay ask him who fashions it, 'What are you making?' or your work, 'He has no hands?'

**10** Woe to him who says to a father, 'What have you brought forth?' or to a mother, 'To what have you given birth?'"

**11** Thus says יְהוָה, the Set-apart One of Yisra'el, and his Maker: "You ask Me about the things that are to come, concerning My sons, and you command Me concerning the work of My hands! **12** I have made the earth, and created man on it. I, even My hands, have stretched out the heavens; and I have commanded all their army. **13** I have raised him up in righteousness, and I will make straight all his ways. He shall build My city, and he shall let My exiles go free, not for price nor reward," says יְהוָה Tsevaot.

**14** Thus says יְהוָה: "The labor of Mitsrayim, and the merchandise of Kush, and the Saveans, men of stature, shall come over to you, and they shall be yours. They will go after you. They shall come over in chains; and they will bow down to you. They will pray to you: 'Surely Elohim is in you; and there is none else. There is no other el. **15** Most certainly You are El who has hidden Yourself, Elohim of Yisra'el, the Savior!'"

**16** They will be disappointed, yes, confounded, all of them. Those who are makers of forms will go into confusion together. **17** Yisra'el will be saved by יְהוָה with an everlasting salvation. You will not be disappointed nor confounded to ages everlasting. **18** For thus says יְהוָה who created the heavens, the Elohim who formed the earth and made it, who established it and did not create it a waste, who formed it to be inhabited: "I am יְהוָה; and there is no other. **19** I have not spoken in secret, in a place of the land of darkness. I did not say to the seed of Ya'aqov, 'Seek Me in vain.' I, יְהוָה, speak righteousness. I declare things that are upright. **20** Assemble yourselves and come. Draw near together, you who have escaped from the nations. Those have no knowledge who carry the wood of their engraved image, and pray to an el that cannot save. **21** Declare and present it. Yes, let them take counsel together. Who has shown this from ancient time? Who has declared it of old? Have not I, יְהוָה? There is no other Elohim besides Me, a just El and a Savior; there is no one besides Me. **22** Look to Me, and be saved, all the ends of the earth; for I am El, and there is no other. **23** I have sworn by Myself, the word has gone out of My mouth in righteousness, and will not return, that to Me every knee shall bow, every tongue shall take an oath.

**24** They will say of me, 'There is righteousness and strength only in יְהוָה!'" Even to Him shall men come; and all those who were incensed against Him shall be disappointed. **25** In תְּהִלָּה shall all the seed of Yisra'el be declared right, and shall glory.

**46** Bel bows down, Nevo stoops; their idols are on the animals, and on the livestock: the things that you carried about are made a load, a burden to the weary *animal*. **2** They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

**3** "Listen to Me, house of Ya'aqov, and all the remnant of the house of Yisra'el, that have been borne by Me from the belly, that have been carried from the womb; **4** and even to old age I am He, and even to gray hairs will I carry you. I have made, and I will bear; yes, I will carry, and will deliver. **5** "To whom will you liken Me, and make Me equal, and compare Me, that we may be like? **6** Some pour out gold from the bag, and weigh silver in the balance. They hire a goldsmith, and he makes it an el. They prostrate *themselves*—yes, they bow down. **7** They bear it on the shoulder, they carry it, and set it in its place, and it stands, from its place it shall not move: yes, one may cry to it, yet it cannot answer, nor save him out of his trouble.

**8** "Remember this, and show yourselves men; bring it again to heart, you transgressors. **9** Remember the former things of old: for I am El, and there is none else; *I am* Elohim, and there is none like Me; **10** declaring the end from the beginning, and from ancient times things that are not *yet* done; saying, My counsel shall stand, and I will do all My pleasure; **11** calling a ravenous bird from the east, the man of My counsel from a far country; yes, I have spoken, I will also bring it to pass; I have purposed, I will also do it.

**12** Listen to Me, you stout-hearted, who are far from righteousness: **13** I bring near My righteousness, it shall not be far off, and My salvation shall not wait; and I will place salvation in Tsion for Yisra'el My glory.

**47** "Come down, and sit in the dust, virgin daughter of Bavel; sit on the ground without a throne, daughter of the Kaldeans: for you shall no more be called tender and delicate.

**2** Take the millstones, and grind meal; remove your veil, strip off the train, uncover the leg, pass through the rivers. **3** Your nakedness shall be uncovered, yes, your shame shall be seen: I will take vengeance, and will spare no man."

**4** Our Redeemer, יְהֹוָה Tsevaot is His Name, the Set-apart One of Yisra'el.

**5** "Sit in silence, and go into darkness, daughter of the Kaldeans; for you shall no more be called the mistress of kingdoms. **6** I was angry with My people, I profaned My inheritance, and gave them into your hand: you showed them no compassion; on the aged you have very heavily laid your yoke. **7** You said, 'I shall be mistress forever'; so that you did not lay these things to your heart, neither did you<sup>a</sup> remember the latter end of it.

**8** "Now therefore hear this, you who are given to pleasures, who sit securely, who say in your heart, 'I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children': **9** but these two things shall come to you in a moment in one day, the loss of children, and widowhood; in their full measure shall they come on you, in the multitude of your sorceries, and the great abundance of your enchantments. **10** For you have relied on your wickedness; you have said, 'No one sees me;' your wisdom and your knowledge, it has perverted you, and you have said in your heart, 'I am, and there is none else besides me.'

**11** Therefore evil will come on you; you will not know when it dawns: and disaster will fall on you; for which you cannot atone: and desolation shall come on you suddenly, which you do not know.

**12** "Stand now with your enchantments, and with the multitude of your sorceries, in which you have labored from your youth; if so be you shall be able to profit, if so be you may prevail. **13** You are wearied in the multitude of your counsels: let now the astrologers, the stargazers, those who predict by the new moon, stand up, and save you from the things that shall come on you.

**14** Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: it shall not be a coal to warm at, nor a fire to sit before. **15** Thus shall the things be to you in which you have labored: those who have trafficked with you from your youth shall wander everyone to his quarter; there shall be none to save you.

**48** "Hear this, house of Ya'aqov, you who are called by the name of Yisra'el, and have come forth out of the waters of Yehudah; who swear by the Name of יהֹוָה, and make mention of the Elohim of Yisra'el, but not in truth, nor in righteousness **2** (for they call themselves of the set-apart city, and lean on the Elohim of Yisra'el;

Tsevaot is His Name): **3** I have declared the former things from of old; yes, they went forth out of My mouth, and I showed them: suddenly I did them, and they happened. **4** Because I knew that you are obstinate, and your neck is an iron sinew, and your brow is as copper; **5** therefore I have declared it to you from of old; before it came about I showed it to you, lest you should say, 'My idol has done them, and my engraved image, and my molten image, has commanded them.'

**6** You have heard it; see all this; and you, will you not declare it? I have shown you new things from this time, even preserved things, which you have not known.

**7** They are created now, and not from of old; and before today you did not hear them; lest you should say, 'Behold, I knew them.' **8** Yes, you did not hear; yes, you did not know; yes, from of old your ear was not opened: for I knew that you did deal very deceitfully, and was called a transgressor from the womb. **9** For My Name's sake will I defer My anger, and for My praise will I refrain for you, that I not cut you off.

**10** Behold, I have refined you, but not as silver; I have chosen you in the furnace of affliction. **11** For My own sake, for My own sake, will I do it; for how should My Name be profaned? And My glory I will not give to another.

**12** "Listen to Me, O Ya'aqov, and Yisra'el My called: I am He; I am the first, I also am the last. **13** Yes, My hand has laid the foundation of the earth, and My right hand has spread out the heavens: when I call to them, they stand up together.

**14** "Assemble yourselves, all you, and hear; who among them has declared these things? He whom יהֹוָה loves shall perform His pleasure on Bavel, and His arm shall be on the Kaldeans. **15** I, even I, have spoken; yes, I have called him; I have brought him, and he shall make his way prosperous.

**16** "Come near to Me and hear this: 'From the beginning I have not spoken in secret; from the time that it was, there am I. Now Adonai יהֹוָה has sent me, with His Ruah.'

**17** Thus says יהֹוָה, your Redeemer, the Set-apart One of Yisra'el: I am יהֹוָה your Elohim, who teaches you to profit, who leads you by the way that you should go. **18** Oh that you had listened to My commands! Then your peace would have been like a river, and your righteousness like the waves of the sea; **19** your seed also had been as the sand, and the offspring of your gut

<sup>a</sup> 7 DSS read, "I" instead of "you" here.

like grains: his name would not be cut off nor destroyed from before Me.

**20** Go forth from Bavel, flee from the Kaldeans; with a voice of singing declare, tell this, utter it even to the end of the earth: say, יְהוָה יְהוָה has redeemed His servant Ya'aqov. **21** They did not thirst when He led them through the deserts; He caused the waters to flow out of the rock for them; He split the rock also, and the waters gushed out. **22** There is no peace,' says יְהוָה יְהוָה, 'for the wicked."

**49** Listen, islands, to me; and listen, you peoples, from far: יְהוָה יְהוָה has called me from the womb; from the gut of my mother has He made mention of my name. **2** And He has made my mouth like a sharp sword. In the shadow of His hand, He has hidden me, and He has made me a polished shaft. He has kept me close in His quiver. **3** And He said to me, "You are My servant; Yisra'el, in whom I will be glorified."

**4** But I said, "I have labored in vain, I have spent my strength for nothing and vanity; yet surely the judgment due to me is with יְהוָה", and my reward with my Elohim."

**5** Now says יְהוָה יְהוָה who formed me from the womb to be His servant, to bring Ya'aqov again to Him, and that Yisra'el be gathered to Him (for I am honorable in the eyes of יְהוָה יְהוָה, and my Elohim is become my strength); **6** yes, He says, "It is too light a thing that you should be My servant to raise up the tribes of Ya'aqov, and to restore the preserved of Yisra'el: I will also give you for a light to the nations, that you may be My salvation to the end of the earth."

**7** Thus says יְהוָה יְהוָה, the Redeemer of Yisra'el, and his Set-apart One, to him whom man despises, to him whom the nation abhors, to a servant of rulers: "Kings shall see and arise; princes, and they shall bow down; because of יְהוָה יְהוָה who is faithful, even the Set-apart One of Yisra'el, who has chosen you."

**8** Thus says יְהוָה יְהוָה, "In an acceptable time have I answered you, and in a day of salvation have I helped you; and I will preserve you, and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritage: **9** saying to those who are bound, 'Come out!'; to those who are in darkness, 'Show yourselves!' "They shall feed in the ways, and on all bare heights shall be their pasture. **10** They shall not hunger nor thirst; neither shall the heat nor sun strike

them: for He who has compassion on them will lead them, even by springs of water He will guide them. **11** I will make all My mountains a way, and My highways shall be exalted. **12** Behold, these shall come from far; and behold, these from the north and from the west; and these from the land of Sinim."

**13** Sing, heavens; and be joyful, earth; and break forth into singing, mountains: for יְהוָה יְהוָה has comforted His people, and will have compassion on His afflicted.

**14** But Tsion said, "יְהוָה יְהוָה has forsaken me, יְהוָה יְהוָה has forgotten me."

**15** "Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, these may forget, yet I will not forget you!"

**16** Behold, I have engraved you on the palms of My hands; your walls are continually before Me. **17** Your children make haste; your destroyers and those who made you waste shall go forth from you. **18** Lift up your eyes all around, and see: all these gather themselves together, and come to you. As I live," says יְהוָה יְהוָה, "you shall surely clothe yourself with them all as with an ornament, and dress yourself with them, like a bride.

**19** "For, as for your waste and your desolate places, and your land that has been destroyed, surely now you shall be too small for the inhabitants, and those who swallowed you up shall be far away. **20** The children of your bereavement shall yet say in your ears, 'The place is too small for me; give place to me that I may dwell.' **21** Then you will say in your heart, 'Who has conceived these for me, since I have been bereaved of my children, and am solitary, an exile, and wandering back and forth? Who has brought up these? Behold, I was left alone; these, where were they?'"

**22** Thus says Adonai יְהוָה יְהוָה, "Behold, I will lift up My hand to the nations, and set up My banner to the peoples; and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders. **23** Kings shall be your faithful *nurturing fathers*, and their queens your nursing mothers; they shall bow down to you with their faces to the earth, and lick the dust of your feet; and you shall know that I am יְהוָה יְהוָה; and those who wait for Me shall not be disappointed."

**24** Shall the prey be taken from the mighty, or the captives of the [tyrant]<sup>a</sup> be delivered?

**25** But thus says יְהוָה יְהוָה, "Even the captives of the tyrant shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him who contends

<sup>a</sup> 24 Bracketed section indicates reading present in Syr., LXX, Lat. and DSS. Heb. MT reads, "righteous." Compare verse 25.

with you, and I will save your children. **26** I will feed those who oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I, יהוה, am your Savior, and your Redeemer, the Mighty One of Ya'aqov."

**50** Thus says יהוה, "Where is the bill of your mother's divorce, with which I have put her away? Or which of My creditors is it to whom I have sold you? Behold, for your iniquities were you sold, and for your transgressions was your mother put away. **2** Why, when I came, was there no man? When I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because there is no water, and die for thirst. **3** I clothe the heavens with blackness, and I make sackcloth their covering."

**4** Adonai יהוה has given me the tongue of those who are taught, that I may know how to sustain with words him who is weary: He wakens morning by morning, He wakens my ear to hear as those who are taught.

**5** Adonai יהוה has opened my ear, and I was not rebellious, neither turned away backward. **6** I gave my back to the strikers, and my cheeks to those who pulled off the beard; I did not hide my face from shame and spitting.

**7** For Adonai יהוה will help me; therefore I have not been confounded: therefore have I set my face like a flint, and I know that I shall not be disappointed. **8** He is near who declares me right; who will bring charges against me? Let us stand up together: who is the owner of my judgment? Let him come near to me.

**9** Behold, Adonai יהוה will help me; who is he who shall condemn me? Behold, all they shall wax old as a garment, the moth shall eat them up. **10** Who is among you who fears יהוה, who obeys the voice of His servant? He who walks in darkness, and has no light, let him rely on the Name of יהוה, and lean on his Elohim.

**11** Behold, all you who kindle a fire, who adorn yourselves with torches around yourselves; walk in the flame of your fire, and among the brands that you have kindled. You shall have this of my hand; you shall lie down in sorrow.

**51** "Listen to Me, you who follow after righteousness, you who seek יהוה: look to the Rock you were cut from, and to the hold of the pit you were dug from.

**2** Look to Avraham your father, and to Sarah who bore you; for when he was but one *man* I called him, and I blessed him, and made him many.

**3** For תְּנִינָה has comforted Tsion; He has comforted all her waste places, and has made her wilderness like Eden, and her desert like the garden of יהוה; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

**4** "Attend to Me, My people; and give ear to Me, My nation: for Torah shall go forth from Me, and I will establish My judgment for a light of the peoples. **5** My righteousness is near, My salvation is gone forth, and My arms shall judge the peoples; the islands shall wait for Me, and on My arm shall they trust. **6** Lift up your eyes to the heavens, and look on the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and those who dwell therein shall die in the same way: but My salvation shall be forever, and My righteousness shall not be abolished.

**7** Listen to Me, you who know righteousness, the people in whose heart is My Torah; do not fear the reproach of men, neither be dismayed at their insults.

**8** For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation to all generations."

**9** Awake, awake, put on strength, arm of יהוה; awake, as in the days of old, the generations of ancient times. Is it not You who cut Rahav in pieces, who pierced the monster<sup>a</sup>? **10** Is it not You who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to pass over? **11** The ransomed of יהוה shall return, and come with singing to Tsion; and everlasting joy shall be on their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away.

**12** "I, even I, am He who comforts you: who are you, that you are afraid of man who shall die, and of the son of man who shall be made as grass; **13** and have forgotten יהוה your Maker, who stretched forth the heavens, and laid the foundations of the earth; and fear continually all the day because of the fury of the oppressor, when he makes ready to destroy? And where is the fury of the oppressor?

**14** The captive exile shall speedily be freed; and he shall not die and go down into the pit, neither shall his bread fail. **15** For I am יהוה your Elohim, who stirs up the sea, so that its waves roar: יהוה Tsevaot is His name. **16** I have put My words in your mouth, and have covered

<sup>a</sup> See footnote at Yeshayahu 13:22.

you in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and tell Tsion, 'You are My people.'"

**17** Awake, awake, stand up, Yerushalayim, you that have drunk at the hand of יְהוָה the cup of His wrath; you have drunken the bowl of the cup of staggering, and drained it. **18** There is none to guide her among all the sons whom she has brought forth; neither is there any who takes her by the hand among all the sons who she has brought up. **19** These two things have happened to you. Who will pity you? Desolation and destruction, and the famine and the sword; how shall I comfort you? **20** Your sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of יְהוָה, the rebuke of your Elohim.

**21** Therefore hear now this, you afflicted, and drunken, but not with wine: **22** Thus says Adonai יְהוָה, and your Elohim who pleads the cause of His people, "Behold, I have taken out of your hand the cup of staggering, even the bowl of the cup of My wrath; you shall no more drink it again: **23** and I will put it into the hand of those who afflict you, who have said to your being, 'Bow down, that we may walk over you;' and you have laid your back as the ground, and as the street, to those who walk over."

**52** Awake, awake, put on your strength, O Tsion; put on your beautiful garments, O Yerushalayim, the set-apart city: for henceforth there shall no more come into you the uncircumcised and the unclean. **2** Shake yourself from the dust; arise, sit *on your throne*, Yerushalayim: release yourself from the bonds of your neck, captive daughter of Tsion.

**3** For thus says יְהוָה, "You were sold for nothing; and you shall be redeemed without money." **4** For thus says Adonai יְהוָה, "My people went down at the first into Mitsrayim to live there: and the Ashuwrite has oppressed them without cause. **5** Now therefore, what do I have here," says יְהוָה, "seeing that My people are taken away for nothing? Those who rule over them mock," says יְהוָה, "and My Name continually all the day is blasphemed. **6** Therefore My people shall know My Name: therefore *they shall know* in that day that I am He who does speak; behold, it is I."

**7** How beautiful on the mountains are the feet of him who brings good news, who publishes peace, who brings good news of good, who publishes salvation, who says to Tsion, "Your Elohim reigns!" **8** The voice of your watchmen! They lift up the voice, together do they sing; for they shall see eye to eye, when יְהוָה returns to Tsion. **9** Break forth into joy, sing together,

you waste places of Yerushalayim; for יְהוָה has comforted His people, He has redeemed Yerushalayim. **10** יְהוָה has made bare His set-apart arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our Elohim.

**11** Depart, depart, go out from there, touch no unclean thing! Go out of the midst of her! Cleanse yourselves, you who bear the vessels of יְהוָה. **12** For you shall not go out in haste, neither shall you go by flight: for יְהוָה will go before you; and the Elohim of Yisra'el will be your rear guard. **13** Behold, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high. **14** Like as many were astonished at you (His appearance was marred more than any man, and His form more than the sons of men), **15** so shall He sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

**53** Who has believed our message? To whom has the Arm of יְהוָה been revealed? **2** For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form nor comeliness. When we see Him, there is no beauty that we should desire Him.

**3** He was despised, and rejected by men; a man of suffering, and acquainted with disease. He was despised as one from whom men hide their face; and we respected Him not.

**4** Surely He has borne our sickness, and carried our suffering: yet we considered Him plagued, struck by Elohim, and afflicted. **5** But He was pierced for our transgressions. He was crushed for our iniquities. The correction that brought our peace was on Him; and by His wounds we are healed.

**6** All we like sheep have gone astray. Everyone has turned to his own way; and יְהוָה has laid on Him the iniquity of us all.

**7** He was oppressed, yet when He was afflicted He did not open His mouth. As a lamb that is led to slaying, and as a sheep that before its shearers is mute, so He did not open His mouth.

**8** He was taken away by oppression and judgment; and as for His generation, who considered that He was cut off out of the land of the living and stricken for the disobedience of My people? **9** They made His grave with the wicked, and with a rich man in His death; although He had done no violence, neither was any deceit in His mouth. **10** Yet it pleased יְהוָה to bruise Him. He has caused Him to suffer. He laid sickness on Him, that when He made Himself an offering for guilt,

He would see a seed, He would prolong His days, and the pleasure of **תְּהִלָּה יְהוָה** prosper in His hand.

**11** After the toil of His being, He will see the light<sup>a</sup> and be satisfied. My Righteous Servant will declare many right by the knowledge of Himself; and He will bear their iniquities.

**12** Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He poured out His being to death, and was numbered with the transgressors; yet He bore the sin of many, and made intercession for the transgressors.

**54** "Sing, barren, you who did not bear; break forth into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife," says **תְּהִלָּה יְהוָה**. **2** "Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; do not spare: lengthen your cords, and strengthen your stakes. **3** For you shall spread out on the right hand and on the left; and your seed shall possess the nations, and make the desolate cities to be inhabited.

**4** "Do not be afraid; for you shall not be ashamed: neither be confounded; for you shall not be disappointed: for you shall forget the shame of your youth; and the reproach of your widowhood you shall remember no more. **5** For your Maker is your owner; **תְּהִלָּה** Tsevaot is His Name: and the Set-apart One of Yisra'el is your Redeemer; the Elohim of the whole earth shall he be called. **6** For **יְהוָה** has called you as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off," says your Elohim.

**7** "For a small moment have I forsaken you; but with great compassion I will gather you. **8** In overflowing wrath I hid My face from you for a moment; but with everlasting loving-kindness will I have compassion on you," says **יְהוָה** your Redeemer.

**9** "For this is like the waters of Noah to Me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with you, nor rebuke you. **10** For the mountains may depart, and the hills be removed; but My loving-kindness shall not depart from you, neither shall My covenant of peace be removed," says **יְהוָה** who has compassion on you.

**11** "You afflicted, tossed with storms, and not comforted, behold, I will set your stones in beautiful

colors, and lay your foundations with sapphires. **12** I will make your pinnacles of rubies, and your gates of sparkling jewels, and all your walls of precious stones. **13** All your children shall be taught of **תְּהִלָּה**; and great shall be the peace of your children. **14** In righteousness you shall be established: you shall be far from oppression, for you shall not be afraid; and from terror, for it shall not come near you. **15** Behold, they may gather together, but not by Me: whoever shall gather together against you shall fall because of you.

**16** "Behold, I have created the smith who blows the fire of coals, and brings forth a weapon for his work; and I have created the destroyer to destroy. **17** No weapon that is formed against you will prevail; and you will condemn every tongue that rises against you in judgment. This is the heritage of the servants of **יְהוָה**, and their righteousness which is of Me," says **יְהוָה**.

**55** "Come, everyone who thirsts, to the waters! Come, he who has no money, buy, and eat! Yes, come, buy wine and milk without money and without price. **2** Why do you spend money for that which is not bread? And your labor for that which does not satisfy? Listen diligently to Me, and eat you that which is good, and let your being delight itself in fatness. **3** Turn your ear, and come to Me; hear, and your being shall live: and I will cut an everlasting covenant with you, even the faithful loving-kindesses of David.

**4** Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

**5** Behold, you shall call a nation that you do not know; and a nation that did not know you shall run to you, because of **תְּהִלָּה** your Elohim, and for the Set-apart One of Yisra'el; for He has glorified you."

**6** Seek **יְהוָה** while He may be found; call you on Him while He is near: **7** let the wicked forsake his way, and the man *doing* vain exertion his thoughts; and let him return to **תְּהִלָּה**, and He will have compassion on him; and to our Elohim, for He will abundantly pardon.

**8** "For My thoughts are not your thoughts, neither are your ways My ways," says **תְּהִלָּה**. **9** "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. **10** For as the rain comes down and the snow from the heavens, and does not return there, but waters the earth, and makes it bring forth and bud, and gives seed to the sower and bread to the eater; **11** so shall My word be

<sup>a</sup> 11 LXX and DSS read as it is here. Heb. MT and Lat., however, omit the words "the light." Syr. reads, "the reward" instead of "the light."

that goes forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing I sent it to do.

**12** For you shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the fields shall clap their hands. **13** Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree: and it shall be to יְהוָה for a name, for an everlasting sign that shall not be cut off."

**56** Thus says יְהוָה, "Guard judgment, and do righteousness; for My salvation is near to come, and My righteousness to be revealed. **2** Blessed is the man who does this, and the son of man who holds it fast; who guards the Sabbath from profaning it, and guards his hand from doing any evil."

**3** Neither let the son of the foreigner, who has joined himself to יְהוָה, speak, saying, "יְהוָה will surely separate me from His people;" neither let the eunuch say, "Behold, I am a dry tree."

**4** For thus says יְהוָה, "To the eunuchs who guard My Sabbaths, and choose the things that please Me, and hold fast My covenant: **5** to them I will give in My house and within My walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. **6** Also the foreigners who join themselves to יְהוָה, to minister to Him, and to love the Name of יְהוָה, to be His servants, everyone who guards the Sabbath from profaning it, and holds fast My covenant; **7** even them will I bring to My set-apart mountain, and make them joyful in My house of prayer: their ascension offerings and their sacrifices shall be accepted on My altar; for My House shall be called a house of prayer for all peoples."

**8** Adonai יְהוָה, who gathers the outcasts of Yisra'el, says, "Yet will I gather others to him, besides his own who are gathered."

**9** All you animals of the field, come to devour, yes, all you animals in the forest. **10** His watchmen are blind, they are all without knowledge; they are all mute dogs, they cannot bark; dreaming, lying down, loving to slumber. **11** Yes, the dogs are greedy, they can never have enough; and these are shepherds who cannot understand: they have all turned to their own way, each one to his gain, from every quarter.

**12** "Come," say they, "I will get wine, and we will fill ourselves with strong drink; and tomorrow shall be as today, a day great beyond measure."

**57** The righteous perishes, and no man lays it to heart; and kind men are taken away, none considering that the righteous is taken away from the evil to come. **2** He enters into peace; they rest in their beds, each one who walks in his uprightness.

**3** "But draw near here, you sons of the sorceress, the seed of the adulterer and the whore. **4** Against whom do you sport yourselves? Against whom do you make a wide mouth<sup>a</sup>, and stick out your tongue? Are you not children of disobedience, a seed of falsehood, **5** you who inflame yourselves among the oaks, under every green tree; who kill the children in the wadis, under the clefts of the rocks?

**6** Among the smooth stones of the wadi is your portion; they, they are your lot; you have even poured a drink offering to them. You have offered an offering. Shall I be appeased for these things? **7** On a high and lofty mountain you have set your bed; there also you went up to slaughter a sacrifice. **8** Behind the doors and the posts you have set up your memorial: far from Me, you have uncovered yourself, and have gone up; you have enlarged your bed, and cut you a covenant with them: you loved their bed where you saw it. **9** You went to the king with oil, and did increase your perfumes, and did send your ambassadors far off, and debased yourself even to Sheol. **10** You were wearied with the length of your way; yet you did not say, 'It is in vain.' You found a reviving of your strength; therefore you were not faint.

**11** "Of whom have you been afraid and in fear, that you lie, and have not remembered Me, nor laid it to your heart? Have I not held My peace even of long time, and you do not fear Me? **12** I will declare your righteousness; and as for your works, they shall not profit you. **13** When you cry, let those who you have gathered deliver you; but the wind shall take them, a breath shall carry them all away: but he who takes refuge in Me shall possess the land, and shall inherit My set-apart mountain."

**14** He will say, "Cast up, cast up, prepare the way, take up the stumbling-block out of the way of My people."

**15** For thus says the high and lofty One who inhabits eternity, whose Name is Set-apart: "I dwell in the high and set-apart place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. **16** For I will not contend forever, neither will I be always angry; for the

<sup>a</sup> Wide mouth – Idiom meaning "sneer."

spirit would faint before Me, and the breath which I have made. **17** For the iniquity of his covetousness was I angry, and struck him; I hid *My face* and was angry; and he went on backsliding in the way of his heart. **18** I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners. **19** I create the fruit of the lips: Peace, peace, to him who is far off and to him who is near," says יְהוָה; "and I will heal them."

**20** But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt.

**21** "There is no peace," says my Elohim, "for the wicked."

**58** "Cry aloud, do not spare, lift up your voice like a shofar, and declare to My people their disobedience, and to the house of Ya'aqov their sins. **2** Yet they seek Me daily, and delight to know My ways: as a nation that did righteousness, and did not forsake the judgments of their Elohim, they ask of Me righteous judgments; they delight to draw near to Elohim.

**3** 'Why have we fasted,' say they, 'and you do not see? Why have we afflicted our being, and You take no knowledge?' "Behold, in the day of your fast you find pleasure, and exact all your labors. **4** Behold, you fast for strife and contention, and to strike with the fist of wickedness: you do not fast today so as to make your voice to be heard on high. **5** Is such the fast that I have chosen? The day for a man to afflict his being? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to יְהוָה?"

**6** "Is this not the fast that I have chosen: to release the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke? **7** Is it not to distribute your bread to the hungry, and that you bring the poor who are cast out to your house? When you see the naked, that you cover him; and that you not hide yourself from your own flesh?

**8** Then your light shall break forth as the morning, and your healing shall spring forth speedily; and your righteousness shall go before you; the glory of יְהוָה shall be your rear guard. **9** Then you shall call, and יְהוָה will answer; you shall cry, and He will say, 'Here I am.' "If you take away from the yoke from your midst, the putting forth of the finger, and speaking vain exertion; **10** and if you draw out your being to the hungry, and satisfy the afflicted being: then your light shall rise in darkness, and your obscurity be as the noonday; **11** and יְהוָה will guide you continually, and satisfy your being

in dry places, and make strong your bones; and you shall be like a watered garden, and like a spring of water, whose waters do not fail.

**12** Those who shall be of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called 'The repairer of the breach, the restorer of paths to dwell in.'

**13** "If you turn away your foot from the Sabbath, from doing your pleasure on My set-apart day; and call the Sabbath a delight, *and* the set-apart of יְהוָה honorable; and shall honor it, not doing your own ways, nor finding your own pleasure, nor speaking *your own* words:

**14** then you shall delight yourself in יְהוָה; and I will make you to ride on the high places of the earth; and I will feed you with the heritage of Ya'aqov your father: "for the mouth of יְהוָה has spoken it.

**59** Behold, the hand of יְהוָה is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: **2** but your iniquities have separated between you and your Elohim, and your sins have hidden His face from you, so that He will not hear. **3** For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue mutters unrighteousness. **4** None sues in righteousness, and none judges faithfully: they rely on emptiness, and speak lies; they conceive toil, and bring forth vain exertion.

**5** They hatch adders' eggs, and weave the spider's web: he who eats of their eggs dies; and that which is crushed breaks out into a viper. **6** Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of vain exertion, and the act of violence is in their hands. **7** Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of vain exertion; desolation and destruction are in their paths. **8** The way of peace they do not know; and there is no judgment in their goings: they have made them crooked paths; whoever goes therein does not know peace.

**9** Therefore is judgment far from us, neither does righteousness overtake us: we look for light, but, behold, darkness; for brightness, but we walk in obscurity. **10** We grope for the wall like the blind; yes, we grope as those who have no eyes: we stumble at noonday as in the twilight; among those who are lusty we are as dead men. **11** We roar all like bears, and moan bitterly like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

**12** For our transgressions are multiplied before You, and our sins testify against us; for our transgressions are

with us, and as for our iniquities, we know them: **13** transgressing and denying **תְּהִלָּתִי**, and turning away from following our Elohim, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

**14** Judgment is turned away backward, and righteousness stands afar off; for truth is fallen in the street, and uprightness cannot enter. **15** Yes, truth is lacking; and he who departs from evil makes himself a spoil. **תְּהִלָּתִי** saw it, and it displeased Him that there was no judgment. **16** He saw that there was no man, and wondered that there was no intercessor: therefore His own Arm brought salvation to Him; and His righteousness, it supported Him.

**17** He put on righteousness as a breastplate, and a helmet of salvation on His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle. **18** According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the islands He will repay recompense. **19** So shall they fear the Name of **תְּהִלָּתִי** from the west, and His glory from the rising of the sun; for He will come as a rushing stream, which the breath of **תְּהִלָּתִי** drives.

**20** "A Redeemer will come to Tsion, and to those who turn from disobedience in Ya'aqov," says **יְהוָה**.

**21** "As for Me, this is My covenant with them," says **תְּהִלָּתִי**. "My Ruah who is on you, and My words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed," says **תְּהִלָּתִי**, "from henceforth and forever."

**60** "Arise, shine; for your light is come, and the glory of **תְּהִלָּתִי** is risen on you. **2** For, behold, darkness shall cover the earth, and gross darkness the peoples; but **תְּהִלָּתִי** will arise on you, and His glory shall be seen on you. **3** Nations shall come to your light, and kings to the brightness of your rising.

**4** "Lift up your eyes all around, and see: they all gather themselves together, they come to you; your sons shall come from far, and your daughters shall be faithfully carried in the arms. **5** Then you shall see and be radiant, and your heart shall thrill and be enlarged; because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you.

**6** The multitude of camels shall cover you, the camels of Midian and Ephah; all they from Sheva shall come; they shall bring gold and frankincense, and shall proclaim the praises of **תְּהִלָּתִי**. **7** All the flocks of Qedar shall be gathered together to you, the rams of Nevaioth shall minister to you; they shall come up with acceptance on My altar; and I will glorify the house of My glory.

**8** "Who are these who fly as a cloud, and as the doves to their windows? **9** Surely the islands shall wait for Me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, for the Name of **תְּהִלָּתִי** your Elohim, and for the Set-apart One of Yisra'el, because He has glorified you.

**10** "Foreigners shall build up your walls, and their kings shall minister to you: for in My wrath I struck you, but in My good will have I had compassion on you. **11** Your gates also shall be open continually; they shall not be shut day nor night; that men may bring to you the wealth of the nations, and their kings led captive. **12** For that nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted.

**13** "The glory of Levanon shall come to you, the fir tree, the pine, and the box tree together, to beautify the place of My set-apart place; and I will make the place of My feet glorious. **14** The sons of those who afflicted you shall come bending to you; and all those who despised you shall bow themselves down at the soles of your feet; and they shall call you 'The city of **תְּהִלָּתִי**', the Tsion of the Set-apart One of Yisra'el.'

**15** "Whereas you have been forsaken and hated, so that no man passed through you, I will make you an eternal excellency, a joy of many generations. **16** You shall also drink the milk of the nations,<sup>a</sup> and shall nurse from royal breasts; and you shall know that I, **תְּהִלָּתִי**, am your Savior, and your Redeemer, the Mighty One of Ya'aqov. **17** For copper I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron. I will also make your officers peace, and righteousness your ruler. **18** Violence shall no more be heard in your land, desolation nor destruction within your borders; but you shall call your walls 'Salvation' and your gates 'Praise.'

**19** The sun shall be no more your light by day; neither for brightness shall the moon give light to you: but **תְּהִלָּתִי** will be to you an everlasting light, and your Elohim your glory. **20** Your sun shall no more go down, neither shall your moon withdraw itself; for **תְּהִלָּתִי** will be your everlasting light, and the days of your mourning shall be ended. **21** Your people also shall be all righteous; they

<sup>a</sup> 16 Milk of the nations – Idiom meaning "wealth of the nations."

shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. 22 The little one shall become a thousand, and the small one a strong nation; I, יְהוָה יְהוָה, will hasten it in its time."

**61** The Ruah of Adonai יְהוָה יְהוָה is on me; because יְהוָה יְהוָה has anointed me to bring good news to the humble. He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, release to those who are bound, [and recovery of sight to the blind]<sup>a</sup>; 2 to proclaim the year of the acceptance of פָרָאֵן, and the day of vengeance of our Elohim; to comfort all who mourn; 3 to appoint to those who mourn in Tsion, to give to them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of יְהוָה יְהוָה, that He may be glorified.

4 They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 Strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. 6 But you shall be named the priests of פָרָאֵן; men will call you the ministers of our Elohim: you will eat the wealth of the nations, and you will boast in their glory. 7 Instead of your shame you shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be to them.

8 "For I, יְהוָה יְהוָה, love judgment, I hate robbery with iniquity; and I will give them their recompense in truth, and I will cut an everlasting covenant with them. 9 Their seed shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge them, that they are the seed which יְהוָה יְהוָה has blessed."

10 I will greatly rejoice in יְהוָה יְהוָה, my being shall be joyful in my Elohim; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. 11 For as the earth brings forth its bud, and as the garden causes the things that are sown in it to spring forth; so Adonai יְהוָה יְהוָה will cause righteousness and praise to spring forth before all the nations.

**62** For Tsion's sake will I not hold my peace, and for Yerushalayim's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burns. 2 The nations shall see your righteousness, and all kings your glory, and you shall be called by a new name, which the mouth of יְהוָה יְהוָה shall name. 3 You shall also be a crown of beauty in the hand of יְהוָה יְהוָה, and a royal diadem in the hand of your Elohim. 4 It will no more be said of you, 'Forsaken;' neither shall it be said of your land any more, 'Desolate;' but you shall be called 'Hephetsivah'<sup>b</sup>, and your land 'Beulah'<sup>c</sup>; for יְהוָה יְהוָה delights in you, and your land shall be married. 5 For as a young man marries a virgin, so your sons shall marry you; and as the bridegroom rejoices over the bride, so your Elohim will rejoice over you. 6 I have set watchmen on your walls, Yerushalayim; they shall never hold their peace day nor night: you who call on יְהוָה יְהוָה, take no rest, 7 and give him no rest, until He establishes, and until He makes Yerushalayim a praise in the earth. 8 יְהוָה יְהוָה has sworn by His right hand, and by the Arm of His strength, "Surely I will no more give your grain to be food for your enemies; and foreigners shall not drink your new wine, for which you have labored: 9 but those who have garnered it shall eat it, and praise יְהוָה יְהוָה; and those who have gathered it shall drink it in the courts of My set-apart place."

10 Go through, go through the gates! Prepare the way of the people! Cast up, cast up the highway! Gather out the stones! Lift up a banner for the peoples. 11 Behold, יְהוָה יְהוָה has proclaimed to the end of the earth, "Say to the daughter of Tsion, 'Behold, your salvation comes. Behold, His reward is with Him, and His recompense before Him.'" 12 They shall call them 'The set-apart people, the redeemed of יְהוָה יְהוָה!' and you shall be called 'Sought out, a city not forsaken.'

**63** Who is this who comes from Edom, with dazzling garments from Botsrah? This who is glorious in His clothing, marching in the greatness of His strength? "It is I who speak in righteousness, mighty to save."

2 Why are You red in Your clothing, and Your garments like him who treads in the wine vat?

3 "I have trodden the winepress alone; and of the peoples there was no man with me: yes, I trod them in

<sup>a</sup> 1 Bracketed section indicates reading present in the DSS and the LXX but absent from the Heb. MT, Syr., and Lat.. See also Loukas 4:18.

<sup>b</sup> 4 חַפְצִי (Heph'tsi'vah) – From the Hebrew words חַפֵץ (Heph'ets) meaning "delight" and חַבָּה (vah) meaning "her." "My delight is in her."

<sup>c</sup> 4 בָּעֵל הַבָּעֵל (Beulah) – From the feminine form of (ba'al) meaning "Married."

My anger, and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I have stained all My clothing. **4** For the day of vengeance was in My heart, and the year of My redeemed is come. **5** I looked, and there was none to help; and I wondered that there was none to support: therefore My own arm brought salvation to Me; and My wrath supported Me. **6** I trod down the peoples in My anger, and made them drunk in My wrath, and I poured out their lifeblood on the earth."

**7** I will make mention of the loving-kindnesses of יהוה, and the praises of יהוה, according to all that יהוה has bestowed on us, and the great goodness toward the house of Yisra'el, which He has bestowed on them according to His compassion, and according to the multitude of His loving-kindnesses. **8** For He said, "Surely, they are My people, children who will not deal falsely;" so He became like their Savior. **9** In all their affliction He was afflicted, and the messenger of His presence saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old. **10** But they rebelled, and grieved His Set-apart Ruah: therefore He was turned to be their enemy, and Himself fought against them.

**11** Then He remembered the days of old, Mosheh and His people, saying, 'Where is He who brought them up out of the sea with the shepherds of his flock? Where is He who put His Set-apart Ruah in the midst of them?' **12** Who caused His glorious Arm to go at the right hand of Mosheh? Who divided the waters before them, to make Himself an everlasting Name? **13** Who led them through the depths, as a horse in the wilderness, so that they did not stumble?

**14** As the livestock that go down into the valley, the Ruah of יהוה caused them to rest; so You led Your people, to make Yourself a glorious Name. **15** Look down from heavens, and see from the habitation of Your set-apartness and of Your glory: where are Your zeal and Your mighty acts? The yearning of Your gut and Your compassion is restrained toward me. **16** For You are our Father, though Avraham does not know us, and Yisra'el does not acknowledge us: you, יהוה, are our Father; our Redeemer, and Your Name is from everlasting. **17** O יהוה, why do You make us to err from Your ways, and harden our heart from Your fear? Return for Your servants' sake, the tribes of Your inheritance. **18** Your set-apart people possessed it but a

little while: our adversaries have trodden down Your set-apart place. **19** We have become as they over whom You never bear rule, as those who were not called by Your Name.

**64** Oh that You would tear the heavens, that You would come down, that the mountains might quake at Your presence, **2** as when fire kindles the brushwood, the fire causes the waters to boil; to make Your Name known to Your adversaries, that the nations may tremble at your presence! **3** When You did awesome things which we did not look for, You came down, the mountains quaked at Your presence. **4** For from of old men have not heard, nor perceived by the ear, neither has the eye seen an Elohim besides You, who works for him who waits for him. **5** You meet him who rejoices and works righteousness, those who remember You in Your ways. Behold, You were angry, and we sinned. We have been in sin for a long time; and shall we be saved? **6** For we have all become as one who is unclean, and all our righteousness is as a polluted garment: and we all fade as a leaf; and our iniquities, like the wind, take us away.

**7** There is none who calls on Your Name, who stirs up himself to take hold of You; for You have hidden Your face from us, and have consumed us by means of our iniquities. **8** But now, יהוה, You are our Father; we are the clay, and You our potter; and we all are the work of your hand. **9** Do not be furious, יהוה, neither remember iniquity forever: see, look, we beg You, we are all Your people. **10** Your set-apart cities are become a wilderness, Tsion is become a wilderness, Yerushalayim a desolation. **11** Our set-apart and our beautiful house, where our fathers praised You, is burned with fire; and all our pleasant places are laid waste. **12** Will You refrain Yourself for these things, יהוה? Will You hold Your peace, and afflict us very severely?

**65** "I am inquired of by those who did not ask; I am found by those who did not seek Me: I said, See Me, see Me, to a nation that was not called by My Name. **2** I have spread out My hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts; **3** a people who provoke Me to My face continually, slaughtering in gardens, and burning incense on bricks;<sup>a</sup> **4** who sit among the graves, and lodge in the preserved places; who eat pig's flesh, and broth of abominable things is in their vessels; **5** who say,

<sup>a</sup> 3 There are two prohibited practices mentioned here. The first is offering slaughterings in gardens and the second is burning incense on bricks. Slaughterings could only be made at the place where יהוה chose to place His Name (Devarim

12:13-14) and that place was Yerushalayim (Melakhim 8:29). Whenever an altar was to be made, it was only to be made from uncut stone, and nothing a tool had touched. Because of this, brick was therefore not allowed (Shemot 20:25).

'Stand by yourself, do not come near to me, for I am more set apart than you.' These are a smoke in My nose, a fire that burns all the day. **6** Behold, it is written before Me: I will not keep silence, but will recompense, yes, I will recompense into their bosom, **7** your own iniquities, and the iniquities of your fathers together," says יהוה, "who have burned incense on the mountains, and blasphemed Me on the hills; therefore will I first measure their work into their bosom."

**8** Thus says יהוה, "As the new wine is found in the cluster, and one says, 'Do not destroy it, for a blessing is in it' so will I do for My servants' sake, that I may not destroy them all. **9** I will bring forth a seed out of Ya'aqov, and out of Yehudah an inheritor of My mountains; and My chosen shall inherit it, and My servants shall dwell there. **10** Sharon shall be a fold of flocks, and the valley of Akor a place for herds to lie down in, for My people who have sought Me. **11** But you who forsake יהוה, who forget My set-apart mountain, who prepare a table for Fortune, and who fill up mixed wine to Destiny;<sup>a</sup> **12** I will destine you to the sword, and you shall all bow down to the slaying; because when I called, you did not answer; when I spoke, you did not hear; but you did that which was evil in My eyes, and chose that in which I did not delight." **13** Therefore thus says Adonai יהוה, "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 disappointed; **14** behold, My servants shall sing for joy of heart, but you shall cry for sorrow of heart, and shall wail for anguish of spirit. **15** You shall leave your name for a curse to My chosen; and Adonai יהוה will kill you; and He will call His servants by another name: **16** so that he who blesses himself in the earth shall bless himself in the Elohim of truth; and he who swears in the earth shall swear by the Elohim of truth; because the former troubles are forgotten, and because they are hidden from my eyes. **17** For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into heart. **18** But be you glad and rejoice forever in that which I create; for, behold, I create Yerushalayim a rejoicing, and her people a joy. **19** I will rejoice in Yerushalayim, and joy in My people; and there shall be heard in her no more the voice of weeping and the voice of crying. **20** "There shall be no more there an infant of days, nor an old man who has not filled his days; for the child shall die one hundred years old, and the sinner being one hundred years old shall be accursed. **21** They shall

build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. **22** They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of My people, and My chosen shall long enjoy the work of their hands. **23** They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of יהוה, and their offspring with them. **24** It shall happen that, before they call, I will answer; and while they are yet speaking, I will hear. **25** The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the nahash's food<sup>b</sup>. They shall not hurt nor destroy in all My set-apart mountain," says יהוה.

**66** Thus says יהוה, "The heavens are My throne, and the earth is My footstool: what kind of house will you build to Me? And what place shall be My rest? **2** For all these things has My hand made, and so all these things came to be," says יהוה: "but to this man will I look, even to him who is poor and of a contrite spirit, and who trembles at My word. **3** He who kills an ox is as he who kills a man; he who slaughters a lamb, as he who breaks a dog's neck; he who offers an offering, *is as he who offers* pig's blood; he who burns frankincense, as he who blesses vain exertion. Yes, they have chosen their own ways, and their being delights in their abominations: **4** I also will choose their delusions, and will bring their fears on them; because when I called, none did answer; when I spoke, they did not hear: but they did that which was evil in My eyes, and chose that in which I did not delight."

**5** Hear the word of יהוה, you who tremble at His word: "Your brothers who hate you, who cast you out for My Name's sake, have said, 'Let יהוה be glorified, that we may see your joy,' but it is those who shall be disappointed. **6** A voice of tumult from the city, a voice from the Temple, a voice of יהוה that renders recompense to His enemies. **7** Before she travailed, she brought forth; before her pain came, she delivered a son. **8** Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Tsion travailed, she brought forth her children. **9** Shall I bring to the birth, and not cause to bring forth?" says יהוה: "shall I who cause to bring forth shut *the womb*?" says your Elohim. **10** Rejoice with Yerushalayim, and be glad for her, all you who love her: rejoice for joy with her, all you who mourn over her; **11** that you may nurse and be satisfied at the comforting breasts; that you may drink

<sup>a</sup> 11 "Fortune" and "Destiny" are גָּד (Gad) and מְנִי (Meni) in Hebrew. These are believed to be two foreign elohim that the Yisra'elites had begun to worship.

<sup>b</sup> 25 See Bereshiyot 3:14.

deeply, and be delighted with the abundance of her glory."

**12** For thus says יְהוָה, "Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing wadi: and you will nurse. You will be carried on her side, and will be bounced on her knees.

**13** As one whom his mother comforts, so will I comfort you; and you will be comforted in Yerushalayim."

**14** You will see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of יְהוָה shall be known toward His servants; and He will have indignation against His enemies.

**15** For, behold, יְהוָה will come with fire, and His chariots shall be like the whirlwind; to render His anger with fierceness, and His rebuke with flames of fire.

**16** For by fire will יְהוָה execute judgment, and by His sword, on all flesh; and the slain of יְהוָה shall be many.

**17** Those who set themselves apart and purify themselves in the gardens, behind the one *idol* in the midst, eating pig's flesh, detestable things, and the mouse, they shall be consumed together," says יְהוָה.

**18** For I know their works and their thoughts: the time comes, that I will gather all nations and languages; and they shall come, and shall see My glory. **19** I will set a sign among them, and I will send such as escape of them to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tuval and Yavan, to the islands afar off, who have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.

**20** "They shall bring all your brothers out of all the nations for an offering to יְהוָה, on horses, and in chariots, and in litters, and on mules, and on camels, to My set-apart mountain Yerushalayim," says יְהוָה, "as the children of Yisra'el bring their offering in a clean vessel into the house of יְהוָה. **21** Of them also will I take for priests and for Levites," says יְהוָה. **22** "For as the new heavens and the new earth, which I will make, shall remain before Me," says יְהוָה, "so your seed and your name shall remain. **23** And it shall be, that from new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to bow down before Me," says יְהוָה. **24** "They shall go forth, and look on the dead bodies of the men who have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they will be loathsome to all mankind."

# יְרַמְּיָהוּ

## Yirmeyahu (Jeremiah)

**1** The words of Yirmeyahu the son of Hilqiyahu, of the priests who were in Anathoth in the land of Benyamin: **2** to whom the word of יְהֹוָה came in the days of Yoshiyahu the son of Amon, king of Yehudah, in the thirteenth year of his reign. **3** It came also in the days of Yehoyaqim the son of Yoshiyahu, king of Yehudah, to the end of the eleventh year of Tsidqiyahu, the son of Yoshiyahu, king of Yehudah, to the carrying away of Yerushalayim captive in the fifth new moon.

**4** Now the word of יְהֹוָה came to me, saying, **5** "Before I formed you in the belly, I knew you. Before you came forth out of the womb, I set you apart. I have appointed you a prophet to the nations." **6** Then I said, "Ah, Adonai יְהֹוָה! Behold, I do not know how to speak; for I am a child."

**7** But יְהֹוָה said to me, "Do not say, 'I am a child;' for to whomever I shall send you, you shall go, and whatever I shall command you, you shall speak. **8** Do not be afraid because of them; for I am with you to deliver you," says יְהֹוָה.

**9** Then יְהֹוָה put forth His hand, and touched my mouth; and יְהֹוָה said to me, "Behold, I have put My words in your mouth. **10** Behold, I have set you over the nations and over the kingdoms today, to pluck up and to break down and to destroy and to overthrow, to build and to plant."

**11** Moreover the word of יְהֹוָה came to me, saying, "Yirmeyahu, what do you see?" I said, "I see a branch of an almond tree." **12** Then יְהֹוָה said to me, "You have seen well; for I watch<sup>a</sup> over My word to perform it."

**13** The word of יְהֹוָה came to me the second time, saying, "What do you see?" I said, "I see a boiling cauldron; and it is tipping away from the north."

**14** Then יְהֹוָה said to me, "Out of the north evil will break out on all the inhabitants of the land. **15** For, behold, I will call all the families of the kingdoms of the north," says יְהֹוָה; "and they shall come, and they shall each set his throne at the entrance of the gates of Yerushalayim, and against all its walls all around, and against all the cities of Yehudah. **16** I will utter My judgments against them touching all their wickedness,

in that they have forsaken Me, and have burned incense to other elohim, and bowed down to the works of their own hands.

**17** "You therefore, gird up your loins, arise, and speak to them all that I command you. Do not be dismayed at them, lest I dismay you before them. **18** For, behold, I have made you this day a fortified city, and an iron pillar, and copper walls, against the whole land, against the kings of Yehudah, against its princes, against its priests, and against the people of the land. **19** They will fight against you; but they will not prevail against you; for I am with you," says יְהֹוָה, "to deliver you."

**2** The word of יְהֹוָה came to me, saying, **2** "Go, and cry in the ears of Yerushalayim, saying, 'Thus says יְהֹוָה, "I remember for you the loving-kindness of your youth, the love of your weddings; how you went after Me in the wilderness, in a land that was not sown. **3** Yisra'el was set-apart to יְהֹוָה, the first fruits of His increase. All who devour him shall be held guilty. Evil shall come on them,'" says יְהֹוָה. **4** Hear the word of יְהֹוָה, O house of Ya'aqov, and all the families of the house of Yisra'el!

**5** Thus says יְהֹוָה, "What unrighteousness have your fathers found in Me, that they have gone far from Me, and have walked after vanity, and are become vain?

**6** Neither did they say, 'Where is יְהֹוָה' who brought us up out of the land of Mitsrayim, who led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that none passed through, and where no man lived? **7** I brought you into a plentiful land, to eat its fruit and its goodness; but when you entered, you defiled My land, and made My heritage an abomination.

**8** The priests did not say, 'Where is יְהֹוָה?' and those who handle the Torah did not know Me. The rulers also transgressed against Me, and the prophets prophesied by Ba'al, and walked after things that do not profit.

**9** "Therefore I will yet contend with you," says יְהֹוָה, "and I will contend with your children's children. **10** For pass over to the islands of Kittim, and see; and send to Qedar, and consider diligently; and see if there has been such a thing. **11** Has a nation changed its elohim, which really are no elohim? But My people have changed their glory for that which does not profit.

**12** "Be astonished, you heavens, at this, and be horribly afraid. Be very desolate," says יְהֹוָה. **13** "For My people have committed two evils: they have forsaken Me, the spring of living waters, and cut them out cisterns,

<sup>a</sup> 12 This is a play on words in Hebrew. The word for "almond tree" is שְׁקֵד (sheqed) which is spelled the same way

(though with different vowels) as the word *shaqad* meaning "watching."

broken cisterns, that can hold no water. **14** Is Yisra'el a servant? Is he a native-born *slave*? Why has he become plunder? **15** The young lions have roared at him, and yelled. They have made his land waste. His cities are burned up, without inhabitant. **16** The children also of Noph and Tahpanhes have broken the crown of your head.

**17** "Have you not procured this to yourself, in that you have forsaken יְהוָה your Elohim, when He led you by the way? **18** Now what have you to do in the way to Mitsrayim, to drink the waters of the Shihor? Or what have you to do in the way to Ashuwr, to drink the waters of the River?

**19** "Your own wickedness shall discipline you, and your backsliding shall reprove you. Know therefore and see that it is an evil thing and a bitter *thing*, that you have forsaken יְהוָה your Elohim, and that My fear is not in you," says Adonai יְהוָה Tsevaot.

**20** "For of old time I have broken your yoke, and burst your bonds; and you said, 'I will not serve;' for on every high hill and under every green tree you bowed yourself, whoring. **21** Yet I had planted you a noble vine, wholly a right seed. How then have you turned into the degenerate branches of a foreign vine to Me? **22** For though you wash yourself with lye, and use much soap, yet your iniquity is marked before Me," says Adonai יְהוָה.

**23** "How can you say, 'I am not defiled. I have not gone after the Ba'al's?' See your way in the valley. Know what you have done. *You are* a swift camel traversing her ways; **24** a wild donkey used to the wilderness, that snuffs up the wind in her desire. When she is in heat, who can turn her away? All those who seek her will not weary themselves. In her new moon, they will find her.

**25** "Withhold your foot from being unshod, and your throat from thirst. But you said, 'It is in vain. No, for I have loved strangers, and I will go after them.' **26** As the thief is ashamed when he is found, so is the house of Yisra'el ashamed; they, their kings, their princes, and their priests, and their prophets; **27** who tell wood, 'You are my father,' and a stone, 'You have brought me out:' for they have turned their back to Me, and not their face; but in the time of their trouble they will say, 'Arise, and save us.'

**28** "But where are your elohim that you have made for yourselves? Let them arise, if they can save you in the time of your trouble: for according to the number of your cities are your elohim, Yehudah.

**29** "Why will you contend with Me? You all have transgressed against Me," says יְהוָה. **30** "I have struck

your children in vain. They received no correction. Your own sword has devoured your prophets, like a destroying lion. **31** Generation, consider the word of יְהוָה. Have I been a wilderness to Yisra'el? Or a land of thick darkness? Why do My people say, 'We have broken loose. We will come to You no more'?

**32** "Can a virgin forget her ornaments, or a bride her attire? Yet My people have forgotten Me for days without number. **33** How well you prepare your way to seek love! Therefore you have taught even the wicked women your ways. **34** Also the blood of the beings of the innocent poor is found in your skirts. You did not find them breaking in; but it is because of all these things.

**35** "Yet you said, 'I am innocent. Surely His anger has turned away from me.' "Behold, I will judge you, because you say, 'I have not sinned.' **36** Why do you go about so much to change your way? You will be ashamed of Mitsrayim also, as you were ashamed of Ashuwr. **37** From there also you shall go forth, with your hands on your head; for יְהוָה has rejected those in whom you trust, and you shall not prosper with them.

**3** "It is said, 'If a man puts away his wife, and she goes from him, and become another man's, will he return to her again?' Would not that land be greatly polluted? But you have whored with many lovers; yet return again to Me," says יְהוָה.

**2** "Lift up your eyes to the bare heights, and see! Where have you not been lain with? You have sat for them by the ways, as an Aravian in the wilderness. You have polluted the land with your whoring and with your wickedness. **3** Therefore the showers have been withheld, and there has been no latter rain; yet you have a whore's forehead, you refused to be ashamed.

**4** Will you not from this time cry to me, 'My Father, you are the guide of my youth'? **5** "Will He retain *His anger* forever? Will He guard it to the end?" Behold, you have spoken and have done evil things, and have had your way."

**6** Moreover, יְהוָה said to me in the days of Yoshiyahu the king, "Have you seen that which backsliding Yisra'el has done? She has gone up on every high mountain and under every green tree, and there has whored. **7** I said after she had done all these things, 'She will return to Me;' but she did not return; and her deceitful sister Yehudah saw it. **8** I saw, when, for this very cause that backsliding Yisra'el had committed adultery, I had put her away and given her a bill of divorce, yet deceitful Yehudah, her sister, did not fear; but she also went and whored. **9** It happened through the lightness of her

whoring, that the land was polluted, and she committed adultery with the stone and with the tree. **10** Yet for all this her deceitful sister, Yehudah, has not returned to Me with her whole heart, but only in pretense," says יְהוָה.

**11** יְהוָה said to me, "Backsliding Yisra'el has shown herself more righteous than deceitful Yehudah. **12** Go, and proclaim these words toward the north, and say, 'Return, you backsliding Yisra'el,' says יְהוָה; 'I will not look in anger on you; for I am kind,' says יְהוָה. I will not keep anger forever. **13** Only acknowledge your iniquity, that you have transgressed against יְהוָה your Elohim, and have scattered your ways to the strangers under every green tree, and you have not obeyed My voice,' says יְהוָה."

**14** "Return, backsliding children," says יְהוָה; "for I am your owner. I will take you one of a city, and two of a family, and I will bring you to Tsion. **15** I will give you shepherds according to My heart, who shall feed you with knowledge and understanding. **16** It shall come to pass, when you are multiplied and increased in the land, in those days," says יְהוָה, "they shall say no more, 'The ark of the covenant of יְהוָה!' neither shall it come to heart; neither shall they remember it; neither shall they miss it; neither shall it be made any more. **17** At that time they shall call Yerushalayim 'The throne of יְהוָה,' and all the nations shall be gathered to it, to the Name of יְהוָה, to Yerushalayim. Neither shall they walk any more after the stubbornness of their evil heart. **18** In those days the house of Yehudah shall walk with the house of Yisra'el, and they shall come together out of the land of the north to the land that I gave for an inheritance to your fathers.

**19** "But I said, 'How I would put you among the children, and give you a pleasant land, a goodly heritage of the armies of the nations!' and I said, 'You shall call Me "My Father," and shall not turn away from following Me.'

**20** "Surely as a wife deceitfully departs from her husband, so you have dealt deceitfully with Me, house of Yisra'el," says יְהוָה.

**21** A voice is heard on the bare heights, the weeping and the petitions of the children of Yisra'el; because they have perverted their way, they have forgotten יְהוָה their Elohim. **22** Return, you backsliding children, I will heal your backsliding. "Behold, we have come to you; for you are יְהוָה our Elohim. **23** Truly in vain is the help that is looked for from the hills, the tumult on the mountains. Truly the salvation of Yisra'el is in יְהוָה our Elohim. **24** But the shameful thing has devoured the

labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. **25** Let us lie down in our shame, and let our confusion cover us; for we have sinned against יְהוָה our Elohim, we and our fathers, from our youth even to this day. We have not obeyed the voice of יְהוָה our Elohim."

**4** "If you will return, Yisra'el," says יְהוָה, "if you will return to Me, and if you will put away your abominations out of My sight; then you shall not be removed; **2** and you shall swear, 'As יְהוָה lives,' in truth, in judgment, and in righteousness. The nations shall bless themselves in Him, and in Him shall they glory."

**3** For thus says יְהוָה to the men of Yehudah and to Yerushalayim, "Break up your fallow ground, and do not sow among thorns. **4** Circumcise yourselves to יְהוָה, and take away the foreskins of your heart, you men of Yehudah and inhabitants of Yerushalayim; lest My wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings. **5** Declare in Yehudah, and publish in Yerushalayim; and say, 'Blow the shofar in the land!' Cry aloud and say, 'Assemble yourselves! Let us go into the fortified cities!' **6** Set up a standard toward Tsion. Flee for safety! Do not wait; for I will bring evil from the north, and a great destruction."

**7** A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make your land desolate, that your cities be laid waste, without inhabitant. **8** For this clothe yourself with sackcloth, lament and wail; for the fierce anger of יְהוָה has not turned back from us.

**9** "It shall happen at that day," says יְהוָה, "that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder."

**10** Then I said, "Ah, Adonai יְהוָה! Surely You have greatly deceived this people and Yerushalayim, saying, 'You shall have peace;' whereas the sword reaches to the being."

**11** At that time shall it be said to this people and to Yerushalayim, "A hot wind from the bare heights in the wilderness toward the daughter of My people, not to winnow, nor to cleanse; **12** a full wind from these shall come for Me. Now I will also utter judgments against them."

**13** Behold, he shall come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles. Woe to us! For we are ruined. **14** Yerushalayim, wash your heart from wickedness, that you may be

saved. How long shall your thoughts of vain exertion lodge within you?

**15** For a voice declares from Dan, and proclaims vain exertion from the Mount of Ephrayim: **16** "Tell the nations; behold, proclaim against Yerushalayim, 'Watchers come from a far country, and raise their voice against the cities of Yehudah. **17** As guards of a field, they are against her all around, because she has been rebellious against Me," says יהוה. **18** "Your way and your doings have brought these things to you. This is your wickedness; for it is bitter, for it reaches to your heart."

**19** My gut, my gut! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because you have heard, O my being, the sound of the shofar, the alarm of war. **20** Destruction on destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, my curtains in a moment. **21** How long shall I see the standard, and hear the sound of the shofar?

**22** "For My people are foolish, they do not know Me. They are foolish children, and they have no understanding. They are skillful in doing evil, but to do good they have no knowledge."

**23** I saw the earth, and, behold, it was formless and void; and the heavens, and they had no light. **24** I saw the mountains, and behold, they trembled, and all the hills moved back and forth. **25** I saw, and behold, there was no man, and all the birds of the heavens had fled. **26** I saw, and behold, the fruitful field was a wilderness, and all its cities were broken down at the presence of יהוה, before His fierce anger.

**27** For thus says יהוה, "The whole land shall be a desolation; yet will I not make a full end. **28** For this the earth will mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not relented, neither will I turn back from it."

**29** Every city flees for the noise of the horsemen and archers; they go into the thickets, and climb up on the rocks: every city is forsaken, and not a man dwells therein. **30** You, when you are made desolate, what will you do? Though you clothe yourself with scarlet, though you deck *yourself* with ornaments of gold, though you enlarge your eyes with paint, in vain do you make yourself beautiful; *your* lovers despise you, they seek your being. **31** For I have heard a voice as of a woman in travail, the anguish as of her who brings forth her first child, the voice of the daughter of Tsion, who

gasps for breath, who spreads her hands, *saying*, "Woe is me now! For my being faints before the murderers."

**5** "Run back and forth through the streets of Yerushalayim, and see now, and know, and seek in the broad places of it, if you can find a man, if there are any who do judgment, who seek faithfulness; and I will pardon her.

**2** Though they say, 'As יהוה lives;' surely they swear falsely."

**3** O יהוה, do Your eyes not *look* for faithfulness? You have stricken them, but they were not grieved. You have consumed them, but they have refused to receive correction. They have made their faces harder than a rock. They have refused to return.

**4** Then I said, "Surely these are poor. They are foolish; for they do not know the way of יהוה, the judgment of their Elohim. **5** I will go to the great men, and will speak to them; for they know the way of יהוה, and the judgment of their Elohim." But these with one accord have broken the yoke<sup>a</sup>, and burst the bonds. **6** Therefore a lion out of the forest shall kill them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities; everyone who goes out there shall be torn in pieces; because their transgressions are many, their backsliding is increased.

**7** "How can I pardon you? Your children have forsaken Me, and sworn by what are no elohim. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the whores' houses.

**8** They were as fed horses roaming at large: everyone neighed after his neighbor's wife. **9** Should I not punish them for these things?" says יהוה; "and should not my being be avenged on such a nation as this? **10** "Go up on her walls, and destroy; but do not make a full end. Take away her branches; for they are not of יהוה. **11** For the house of Yisra'el and the house of Yehudah have dealt very deceitfully against Me," says יהוה.

**12** They have denied יהוה, and said, "It is not He; neither shall evil come on us; neither shall we see sword nor famine. **13** The prophets shall become wind, and the word is not in them. Thus shall it be done to them."

**14** Therefore thus says יהוה, Elohim Tsevaot, "Because you speak this word, behold, I will make My words in your mouth fire, and this people wood, and it shall devour them. **15** Behold, I will bring a nation on you from far, house of Yisra'el," says יהוה. "It is a mighty

<sup>a</sup> 5 Broken the yoke – Idiom meaning "to reject authority."

nation. It is an ancient nation, a nation whose language you do not know, neither understand what they say. **16** Their quiver is an open tomb, they are all mighty men. **17** They shall eat up your harvest, and your bread, *which* your sons and your daughters should eat. They shall eat up your flocks and your herds. They shall eat up your vines and your fig trees. They shall beat down your fortified cities, on which you rely, with the sword.

**18** "But even in those days," says יְהוָה, "I will not make a full end with you. **19** It will happen, when you say, 'Why has יְהוָה our Elohim done all these things to us?' Then you shall say to them, 'Just like you have forsaken Me, and served foreign elohim in your land, so you shall serve strangers in a land that is not yours.'

**20** "Declare this in the house of Ya'aqov, and publish it in Yehudah, saying, **21** 'Hear now this, foolish people, and without heart; who have eyes, and do not see; who have ears, and do not hear: **22** Do you not fear Me?' says יְהוָה. 'Will you not tremble at My presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? And though its waves toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it.'

**23** "But this people has a revolting and a rebellious heart; they have revolted and gone. **24** Neither do they say in their heart, 'Let us now fear יְהוָה our Elohim, who gives rain, both the former and the latter, in its season; who guards to us the appointed weeks of the harvest.'

**25** "Your iniquities have turned away these things, and your sins have withheld good from you. **26** For among My people are found wicked men. They watch, as fowlers lie in wait. They set a trap. They catch men. **27** As a cage is full of birds, so are their houses full of deceit. Therefore they have become great, and grew rich. **28** They have grown fat. They shine; yes, they excel in deeds of wickedness. They do not plead the cause, the cause of the fatherless, that they may prosper; and they do not judge the judgment of the needy.

**29** "Shall I not punish for these things?" says יְהוָה. "Shall not My being be avenged on such a nation as this? **30** "An astonishing and horrible thing has happened in the land. **31** The prophets prophesy falsely, and the priests rule by their own authority; and My people love to have it so. What will you do in the end of it?

**6** "Flee for safety, you children of Benyamin, out of the midst of Yerushalayim, and blow the shofar in Teqoa, and raise up a signal on Beth Hakerem; for evil looks forth from the north, and a great destruction. **2** The comely and delicate one, the daughter of Tsion, will I cut off. **3** Shepherds with their flocks shall come to her; they shall pitch their tents against her all around; they shall feed everyone in his place."

**4** "Prepare war against her; arise, and let us go up at noon. Woe to us! For the day declines, for the shadows of the evening are stretched out. **5** Arise, and let us go up by night, and let us destroy her palaces."

**6** For יְהוָה Tsevaot said, "Cut down trees, and cast up a mound against Yerushalayim: this is the city to be visited; she is wholly oppression in the midst of her.

**7** As a well casts forth its waters, so she casts forth her wickedness: violence and destruction is heard in her; before Me continually is sickness and wounds. **8** Be disciplined, Yerushalayim, lest My being be alienated from you; lest I make you a desolation, a land not inhabited."

**9** Thus says יְהוָה Tsevaot, "They shall thoroughly glean the remnant of Yisra'el like a vine. Turn again your hand as a grape gatherer into the baskets."

**10** To whom shall I speak and testify, that they may hear? Behold, their ear is uncircumcised<sup>a</sup>, and they cannot listen. Behold, the word of יְהוָה has become a reproach to them. They have no delight in it.

**11** Therefore I am full of the wrath of יְהוָה. I am weary with holding in. "Pour it out on the children in the street, and on the assembly of young men together; for even the husband with the wife shall be taken, the aged with him who is full of days. **12** Their houses shall be turned to others, their fields and their wives together; for I will stretch out My hand on the inhabitants of the land, says יְהוָה."

**13** "For from the least of them even to the greatest of them, everyone is given to covetousness; and from the prophet even to the priest, everyone deals falsely.

**14** They have healed also the hurt of My people superficially, saying, 'Peace, peace!' when there is no peace. **15** Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush. Therefore they shall fall among those who fall; at the time that I visit them, they shall be cast down," says יְהוָה.

<sup>a</sup> 10 Ear is uncircumcised – Idiom meaning "not prepared for, or accustomed to, listening."

**16** Thus says יְהוָה, "Stand in the ways and see, and ask for the old paths. 'Where is the good way?' and walk in it, and you will find rest for your beings. But they said, 'We will not walk in it.' **17** I set watchmen over you, saying, 'Listen to the sound of the shofar!' But they said, 'We will not listen!' **18** Therefore hear, you nations, and know, congregation, what is among them.

**19** "Hear, earth! Behold, I will bring evil on this people, even the fruit of their thoughts, because they have not listened to My words; and as for My Torah, they have rejected it. **20** Why does frankincense come to Me from Sheva, and the sweet cane from a far country? Your ascension offerings are not acceptable, nor are your sacrifices pleasing to Me."

**21** Therefore thus says יְהוָה, "Behold, I will lay stumbling blocks before this people. The fathers and the sons together shall stumble against them. The neighbor and his friend shall perish."

**22** Thus says יְהוָה, "Behold, a people comes from the north country. A great nation shall be stirred up from the uttermost parts of the earth. **23** They take hold of bow and spear. They are cruel, and have no compassion. Their voice roars like the sea, and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Tsion."

**24** We have heard its report; our hands wax feeble: anguish has taken hold of us, *and* pangs as of a woman in travail.

**25** Do not go forth into the field, nor walk by the way; for the sword of the enemy, *and* terror, are on every side. **26** Daughter of my people, clothe yourself with sackcloth, and wallow in ashes! Mourn, as for an only son, most bitter lamentation; for the destroyer shall suddenly come on us.

**27** "I have made you a tester of metals *and* a fortress among My people; that you may know and try their way. **28** They are all grievous rebels, going about with slanders; they are copper and iron: they all of them deal corruptly. **29** The bellows blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. **30** Men will call them rejected silver, because יְהוָה has rejected them."

**7** The word that came to Yirmeyahu from יְהוָה, saying, **2** "Stand in the gate of the house of יְהוָה, and proclaim there this word, and say, 'Hear the word of יְהוָה, all you of Yehudah, who enter in at these gates to bow down to יְהוָה.'" **3** Thus says יְהוָה Tsevaot, the Elohim of Yisra'el, "Amend your ways and your doings, and I will cause you to dwell in this place. **4** Do not rely

on lying words, saying, 'the Temple of יְהוָה, the Temple of יְהוָה, the Temple of יְהוָה, are these.' **5** For if you thoroughly amend your ways and your doings; if you thoroughly execute judgment between a man and his neighbor, **6** if you do not oppress the sojourner, the fatherless, and the widow, and do not shed innocent blood in this place, neither walk after other elohim to your own hurt: **7** then I will cause you to dwell in this place, in the land that I gave to your fathers, from of old even forevermore.

**8** "Behold, you rely on lying words that cannot profit. **9** Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Ba'al, and walk after other elohim that you have not known, **10** and come and stand before Me in this house, which is called by My Name, and say, 'We are delivered'; that you may do all these abominations? **11** Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, I, even I, have seen it," says יְהוָה.

**12** "But go now to My place which was in Shiloh, where I caused My Name to dwell at the first, and see what I did to it for the wickedness of My people Yisra'el.

**13** Now, because you have done all these works, says יְהוָה, and I spoke to you, rising up early and speaking, but you did not hear; and I called you, but you did not answer: **14** therefore will I do to the house which is called by My Name, on which you rely, and to the place which I gave to you and to your fathers, as I did to Shiloh. **15** I will cast you out of My sight, as I have cast out all your brothers, even the whole seed of Ephrayim.

**16** "Therefore do not pray for this people, neither lift up a cry nor prayer for them, neither make intercession to Me; for I will not hear you. **17** Do you not see what they do in the cities of Yehudah and in the streets of Yerushalayim? **18** The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of the heavens, and to pour out drink offerings to other elohim, that they may provoke Me to anger. **19** Do they provoke Me to anger?" Says יְהוָה; "*Do they not provoke themselves, to the confusion of their own faces?*"

**20** Therefore thus says Adonai יְהוָה: "Behold, My anger and My wrath shall be poured out on this place, on man, and on animal, and on the trees of the field, and on the fruit of the ground; and it shall burn, and shall not be quenched."

**21** Thus says יְהוָה Tsevaot, the Elohim of Yisra'el: "Add your ascension offerings to your sacrifices, and eat meat. **22** For I did not speak to your fathers, nor command them in the day that I brought them out of the land of Mitsrayim, concerning ascension offerings or

sacrifices: 23 but this thing I commanded them, saying, 'Listen to My voice, and I will be your Elohim, and you shall be My people; and walk in all the way that I command you, that it may be well with you.' 24 But they did not listen nor turn their ear, but walked in *their own counsels and* in the stubbornness of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came forth out of the land of Mitsrayim to this day, I have sent to you all My servants the prophets, daily rising up early and sending them: 26 yet they did not listen to Me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

27 "You shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you. 28 You shall tell them, 'This is the nation that has not listened to the voice of יהוה their Elohim, nor received correction: faithfulness has perished, and is cut off from their mouth.'

29 "Cut off your hair, Yerushalayim, and cast it away, and take up a lamentation on the bare heights; for יהוה has rejected and forsaken the generation of His wrath. 30 For the children of Yehudah have done that which is evil in My sight," says יהוה: "they have set their abominations in the House which is called by My Name, to defile it. 31 They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I did not command, nor did it come into My heart."

32 "Therefore, behold, the days come," says יהוה, "that it shall no more be called Topheth, nor The Valley of the Son of Hinnom, but The Valley of Slaughter: for they shall bury in Topheth, until there be no place to bury. 33 The dead bodies of this people shall be food for the birds of the heavens, and for the animals of the earth; and none shall frighten them away. 34 Then will I cause to cease from the cities of Yehudah, and from the streets of Yerushalayim, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste."

8 "At that time," says יהוה, "they shall bring out the bones of the kings of Yehudah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Yerushalayim, out of their graves; 2 and they shall spread them before the sun, and the moon, and all the army of the heavens, which they have loved, and which they have served, and after which they have walked, and which they have sought, and to which they have bowed down: they shall not be gathered, nor be buried, they shall be for dung on the surface of the earth.

3 Death shall be chosen rather than life by all the residue

that remain of this evil family, that remain in all the places where I have driven them," says יהוה Tsevaot.

4 "Moreover you shall tell them, Thus says יהוה: Shall men fall, and not rise up again? Shall one turn away, and not return? 5 Why then has this people of Yerushalayim slid back by a perpetual backsliding? They hold fast deceit, they refuse to return. 6 I listened and heard, but they did not speak aright: no man repents him of his wickedness, saying, "What have I done?" Everyone turns to his course, as a horse that rushes headlong in the battle.

7 Yes, the stork in the heavens knows her appointed times; and the turtledove and the swallow and the crane guard the time of their coming; but My people do not know the judgment of יהוה. 8 How do you say, "We are wise, and the Torah of יהוה is surely with us"? But behold, *the* false pen of the scribes has worked falsehood. 9 The wise men are disappointed, they are dismayed and taken: behold, they have rejected the word of יהוה; and what kind of wisdom is in them?"

10 "Therefore will I give their wives to others, and their fields to those who shall possess them: for everyone from the least even to the greatest is given to covetousness; from the prophet even to the priest every one deals falsely. 11 They have healed the hurt of the daughter of My people slightly, saying, 'Peace, peace;' when there is no peace. 12 Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore shall they fall among those who fall; in the time of their visitation they shall be cast down," says יהוה.

13 "I will utterly consume them," says יהוה: "no grapes shall be on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them."

14 Why do we sit still? Assemble yourselves, and let us enter into the fortified cities, and let us be silent there; for יהוה our Elohim has put us to silence, and given us water of gall to drink, because we have sinned against יהוה. 15 We looked for peace, but no good came; *and* for a time of healing, and behold, dismay! 16 The snorting of his horses is heard from Dan: at the sound of the neighing of his strong ones the whole land trembles; for they are come, and have devoured the land and all that is in it; the city and those who dwell therein.

17 "For, behold, I will send nahashim against you, adders, which will not be charmed; and they shall bite you," says יהוה.

**18** Oh that I could comfort myself against sorrow! My heart is faint within me.

**19** "Behold, the voice of the cry of the daughter of My people from a land that is very far off: is not יְהוָה in Tsion? Is not her King in her? Why have they provoked Me to anger with their engraved images, and with foreign vanities?"

**20** The harvest is past, the summer is ended, and we are not saved. **21** For the hurt of the daughter of my people am I hurt: I mourn; dismay has taken hold on me. **22** Is there no balm in Gilad? Is there no physician there? Why then is not the health of the daughter of my people recovered?

**9** Oh that my head were waters, and my eyes a spring of tears, that I might weep day and night for the slain of the daughter of my people! **2** Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! For they are all adulterers, an assembly of deceitful men.

**3** "They bend their tongue, *as it were* their bow, for falsehood; and they are grown strong in the land, but not for faithfulness: for they proceed from evil to evil, and they do not know Me," says יְהוָה.

**4** "Be on guard, every one of his neighbor, and do not rely on any brother; for every brother will utterly supplant, and every neighbor will go about with slanders. **5** They will deceive everyone his neighbor, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity."

**6** "Your habitation is in the midst of deceit; through deceit they refuse to know Me," says יְהוָה. **7** Therefore thus says יְהוָה Tsevaot, "Behold, I will melt them, and try them; for how else should I do, because of the daughter of My people? **8** Their tongue is a deadly arrow; it speaks deceit: one speaks peaceably to his neighbor with his mouth, but in his insides he lays wait for him. **9** Shall I not visit them for these things?" says יְהוָה; "Shall not My being be avenged on such a nation as this?"

**10** For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passes through; neither can men hear the voice of the livestock; both the birds of the heavens and the animals are fled, they are gone.

**11** "I will make Yerushalayim heaps, a dwelling place of monsters<sup>a</sup>; and I will make the cities of Yehudah a desolation, without inhabitant.

**12** Who is the wise man that may understand this? And *who is* he to whom the mouth of יְהוָה has spoken, that he may declare it? Why is the land perished and burned up like a wilderness, so that none passes through?

**13** יְהוָה says, 'Because they have forsaken My Torah which I set before them, and have not obeyed My voice, neither walked therein, **14** but have walked after the stubbornness of their own heart, and after the Ba'als, which their fathers taught them;' **15** therefore thus says יְהוָה Tsevaot, the Elohim of Yisra'el, 'Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. **16** I will scatter them also among the nations, whom neither they nor their fathers have known; and I will send the sword after them, until I have consumed them.'"

**17** Thus says יְהוָה Tsevaot, "Consider, and call for the mourning women, that they may come; and send for the skillful women, that they may come."

**18** Let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. **19** For a voice of wailing is heard out of Tsion, "How are we ruined! We are greatly confounded, because we have forsaken the land, because they have cast down our dwellings."

**20** Yet hear the word of יְהוָה, you women, and let your ear receive the word of his mouth; and teach your daughters wailing, and everyone her neighbor lamentation. **21** For death is come up into our windows, it is entered into our palaces; to cut off the children from outside, *and* the young men from the streets.

**22** "Speak," Thus says יְהוָה, "The dead bodies of men shall fall as dung on the open field, and as the handful after the harvester; and none shall gather *them*."

**23** Thus says יְהוָה, "Do not let the wise man glory in his wisdom, neither let the mighty man glory in his might, do not let the rich man glory in his riches; **24** but let him who glories glory in this, that he has understanding, and knows Me, that I am יְהוָה who exercises loving-kindness, judgment, and righteousness, in the earth: for in these things I delight," says יְהוָה.

**25** "Behold, the days come," says יְהוָה, "that I will punish all those who are circumcised in *their* uncircumcision: **26** Mitsrayim, and Yehudah, and Edom, and the children of Ammon, and Moav, and all

<sup>a</sup> 11 See footnote at Yeshayah 13:22.

those cast off to the corners, who dwell in the wilderness; for all the nations are uncircumcised, and all the house of Yisra'el are uncircumcised in heart."

## **10** Hear the word which יְהֹוָה speaks to you, house of Yisra'el!

**2** Thus says יְהֹוָה, "Do not learn the way of the nations, and do not be dismayed at the signs of the heavens; for the nations are dismayed at them. **3** For the customs of the peoples are vanity; for one cuts a tree out of the forest, the work of the hands of the workman with a cutting *tool*. **4** They decorate it with silver and with gold; they fasten it with nails and with hammers, so that it will not move. **5** [They are like a post of turned work, and do not speak: they must be carried, because they cannot go. Do not be afraid of them; for they cannot do evil, neither is it in them to do good.]

**6** There is none like You, יְהֹוָה; You are great, and Your Name is great in might. **7** Who should not fear You, King of the nations? For it pertains to You; because among all the wise men of the nations, and in all their royal estate, there is none like You. **8** But they are together stupid and foolish: the correction of idols! It is but a stock.]<sup>a</sup> **9** There is silver beaten into plates, which is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of skillful men. **10** But יְהֹוָה is the true Elohim; He is the living Elohim, and an everlasting King: at His wrath the earth trembles, and the nations are not able to withstand His indignation.

**11** "You shall say this to them: 'The elohim that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.'"<sup>b</sup>

**12** He has made the earth by His power, He has established the world by His wisdom, and by His understanding has He stretched out the heavens: **13** when He utters His voice, there is a tumult of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain, and brings forth the wind out of His treasures. **14** Every man is become brutish *and is* without knowledge; every goldsmith is disappointed by his engraved image; for his molten image is falsehood, and there is no breath in them. **15** They are vanity, a work of delusion: in the time of their visitation they shall perish. **16** The portion of Ya'aqov is not like these; for He is the former of all

things; and Yisra'el is the tribe of His inheritance: יְהֹוָה Tsevaot is His Name.

**17** "Gather up your wares out of the land, you who live under siege. **18** For thus says יְהֹוָה, 'Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may feel it.'"

**19** Woe is me because of my hurt! My wound is grievous: but I said, "Truly this is *my* grief, and I must bear it. **20** My tent is destroyed, and all my cords are broken: my children are gone forth from me, and they are no more: there is none to spread my tent any more, and to set up my curtains. **21** For the shepherds are become brutish, and have not inquired of יְהֹוָה: therefore they have not prospered, and all their flocks are scattered. **22** The voice of news, behold, it comes, and a great commotion out of the north country, to make the cities of Yehudah a desolation, a dwelling place of monsters<sup>c</sup>.

**23** יְהֹוָה, I know that the way of man is not in himself: it is not in man who walks to direct his steps. **24** יְהֹוָה, discipline me, but in judgment: not in Your anger, lest You bring me to nothing. **25** Pour out Your wrath on the nations that do not know You, and on the families that do not call on Your Name: for they have devoured Ya'aqov, yes, they have devoured him and consumed him, and have laid waste his habitation.

**11** The word that came to Yirmeyahu from יְהֹוָה, saying, **2** "Hear the words of this covenant, and speak to the men of Yehudah, and to the inhabitants of Yerushalayim; **3** and say to them, 'Thus says יְהֹוָה, the Elohim of Yisra'el: "Cursed is the man who does not hear the words of this covenant, **4** which I commanded your fathers in the day that I brought them forth out of the land of Mitsrayim, out of the iron furnace, saying, 'Obey My voice, and do them, according to all which I command you: so you shall be My people, and I will be your Elohim; **5** that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as at this day.''"<sup>d</sup> Then I answered, and said, Amein, יְהֹוָה.

**6** יְהֹוָה said to me, "Proclaim all these words in the cities of Yehudah, and in the streets of Yerushalayim, saying, 'Hear the words of this covenant, and do them. **7** For I earnestly protested to your fathers in the day that I brought them up out of the land of Mitsrayim, even to this day, rising early and protesting, saying, "Obey<sup>d</sup> My

<sup>a</sup> 5-8 Bracketed section indicates reading present in Heb. MT, Lat., and Syr., but absent from LXX and DSS.

<sup>b</sup> 11 In the Heb. MT this verse is written in Aramaic.

<sup>c</sup> 22 See footnote at Yesayah 13:22.

<sup>d</sup> 7 Hebrew word rendered as "obey" here is עֲשֵׂה (*sh'ma*). See also Devarim 6:4 and accompanying footnote.

voice." 8 Yet they did not obey, nor turn their ear, but walked everyone in the stubbornness of their evil heart: therefore I brought on them all the words of this covenant, which I commanded them to do, but they did not do them."

9 יְהוָה said to me, "A conspiracy is found among the men of Yehudah, and among the inhabitants of Yerushalayim. 10 They are turned back to the iniquities of their forefathers, who refused to hear My words; and they are gone after other elohim to serve them: the house of Yisra'el and the house of Yehudah have broken My covenant which I cut with their fathers."

11 Therefore thus says יְהוָה, "Behold, I will bring evil on them, which they shall not be able to escape; and they shall cry to Me, but I will not listen to them.

12 Then shall the cities of Yehudah and the inhabitants of Yerushalayim go and cry to the elohim to which they offer incense: but they will not save them at all in the time of their trouble. 13 For according to the number of your cities are your elohim, Yehudah; and according to the number of the streets of Yerushalayim have you set up altars to the shameful thing, even altars to burn incense to Ba'al. 14 Therefore do not pray for this people, neither lift up cry nor prayer for them; for I will not hear them in the time that they cry to Me because of their trouble."

15 "What has My beloved to do in My house, since she has worked lewdness *with* many, and the set-apart flesh is passed from you? When you do evil, then you rejoice. 16 נֹזֶן called your name, 'A green olive tree,' beautiful with goodly fruit: with the noise of a great tumult He has kindled fire on it, and its branches are broken.

17 For יְהוָה Tsevaot, who planted you, has pronounced evil against you, because of the evil of the house of Yisra'el and of the house of Yehudah, which they have worked for themselves in provoking Me to anger by offering incense to Ba'al."

18 יְהוָה gave me knowledge of it, and I knew it: then You showed me their doings. 19 But I was like a gentle lamb that is led to the slaughter; and I did not know that they had devised devices against me, *saying*, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be no more remembered."

20 But, יְהוָה Tsevaot, who judges righteously, who tests the kidneys and the heart, I shall see Your vengeance on them; for to You have I revealed my cause.

21 Therefore thus says יְהוָה, "Concerning the men of Anathoth, who seek your being, saying, 'You shall not prophesy in the Name of יְהוָה', that you not die by our

hand;" 22 therefore thus says יְהוָה Tsevaot, 'Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; 23 and there shall be no remnant to them: for I will bring evil on the men of Anathoth, even the year of their visitation."

12 You are righteous, יְהוָה, when I contend with You; yet I would reason the judgments with You: why does the way of the wicked prosper? Why are all they at ease who deal very deceitfully? 2 You have planted them, yes, they have taken root; they grow, yes, they bring forth fruit: you are near in their mouth, and far from their kidneys. 3 But You, יְהוָה, know me; You see me, and try my heart toward You: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. 4 How long shall the land mourn, and the herbs of the whole country wither? For the wickedness of those who dwell therein, the animals are consumed, and the birds; because they said, "He shall not see our latter end."

5 "If you have run with the footmen, and they have wearied you, then how can you contend with horses? And though in a land of peace you are secure, yet how will you do in the pride of the Yarden? 6 For even your brothers, and the house of your father, even they have dealt deceitfully with you; even they have cried aloud after you: do not trust them, though they speak beautiful words to you. 7 I have forsaken My house, I have cast off My heritage; I have given the dearly beloved of My being into the hand of her enemies. 8 My heritage is become to Me as a lion in the forest: she has uttered her voice against Me; therefore I have hated her. 9 Is My heritage to Me as a speckled bird of prey? Are the birds of prey against her all around? Go, assemble all the animals of the field, bring them to devour.

10 "Many shepherds have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. 11 They have made it a desolation; it mourns to Me, being desolate; the whole land is made desolate, because no man lays it to heart. 12 Destroyers are come on all the bare heights in the wilderness; for the sword of יְהוָה devours from the one end of the land even to the other end of the land: no flesh has peace. 13 They have sown wheat, and have reaped thorns; they have put themselves to pain, and profit nothing: and you shall be ashamed of your fruits, because of the fierce anger of יְהוָה."

14 Thus says יְהוָה against all My evil neighbors, who touch the inheritance which I have caused My people Yisra'el to inherit: "Behold, I will pluck them up from

off their land, and will pluck up the house of Yehudah from among them. **15** It shall happen, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. **16** It shall happen, if they will diligently learn the ways of My people, to swear by My Name, as יְהוָה lives; even as they taught My people to swear by Ba'al; then shall they be built up in the midst of My people. **17** But if they will not hear, then I will pluck up that nation, plucking up and destroying it," says יְהוָה.

**13** Thus says יְהוָה to me, "Go, and buy yourself a linen belt, and put it on your loins, and do not put it in water<sup>a</sup>."

**2** So I bought a belt according to the word of יְהוָה, and put it on my loins.

**3** The word of יְהוָה came to me the second time, saying, **4** "Take the belt that you have bought, which is on your loins, and arise, go to the Perath<sup>b</sup>, and hide it there in a cleft of the rock."

**5** So I went, and hid it by the Perath, as יְהוָה commanded me. **6** It happened after many days, that יְהוָה said to me, "Arise, go to the Perath, and take the belt from there, which I commanded you to hide there."

**7** Then I went to the Perath, and dug, and took the belt from the place where I had hidden it; and behold, the belt was marred, it was profitable for nothing.

**8** Then the word of יְהוָה came to me, saying, **9** "Thus says יְהוָה, 'In this way I will mar the pride of Yehudah, and the great pride of Yerushalayim. **10** This evil people, who refuse to hear My words, who walk in the stubbornness of their heart, and are gone after other elohim to serve them, and to bow down to them, shall even be as this belt, which is profitable for nothing.'

**11** For as the belt clings to the loins of a man, so have I caused to cling to Me the whole house of Yisra'el and the whole house of Yehudah,'" says יְהוָה; "'That they may be to Me for a people, and for a name, and for a praise, and for a glory: but they would not hear.'

**12** "Therefore you shall speak to them this word: Thus says יְהוָה, the Elohim of Yisra'el, 'Every bottle shall be filled with wine:' and they shall tell you, 'Do we not certainly know that every bottle shall be filled with wine?' **13** Then you shall tell them, 'Thus says יְהוָה, "Behold, I will fill all the inhabitants of this land, even

the kings who sit on David's throne, and the priests, and the prophets, and all the inhabitants of Yerushalayim, with drunkenness. **14** I will dash them one against another, even the fathers and the sons together,' says יְהוָה: "I will not pity, nor spare, nor have compassion, that I should not destroy them."'"

**15** Hear, and give ear; do not be proud; for יְהוָה has spoken. **16** Give glory to יְהוָה your Elohim, before He causes darkness, and before your feet stumble on the mountains of twilight, and, while you look for light, He turns it into the shadow of death, and makes it gross darkness. **17** But if you will not hear it, my being shall weep in secret for your pride; and my eye shall weep bitterly, and run down with tears, because the flock of יְהוָה is taken captive.

**18** "Say to the king and to the queen mother, 'Humble yourselves, sit down; for your headdresses have come down, even the crown of your glory.'"

**19** "The cities of the South are closed up, and there is none to open them. Yehudah is carried away captive, all of it; it is entirely carried away captive. **20** Lift up your eyes, and see those who come from the north: where is the flock that was given you, your beautiful flock?

**21** What will you say, when He shall set over you as head those whom you have yourself taught to be friends to you? Shall not sorrows take hold of you, as of a woman in travail? **22** If you say in your heart, 'Why are these things come on me?' For the greatness of your iniquity are your skirts uncovered, and your heels suffer violence. **23** Can the Kushite change his skin, or the leopard his spots? Then may you also do good, who are accustomed to do evil.

**24** "Therefore will I scatter them, as the stubble that passes away, by the wind of the wilderness. **25** This is your lot, the portion measured to you from Me," says יְהוָה; "'Because you have forgotten Me, and relied on falsehood. **26** Therefore will I also uncover your skirts on your face, and your shame shall appear. **27** I have seen your abominations, even your adulteries, and your neighing, the lewdness of your whoring, on the hills in the field. Woe to you, Yerushalayim! You will not be made clean; how long shall it yet be?"

**14** The word of יְהוָה that came to Yirmeyahu concerning the drought.

**2** "Yehudah mourns, and its gates wither, they sit in black on the ground; and the cry of Yerushalayim is gone up. **3** Their nobles send their little ones to the

<sup>a</sup> 1 Unsoaked linen is stiff and hard.

<sup>b</sup> 4 Perath – The Euphrates River, and probably the etymological origin of the name. Also in verses 5-7.

waters: they come to the cisterns, and find no water; they return with their vessels empty; they are disappointed and confounded, and cover their heads. **4** Because of the ground which is cracked, because no rain has been in the land, the plowmen are disappointed, they cover their heads. **5** Yes, the hind also in the field calves, and forsakes *her young*, because there is no grass. **6** The wild donkeys stand on the bare heights, they pant for air like monster; their eyes fail, because there is no herbage."

**7** Though our iniquities testify against us, work for Your Name's sake, **תְּהִלָּתְךָ**; for our backslidings are many; we have sinned against You. **8** You *are the hope of Yisra'el*, its Savior in the time of trouble, why should You be as a sojourner in the land, and as a wayfaring man who turns aside to stay for a night? **9** Why should You be like a scared man, as a mighty man who cannot save? Yet You, **תְּהִלָּתְךָ**, are in the midst of us, and we are called by Your Name; do not leave us.

**10** Thus says **תְּהִלָּתְךָ** to this people, "Even so have they loved to wander; they have not refrained their feet: therefore **תְּהִלָּתְךָ** does not accept them; now He will remember their iniquity, and visit their sins."

**11** **תְּהִלָּתְךָ** said to me, "Do not pray for this people for *their* good. **12** When they fast, I will not hear their cry; and when they offer ascension offering and meal offering, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence."

**13** Then I said, "Ah, Adonai **תְּהִלָּתְךָ**! Behold, the prophets tell them, 'You shall not see the sword, neither shall you have famine; but I will give you assured peace in this place.' **14** Then **תְּהִלָּתְךָ** said to me, 'The prophets prophesy lies in My Name; I did not send them, neither have I commanded them, neither spoke I to them: they prophesy to you a lying vision, and divination, and a thing of nothing, and the deceit of their own heart.'

**15** Therefore thus says **תְּהִלָּתְךָ** concerning the prophets who prophesy in My Name, and I did not send them, yet they say, "Sword and famine shall not be in this land:" By sword and famine shall those prophets be consumed. **16** The people to whom they prophesy shall be cast out in the streets of Yerushalayim because of the famine and the sword; and they shall have none to bury them—them, their wives, nor their sons, nor their daughters: for I will pour their wickedness on them."

**17** "You shall say this word to them, 'Let my eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound.'" **18** If I go forth into the field, then, behold, the slain with the sword! And if I enter into the city, then, behold, those

who are sick with famine! For both the prophet and the priest go about in the land, and have no knowledge.

**19** Have You utterly rejected Yehudah? Has Your being loathed Tsion? Why have You struck us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold, dismay! **20** We acknowledge, **תְּהִלָּתְךָ**, our wickedness, and the iniquity of our fathers; for we have sinned against You. **21** Do not abhor *us*, for Your Name's sake; do not disgrace the throne of Your glory: remember, do not break Your covenant with us. **22** Are there any among the vanities of the nations that can cause rain? Or can the heavens give showers? Are You not He, **תְּהִלָּתְךָ** our Elohim? Therefore we will wait for You; for You have made all these things.

**15** Then **יְהוָה** said to me, "Though *even if* Mosheh and Shemu'el stood before Me, yet My mind would not be toward this people: cast them out of My sight, and let them go forth. **2** It shall happen, when they tell you, 'Where shall we go forth?' Then you shall tell them, 'Thus says **תְּהִלָּתְךָ**: such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity.'

**3** "I will appoint over them four kinds," says **תְּהִלָּתְךָ**: "The sword to kill, and the dogs to tear, and the birds of the heavens, and the animals of the earth, to devour and to destroy. **4** I will cause them to be tossed back and forth among all the kingdoms of the earth, because of Menasheh, the son of Hizqiyahu, king of Yehudah, for that which he did in Yerushalayim.

**5** "For who will have pity on you, Yerushalayim? Or who will pity you? Or who will turn aside to ask of your welfare? **6** You have rejected Me," says **תְּהִלָּתְךָ**, "You have gone backward: therefore have I stretched out My hand against you, and destroyed you; I am weary with repenting. **7** I have winnowed them with a fan in the gates of the land; I have bereaved *them* of children, I have destroyed My people; they did not return from their ways.

**8** "Their widows are increased to Me above the sand of the seas; I have brought on them against the mother of the young men a destroyer at noonday: I have caused anguish and terrors to fall on her suddenly. **9** She who has borne seven withers; she has given up the being; her sun is gone down while it was yet day; she has been disappointed and confounded: and the residue of them will I deliver to the sword before their enemies," says **תְּהִלָּתְךָ**.

**10** Woe is me, my mother, that you have borne me a man of strife and a man of contention to the whole earth! I have not lent, neither have men lent to me; yet every one of them does curse me.

**11** יְהוָה said, "Most certainly I will strengthen you for good; most certainly I will cause the enemy to make prayer to you in the time of evil and in the time of affliction. **12** Can one break iron, even iron from the north, and copper? **13** Your substance and your treasures will I give for plunder without price, and that for all your sins, even in all your borders. **14** I will make *them* to pass with your enemies into a land which you do not know; for a fire is kindled in My anger, which shall burn on you."

**15** יְהוָה, You know; remember me, and visit me, and avenge me of my persecutors; do not take me away in Your longsuffering: know that for Your sake I have suffered reproach. **16** Your words were found, and I ate them; and Your words were to me a joy and the rejoicing of my heart: for I am called by Your Name, יְהוָה, Elohim Tsevaot.

**17** I did not sit in the assembly of those who make merry, nor rejoiced; I sat alone because of Your hand; for You have filled me with indignation. **18** Why is my pain perpetual, and my wound incurable, which refuses to be healed? Will You indeed be to me as a deceitful brook, as faithful waters?

**19** Therefore thus says יְהוָה, "If you return, then I will bring you again, that you may stand before Me; and if you take forth the precious from the vile, you shall be as My mouth: they shall return to you, but you shall not return to them. **20** I will make you to this people a fortified copper wall; and they shall fight against you, but they shall not prevail against you; for I am with you to save you and to deliver you," says יְהוָה. **21** "I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the tyrant."

**16** The word of יְהוָה came also to me, saying, **2** "You shall not take a wife, neither shall you have sons or daughters, in this place. **3** For thus says יְהוָה concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who brought forth them in this land: **4** They shall die grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung on the surface of the ground; and they shall be consumed by the sword, and by famine; and their dead bodies shall be food for the birds of the heavens, and for the animals of the earth."

**5** For thus says יְהוָה, "Do not enter into the house of mourning, neither go to lament, neither pity them; for I have taken away My peace from this people," says יְהוָה, "Even loving-kindness and compassions. **6** Both great and small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; **7** neither shall men break *bread* for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. **8** You shall not go into the house of banquets to sit with them, to eat and to drink."

**9** For thus says יְהוָה Tsevaot, the Elohim of Yisra'el: "Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride.

**10** "It shall happen, when you shall show this people all these words, and they shall tell you, 'Why has יְהוָה pronounced all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against יְהוָה our Elohim?' **11** Then you shall tell them, 'Because your fathers have forsaken Me,' says יְהוָה, 'and have walked after other elohim, and have served them, and have bowed down to them, and have forsaken Me, and have not guarded My Torah; **12** and you have done evil more than your fathers; for, behold, you walk every one after the stubbornness of his evil heart, so that you do not listen to Me: **13** therefore will I cast you forth out of this land into the land that you have not known, neither you nor your fathers; and there you shall serve other elohim day and night; for I will show you no favor.'

**14** "Therefore, behold, the days come," says יְהוָה, "That it shall no more be said, 'As יְהוָה lives, who brought up the children of Yisra'el out of the land of Mitsrayim;' **15** but, 'As יְהוָה lives, who brought up the children of Yisra'el from the land of the north, and from all the countries where He had driven them.' I will bring them again into their land that I gave to their fathers.

**16** "Behold, I will send for many fishermen," says יְהוָה, "And they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. **17** For My eyes are on all their ways; they are not hidden from My face, neither is their iniquity concealed from My eyes. **18** First I will recompense their iniquity and their sin double, because they have polluted My land with the carcasses of their detestable things, and have filled My inheritance with their abominations."

**19** **מִזְרָחָךְ**, my strength, and my stronghold, and my refuge in the day of affliction, to You shall the nations come from the ends of the earth, and shall say, "Our fathers have inherited nothing but lies, even vanity and things in which there is no profit."

**20** "Shall a man make to himself elohim, which yet are not elohim *at all?* **21** Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My Name is **מִזְרָחָךְ**."

**17** "The sin of Yehudah is written with a pen of iron, *and* with the point of a diamond: it is engraved on the tablet of their heart, and on the horns of your altars; **2** while their children remember their altars and their Asherim by the green trees on the high hills. **3** My mountain in the field, I will give your substance and all your treasures for a plunder, *and* your high places, because of sin, throughout all your borders. **4** You, even of yourself, shall discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land which you do not know: for you have kindled a fire in My anger which shall burn forever."

**5** Thus says **יְהוָה**: "Cursed is the man who relies on man, and makes flesh his arm, and whose heart departs from **מִזְרָחָךְ**. **6** For he shall be like the shrub in the desert, and shall not see when good comes, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. **7** Blessed is the man who relies on **יְהוָה**, and whose confidence is **יְהוָה**. **8** For he shall be as a tree planted by the waters, who spreads out its roots by the river, and shall not fear when heat comes, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

**9** "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? **10** I, **יְהוָה**, search the heart, I try the kidneys, even to give every man according to his ways, according to the fruit of his doings.

**11** "As the partridge that sits on eggs which she has not laid, so is he who gets riches, and not by judgment; in the midst of his days they shall leave him, and at his end he shall be a fool."

**12** A glorious throne, *set* on high from the beginning, is the place of our set-apart place.

**13** **מִזְרָחָךְ**, the hope of Yisra'el, all who forsake You shall be disappointed. "Those who depart from Me shall be written in the earth, because they have forsaken **מִזְרָחָךְ**, the spring of living waters."

**14** Heal me, O **מִזְרָחָךְ**, and I shall be healed; save me, and I shall be saved: for You are my praise. **15** Behold, they tell me, "Where is the word of **מִזְרָחָךְ**? Let it come now."

**16** As for me, I have not hurried from being a shepherd after You; neither have I desired the woeful day; You know: that which came out of my lips was before Your face. **17** Do not be a terror to me: You are my refuge in the day of evil. **18** Let them be disappointed who persecute me, but let not me be disappointed; let them be dismayed, but do not let me be dismayed; bring on them the day of evil, and destroy them with double destruction.

**19** Thus said **יְהוָה** to me: "Go, and stand in the gate of the children of the people, through which the kings of Yehudah come in, and by which they go out, and in all the gates of Yerushalayim; **20** and tell them, 'Hear the word of **מִזְרָחָךְ**, you kings of Yehudah, and all Yehudah, and all the inhabitants of Yerushalayim, that enter in by these gates: **21** Thus says **מִזְרָחָךְ**, 'Be on guard to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Yerushalayim; **22** neither carry forth a burden out of your houses on the set-apart Sabbath day, neither do any work: but set the Sabbath day apart, as I commanded your fathers.' **23** But they did not listen, neither turn their ear, but made their neck stiff, that they might not hear, and might not receive correction."

**24** "It shall happen, if you diligently listen to Me," says **יְהוָה**, "To bring in no burden through the gates of this city on the Sabbath day, but to set the Sabbath day apart, to do no work therein; **25** then shall there enter in by the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they, and their princes, the men of Yehudah, and the inhabitants of Yerushalayim; and this city shall remain forever.

**26** They shall come from the cities of Yehudah, and from the places around Yerushalayim, and from the land of Benyamin, and from the lowland, and from the hill country, and from the South, bringing ascension offerings, and sacrifices, and meal offerings, and frankincense, and bringing *sacrifices of thanksgiving*, to the House of **יְהוָה**.

**27** "But if you will not listen to Me to set the Sabbath day apart, and not to bear a burden and enter in at the gates of Yerushalayim on the Sabbath day; then I will kindle a fire in its gates, and it shall devour the palaces of Yerushalayim, and it shall not be quenched."

**18** The word which came to Yirmeyahu from **יְהוָה**, saying, **2** "Arise, and go down to the potter's house, and there I will cause you to hear My words."

**3** Then I went down to the potter's house, and behold, he was making something on the wheels. **4** When the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

**5** Then the word of יהוה came to me, saying, **6** "House of Yisra'el, can I not do with you as this potter?" says יהוה. "Behold, as the clay in the potter's hand, so are you in My hand, house of Yisra'el. **7** At the instant I speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; **8** if that nation, concerning which I have spoken, turns from their evil, I will relent of the evil that I thought to do to them. **9** At the instant I speak concerning a nation, and concerning a kingdom, to build and to plant it; **10** if they do that which is evil in My sight, that they not obey My voice, then I will relent of the good with which I said I would benefit them.

**11** "Now therefore, speak to the men of Yehudah, and to the inhabitants of Yerushalayim, saying, 'יְהוָה' says: "Behold, I frame evil against you, and devise a plan against you. Everyone return from his evil way now, and amend your ways and your doings." **12** But they say, 'It is in vain; for we will walk after our own plans, and we will each follow the stubbornness of his evil heart.'"

**13** Therefore יְהוָה says: "Ask now among the nations, 'Who has heard such things?' The virgin of Yisra'el has done a very horrible thing. **14** Will the snow of Levanon fail from the rock of the field? Will the cold waters that flow down from a strange place be dried up? **15** For My people have forgotten Me. They have burned incense to false elohim. They have been made to stumble in their ways, in the ancient paths, to walk in byways, in a way not built up; **16** to make their land an astonishment, and a perpetual hissing. Everyone who passes thereby will be astonished, and shake his head. **17** I will scatter them as with an east wind before the enemy. I will show them the back, and not the face, in the day of their calamity."

**18** Then they said, "Come, and let us devise plans against Yirmeyahu; for the Torah will not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us strike him with the tongue, and let us not give heed to any of his words."

**19** Give heed to me, יְהוָה, and listen to the voice of those who contend with me. **20** Should evil be recompensed for good? For they have dug a pit for my being. Remember how I stood before You to speak good for them, to turn away Your wrath from them. **21** Therefore deliver up their children to the famine, and

give them over to the power of the sword. Let their wives become childless, and widows. Let their men be killed, and their young men struck by the sword in battle. **22** Let a cry be heard from their houses, when You bring a troop suddenly on them; for they have dug a pit to take me, and hidden snares for my feet. **23** Yet, יהוה, You know all their counsel against me to kill me. Do not atone for their iniquity. Do not blot out their sin from Your sight; let them be overthrown before You. Deal with them in the time of Your anger.

**19** Thus said יהוה, "Go, and buy a potter's earthen bottle, and take some of the elders of the people, and of the elders of the priests; **2** and go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherds Gate, and proclaim there the words that I will tell you.

**3** "Say, 'Hear the word of יהוה, kings of Yehudah, and inhabitants of Yerushalayim: יְהוָה Tsevaot, the Elohim of Yisra'el says, "Behold, I will bring evil on this place, which whoever hears, his ears will tingle. **4** Because they have forsaken Me, and have defiled this place, and have burned incense in it to other elohim, that they did not know, they and their fathers and the kings of Yehudah; and have filled this place with the blood of innocents, **5** and have built the high places of Ba'al, to burn their sons in the fire for ascension offerings to Ba'al; which I did not command, nor speak, which did not even enter into My heart: **6** therefore, behold, the days come," says יהוה, "that this place will no more be called 'Topheth', nor 'The Valley of the Son of Hinnom', but 'The Valley of Slaughter'.

**7** "I will make the counsel of Yehudah and Yerushalayim void in this place. I will cause them to fall by the sword before their enemies, and by the hand of those who seek their being. I will give their dead bodies to be food for the birds of the heavens and for the animals of the earth. **8** I will make this city an astonishment and a hissing. Everyone who passes by it will be astonished and hiss because of all its plagues. **9** I will cause them to eat the flesh of their sons and the flesh of their daughters. They will each eat the flesh of his friend in the siege and in the distress, with which their enemies, and those who seek their being, will distress them."

**10** "Then you shall break the bottle in the sight of the men who go with you, **11** and shall tell them, 'יְהוָה Tsevaot says: "Even so I will break this people and this city, as one breaks a potter's vessel, that cannot be made whole again. They will bury in Topheth, until there is no place to bury. **12** Thus will I do to this place," says יהוה, "and to its inhabitants, even making this city as Topheth. **13** The houses of Yerushalayim, and the

houses of the kings of Yehudah, which are defiled, will be as the place of Topheth, even all the houses on whose roofs they have burned incense to all the army of the heavens, and have poured out drink offerings to other elohim."

**14** Then Yirmeyahu came from Topheth, where יְהוָה had sent him to prophesy; and he stood in the court of the house of יְהוָה, and said to all the people: **15** "הִנֵּה Tsevaot, the Elohim of Yisra'el says, 'Behold, I will bring on this city and on all its towns all the evil that I have pronounced against it, because they have made their neck stiff, that they may not hear My words.'"

**20** Now Pash'hur, the son of Immer the priest, who was chief officer in the house of יְהוָה, heard Yirmeyahu prophesying these things. **2** Then Pash'hur struck Yirmeyahu the prophet, and put him in the stocks that were in the upper gate of Benyamin, which was in the house of יְהוָה. **3** On the next day, Pash'hur released Yirmeyahu out of the stocks. Then Yirmeyahu said to him, "יְהוָה has not called your name Pash'hur<sup>a</sup>, but Magormissaviv<sup>b</sup>. **4** For יְהוָה says, 'Behold, I will make you a terror to yourself and to all your friends. They will fall by the sword of their enemies, and your eyes will see it. I will give all Yehudah into the hand of the king of Bavel, and he will carry them captive to Bavel, and will kill them with the sword. **5** Moreover I will give all the riches of this city, and all its gains, and all its precious things, yes, I will give all the treasures of the kings of Yehudah into the hand of their enemies. They will plunder them, take them, and carry them to Bavel. **6** You, Pash'hur, and all who dwell in your house will go into captivity. You will come to Bavel, and there you will die, and there you will be buried, you, and all your friends, to whom you have prophesied falsely.'"

**7** יְהוָה, You have persuaded me, and I was persuaded. You are stronger than I, and have prevailed. I have become a laughing-stock all day. Everyone mocks me. **8** For as often as I speak, I cry out; I cry, "Violence and destruction!" because the word of יְהוָה has been made a reproach to me, and a derision, all day. **9** If I say, "I will not make mention of Him, or speak any more in His Name," then there is in my heart as it were a burning fire closed up in my bones, and I am weary with holding it in, and I cannot. **10** For I have heard the defaming of many, "Terror on every side! Denounce, and we will denounce him!" say all my familiar friends, those who guard for my fall. "Perhaps he will be

persuaded, and we will prevail against him, and we will take our revenge on him."

**11** But יְהוָה who is with me is like a mighty tyrant. Therefore my persecutors will stumble, and they will not prevail. They will be utterly disappointed, because they have not dealt wisely, even with an everlasting dishonor which will never be forgotten. **12** But, יְהוָה Tsevaot, who tests the righteous, who sees the kidneys and the heart, let me see Your vengeance on them; for to You I have revealed my cause. **13** Sing to יְהוָה! Praise יְהוָה, for He has delivered the being of the needy from the hand of evildoers.

**14** Cursed is the day in which I was born. Do not let the day in which my mother bore me be blessed. **15** Cursed is the man who brought news to my father, saying, "A boy is born to you," making him very glad. **16** Let that man be as the cities which יְהוָה overthrew, and did not repent. Let him hear a cry in the morning, and shouting at noontime; **17** because he did not kill me from the womb. So my mother would have been my grave, and her womb always great. **18** Why did I come out of the womb to see toil and sorrow, that my days should be consumed with shame?

**21** The word which came to Yirmeyahu from יְהוָה, when King Tsidqiyahu sent to him Pash'hur the son of Malkiyah, and Tsephanyah the son of Ma'aseiyah, the priest, saying, **2** "Please inquire of יְהוָה for us; for Nevukhadnetsar king of Bavel makes war against us. Perhaps יְהוָה will deal with us according to all His wondrous works, that he may withdraw from us."

**3** Then Yirmeyahu said to them, "Tell Tsidqiyahu: **4** יְהוָה, the Elohim of Yisra'el says, "Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Bavel, and against the Kaldeans who besiege you outside the walls; and I will gather them into the middle of this city. **5** I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, in wrath, and in great indignation. **6** I will strike the inhabitants of this city, both man and animal. They will die of a great pestilence. **7** Afterward," says יְהוָה, "I will deliver Tsidqiyahu king of Yehudah, his servants, and the people, even those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nevukhadnetsar king of Bavel, and into the hand of their enemies, and into the hand of those who seek their being. He will strike them with the edge of

<sup>a</sup> 3 פָשָׁחַ (Pash'hur) – Hebrew word meaning "liberation."

<sup>b</sup> 3 מָגוֹר סַבִּיב (Magormissaviv) – From the Hebrew words (magor) meaning "terror" and סַבִּיב (sabiyb) meaning "round about;" "Terror on every side."

the sword. He will not spare them, have pity, or have compassion."

**8** "You shall say to this people, 'הִנֵּה יְהוָה' says: 'Behold, I set before you the way of life and the way of death. **9** He who remains in this city will die by the sword, by the famine, and by the pestilence; but he who goes out, and passes over to the Kaldeans who besiege you, he will live, and his being will be to him a spoil. **10** For I have set My face on this city for evil, and not for good,' says הִנֵּה יְהוָה. 'It will be given into the hand of the king of Bavel, and he will burn it with fire.'

**11** "Concerning the house of the king of Yehudah, hear the word of הִנֵּה יְהוָה: **12** House of David, 'הִנֵּה יְהוָה' says, 'Execute judgment in the morning, and deliver him who is robbed out of the hand of the oppressor, lest My wrath go out like fire, and burn so that no one can quench it, because of the evil of your doings. **13** Behold, I am against you, O inhabitant of the valley, and of the rock of the plain,' says הִנֵּה יְהוָה. 'You that say, "Who would come down against us?" Or "Who would enter into our homes?" **14** I will punish you according to the fruit of your doings, says הִנֵּה יְהוָה; and I will kindle a fire in her forest, and it will devour all that is around her.'

**22** 'הִנֵּה יְהוָה' said, "Go down to the house of the king of Yehudah, and speak this word, there: **2** 'Hear the word of הִנֵּה יְהוָה', king of Yehudah, who sits on David's throne, you, your servants, and your people who enter in by these gates. **3** 'הִנֵּה יְהוָה' says: 'Execute judgment and righteousness, and deliver him who is robbed out of the hand of the oppressor. Do no wrong. Do no violence to the sojourner, the fatherless, or the widow. Do not shed innocent blood in this place. **4** For if you do this thing indeed, then kings sitting on David's throne will enter in by the gates of this house, riding in chariots and on horses, he, his servants, and his people. **5** But if you will not hear these words, I swear by Myself,' says הִנֵּה יְהוָה, 'that this house will become a desolation.'"

**6** For 'הִנֵּה יְהוָה' says concerning the house of the king of Yehudah: "You are Gilad to Me, the head of Levanon. Yet surely I will make you a wilderness, cities which are not inhabited. **7** I will prepare destroyers against you, everyone with his weapons, and they will cut down your choice cedars, and cast them into the fire.

**8** "Many nations will pass by this city, and they will each ask his neighbor, 'Why has הִנֵּה יְהוָה done this to this great city?' **9** Then they will answer, 'Because they abandoned the covenant of הִנֵּה יְהוָה their Elohim, bowed down to other elohim, and served them.'

**10** Do not weep for the dead. Do not pity him; but weep bitterly for him who goes away, for he will return no more, and not see his native country. **11** For 'הִנֵּה יְהוָה' says touching Shallum the son of Yoshiyah, king of Yehudah, who reigned instead of Yoshiyah his father, and who went out of this place: 'He will not return there anymore. **12** But in the place where they have led him captive, there will he die, and he will see this land no more.'

**13** "Woe to him who builds his house by unrighteousness, and his rooms without judgment; who uses his neighbor's service without wages, and does not give him his hire; **14** who says, 'I will build myself a wide house and spacious rooms,' and cuts out windows for himself; with a cedar ceiling, and painted with red.

**15** "Should you reign, because you strive to excel in cedar? Did not your father eat and drink, and do judgment and righteousness? Then it was well with him. **16** He judged the cause of the poor and needy; so it was well, then. Was this not to know me?" says הִנֵּה יְהוָה.

**17** "But your eyes and your heart are only for your covetousness, for shedding innocent blood, for oppression, and for doing violence."

**18** Therefore 'הִנֵּה יְהוָה' says concerning Yehoyaqim the son of Yoshiyah, king of Yehudah: "They will not lament for him, saying, 'Ah my brother!' or, 'Ah sister!' They will not lament for him, saying 'Ah master!' or, 'Ah his glory!' **19** He will be buried with the burial of a donkey, drawn and cast out beyond the gates of Yerushalayim."

**20** "Go up to Levanon, and cry. Lift up your voice in Bashan, and cry from Avarim; for all your lovers have been destroyed. **21** I spoke to you in your prosperity; but you said, 'I will not listen.' This has been your way from your youth, that you did not obey My voice. **22** The wind will feed all your shepherds, and your lovers will go into captivity. Surely then you will be ashamed and confounded for all your wickedness. **23** Inhabitant of Levanon, who makes your nest in the cedars, how greatly to be pitied you will be when pangs come on you, the pain as of a woman in travail!

**24** "As I live," says 'הִנֵּה יְהוָה', "though Konyahu the son of Yehoyaqim king of Yehudah were the signet on My right hand, yet would I pluck you from there. **25** I would give you into the hand of those who seek your being, and into the hand of them of whom you are afraid, even into the hand of Nevukhadnetsar king of Bavel, and into the hand of the Kaldeans. **26** I will cast you out with your mother who bore you into another country, where you were not born; and there you will die. **27** But to the land to which their being longs to return, there they will not return."

**28** Is this man Konyahu a despised broken vessel? Is he a vessel in which no one delights? Why are they cast out, he and his seed, and cast into a land which they do not know? **29** O earth, earth, earth, hear the word of **30 יְהוָה** says, "Record this man as childless, a man who will not prosper in his days; for no more will a man of his seed prosper, sitting on David's throne, and ruling in Yehudah."

**23** "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says **יְהוָה**. **2** Therefore **יְהוָה**, the Elohim of Yisra'el, says against the shepherds who feed My people: "You have scattered My flock, driven them away, and have not visited them. Behold, I will visit on you the evil of your doings," says **יְהוָה**. **3** "I will gather the remnant of My flock out of all the countries where I have driven them, and will bring them again to their folds; and they will be fruitful and multiply. **4** I will set up shepherds over them, who will feed them. They will no longer be afraid or dismayed, neither will any be lacking," says **יְהוָה**.

**5** "Behold, the days come," says **יְהוָה**, "that I will raise to David a righteous Branch, and He will reign as king and deal wisely, and will execute judgment and righteousness in the land. **6** In His days Yehudah will be saved, and Yisra'el will dwell securely. This is His Name by which He will be called: **יְהוָה Tsidqeinu**."<sup>a</sup>

**7** "Therefore behold, the days come," says **יְהוָה**, "that they will no more say, 'As **יְהוָה** lives, who brought up the children of Yisra'el out of the land of Mitsrayim;' **8** but, 'As **יְהוָה** lives, who brought up and who led the seed of the house of Yisra'el out of the north country, and from all the countries where I had driven them.' Then they will dwell in their own land."

**9** Concerning the prophets: my heart within me is broken. All my bones flutter. I am like a drunken man, and like a man whom wine has overcome, because of **יְהוָה**, and because of His set-apart words. **10** For the land is full of adulterers; for because of the curse the land mourns. The pastures of the wilderness have dried up. Their course is evil, and their might is not right; **11** for both prophet and priest are profane. "Yes, in My house I have found their wickedness," says **יְהוָה**.

**12** "Therefore their way will be to them as slippery places in the darkness. They will be driven on, and fall therein; for I will bring evil on them, even the year of their visitation," says **יְהוָה**. **13** "I have seen unsavory things in the prophets of Shom'ron. They prophesied by

Ba'al, and caused My people Yisra'el to err. **14** In the prophets of Yerushalayim I have also seen a horrible thing: they commit adultery and walk in lies. They strengthen the hands of evildoers, so that no one returns from his wickedness. They have all become to Me as Sodom, and its inhabitants as Gomorrah."

**15** Therefore **יְהוָה** Tsevaot says concerning the prophets: "Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Yerushalayim profaneness has gone out into all the land."

**16** **יְהוָה** Tsevaot says, "Do not listen to the words of the prophets who prophesy to you. They teach you vanity. They speak a vision of their own heart, and not out of the mouth of **יְהוָה**. **17** They say continually to those who despise Me, **יְהוָה** has said, "You will have peace;" and to everyone who walks in the stubbornness of his own heart they say, 'No evil will come on you.' **18** For who has stood in the council of **יְהוָה**, that he should perceive and hear His word? Who has listened to My word, and heard it? **19** Behold, the storm of **יְהוָה**, His wrath, has gone out. Yes, a whirling storm: It will burst on the head of the wicked. **20** The anger of **יְהוָה** will not return until He has executed, and until He has performed the intents of his heart. In the latter days, you will understand it perfectly. **21** I did not send these prophets, yet they ran. I did not speak to them, yet they prophesied. **22** But if they had stood in My council, then they would have caused My people to hear My words, and would have turned them from their evil way, and from the evil of their doings.

**23** "Am I an Elohim at hand," says **יְהוָה**, "and not an Elohim far off? **24** Can anyone hide himself in secret places so that I cannot see him?" says **יְהוָה**. "Do I not fill the heavens and the earth?" says **יְהוָה**.

**25** "I have heard what the prophets have said, who prophesy lies in My Name, saying, 'I had a dream! I had a dream!' **26** How long will this be in the heart of the prophets who prophesy lies, even the prophets of the deceit of their own heart? **27** They intend to cause My people to forget My Name by their dreams which they each tell his neighbor, as their fathers forgot My Name because of Ba'al. **28** The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word *in truth*. What is the straw to the wheat?" says **יְהוָה**. **29** "Is not My word like fire?" says **יְהוָה**; "and like a hammer that breaks the rock in pieces?

<sup>a</sup> 6 צִקְרֵת יְהוָה (tsid'gei'nu) – "righteousness."

**30** "Therefore behold, I am against the prophets," says יְהוָה, "who each steal My words from his neighbor.

**31** Behold, I am against the prophets," says יְהוָה, "who use their tongues, and say, 'He says.' **32** Behold, I am against those who prophesy lying dreams," says יְהוָה, "who tell them, and cause My people to err by their lies, and by their vain boasting; yet I did not send them or command them. They do not profit this people at all," says יְהוָה.

**33** "When this people, or the prophet, or a priest, asks you, saying, 'What is the burden<sup>a</sup> of יְהוָה?' Then you shall tell them, 'What burden? I will cast you off,' says יְהוָה. **34** 'As for the prophet, the priest, and the people, who say, 'The burden of יְהוָה,' I will even punish that man and his household. **35** You will say everyone to his neighbor, and everyone to his brother, 'What has יְהוָה answered?' and, 'What has יְהוָה said?' **36** You will no longer remember the burden of יְהוָה: for every man's own word has become his burden; for you have perverted the words of the living Elohim, of יְהוָה Tsevaot, our Elohim."

**37** "You will say to the prophet, 'What has יְהוָה answered you?' and, 'What has יְהוָה spoken?'

**38** Although you say, 'The burden of יְהוָה,' therefore יְהוָה says: 'Because you say this word, "The burden of יְהוָה," and I have sent to you, telling you not to say, "The burden of יְהוָה;" **39** therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave to you and to your fathers, away from My presence. **40** I will bring an everlasting reproach on you, and a perpetual shame, which will not be forgotten."

**24** יְהוָה showed me, and behold, two baskets of figs were set before the Temple of יְהוָה, after Nevukhadnetsar king of Bavel had carried away captive Yekonyahu the son of Yehoyaqim, king of Yehudah, and the princes of Yehudah, with the craftsmen and smiths, from Yerushalayim, and had brought them to Bavel. **2** One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad.

**3** Then יְהוָה asked me, "What do you see, Yirmeyahu?" I said, "Figs. The good figs are very good, and the bad are very bad, so bad that *they* cannot be eaten."

**4** The word of יְהוָה came to me, saying, **5** "יְהוָה, the Elohim of Yisra'el says: 'Like these good figs, so I will

regard the captives of Yehudah, whom I have sent out of this place into the land of the Kaldeans, for good.'

**6** For I will set My eyes on them for good, and I will bring them again to this land. I will build them, and not pull them down. I will plant them, and not pluck them up. **7** I will give them a heart to know Me, that I am יְהוָה. They will be My people, and I will be their Elohim; for they will return to Me with their whole heart. **8** As the bad figs, which cannot be eaten, they are so bad,' surely יְהוָה says, 'So I will give up Tsidqiyyahu the king of Yehudah, and his princes, and the remnant of Yerushalayim, who remain in this land, and those who dwell in the land of Mitsrayim. **9** I will even give them up to be tossed back and forth among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places where I will drive them. **10** I will send the sword, the famine, and the pestilence, among them, until they are consumed from off the land that I gave to them and to their fathers.'"

**25** The word that came to Yirmeyahu concerning all the people of Yehudah, in the fourth year of Yehoyaqim the son of Yoshiyahu, king of Yehudah (the same was the first year of Nevukhadnetsar king of Bavel), **2** which Yirmeyahu the prophet spoke to all the people of Yehudah, and to all the inhabitants of Yerushalayim: **3** From the thirteenth year of Yoshiyahu the son of Amon, king of Yehudah, even to this day, these twenty-three years, the word of יְהוָה has come to me, and I have spoken to you, rising up early and speaking; but you have not listened.

**4** יְהוָה has sent to you all His servants the prophets, rising up early and sending them (but you have not listened or inclined your ear to hear) **5** saying, "Return now everyone from his evil way, and from the evil of your doings, and dwell in the land that יְהוָה has given to you and to your fathers, from of old and even forever more. **6** Do not go after other elohim to serve them or bow down to them, and do not provoke Me to anger with the work of your hands; then I will do you no harm."

**7** "Yet you have not listened to Me," says יְהוָה; "that you may provoke Me to anger with the work of your hands to your own hurt."

**8** Therefore יְהוָה Tsevaot says: "Because you have not heard My words, **9** behold, I will send and take all the families of the north," says יְהוָה, "and I will send to Nevukhadnetsar the king of Bavel, My servant, and will bring them against this land, and against its inhabitants,

<sup>a</sup> 33 See footnote at Yeshayah 13:1. Throughout 33-38.

and against all these nations around. I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. **10** Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. **11** This whole land will be a desolation, and an astonishment; and these nations will serve the king of Bavel seventy years.

**12** "It will happen, when seventy years are complete, that I will punish the king of Bavel and that nation," says יְהוָה, "for their iniquity. I will make the land of the Kaldeans desolate forever. **13** I will bring on that land all My words which I have pronounced against it, even all that is written in this book, which Yirmeyahu has prophesied against all the nations. **14** For many nations and great kings will make bondservants of them, even of them. I will recompense them according to their deeds, and according to the work of their hands."

**15** For פֶלֶד, the Elohim of Yisra'el, says to me: "Take this cup of the wine of wrath at My hand, and cause all the nations, to whom I send you, to drink it. **16** They will drink, and reel back and forth, and be insane, because of the sword that I will send among them."

**17** Then took I the cup at the hand of יְהוָה, and made all the nations to drink, to whom פֶלֶד had sent me:

**18** Yerushalayim, and the cities of Yehudah, with its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is today; **19** Pharaoh king of Mitsrayim, with his servants, his princes, and all his people; **20** and all the mixed people, and all the kings of the land of the Uts, all the kings of the Philistines, Ashqelon, Gaza, Eqron, and the remnant of Ashdod; **21** Edom, Moav, and the children of Ammon; **22** and all the kings of Tsor, all the kings of Tsidon, and the kings of the isle which is beyond the sea; **23** Dedan, Tema, Buz, and all those cast off to the corners; **24** and all the kings of Aravia, all the kings of the mixed people who dwell in the wilderness; **25** and all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; **26** and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth. The king of Sheshak will drink after them.

**27** "You shall tell them, יְהוָה Tsevaot, the Elohim of Yisra'el says: "Drink, and be drunk; vomit, fall, and rise no more; because of the sword which I will send among you." **28** It shall be, if they refuse to take the cup at your

hand to drink, then you shall tell them, יְהוָה Tsevaot says: "You shall surely drink. **29** For, behold, I begin to work evil at the city which is called by My Name; and should you be utterly unpunished? You will not be unpunished; for I will call for a sword on all the inhabitants of the earth, says יְהוָה Tsevaot."

**30** "Therefore prophesy against them all these words, and tell them, יְהוָה will roar from on high, and utter His voice from His set-apart habitation. He will mightily roar against His fold. He will give a shout, as those who tread grapes, against all the inhabitants of the earth. **31** A noise will come even to the end of the earth; for יְהוָה has a controversy with the nations. He will enter into judgment with all flesh. As for the wicked, He will give them to the sword," says יְהוָה."

**32** Tsevaot says, "Behold, evil will go out from nation to nation, and a great storm will be raised up from the uttermost parts of the earth."

**33** The slain of יְהוָה will be at that day from one end of the earth even to the other end of the earth. They will not be lamented. They will not be gathered or buried. They will be dung on the surface of the ground. **34** Wail, you shepherds, and cry. Wallow in dust, you leader of the flock; for the days of your slaughter and of your dispersions have fully come, and you will fall like fine pottery.<sup>a</sup>

**35** The shepherds will have no way to flee. The leader of the flock will have no escape.

**36** A voice of the cry of the shepherds, and the wailing of the leader of the flock, for יְהוָה destroys their pasture. **37** The peaceful folds are brought to silence because of the fierce anger of יְהוָה. **38** He has left His covert, as the lion; for their land has become an astonishment because of the fierceness<sup>b</sup> of the oppression, and because of His fierce anger.

**26** In the beginning of the reign of Yehoyaqim the son of Yoshiyahu, king of Yehudah, this word came from יְהוָה. **2** יְהוָה says, 'Stand in the court of the House of יְהוָה, and speak to all the cities of Yehudah, which come to bow down in the house of יְהוָה, all the words that I command you to speak to them. Do not omit a word. **3** It may be they will listen, and every man turn from his evil way; that I may relent from the evil which I intend to do to them because of the evil of their doings.' **4** You shall tell them, יְהוָה says: 'If you will not listen to Me, to walk in My Torot, which I have set

<sup>a</sup> 34 LXX reads, "like the best of the rams" here instead of "like fine pottery."

<sup>b</sup> 38 Some Hebrew and LXX manuscripts read "sword" instead of "fierceness."

before you, **5** to listen to the words of My servants the prophets, whom I send to you, even rising up early and sending them, but you have not listened; **6** then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth. **7**"

**7** The priests and the prophets and all the people heard Yirmeyahu speaking these words in the house of יהוה.

**8** When Yirmeyahu had finished speaking all that יהוה had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, "You shall surely die! **9** Why have you prophesied in the Name of יהוה", saying, 'This house will be like Shiloh, and this city will be desolate, without inhabitant?" All the people were crowded around Yirmeyahu in the house of יהוה.

**10** When the princes of Yehudah heard these things, they came up from the king's house to the house of יהוה; and they sat in the entry of the new gate of the house of יהוה. **11** Then the priests and the prophets spoke to the princes and to all the people, saying, "This man is judged *worthy* of death; for he has prophesied against this city, as you have heard with your ears."

**12** Then Yirmeyahu spoke to all the princes and to all the people, saying, "יהוה sent me to prophesy against this house and against this city all the words that you have heard. **13** Now therefore amend your ways and your doings, and obey the voice of יהוה your Elohim; then יהוה will relent from the evil that He has pronounced against you. **14** But as for me, behold, I am in your hand. Do with me what is good and right in your eyes. **15** Only know for certain that, if you put me to death, you will bring innocent blood on yourselves, on this city, and on its inhabitants; for in truth יהוה has sent me to you to speak all these words in your ears."

**16** Then the princes and all the people said to the priests and to the prophets: "This man is not judged *worthy* of death; for he has spoken to us in the Name of יהוה our Elohim."

**17** Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying,

**18** "Mikha the Morashite prophesied<sup>a</sup> in the days of Hizqiyahu king of Yehudah; and he spoke to all the people of Yehudah, saying, 'יהוה Tsevaot says:

"Tsion will be plowed as a field, and Yerushalayim will become heaps, and the mountain of the house as the high places of a forest.'

**19** Did Hizqiyahu king of Yehudah and all Yehudah put him to death? Did he not fear יהוה, and entreat the favor of יהוה, and יהוה relented of the disaster which he had pronounced against them? We would commit great evil against our own beings that way!"

**20** There was also a man who prophesied in the Name of יהוה, Uriyahu the son of Shemayahu of Qiryath Yearim; and he prophesied against this city and against this land according to all the words of Yirmeyahu.

**21** When Yehoyaqim the king, with all his mighty men and all the princes heard his words, the king sought to put him to death; but when Uriyahu heard it, he was afraid, and fled, and went into Mitsrayim. **22** Then Yehoyaqim the king sent men into Mitsrayim, Elnathan the son of Akbor, and certain men with him, into Mitsrayim; **23** and they fetched Uriyahu out of Mitsrayim, and brought him to Yehoyaqim the king, who killed him with the sword, and cast his dead body into the graves of the common people.

**24** But the hand of Ahiqam the son of Shaphan was with Yirmeyahu, so that they did not give him into the hand of the people to put him to death.

**27** In the beginning of the reign of Yehoyaqim the son of Yoshiyah, king of Yehudah, this word came to Yirmeyah from יהוה, saying, **2** יהוה says to me: "Make bonds and bars, and put them on your neck. **3** Then send them to the king of Edom, to the king of Moav, to the king of the children of Ammon, to the king of Tsor, and to the king of Tsidon, by the hand of the messengers who come to Yerushalayim to Tsidqiyahu king of Yehudah. **4** Give them a command to their masters, saying, 'יהוה Tsevaot, the Elohim of Yisra'el says, "You shall tell your masters: **5** I have made the earth, the men, and the animals that are on the surface of the earth by My great power and by My outstretched Arm. I give it to whom it seems right to Me. **6** Now I have given all these lands into the hand of Nevukhadnetsar the king of Bavel, My servant. I have also given the animals of the field to him to serve him. **7** All the nations will serve him, his son, and his son's son, until the time of his own land comes. Then many nations and great kings will make him their bondservant.

**8** ""It will happen that I will punish the nation and the kingdom which will not serve the same Nevukhadnetsar king of Bavel, and that will not put their neck under the yoke of the king of Bavel," says יהוה, 'with the sword, with famine, and with pestilence, until I have consumed them by his hand. **9** But as for you, do not listen to your prophets, to your diviners, to

<sup>a</sup> 18 See Mikha 3:12.

your dreams, to your soothsayers, or to your sorcerers, who speak to you, saying, "You shall not serve the king of Bavel;" 10 for they prophesy a lie to you, to remove you far from your land, so that I would drive you out, and you would perish. 11 But the nation that brings their neck under the yoke of the king of Bavel and serves him, that nation I will let remain in their own land,' says יְהוָה; 'and they will till it and dwell in it.'"

12 I spoke to Tsidqiyah king of Yehudah according to all these words, saying, "Bring your necks under the yoke of the king of Bavel, and serve him and his people, and live. 13 Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as יְהוָה has spoken concerning the nation that will not serve the king of Bavel? 14 Do not listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Bavel;' for they prophesy a lie to you. 15 For I have not sent them," says יְהוָה, "but they prophesy falsely in My Name; that I may drive you out, and that you may perish, you, and the prophets who prophesy to you."

16 Also I spoke to the priests and to all this people, saying, יְהוָה says, "Do not listen to the words of your prophets who prophesy to you, saying, 'Behold, the vessels of the house of יְהוָה will now shortly be brought again from Bavel;' for they prophesy a lie to you. 17 Do not listen to them. Serve the king of Bavel, and live. Why should this city become a desolation? 18 But if they are prophets, and if the word of יְהוָה is with them, let them now make intercession to יְהוָה Tsevaot, that the vessels which are left in the house of יְהוָה, in the house of the king of Yehudah, and at Yerushalayim, do not go to Bavel.

19 For יְהוָה Tsevaot says concerning the pillars, concerning the sea, concerning the bases, and concerning the rest of the vessels that are left in this city. 20 which Nevukhadnetsar king of Bavel did not take when he carried away captive Yekonyah the son of Yehoyaqim, king of Yehudah, from Yerushalayim to Bavel, and all the nobles of Yehudah and Yerushalayim; 21 yes, יְהוָה Tsevaot, the Elohim of Yisra'el, says concerning the vessels that are left in the house of יְהוָה, and in the house of the king of Yehudah, and at Yerushalayim: 22 'They will be carried to Bavel, and there they will be, until the day that I visit them,' says יְהוָה; 'then I will bring them up, and restore them to this place.'"

**28** That same year, in the beginning of the reign of Tsidqiyah king of Yehudah, in the fourth year, in the fifth new moon, Hananyah the son of Azzur, the

prophet, who was of Givon, spoke to me in the house of יְהוָה, in the presence of the priests and of all the people, saying, 2 יְהוָה Tsevaot, the Elohim of Yisra'el, says, 'I have broken the yoke of the king of Bavel. 3 Within two full years will I bring again into this place all the vessels of the house of יְהוָה, that Nevukhadnetsar king of Bavel took away from this place, and carried to Bavel. 4 I will bring again to this place Yekonyah the son of Yehoyaqim, king of Yehudah, with all the captives of Yehudah, who went to Bavel,' says יְהוָה; 'for I will break the yoke of the king of Bavel.'"

5 Then the prophet Yirmayah said to the prophet Hananyah in the presence of the priests, and in the presence of all the people who stood in the house of יְהוָה, 6 even the prophet Yirmayah said, "Amein! May יְהוָה do so. May יְהוָה perform your words which you have prophesied, to bring again the vessels of the house of יְהוָה, and all those who are captives, from Bavel to this place. 7 Nevertheless listen now to this word that I speak in your ears, and in the ears of all the people: 8 The prophets who have been before me and before you of old prophesied against many countries, and against great kingdoms, of war, of evil, and of pestilence. 9 The prophet who prophesies of peace, when the word of the prophet happens, then the prophet will be known, that נָבוֹן has truly sent him."

10 Then Hananyah the prophet took the bar from off the prophet Yirmayah's neck, and broke it. 11 Hananyah spoke in the presence of all the people, saying, יְהוָה says: 'Even so I will break the yoke of Nevukhadnetsar king of Bavel from off the neck of all the nations within two full years.'" Then the prophet Yirmayah went his way.

12 Then the word of יְהוָה came to Yirmayah, after Hananyah the prophet had broken the bar from off the neck of the prophet Yirmayah, saying, 13 "Go, and tell Hananyah, saying, יְהוָה says, "You have broken the bars of wood, but you have made in their place bars of iron." 14 For יְהוָה Tsevaot, the Elohim of Yisra'el says, "I have put a yoke of iron on the neck of all these nations, that they may serve Nevukhadnetsar king of Bavel; and they will serve him. I have also given him the animals of the field.''"

15 Then the prophet Yirmayah said to Hananyah the prophet, "Listen, Hananyah! יְהוָה has not sent you, but you make this people rely on a lie. 16 Therefore יְהוָה says, 'Behold, I will send you away from off the surface of the earth. This year you will die, because you have spoken rebellion against יְהוָה.'"

**17** So Hananyah the prophet died the same year in the seventh new moon.

**29** Now these are the words of the letter that Yirmeyah the prophet sent from Yerushalayim to the residue of the elders of the captivity, and to the priests, to the prophets, and to all the people whom Nevukhadnetsar had carried away captive from Yerushalayim to Bavel, **2** (after Yekonyah the king, the queen mother, the eunuchs, the princes of Yehudah and Yerushalayim, the craftsmen, and the smiths, had departed from Yerushalayim), **3** by the hand of Elasar the son of Shaphan, and Gemaryah the son of Hilqyah, (whom Tsidqiyah king of Yehudah sent to Bavel to Nevukhadnetsar king of Bavel). It said:

**4** **יְהוָה** Tsevaot, the Elohim of Yisra'el, says to all the captives whom I have caused to be carried away captive from Yerushalayim to Bavel: **5** "Build houses and dwell in them. Plant gardens and eat their fruit. **6** Take wives and father sons and daughters. Take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, and do not be diminished. **7** Seek the peace of the city where I have caused you to be carried away captive, and pray to **יְהוָה** for it; for in its peace you will have peace." **8** For **יְהוָה** Tsevaot, the Elohim of Yisra'el says: "Do not let your prophets who are among you and your diviners deceive you. Do not listen to your dreams which you cause to be dreamed. **9** For they prophesy falsely to you in My Name. I have not sent them," says **יְהוָה**.

**10** For **יְהוָה** says, "After seventy years are accomplished for Bavel, I will visit you and perform My good word toward you, in causing you to return to this place. **11** For I know the thoughts that I think toward you," says **יְהוָה**, "thoughts of peace, and not of evil, to give you an expectancy and a future. **12** You shall call on Me, and you shall go and pray to Me, and I will listen to you. **13** You shall seek Me, and find Me, when you search for Me with all your heart. **14** I will be found by you," says **יְהוָה**, "and I will turn again your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says **יְהוָה**. I will bring you again to the place from where I caused you to be carried away captive."

**15** Because you have said, "**יְהוָה** has raised us up prophets in Bavel;" **16** **יְהוָה** says concerning the king who sits on David's throne, and concerning all the people who dwell in this city, your brothers who have not gone with you into captivity; **17** **יְהוָה** Tsevaot says: "Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that

cannot be eaten, they are so bad. **18** I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed back and forth among all the kingdoms of the earth, to be an object of horror, an astonishment, a hissing, and a reproach among all the nations where I have driven them, **19** because they have not listened to My words," says **יְהוָה**, "with which I sent to them My servants the prophets, rising up early and sending them; but you would not hear," says **יְהוָה**.

**20** Hear therefore the word of **יְהוָה**, all you captives, whom I have sent away from Yerushalayim to Bavel.

**21** **יְהוָה** Tsevaot, the Elohim of Yisra'el, says concerning Ahav the son of Qolayah, and concerning Tsidqiyahu the son of Ma'aseiyah, who prophesy a lie to you in My Name: "Behold, I will deliver them into the hand of Nevukhadnetsar king of Bavel; and he will kill them before your eyes. **22** A curse will be taken up about them by all the captives of Yehudah who are in Bavel, saying, **יְהוָה** make you like Tsidqiyahu and like Ahav, whom the king of Bavel roasted in the fire;" **23** because they have done senseless *things* in Yisra'el, and have committed adultery with their neighbors' wives, and have spoken words in My Name falsely, which I did not command them. I am He who knows, and am witness," says **יְהוָה**.

**24** Concerning Shemayah the Nehelamite you shall speak, saying, **25** "**יְהוָה** Tsevaot, the Elohim of Yisra'el, says, 'Because you have sent letters in your own name to all the people who are at Yerushalayim, and to Tsephanyah the son of Ma'aseiyah, the priest, and to all the priests, saying, **26** "**יְהוָה** has made you priest in the place of Yehoyada the priest, that there may be officers in the house of **יְהוָה**", for every man who is crazy, and makes himself a prophet, that you should put him in the stocks and in shackles. **27** Now therefore, why have you not rebuked Yirmeyahu of Anathoth, who makes himself a prophet to you, **28** because he has sent to us in Bavel, saying, the captivity is long. Build houses, and dwell in them. Plant gardens, and eat their fruit????'

**29** Tsephanyah the priest read this letter in the hearing of Yirmeyahu the prophet. **30** Then the word of **יְהוָה** came to Yirmeyahu, saying, **31** "Send to all of the captives, saying, **יְהוָה** says concerning Shemayah the Nehelamite: 'Because Shemayah has prophesied to you, and I did not send him, and he has caused you to rely on a lie;" **32** therefore **יְהוָה** says, "Behold, I will punish Shemayah the Nehelamite and his seed. He will not have a man to dwell among this people. He will not see the good that I will do to My people," says **יְהוָה**, "because he has spoken rebellion against **יְהוָה**!!!!"

**30** The word that came to Yirmeyahu from יְהוָה, saying, **2** יְהוָה, the Elohim of Yisra'el, says, "Write all the words that I have spoken to you in a book. **3** For, behold, the days come," says יְהוָה, 'that I will reverse the captivity of My people Yisra'el and Yehudah,' says יְהוָה. 'I will cause them to return to the land that I gave to their fathers, and they will possess it.'"

**4** These are the words that יְהוָה spoke concerning Yisra'el and concerning Yehudah.

**5** For יְהוָה says: "We have heard a voice of trembling; a voice of fear, and not of peace. **6** Ask now, and see whether a man travails with child. Why do I see every man with his hands on his loins, as a woman in travail, and all faces are turned pale? **7** Alas! For that day is great, so that none is like it. It is even the time of Ya'aqov's trouble; but he will be saved out of it. **8** It will come to pass in that day," says יְהוָה Tsevaot, "that I will break his yoke from off your neck, and will burst your bonds. Strangers will no more make them their bondservants; **9** but they will serve יְהוָה their Elohim, and David their king, whom I will raise up to them."

**10** "Therefore do not be afraid, O Ya'aqov My servant," says יְהוָה. "Do not be dismayed, Yisra'el. For, behold, I will save you from afar, and your seed from the land of their captivity. Ya'aqov will return, and will be quiet and at ease. No one will make him afraid. **11** For I am with you," says יְהוָה, "to save you; for I will make a full end of all the nations where I have scattered you, but I will not make a full end of you; but I will discipline you in judgment, and will in no way leave you unpunished."

**12** For יְהוָה says, "Your hurt is incurable. Your wound is grievous. **13** There is no one to plead your cause, that you may be bound up. You have no healing medicines. **14** All your lovers have forgotten you. They do not seek you. For I have wounded you with the wound of an enemy, with the correction of a cruel one, for the greatness of your iniquity, because your sins were increased. **15** Why do you cry over your injury? Your pain is incurable. For the greatness of your iniquity, because your sins have increased, I have done these things to you.

**16** Therefore all those who devour you will be devoured. All your adversaries, every one of them, will go into captivity. Those who spoil you will be spoil. I will make all who plunder you become plunder. **17** For I will restore health to you, and I will heal you of your wounds," says יְהוָה; "because they have called you an outcast, saying, 'It is Tsion, whom no man seeks after.'"

**18** יְהוָה says: "Behold, I will reverse the captivity of Ya'aqov's tents, and have compassion on his dwelling places. The city will be built on its own hill, and the palace will stand according to its judgment.

**19** Thanksgiving will proceed out of them with the voice of those who make merry. I will multiply them, and they will not be few; I will also glorify them, and they will not be small. **20** Their children also will be as before, and their congregation will be established before Me. I will punish all who oppress them. **21** Their prince will be one of them, and their ruler will proceed from among them. I will cause Him to draw near, and He will approach to Me; for who is He who has dares in his heart to approach to Me?" says יְהוָה.

**22** "You shall be My people, and I will be your Elohim.

**23** Behold, the storm of יְהוָה, His wrath, has gone out, a sweeping storm: it will burst on the head of the wicked.

**24** The fierce anger of יְהוָה will not return until He has accomplished, and until He has performed the intentions of His heart. In the latter days you will understand it."

**31** "At that time," says יְהוָה, "I will be the Elohim of all the families of Yisra'el, and they will be My people."

**2** יְהוָה says, "The people who survive the sword found favor in the wilderness; even Yisra'el, when I went to cause him to rest."

**3** יְהוָה appeared of old to me, saying, "Yes, I have loved you with an everlasting love. Therefore I have drawn you with loving-kindness. **4** I will build you again, and you will be built, O virgin of Yisra'el. You will again be adorned with your tambourines, and will go out in the dances of those who make merry. **5** Again you will plant vineyards on the mountains of Shom'ron. The planters will plant, and will enjoy its fruit.

**6** For there will be a day that the watchmen on the hills of Ephrayim cry, 'Arise, and let us go up to Tsion to our Elohim.'"

**7** For יְהוָה says, "Sing with gladness for Ya'aqov, and shout for the chief of the nations. Publish, praise, and say, 'Hallelujah,' save your people, the remnant of Yisra'el!"

**8** Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, along with the blind and the lame, the woman with child and her who travails with child together. They will return as a great company. **9** They will come with weeping. I will lead them with petitions. I will cause them to walk by wadis of waters, in a straight way in which they will not stumble; for I am a father to Yisra'el. Ephrayim is My firstborn.

**10** "Hear the word of **יהוָה**, you nations, and declare it in the distant islands. Say, 'He who scattered Yisra'el will gather him, and guard him, as a shepherd does his flock.' **11** For **יהוָה** has ransomed Ya'aqov, and redeemed him from the hand of him who was stronger than he.

**12** They will come and sing in the height of Tsion, and will flow to the goodness of **יהוָה**, to the grain, to the new wine, to the oil, and to the young of the flock and of the herd. Their being will be as a watered garden. They will not sorrow any more at all. **13** Then the virgin will rejoice in the dance; the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. **14** I will satiate the being of the priests with fatness, and My people will be satisfied with My goodness," says **יהוָה**.

**15** **יהוָה** says: "A voice is heard in Ramah, lamentation and bitter weeping, Raheil weeping for her children. She refuses to be comforted for her children, because they are no more."

**16** **יהוָה** says: "Refrain your voice from weeping, and your eyes from tears; for your work will be rewarded," says **יהוָה**. "They will come again from the land of the enemy. **17** There is hope for your latter end," says **יהוָה**. "Your children will come again to their own territory. **18** I have surely heard Ephrayim grieving thus, 'You have disciplined me, and I was disciplined, as an untrained calf. Turn me, and I will be turned; for You are **יהוָה** my Elohim. **19** Surely after that I was turned. I repented. After that I was instructed. I struck my thigh. I was ashamed, yes, even confounded, because I bore the reproach of my youth.'

**20** "Is Ephrayim My dear son? Is he a darling child? For as often as I speak against him, I still earnestly remember him. Therefore My gut yearns for him. I will surely have compassion on him," says **יהוָה**.

**21** "Set up road signs. Make guideposts. Set your heart toward the highway, even the way by which you went. Turn again, virgin of Yisra'el. Turn again to these your cities. **22** How long will you go here and there, you backsliding daughter? For **יהוָה** has created a new thing in the earth: a woman will encompass a man."

**23** **יהוָה** Tsevaot, the Elohim of Yisra'el, says: "Yet again they will use this speech in the land of Yehudah and in

its cities, when I reverse their captivity: **יהוָה** bless you, habitation of righteousness, set-apart mountain.' **24** Yehudah and all its cities will dwell therein together, the farmers, and those who go about with flocks. **25** For I have satiated the weary being, and I have replenished every sorrowful being."

**26** On this I awakened, and saw; and my sleep was sweet to me.

**27** "Behold, the days come," says **יהוָה**, "that I will sow the house of Yisra'el and the house of Yehudah with the seed of man and with the seed of animal. **28** It will happen that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant," says **יהוָה**. **29** "In those days they will say no more, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'<sup>a</sup> **30** But everyone will die for his own iniquity. Every man who eats the sour grapes, his teeth will be set on edge.

**31** "Behold, the days come," says **יהוָה**, "that I will cut a new<sup>b</sup> covenant with the house of Yisra'el, and with the house of Yehudah: **32** not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which covenant of Mine they broke, although I was an owner to them," says **יהוָה**.

**33** "But this is the covenant that I will cut with the house of Yisra'el after those days," says **יהוָה**: I will put My Torah in their inward parts, and I will write it in their heart. I will be their Elohim, and they shall be My people. **34** They will no longer each teach his neighbor, and every man teach his brother, saying, 'Know **יהוָה**'; for they will all know Me, from their least to their greatest," says **יהוָה**: "for I will forgive their iniquity, and I will remember their sin no more."

**35** **יהוָה**, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, so that its waves roar; **יהוָה** Tsevaot is His Name, says: **36** "If these ordinances depart from before Me," says **יהוָה**, "then the seed of Yisra'el also will cease from being a nation before Me forever."

**37** **יהוָה** says: "If heavens above can be measured, and the foundations of the earth searched out beneath, then I

<sup>a</sup> 29 Targum Jonathan translates this phrase as, "the fathers sin and the sons suffer."

<sup>b</sup> 31 נְשָׁרֵח (Hadashah) – Hebrew word meaning "new" such as is used in Vayiqra 23:16 and Devarim 24:5. From the

root word *hadash* (חַדֵּשׁ), meaning "renew," "refresh" or "repair" such as is used in Tehillim 51:10 and Iyyov 10:17. See also Yeshayah 65:17; Yechezkel 11:19; 18:31 for other uses of *hadashah*. See Explanatory Note "New Covenant."

will also cast off all the seed of Yisra'el for all that they have done," says יְהוָה.

**38** "Behold, the days come," says יְהוָה, "that the city will be built to יְהוָה from the tower of Hananel to the gate of the corner. **39** The measuring line will go out further straight onward to the hill Garev, and will turn toward Goah. **40** The whole valley of the dead bodies and of the ashes, and all the fields to the wadi Qidron, to the corner of the horse gate toward the east, will be set apart to יְהוָה. It will not be plucked up or thrown down any more forever."

**32** The word that came to Yirmeyahu from יְהוָה in the tenth year of Tsidqiyahu king of Yehudah, which was the eighteenth year of Nevukhadnetsar. **2** Now at that time the king of Bavel's army was besieging Yerushalayim. Yirmeyahu the prophet was closed up in the court of the guard, which was in the king of Yehudah's house.

**3** For Tsidqiyahu king of Yehudah had shut him up, saying, "Why do you prophesy, and say, יְהוָה says, "Behold, I will give this city into the hand of the king of Bavel, and he will take it; **4** and Tsidqiyahu king of Yehudah will not escape out of the hand of the Kaldeans, but will surely be delivered into the hand of the king of Bavel, and will speak with him mouth to mouth, and his eyes will see his eyes; **5** and he will bring Tsidqiyahu to Bavel, and he will be there until I visit him," says יְהוָה: "though you fight with the Kaldeans, you will not prosper.""

**6** Yirmeyahu said, "The word of יְהוָה came to me, saying, **7** Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field that is in Anathoth; for the judgment of redemption is yours to buy it.""

**8** "So Hanamel my uncle's son came to me in the court of the guard according to the word of יְהוָה, and said to me, 'Please buy my field that is in Anathoth, which is in the land of Benyamin; for the judgment of inheritance is yours, and the redemption is yours. Buy it for yourself.' "Then I knew that this was the word of יְהוָה. **9** I bought the field that was in Anathoth of Hanamel my uncle's son, and weighed him the money, even seventeen sheqels of silver. **10** I signed the deed, sealed it, called witnesses, and weighed the money in the balances to him. **11** So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open; **12** and I delivered the deed of the purchase to Barukh the son of Neriyah, the son of Mahseiyah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who subscribed the

deed of the purchase, before all the Yehudim who sat in the court of the guard.

**13** "I commanded Barukh before them, saying, **14** Tsevaot, the Elohim of Yisra'el says: "Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel, that they may last many days." **15** For יְהוָה Tsevaot, the Elohim of Yisra'el says: "Houses and fields and vineyards will yet again be bought in this land."

**16** "Now after I had delivered the deed of the purchase to Barukh the son of Neriyah, I prayed to יְהוָה, saying,

**17** 'Ah Adonai יְהוָה! Behold, You have made the heavens and the earth by Your great power and by Your outstretched Arm. There is nothing too hard for You, **18** who shows loving-kindness to thousands, and repays the iniquity of the fathers into the bosom of their children after them; the great, the mighty Elohim, יְהוָה Tsevaot is His Name; **19** great in counsel, and mighty in work; whose eyes are open to all the ways of the sons of men, to give everyone according to his ways, and according to the fruit of his doings; **20** who performed signs and wonders in the land of Mitsrayim, even to this day, both in Yisra'el and among other men; and made Yourself a Name, as it is today; **21** and brought Your people Yisra'el out of the land of Mitsrayim with signs, with wonders, with a strong hand, with an outstretched Arm, and with great terror; **22** and gave them this land, which You swore to their fathers to give them, a land flowing with milk and honey; **23** and they came in, and possessed it, but they did not obey Your voice and did not walk in Your Torah. They have done nothing of all that You commanded them to do. Therefore You have caused all this evil to come upon them.

**24** "Behold, siege ramps have come to the city to take it. The city is given into the hand of the Kaldeans who fight against it, because of the sword, of the famine, and of the pestilence. What You have spoken has happened. Behold, You see it. **25** You have said to me, Adonai יְהוָה, "Buy the field for money, and call witnesses;" whereas the city is given into the hand of the Kaldeans."

**26** Then the word of יְהוָה came to Yirmeyahu, saying,

**27** "Behold, I am יְהוָה, the Elohim of all flesh. Is there anything too hard for Me? **28** Therefore יְהוָה says: Behold, I will give this city into the hand of the Kaldeans, and into the hand of Nevukhadnetsar king of Bavel, and he will take it. **29** The Kaldeans, who fight against this city, will come and set this city on fire, and burn it with the houses on whose roofs they have offered incense to Ba'al, and poured out drink offerings to other elohim, to provoke Me to anger.

**30** "For the children of Yisra'el and the children of Yehudah have done only that which was evil in My sight from their youth; for the children of Yisra'el have only provoked Me to anger with the work of their hands, says יְהוָה. **31** For this city has been to me a provocation of My anger and of My wrath from the day that they built it even to this day, so that I should remove it from before My face, **32** because of all the evil of the children of Yisra'el and of the children of Yehudah, which they have done to provoke Me to anger: they, their kings, their princes, their priests, their prophets, the men of Yehudah, and the inhabitants of Yerushalayim. **33** They have turned their backs to Me, and not their faces. Although I taught them, rising up early and teaching them, yet they have not listened to receive correction. **34** But they set their abominations in the House which is called by My Name, to defile it. **35** They built the high places of Ba'al, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through fire to Molekh; which I did not command them. It did not even come into My heart, that they should do this abomination, to cause Yehudah to sin."

**36** Now therefore יְהוָה, the Elohim of Yisra'el, says concerning this city, about which you say, "It is given into the hand of the king of Bavel by the sword, by the famine, and by the pestilence." **37** "Behold, I will gather them out of all the countries where I have driven them in My anger, and in My wrath, and in great indignation; and I will bring them again to this place. I will cause them to dwell securely. **38** Then they will be My people, and I will be their Elohim. **39** I will give them one heart and one way, that they may fear Me forever, for their good, and the good of their children after them. **40** I will cut an everlasting covenant with them, that I will not turn away from following them, to do them good. I will put My fear in their hearts, that they may not depart from Me. **41** Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole being."

**42** For יְהוָה says: "Just as I have brought all this great evil on this people, so will I bring on them all the good that I have promised them. **43** Fields will be bought in this land, about which you say, 'It is desolate, without man or animal. It is given into the hand of the Kaldeans.' **44** Men will buy fields for money, sign the deeds, seal them, and call witnesses, in the land of Benyamin, and in the places around Yerushalayim, in the cities of Yehudah, in the cities of the hill country, in the cities of the lowland, and in the cities of the South; for I will cause their captivity to be reversed," says יְהוָה.

**33** Moreover the word of יְהוָה came to Yirmeyahu the second time, while he was still locked up in the court of the guard, saying, **2** "יְהוָה who does it, יְהוָה who forms it to establish it—יְהוָה is His Name, says: **3** 'Call to Me, and I will answer you, and will show you great and difficult things, which you do not know.' **4** For יְהוָה, the Elohim of Yisra'el, says concerning the houses of this city and concerning the houses of the kings of Yehudah, which are broken down to make a defense against the mounds and against the sword; **5** while men come to fight with the Kaldeans, and to fill them with the dead bodies of men, whom I have killed in My anger and in My wrath, and for all whose wickedness I have hidden My face from this city: **6** 'Behold, I will bring it health and cure, and I will cure them; and I will reveal to them abundance of peace and truth. **7** I will cause the captivity of Yehudah and the captivity of Yisra'el to return, and will build them, as at the first. **8** I will cleanse them from all their iniquity by which they have sinned against Me. I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me. **9** This city will be to Me for a name of joy, for praise, and for glory, before all the nations of the earth, which will hear all the good that I do to them, and will fear and tremble for all the good and for all the peace that I provide to it."

**10** יְהוָה says: "Yet again there will be heard in this place, about which you say, 'It is waste, without man and without animal, even in the cities of Yehudah, and in the streets of Yerushalayim, that are desolate, without man and without inhabitant and without animal,' **11** the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, 'Give thanks to יְהוָה Tsevaot, for יְהוָה is good, for His loving-kindness endures forever;' who bring thanksgiving into the house of יְהוָה. For I will cause the captivity of the land to be reversed as at the first," says יְהוָה.

**12** יְהוָה Tsevaot says: "Yet again there will be in this place, which is waste, without man and without animal, and in all its cities, a habitation of shepherds causing their flocks to lie down. **13** In the cities of the hill country, in the cities of the lowland, in the cities of the South, in the land of Benyamin, in the places around Yerushalayim, and in the cities of Yehudah, the flocks will again pass under the hands of him who counts them," says יְהוָה.

**14** "Behold, the days come," says יְהוָה, "that I will perform that good word which I have spoken concerning the house of Yisra'el and concerning the house of Yehudah.

**15** "In those days and at that time, I will cause a Branch of righteousness to grow up to David. He will execute judgment and righteousness in the land. **16** In those days Yehudah will be saved, and Yerushalayim will dwell securely. This is the name by which she<sup>a</sup> will be called: **17** Tsidqeini<sup>b</sup>."

**17** For יְהוָה says: "David will never lack a man to sit on the throne of the house of Yisra'el. **18** The priests, the Levites shall not have a man cut off before Me to offer ascension offerings, to burn meal offerings, and to offer sacrifices continually."

**19** The word of יְהוָה came to Yirmeyahu, saying,

**20** "יְהוָה says: If you can break My covenant of the day and My covenant of the night, so that there will not be day and night in their time; **21** then may My covenant also be broken with David My servant, that he will not have a son to reign on his throne; and with the Levites the priests, My ministers. **22** As the army of the heavens cannot be counted, and the sand of the sea cannot be measured; so I will multiply the seed of David My servant and the Levites who minister to Me."

**23** The word of יְהוָה came to Yirmeyahu, saying,

**24** "Do not consider what this people has spoken, saying, 'Has יְהוָה cast off the two families which He chose?' Thus they despise My people, that they should be no more a nation before them." **25** יְהוָה says: "If My covenant of day and night fails, if I have not appointed the ordinances of heavens and earth; **26** then I will also cast away the seed of Ya'aqov, and of David My servant, so that I will not take of his seed to be rulers over the seed of Avraham, Yitshaq, and Ya'aqov: for I will cause their captivity to be reversed and will have compassion on them."

**34** The word which came to Yirmeyahu from יְהוָה, when Nevukhadnetsar king of Bavel, with all his army, all the kingdoms of the earth that were under his dominion, and all the peoples, were fighting against Yerushalayim and against all its cities, saying: **2** "יְהוָה, the Elohim of Yisra'el, says, 'Go, and speak to Tsidqiyyahu king of Yehudah, and tell him,' **3** says, "Behold, I will give this city into the hand of the king of Bavel and he will burn it with fire. **3** You will not escape out of his hand, but will surely be taken and delivered into his hand. Your eyes will see the eyes of the king of Bavel, and he will speak with you mouth to mouth. You will go to Bavel."

**4** "Yet hear the word of יְהוָה, O Tsidqiyyahu king of Yehudah: יְהוָה says concerning you, 'You will not die by the sword. **5** You will die in peace; and with the burnings of your fathers, the former kings who were before you, so they will make a burning for you. They will lament you, saying, "Ah master!" for I have spoken the word,' says יְהוָה."

**6** Then Yirmeyahu the prophet spoke all these words to Tsidqiyyahu king of Yehudah in Yerushalayim, **7** when the king of Bavel's army was fighting against Yerushalayim, and against all the cities of Yehudah that were left, against Lakish and against Azeqah; for these alone remained of the cities of Yehudah as fortified cities.

**8** The word came to Yirmeyahu from יְהוָה, after King Tsidqiyyahu cut a covenant with all the people who were at Yerushalayim, to proclaim liberty to them; **9** that every man should let his male servant, and every man his female servant, who is a Hebrew or a Hebrewess, go free; that no one should make bondservants of them, of a Yehudite his brother. **10** All the princes and all the people obeyed who had entered into the covenant, that everyone should let his male servant, and everyone his female servant go free, that no one should make bondservants of them any more. They obeyed and let them go; **11** but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

**12** Therefore the word of יְהוָה came to Yirmeyahu from יְהוָה, saying, **13** "יְהוָה, the Elohim of Yisra'el, says: 'I cut a covenant with your fathers in the day that I brought them out of the land of Mitsrayim, out of the house of bondage, saying, **14** 'At the end of seven years, every man of you shall release his brother who is a Hebrew, who has been sold to you, and has served you six years. You shall let him go free from you;' but your fathers did not listen to Me, and did not incline their ear. **15** You had now turned, and had done that which is right in My eyes, in every man proclaiming liberty to his neighbor. You cut a covenant before Me in the house which is called by My Name; **16** but you turned and profaned My Name, and every man caused his servant, and every man his handmaid, whom you had let go free for their being, to return. You brought them into subjection, to be to you for servants and for handmaids."

**17** Therefore יְהוָה says: "You have not listened to Me, to proclaim liberty, every man to his brother, and every

<sup>a</sup> 16 "She" that is, Yerushalayim.

<sup>b</sup> 16 See footnote at Yirmeyahu 23:6.

man to his neighbor. Behold, I proclaim to you a liberty," says יְהוָה, "to the sword, to the pestilence, and to the famine. I will make you be tossed back and forth among all the kingdoms of the earth. **18** I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they cut before Me, when they cut the calf in two and passed between its parts: **19** the princes of Yehudah, the princes of Yerushalayim, the eunuchs, the priests, and all the people of the land, who passed between the parts of the calf. **20** I will even give them into the hand of their enemies, and into the hand of those who seek their being. Their dead bodies will be food for the birds of the heavens and for the animals of the earth.

**21** "I will give Tsidqiyahu king of Yehudah and his princes into the hands of their enemies, into the hands of those who seek their being and into the hands of the king of Bavel's army, who has gone away from you.

**22** Behold, I will command," says יְהוָה, "and cause them to return to this city. They will fight against it, take it, and burn it with fire. I will make the cities of Yehudah a desolation, without inhabitant."

**35** The word which came to Yirmeyahu from יְהוָה in the days of Yehoyaqim the son of Yoshiyahu, king of Yehudah, saying, **2** "Go to the house of the Rekhavites, and speak to them, and bring them into the house of יְהוָה, into one of the rooms, and give them wine to drink."

**3** Then I took Ya'azanyah the son of Yirmeyahu, the son of Havatsanyah, with his brothers, all his sons, and the whole house of the Rekhavites; **4** and I brought them into the house of יְהוָה, into the room of the sons of Hanan the son of Yigdalyahu, the man of Elohim, which was by the room of the princes, which was above the room of Ma'aseiyahu the son of Shallum, the guard of the threshold. **5** I set before the sons of the house of the Rekhavites bowls full of wine, and cups; and I said to them, "Drink wine!"

**6** But they said, "We will drink no wine; for Yonadav the son of Rekhav, our father, commanded us, saying, 'You shall drink no wine, neither you, nor your sons, forever. **7** You shall not build a house, sow seed, plant a vineyard, or have any; but all your days you shall dwell in tents, that you may live many days in the land in which you live as nomads.' **8** We have obeyed the voice of Yonadav the son of Rekhav, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, or our daughters; **9** and not to build houses for ourselves to dwell in. We have no vineyard, field, or seed; **10** but we have lived in tents, and have obeyed, and done according to all that Yonadav our

father commanded us. **11** But when Nevukhadnetsar king of Bavel came up into the land, we said, 'Come, and let us go to Yerushalayim for fear of the army of the Kaldeans, and for fear of the army of the Arameans; so we will dwell at Yerushalayim.'"

**12** Then the word of יְהוָה came to Yirmeyahu, saying,

**13** "יְהוָה Tsevaot, the Elohim of Yisra'el, says: 'Go and tell the men of Yehudah and the inhabitants of Yerushalayim, "Will you not receive correction, to listen to My words?" says **14** יְהוָה. "The words of Yonadav the son of Rekhav that he commanded his sons, not to drink wine, are performed; and to this day they drink none, for they obey their father's command; but I have spoken to you, rising up early and speaking, and you have not listened to Me. **15** I have sent also to you all My servants the prophets, rising up early and sending them, saying, 'Every one of you must return now from his evil way, amend your doings, and do not go after other elohim to serve them, then you will dwell in the land which I have given to you and to your fathers:' but you have not inclined your ear, nor listened to Me.

**16** The sons of Yonadav the son of Rekhav have performed the command of their father which he commanded them, but this people has not listened to Me.'"

**17** "Therefore יְהוָה, Elohim Tsevaot, the Elohim of Yisra'el, says: 'Behold, I will bring on Yehudah and on all the inhabitants of Yerushalayim all the evil that I have pronounced against them; because I have spoken to them, but they have not heard; and I have called to them, but they have not answered.'"

**18** Yirmeyahu said to the house of the Rekhavites, "יְהוָה Tsevaot, the Elohim of Yisra'el, says: 'Because you have obeyed the command of Yonadav your father, and guarded all his precepts, and done according to all that he commanded you.' **19** therefore יְהוָה Tsevaot, the Elohim of Yisra'el, says: 'Yonadav the son of Rekhav shall not have a man cut off to stand before Me forever.'"

**36** In the fourth year of Yehoyaqim the son of Yoshiyahu, king of Yehudah, this word came to Yirmeyahu from יְהוָה, saying, **2** "Take a scroll of a book, and write in it all the words that I have spoken to you against Yisra'el, and against Yehudah, and against all the nations, from the day I spoke to you, from the days of Yoshiyahu, even to this day. **3** It may be that the house of Yehudah will hear all the evil which I intend to do to them; that they may each return from his evil way; that I may forgive their iniquity and their sin."

**4** Then Yirmeyahu called Barukh the son of Neriyahu; and Barukh wrote from the mouth of Yirmeyahu all of

the words of יְהוָה, which He had spoken to him, on a scroll of a book. 5 Yirmeyahu commanded Barukh, saying, "I am restricted. I cannot go into the house of יְהוָה. 6 Therefore you go, and read from the scroll which you have written from my mouth, the words of יְהוָה, in the ears of the people in the house of יְהוָה on the fast day. Also you shall read them in the ears of all Yehudah who come out of their cities. 7 It may be they will present their petition before יְהוָה, and will each return from his evil way; for יְהוָה has pronounced great anger and wrath against this people."

8 Barukh the son of Neriyah did according to all that Yirmeyahu the prophet commanded him, reading in the book of the words of יְהוָה in the house of יְהוָה. 9 Now in the fifth year of Yehoyaqim the son of Yoshiyahu, king of Yehudah, in the ninth new moon, all the people in Yerushalayim, and all the people who came from the cities of Yehudah to Yerushalayim, proclaimed a fast before יְהוָה. 10 Then Barukh read the words of Yirmeyahu from the book in the house of יְהוָה, in the room of Gemaryahu the son of Shaphan, the scribe, in the upper court, at the entry of the new gate of the house of יְהוָה, in the ears of all the people.

11 When Mikhayahu the son of Gemaryahu, the son of Shaphan, had heard out of the book all the words of יְהוָה, 12 he went down into the king's house, into the scribe's room: and behold, all the princes were sitting there, Elishama the scribe, Delayahu the son of Shemayah, Elnathan the son of Akbor, Gemaryahu the son of Shaphan, Tsidqiyyahu the son of Hananyahu, and all the princes. 13 Then Mikhayahu declared to them all the words that he had heard, when Barukh read the book in the ears of the people. 14 Therefore all the princes sent Yehudi the son of Nethanyahu, the son of Shelemyahu, the son of Kushi, to Barukh, saying, "Take in your hand the scroll in which you have read in the ears of the people, and come." So Barukh the son of Neriyah took the scroll in his hand, and came to them. 15 They said to him, "Sit down now, and read it in our hearing." So Barukh read it in their hearing.

16 Now when they had heard all the words, they turned in fear one toward another, and said to Barukh, "We will surely tell the king of all these words." 17 They asked Barukh, saying, "Tell us now, how did you write all these words at his mouth?"

18 Then Barukh answered them, "He dictated all these words to me with his mouth, and I wrote them with ink in the book."

19 Then the princes said to Barukh, "You and Yirmeyahu go hide. Do not let anyone know where you are."

20 They went in to the king into the court; but they had laid up the scroll in the room of Elishama the scribe. Then they told all the words in the hearing of the king. 21 So the king sent Yehudi to get the scroll; and he took it out of the room of Elishama the scribe. Yehudi read it in the hearing of the king, and in the hearing of all the princes who stood beside the king. 22 Now the king was sitting in the winter house in the ninth new moon; and there was a fire in the hearth burning before him.

23 When Yehudi had read three or four leaves, the king cut it with the penknife, and cast it into the fire that was in the hearth, until all the scroll was consumed in the fire that was in the hearth. 24 The king and his servants who heard all these words were not afraid, and did not tear their garments. 25 Moreover Elnathan and Delayahu and Gemaryahu had made intercession to the king that he would not burn the scroll; but he would not listen to them. 26 The king commanded Yerahme'l the king's son, and Serayah the son of Azri'el, and Shelemyahu the son of Avde'el, to arrest Barukh the scribe and Yirmeyahu the prophet; but יְהוָה hid them.

27 Then the word of יְהוָה came to Yirmeyahu, after the king had burned the scroll, and the words which Barukh wrote at the mouth of Yirmeyahu, saying, 28 "Take again another scroll, and write in it all the former words that were in the first scroll, which Yehoyaqim the king of Yehudah has burned. 29 Concerning Yehoyaqim king of Yehudah you shall say, 'יְהוָה' says: "You have burned this scroll, saying, 'Why have you written therein, saying, 'The king of Bavel will certainly come and destroy this land, and will cause to cease from there man and animal?'" 30 Therefore יְהוָה says concerning Yehoyaqim king of Yehudah: "He will have no one to sit on David's throne. His dead body will be cast out in the day to the heat, and in the night to the frost. 31 I will punish him, his seed, and his servants for their iniquity. I will bring on them, on the inhabitants of Yerushalayim, and on the men of Yehudah, all the evil that I have pronounced against them, but they did not listen."'"

32 Then took Yirmeyahu another scroll, and gave it to Barukh the scribe, the son of Neriyah, who wrote therein from the mouth of Yirmeyahu all the words of the book which Yehoyaqim king of Yehudah had burned in the fire; and many similar words were added to them.

**37** Tsidqiyyahu the son of Yoshiyahu reigned as king, instead of Konyah the son of Yehoyaqim, whom

Nevukhadnetsar king of Bavel made king in the land of Yehudah. **2** But neither he, nor his servants, nor the people of the land, listened to the words of יְהוָה, which He spoke by the prophet Yirmeyahu.

**3** Tsidqiyahu the king sent Yehukal the son of Shelemyah, and Tsephanyahu the son of Ma'aseiyah, the priest, to the prophet Yirmeyahu, saying, "Pray now to בָּבֶל our Elohim for us."

**4** Now Yirmeyahu came in and went out among the people; for they had not put him into prison. **5** Pharaoh's army had come out of Mitsrayim; and when the Kaldeans who were besieging Yerushalayim heard news of them, they broke up from Yerushalayim.

**6** Then the word of בָּבֶל came to the prophet Yirmeyahu, saying, **7** "בָּבֶל", the Elohim of Yisra'el, says, 'You shall tell the king of Yehudah, who sent you to Me to inquire of Me: "Behold, Pharaoh's army, which has come out to help you, will return to Mitsrayim into their own land. **8** The Kaldeans will come again, and fight against this city. They will take it and burn it with fire.'"

**9** "בָּבֶל" says, 'Do not deceive yourselves, saying, "The Kaldeans will surely depart from us;" for they will not depart. **10** For though you had struck the whole army of the Kaldeans who fight against you, and there remained but wounded men among them, yes they would each rise up in his tent and burn this city with fire.'"

**11** When the army of the Kaldeans had broken up from Yerushalayim for fear of Pharaoh's army, **12** then Yirmeyahu went out of Yerushalayim to go into the land of Benyamin, to receive his portion there, in the middle of the people. **13** When he was in Benyamin's gate, a captain of the guard was there, whose name was Yiriyah, the son of Shelemyah, the son of Hananyah; and he seized Yirmeyahu the prophet, saying, "You are defecting to the Kaldeans!"

**14** Then Yirmeyahu said, "That is false! I am not defecting to the Kaldeans." But he did not listen to him; so Yiriyah seized Yirmeyahu, and brought him to the princes. **15** The princes were angry with Yirmeyahu, and struck him, and put him in prison in the house of Yehonathan the scribe; for they had made that the prison. **16** When Yirmeyahu had come into the dungeon house, and into the cells, and Yirmeyahu had remained there many days, **17** then Tsidqiyahu the king sent, and had him brought out. The king asked him secretly in his house, "Is there any word from בָּבֶל?" Yirmeyahu said, "There is." He also said, "You will be delivered into the hand of the king of Bavel."

**18** Moreover Yirmeyahu said to King Tsidqiyahu, "How have I sinned against you, against your servants, or against this people, that you have put me in prison?

**19** Now where are your prophets who prophesied to you, saying, 'The king of Bavel will not come against you, nor against this land?' **20** Now please hear, my master the king: please let my petition be presented before you, that you not cause me to return to the house of Yehonathan the scribe, lest I die there."

**21** Then Tsidqiyahu the king commanded, and they committed Yirmeyahu into the court of the guard. They gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was gone. Thus Yirmeyahu remained in the court of the guard.

**38** Shephatyah the son of Mattan, and Gedalyahu the son of Pash'hur, and Yukal the son of Shelemyah, and Pash'hur the son of Malkiyahu, heard the words that Yirmeyahu spoke to all the people, saying, **2** "בָּבֶל" says, 'He who remains in this city will die by the sword, by the famine, and by the pestilence; but he who goes out to the Kaldeans will live, and his being will be to him a spoil, and he will live.' **3** "בָּבֶל" says, 'This city will surely be given into the hand of the army of the king of Bavel, and he will take it.'

**4** Then the princes said to the king, "Please let this man be put to death; because he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them: for this man does not seek the welfare of this people, but harm."

**5** Tsidqiyahu the king said, "Behold, he is in your hand; for the king cannot do anything to oppose you."

**6** Then they took Yirmeyahu and threw him into the dungeon of Malkiyahu the king's son, that was in the court of the guard. They let down Yirmeyahu with cords. In the dungeon there was no water, but mire; and Yirmeyahu sank in the mire.

**7** Now when Evedmelekh the Kushite, a eunuch, who was in the king's house, heard that they had put Yirmeyahu in the dungeon (the king was then sitting in Benyamin's gate), **8** Evedmelekh went out of the king's house, and spoke to the king, saying, **9** "My master the king, these men have done evil in all that they have done to Yirmeyahu the prophet, whom they have cast into the dungeon. He is likely to die in the place where he is, because of the famine; for there is no more bread in the city."

**10** Then the king commanded Evedmelekh the Kushite, saying, "Take from here thirty men with you, and take up Yirmeyahu the prophet out of the dungeon, before he dies."

**11** So Evedmelekh took the men with him, and went into the house of the king under the treasury, and took from there rags and worn-out garments, and let them down by cords into the dungeon to Yirmeyahu.

**12** Evedmelekh the Kushite said to Yirmeyahu, "Now put these rags and worn-out garments under your armpits under the cords." Yirmeyahu did so. **13** So they drew up Yirmeyahu with the cords, and took him up out of the dungeon; and Yirmeyahu remained in the court of the guard.

**14** Then Tsidqiyahu the king sent and took Yirmeyahu the prophet to himself into the third entry that is in the house of יהוּדָה. Then the king said to Yirmeyahu, "I will ask you something. Hide nothing from me."

**15** Then Yirmeyahu said to Tsidqiyah, "If I declare it to you, will you not surely put me to death? If I give you counsel, you will not listen to me."

**16** So Tsidqiyahu the king swore secretly to Yirmeyahu, saying, "As יהוּדָה lives, who made us this being, I will not put you to death, neither will I give you into the hand of these men who seek your being."

**17** Then Yirmeyahu said to Tsidqiyahu, "יהוּדָה, Elohim Tsevaot, the Elohim of Yisra'el, says: If you will go out to the king of Bavel's princes, then your being will live, and this city will not be burned with fire. You will live, along with your house. **18** But if you will not go out to the king of Bavel's princes, then this city will be given into the hand of the Kaldeans, and they will burn it with fire, and you will not escape out of their hand."

**19** Tsidqiyahu the king said to Yirmeyahu, "I am afraid of the Yehudim who have defected to the Kaldeans, lest they deliver me into their hand, and they mock me."

**20** But Yirmeyahu said, "They will not deliver you. Obey, I beg you, the voice of יהוּדָה, in that which I speak to you; so it will be well with you, and your being will live. **21** But if you refuse to go out, this is the word that יהוּדָה has shown me: **22** Behold, all the women who are left in the king of Yehudah's house will be brought out to the king of Bavel's princes, and those women will say, "Your familiar friends have turned on you, and have prevailed over you. Your feet are sunk in the mire, they have turned away from you."

**23** They will bring out all your wives and your children to the Kaldeans. You will not escape out of their hand, but will be taken by the hand of the king of Bavel. You will cause this city to be burned with fire."

**24** Then Tsidqiyahu said to Yirmeyahu, "Let no man know of these words, and you will not die. **25** But if the princes hear that I have talked with you, and they come to you, and tell you, 'Declare to us now what you have

said to the king; do not hide it from us, and we will not put you to death; also tell us what the king said to you;'" **26** then you shall tell them, 'I presented my petition before the king, that he would not cause me to return to Yehonathan's house, to die there."

**27** Then all the princes came to Yirmeyahu, and asked him; and he told them according to all these words that the king had commanded. So they stopped speaking with him; for the matter was not perceived. **28** So Yirmeyahu stayed in the court of the guard until the day that Yerushalayim was taken.

**39** In the ninth year of Tsidqiyahu king of Yehudah, in the tenth new moon, Nevukhadnetsar king of Bavel and all his army came against Yerushalayim, and besieged it. **2** In the eleventh year of Tsidqiyahu, in the fourth new moon, the ninth day of the new moon, a breach was made in the city. **3** All the princes of the king of Bavel came in, and sat in the middle gate, Nergal-Saretser, Samga-mnebo, Sar-sekim, Rav-saris, Nergal-Saretser, Rav-mag, with all the rest of the princes of the king of Bavel. **4** When Tsidqiyahu the king of Yehudah and all the men of war saw them, then they fled, and went out of the city by night, by the way of the king's garden, through the gate between the two walls; and he went out toward the Aravah.

**5** But the army of the Kaldeans pursued them, and overtook Tsidqiyahu in the plains of Yeriho. When they had taken him, they brought him up to Nevukhadnetsar king of Bavel to Rivilah in the land of Hamath; and he pronounced judgments on him. **6** Then the king of Bavel killed Tsidqiyahu's sons in Rivilah before his eyes. The king of Bavel also killed all the nobles of Yehudah. **7** Moreover he put out Tsidqiyahu's eyes and bound him in fetters, to carry him to Bavel.

**8** The Kaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Yerushalayim. **9** Then Nevuzaradan the captain of the guard carried away captive into Bavel the residue of the people who remained in the city, the deserters also who fell away to him, and the remnant of the people who remained. **10** But Nevuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Yehudah, and gave them vineyards and fields at the same time.

**11** Now Nevukhadnetsar king of Bavel commanded Nevuzaradan the captain of the guard concerning Yirmeyahu, saying, **12** "Take him, and take care of him. Do him no harm; but do to him even as he tells you."

**13** So Nevuzaradan the captain of the guard sent, with Nevushazban, Rav-saris, and Nergal-Saretser, Rav-mag, and all the chief officers of the king of Bavel; **14** they

sent, and took Yirmeyahu out of the court of the guard, and committed him to Gedalyahu the son of Ahiqam, the son of Shaphan, that he should carry him home. So he lived among the people.

**15** Now the word of יהוה came to Yirmeyahu, while he was closed up in the court of the guard, saying, **16** "Go, and speak to Evedmelekh the Kushite, saying, יהוה" Tsevaot, the Elohim of Yisra'el, says: "Behold, I will bring My words on this city for evil, and not for good; and they will be accomplished before you in that day. **17** But I will deliver you in that day," says יהוה; "and you will not be given into the hand of the men of whom you are afraid. **18** For I will surely save you, and you will not fall by the sword, but your life will be to you a spoil; because you have relied on Me," says יהוה."

**40** The word which came to Yirmeyahu from יהוה, after Nevuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Yerushalayim and Yehudah, who were carried away captive to Bavel. **2** The captain of the guard took Yirmeyahu, and said to him, "יהוה your Elohim pronounced this evil on this place; **3** and יהוה has brought it, and done according to what He spoke. Because you have sinned against יהוה, and have not obeyed his voice, therefore this thing has come on you. **4** Now, behold, I release you today from the chains which are on your hand. If it seems good in your eyes to come with me into Bavel, come, and I will take care of you; but if it seems bad to you to come with me into Bavel, do not. Behold, all the land is before you. Where it seems good and right to you to go, there go." **5** Now while he had not yet gone back, "Go back then," he said, "to Gedalyah the son of Ahiqam, the son of Shaphan, whom the king of Bavel has made governor over the cities of Yehudah, and dwell with him among the people; or go wherever it seems right to you to go." So the captain of the guard gave him food and a present, and let him go. **6** Then Yirmeyahu went to Gedalyah the son of Ahiqam to Mitspah, and lived with him among the people who were left in the land.

**7** Now when all the captains of the forces who were in the fields, even they and their men, heard that the king of Bavel had made Gedalyahu the son of Ahiqam governor in the land, and had committed to him men, women, children, and of the poorest of the land, of those who were not carried away captive to Bavel; **8** then Yishma'el the son of Nethanyah, and Yohanan and Yonathan the sons of Qareah, and Serayah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Yezanyahu the son of the Ma'akathite, they and their men came to Gedalyah to Mitspah.

**9** "Gedalyahu the son of Ahiqam the son of Shaphan swore to them and to their men, saying, "Do not be afraid to serve the Kaldeans. Dwell in the land, and serve the king of Bavel, and it will be well with you. **10** As for me, behold, I will dwell at Mitspah, to stand before the Kaldeans who will come to us; but you, gather wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that you have taken."

**11** Likewise when all the Yehudim who were in Moav, and among the children of Ammon, and in Edom, and who were in all the countries, heard that the king of Bavel had left a remnant of Yehudah, and that he had set over them Gedalyahu the son of Ahiqam, the son of Shaphan; **12** then all of Yehudah that has returned out of all places where they were driven, and came to the land of Yehudah, to Gedalyahu, to Mitspah, and gathered very much wine and summer fruits.

**13** Moreover Yohanan the son of Qareah, and all the captains of the forces who were in the fields, came to Gedalyahu to Mitspah, **14** and said to him, "Do you know that Ba'al is the king of the children of Ammon, and has sent Yishma'el the son of Nethanyah to strike your being?" But Gedalyahu the son of Ahiqam did not trust them.

**15** Then Yohanan the son of Qareah spoke to Gedalyahu in Mitspah secretly, saying, "Please let me go, and I will kill Yishma'el the son of Nethanyah, and no man will know it. Why should he take your being, that all the Yehudim who are gathered to you should be scattered, and the remnant of Yehudah perish?"

**16** But Gedalyahu the son of Ahiqam said to Yohanan the son of Qareah, "You shall not do this thing; for you speak falsely of Yishma'el."

**41** Now in the seventh new moon, Yishma'el the son of Nethanyah, the son of Elishama, of the royal seed and one of the chief officers of the king, and ten men with him, came to Gedalyahu the son of Ahiqam to Mitspah; and there they ate bread together in Mitspah. **2** Then Yishma'el the son of Nethanyah arose, and the ten men who were with him, and struck Gedalyahu the son of Ahiqam the son of Shaphan with the sword and killed him, whom the king of Bavel had made governor over the land. **3** Yishma'el also killed all the Yehudim who were with him, with Gedalyahu, at Mitspah, and the Kaldeans who were found there, the men of war.

**4** The second day after he had killed Gedalyahu, and no man knew it, **5** men came from Shekhem, from Shiloh, and from Shom'ron, even eighty men, having their beards shaved and their clothes torn, and having cut themselves, with meal offerings and frankincense in

their hand, to bring them to the house of יהוה.

**6** Yishma'el the son of Nethanyah went out from Mitspah to meet them, weeping all along as he went: and as he met them, he said to them, "Come to Gedalyahu the son of Ahiqam."

**7** It was so, when they came into the middle of the city, that Yishma'el the son of Nethanyah killed them, and cast them into the middle of the pit, he, and the men who were with him. **8** But ten men were found among those who said to Yishma'el, "Do not kill us; for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey." So he stopped, and did not kill them among their brothers. **9** Now the pit in which Yishma'el cast all the dead bodies of the men whom he had killed, by the side of Gedalyahu (the same was that which Asa the king had made for fear of Ba'asha king of Yisra'el), Yishma'el the son of Nethanyahu filled it with those who were killed.

**10** Then Yishma'el carried away captive all the of the people who were left in Mitspah, even the king's daughters, and all the people who remained in Mitspah, whom Nevuzaradan the captain of the guard had committed to Gedalyahu the son of Ahiqam. Yishma'el the son of Nethanyah carried them away captive, and departed to go over to the children of Ammon.

**11** But when Yoḥanan the son of Qareah, and all the captains of the forces who were with him, heard of all the evil that Yishma'el the son of Nethanyah had done, **12** then they took all the men, and went to fight with Yishma'el the son of Nethanyah, and found him by the great waters that are in Givon. **13** Now when all the people who were with Yishma'el saw Yoḥanan the son of Qareah, and all the captains of the forces who were with him, then they were glad. **14** So all the people who Yishma'el had carried away captive from Mitspah turned about and came back, and went to Yoḥanan the son of Qareah. **15** But Yishma'el the son of Nethanyah escaped from Yoḥanan with eight men, and went to the children of Ammon.

**16** Then Yoḥanan the son of Qareah and all the captains of the forces who were with him took all the remnant of the people whom he had recovered from Yishma'el the son of Nethanyah, from Mitspah, after he had killed Gedalyah the son of Ahiqam, the men of war, with the women, the children, and the eunuchs, whom he had brought back from Givon. **17** They departed and lived in Geruth Kimham, which is by Beth-lehem, to go to enter into Mitsrayim **18** because of the Kaldeans; for they were afraid of them, because Yishma'el the son of Nethanyah had killed Gedalyahu the son of Ahiqam, whom the king of Bavel made governor over the land.

**42** Then all the captains of the forces, and Yoḥanan the son of Qareah, and Yezanyah the son of Hoshayah, and all the people from the least even to the greatest, came near, **2** and said to Yirmeyahu the prophet, "Please let our petition be presented before you, and pray for us to יהוה your Elohim, even for all this remnant; for we are left but a few of many, as your eyes see us; **3** that יהוה your Elohim may show us the way in which we should walk, and the things that we should do."

**4** Then Yirmeyahu the prophet said to them, "I have heard you. Behold, I will pray to יהוה your Elohim according to your words; and it will happen that whatever thing יהוה answers you, I will declare it to you. I will keep nothing back from you."

**5** Then they said to Yirmeyahu, "May יהוה be a true and faithful witness among us, if we do not do according to all the word with which יהוה your Elohim sends you to tell us. **6** Whether it is good, or whether it is bad, we will obey the voice of יהוה our Elohim, to whom we send you; that it may be well with us, when we obey the voice of יהוה our Elohim."

**7** After ten days, the word of יהוה came to Yirmeyahu.

**8** Then he called Yoḥanan the son of Qareah, and all the captains of the forces who were with him, and all the people from the least even to the greatest, **9** and said to them, "יהוה, the Elohim of Yisra'el, to whom you sent me to present your petition before Him, says: **10** If you will still live in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up; for I grieve over the distress that I have brought on you. **11** Do not be afraid of the king of Bavel, of whom you are afraid. Do not be afraid of him,' says יהוה: 'for I am with you to save you, and to deliver you from his hand. **12** I will grant you compassion, that he may have compassion on you, and cause you to return to your own land.

**13** "But if you say, "We will not dwell in this land;" so that you do not obey the voice of יהוה your Elohim, **14** saying, "No; but we will go into the land of Mitsrayim, where we will see no war, nor hear the sound of the shofar, nor have hunger of bread; and there will we dwell:" **15** Now therefore hear the word of יהוה, O remnant of Yehudah: יהוה Tsevaot, the Elohim of Yisra'el, says, 'If you indeed set your faces to enter into Mitsrayim, and go to live there; **16** then it will happen that the sword, which you fear, will overtake you there in the land of Mitsrayim; and the famine, about which you are afraid, will follow close behind you there in Mitsrayim; and you will die there. **17** So

will it be with all the men who set their faces to go into Mitsrayim to live there. They will die by the sword, by the famine, and by the pestilence. None of them will remain or escape from the evil that I will bring on them.  
**18** For Tsevaot, the Elohim of Yisra'el, says: 'As My anger and My wrath has been poured out on the inhabitants of Yerushalayim, so My wrath will be poured out on you, when you enter into Mitsrayim; and you will be an object of horror, an astonishment, a curse, and a reproach; and you will see this place no more.'

**19** "YHWH has spoken concerning you, remnant of Yehudah, 'Do not go into Mitsrayim!' Know certainly that I have testified to you today. **20** For you have dealt deceitfully against your own beings; for you sent me to YHWH your Elohim, saying, 'Pray for us to YHWH our Elohim; and according to all that YHWH our Elohim says, so declare to us, and we will do it!' **21** and I have declared it to you today; but you have not obeyed the voice of YHWH your Elohim in anything for which He has sent me to you. **22** Now therefore know certainly that you will die by the sword, by the famine, and by the pestilence in the place where you desire to go to live there."

**43** When Yirmeyahu had finished speaking to all the people all the words of YHWH their Elohim, with which YHWH their Elohim had sent him to them, even all these words, **2** then Azaryah the son of Hoshayah, Yoḥanan the son of Qareah, and all the proud men spoke, saying to Yirmeyahu, "You speak falsely. YHWH our Elohim has not sent you to say, 'You shall not go into Mitsrayim to live there;'**3** but Barukh the son of Neriyah has turned you against us, to deliver us into the hand of the Kaldeans, that they may put us to death, and carry us away captive to Bavel."

**4** So Yoḥanan the son of Qareah, and all the captains of the forces, and all the people, did not obey the voice of YHWH, to dwell in the land of Yehudah. **5** But Yoḥanan the son of Qareah, and all the captains of the forces, took all the remnant of Yehudah, who had returned from all the nations where they had been driven, to live in the land of Yehudah; **6** the men, and the women, and the children, and the king's daughters, and every person who Nevuzaradan the captain of the guard had left with Gedalyahu the son of Ahiqam, the son of Shaphan; and Yirmeyahu the prophet, and Barukh the son of Neriyah; **7** and they came into the land of Mitsrayim; for they did not obey the voice of YHWH: and they came to Tahpanhes.

**8** Then the word of YHWH came to Yirmeyahu in Tahpanhes, saying, **9** "Take great stones in your hand, and hide them in mortar in the brick work, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Yehudah; **10** and tell them, YHWH Tsevaot, the Elohim of Yisra'el, says: 'Behold, I will send and take Nevukhadnetsar the king of Bavel, My servant, and will set his throne on these stones that I have hidden; and he will spread his royal pavilion over them. **11** He will come, and will strike the land of Mitsrayim; such as are for death will be put to death, and such as are for captivity to captivity, and such as are for the sword to the sword. **12** I will kindle a fire in the houses of the elohim of Mitsrayim. He will burn them, and carry them away captive. He will array himself with the land of Mitsrayim, as a shepherd puts on his garment; and he will go out from there in peace. **13** He will also break the pillars of Beth Shemesh, that is in the land of Mitsrayim; and he will burn the houses of the elohim of Mitsrayim with fire.'"

**44** The word that came to Yirmeyahu concerning all the Yehudim who lived in the land of Mitsrayim, who lived at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, **2** "YHWH Tsevaot, the Elohim of Yisra'el, says: 'You have seen all the evil that I have brought on Yerushalayim, and on all the cities of Yehudah. Behold, today they are a desolation, and no man dwells in them, **3** because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, to serve other elohim that they did not know, neither they, nor you, nor your fathers. **4** However I sent to you all My servants the prophets, rising up early and sending them, saying, "Oh, do not do this abominable thing that I hate." **5** But they did not listen and did not incline their ear. They did not turn from their wickedness, to stop burning incense to other elohim. **6** Therefore My wrath and My anger was poured out, and was kindled in the cities of Yehudah and in the streets of Yerushalayim; and they are wasted and desolate, as it is today.'

**7** "Therefore now YHWH, Elohim Tsevaot, the Elohim of Yisra'el, says: 'Why do you commit great evil against your own beings, to cut off from yourselves man and woman, infant and nursing child out of the middle of Yehudah, to leave yourselves no one remaining; **8** in that you provoke Me to anger with the works of your hands, burning incense to other elohim in the land of Mitsrayim, where you have gone to live; that you may be cut off, and that you may be a curse and a reproach among all the nations of the earth? **9** Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Yehudah, and the wickedness of their wives, and your own wickedness, and the wickedness

of your wives which they committed in the land of Yehudah and in the streets of Yerushalayim? **10** They are not humbled even to this day, neither have they feared, nor walked in My Torah, nor in My statutes, that I set before you and before your fathers.'

**11** "Therefore יְהוָה צֹבָא Tsevaot, the Elohim of Yisra'el, says: 'Behold, I will set My face against you for evil, even to cut off all Yehudah. **12** I will take the remnant of Yehudah, that have set their faces to go into the land of Mitsrayim to live there, and they will all be consumed. They will fall in the land of Mitsrayim. They will be consumed by the sword and by the famine. They will die, from the least even to the greatest, by the sword and by the famine. They will be an object of horror, an astonishment, and a curse, and a reproach. **13** For I will punish those who dwell in the land of Mitsrayim, as I have punished Yerushalayim, by the sword, by the famine, and by the pestilence; **14** so that none of the remnant of Yehudah, who have gone into the land of Mitsrayim to live there, will escape or be left to return into the land of Yehudah, to which their being *wants* to return to dwell there; for no one will return except those who will escape.'"

**15** Then all the men who knew that their wives burned incense to other elohim, and all the women who stood by, a great assembly, even all the people who lived in the land of Mitsrayim, in Pathros, answered Yirmeyahu, saying, **16** "As for the word that you have spoken to us in the Name of יְהוָה, we will not listen to you. **17** But we will certainly perform every word that has gone out of our mouth, to burn incense to the queen of the heavens, and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Yehudah, and in the streets of Yerushalayim; for then had we plenty of food, and were well, and saw no evil. **18** But since we stopped burning incense to the queen of the heavens, and pouring out drink offerings to her, we have lacked all things, and have been consumed by the sword and by the famine.

**19** "When we burned incense to the queen of the heavens, and poured out drink offerings to her, did we make her cakes for her, and pour out drink offerings to her, without our husbands?"

**20** Then Yirmeyahu said to all the people, to the men, and to the women, even to all the people who had given him an answer, saying, **21** "The incense that you burned in the cities of Yehudah, and in the streets of Yerushalayim, you and your fathers, your kings and your princes, and the people of the land, did not יְהוָה remember them, and did it not come into His heart? **22** Thus יְהוָה could no longer bear it, because of the evil of your doings, and because of the abominations which

you have committed. Therefore your land has become a desolation, and an astonishment, and a curse, without inhabitant, as it is today. **23** Because you have burned incense, and because you have sinned against יְהוָה, and have not obeyed the voice of יְהוָה, nor walked in His Torah, nor in His statutes, nor in His witnesses; therefore this evil has happened to you, as it is today."

**24** Moreover Yirmeyahu said to all the people, including all the women, "Hear the word of יְהוָה, all Yehudah who are in the land of Mitsrayim! **25** יְהוָה Tsevaot, the Elohim of Yisra'el, says, 'You and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, "We will surely perform our vows that we have vowed, to burn incense to the queen of the heavens, and to pour out drink offerings to her." "Establish then your vows, and perform your vows.'

**26** "Therefore hear the word of יְהוָה, all Yehudah who dwell in the land of Mitsrayim: 'Behold, I have sworn by My great Name,' says יְהוָה, 'that My Name will no more be named in the mouth of any man of Yehudah in all the land of Mitsrayim, saying, "As Adonai יְהוָה lives."

**27** Behold, I watch over them for evil, and not for good; and all the men of Yehudah who are in the land of Mitsrayim will be consumed by the sword and by the famine, until they are all gone. **28** Those who escape the sword will return out of the land of Mitsrayim into the land of Yehudah few in number. All the remnant of Yehudah, who have gone into the land of Mitsrayim to live there, will know whose word will stand, Mine or theirs.

**29** "'This will be the sign to you,' says יְהוָה, 'that I will punish you in this place, that you may know that My words will surely stand against you for evil.' **30** יְהוָה says, 'Behold, I will give Pharaoh Hophra king of Mitsrayim into the hand of his enemies, and into the hand of those who seek his being; as I gave Tsidqiyahu king of Yehudah into the hand of Nevukhadnetsar king of Bavel, who was his enemy, and sought his being.'"

**45** The message that Yirmeyahu the prophet spoke to Barukh the son of Neriyah, when he wrote these words in a book at the mouth of Yirmeyahu, in the fourth year of Yehoyaqim the son of Yoshiyahu, king of Yehudah, saying, **2** "יְהוָה, the Elohim of Yisra'el, says to you, Barukh: **3** You said, "Woe is me now! For יְהוָה has added sorrow to my pain! I am weary with my groaning, and I find no rest."

**4** "You shall tell him, יְהוָה says: 'Behold, that which I have built, I will break down, and that which I have planted I will pluck up; and this in the whole land. **5** Do

you seek great things for yourself? Do not seek them; for, behold, I will bring evil on all flesh,' says יְהוָה; 'but I will let your being be to you a spoil wherever you go.'"

## **46** The word of יְהוָה which came to Yirmeyahu the prophet concerning the nations.

**2** Of Mitsrayim: concerning the army of Pharaoh Nekhoh king of Mitsrayim, which was by the Perath River<sup>a</sup> in Karkemish, which Nevukhadnetsar king of Bavel struck in the fourth year of Yehoyaqim the son of Yoshiyahu, king of Yehudah.

**3** "Prepare the buckler and shield, and draw near to battle! **4** Harness the horses, and get up, you horsemen, and stand up with your helmets. Polish the spears, put on the coats of mail. **5** Why have I seen it? They are dismayed and are turned backward. Their mighty ones are beaten down, have fled in haste, and do not look back. Terror is on every side," says יְהוָה.

**6** "Do not let the swift flee away, nor the mighty man escape. In the north by the Perath River they have stumbled and fallen. **7** Who is this who rises up like the Nile, whose waters toss themselves like the rivers?

**8** Mitsrayim rises up like the Nile, and his waters toss themselves like the rivers. He says, 'I will rise up. I will cover the earth. I will destroy cities and its inhabitants.'

**9** Go up, you horses! Rage, you chariots! Let the mighty men go out: Kush and Put, who handle the shield; and the Ludim, who handle and bend the bow. **10** For that day is of Adonai יְהוָה Tsevaot, a day of vengeance, that He may avenge Himself of His adversaries. The sword will devour and be satiated, and will drink its fill of their blood; for Adonai יְהוָה Tsevaot has a sacrifice in the north country by the Perath River.

**11** Go up into Gilad, and take balm, virgin daughter of Mitsrayim. You use many medicines in vain. There is no healing for you. **12** The nations have heard of your shame, and the earth is full of your cry; for the mighty man has stumbled against the mighty, they both fall together."

**13** The word that יְהוָה spoke to Yirmeyahu the prophet, how that Nevukhadnetsar king of Bavel should come and strike the land of Mitsrayim.

**14** "Declare in Mitsrayim, publish in Migdol, and publish in Noph and in Tahpanhes: say, 'Stand up, and prepare; for the sword has devoured around you.'

**15** Why are your strong ones swept away? They did not stand, because נָבָח pushed them. **16** He made many to

stumble. Yes, they fell on one another. They said, 'Arise, and let us go again to our own people, and to the land of our birth, from the oppressing sword.' **17** They cried there, 'Pharaoh king of Mitsrayim is but a noise; he has let the appointed time pass by.' **18** "As I live," says the King, whose Name is יְהוָה Tsevaot, "surely like Tavor among the mountains, and like Karmel by the sea, so he will come. **19** You, daughter, who dwells in Mitsrayim, furnish yourself to go into captivity; for Noph will become a desolation, and will be burned up, without inhabitant.

**20** "Mitsrayim is a very beautiful heifer; but destruction out of the north has come. It has come. **21** Also her hired men in the middle of her are like calves of the stall; for they also are turned back. They have fled away together. They did not stand, for the day of their calamity has come on them, the time of their visitation. **22** Its voice will go like the nahash; for they will march with an army, and come against her with axes, as wood cutters. **23** They will cut down her forest," says יְהוָה, "though it cannot be searched; because they are more than the locusts, and are innumerable. **24** The daughter of Mitsrayim will be disappointed; she will be delivered into the hand of the people of the north."

**25** יְהוָה Tsevaot, the Elohim of Yisra'el, says: "Behold, I will punish Amon of No, and Pharaoh, and Mitsrayim, with her elohim, and her kings; even Pharaoh, and those who rely on him. **26** I will deliver them into the hand of those who seek their beings, and into the hand of Nevukhadnetsar king of Bavel, and into the hand of his servants. Afterwards it will be inhabited, as in the days of old," says יְהוָה.

**27** "But do not you be afraid, Ya'aqov My servant. Do not be dismayed, Yisra'el; for, behold, I will save you from afar, and your seed from the land of their captivity. Ya'aqov will return, and will be quiet and at ease. No one will make him afraid. **28** Do not be afraid, O Ya'aqov My servant," says יְהוָה; "for I am with you; for I will make a full end of all the nations where I have driven you; but I will not make a full end of you, but I will discipline you in judgment, and will in no way leave you unpunished."

## **47** The word of יְהוָה that came to Yirmeyahu the prophet concerning the Philistines, before Pharaoh struck Gaza.

**2** יְהוָה says: "Behold, waters rise up out of the north, and will become an overflowing wadi, and will

<sup>a</sup> 2 Perath – The Euphrates River, and probably the etymological origin of the name. Also in verses 6 and 10.

overflow the land and all that is therein, the city and those who dwell therein. The men will cry, and all the inhabitants of the land will wail. 3 At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers do not look back to their children for feebleness of hands; 4 because of the day that comes to destroy all the Philistines, to cut off from Tsor and Tsidon every helper who remains; for **תְּבִדֵּל** will destroy the Philistines, the remnant of the isle of Kaphtor. 5 Baldness has come on Gaza; Ashqelon is brought to nothing, the remnant of their valley: how long will you cut yourself?

6 "You sword of **תְּבִדֵּל**, how long will it be before you are quiet? Put yourself back into your scabbard; rest, and be still." 7 How can you be quiet, since **תְּבִדֵּל** has given you a command? Against Ashqelon, and against the seashore, there has He appointed it."

**48** Of Moav. **תְּבִדֵּל** Tsevaot, the Elohim of Yisra'el, says: "Woe to Nevo! For it is laid waste. Qiryathayim is disappointed. It is taken. The stronghold is put to shame and broken down. 2 The praise of Moav is no more. In Heshbon they have devised evil against her: 'Come, and let us cut her off from being a nation.' You also, Madmen, will be brought to silence. The sword will pursue you. 3 The sound of a cry from Horonayim, desolation and great destruction! 4 Moav is destroyed. Her little ones have caused a cry to be heard. 5 For they will go up by the ascent of Luhith with continual weeping. For at the descent of Horonayim they have heard the distress of the cry of destruction. 6 Flee! Save your beings! Be like the juniper bush in the wilderness. 7 For because you have relied on your works and on your treasures, you also will be taken. Kemosh will go out into captivity, his priests and his princes together. 8 The destroyer will come on every city, and no city will escape; the valley also will perish, and the plain will be destroyed; as **תְּבִדֵּל** has spoken. 9 Give wings to Moav that she may fly and get herself away: and her cities will become a desolation, without anyone to dwell in them.

10 "Cursed is he who does the work of **תְּבִדֵּל** negligently; and cursed is he who keeps back his sword from blood.

11 "Moav has been at ease from his youth, and he has settled on his lees, and has not been emptied from vessel to vessel, neither has he gone into captivity: therefore his taste remains in him, and his scent is not changed.

12 Therefore behold, the days come," says **תְּבִדֵּל**, "that I will send to him those who pour off, and they will pour him off; and they will empty his vessels, and break their bottles in pieces. 13 Moav will be ashamed of Kemosh, as the house of Yisra'el was ashamed of Beth-El, their

confidence. 14 "How do you say, 'We are mighty men, and valiant men for the war?' 15 Moav is laid waste, and they have gone up into his cities, and his chosen young men have gone down to slaughter," says the King, whose Name is **תְּבִדֵּל** Tsevaot. 16 "The calamity of Moav is near to come, and his affliction hurries fast. 17 All you who are around him, pity him, and all you who know his name; say, 'How the strong staff is broken, the beautiful rod!'

18 "You, daughter, who dwells in Divon, come down from your glory, and sit in thirst; for the destroyer of Moav has come up against you. He has destroyed your strongholds.

19 Inhabitant of Aroer, stand by the way and watch. Ask him who flees, and her who escapes; say, 'What has been done?' 20 Moav is disappointed; for it is broken down. Wail and cry! Tell it by the Arnon, that Moav is laid waste. 21 Judgment has come on the plain country, on Holon, on Yahtsa, on Mepha'ath, 22 on Divon, on Nevo, on Beth Divlathayim, 23 on Qiryathayim, on Beth Gamul, on Beth Meon, 24 on Qerioth, on Botsrah, and on all the cities of the land of Moav, far or near. 25 The horn of Moav is cut off, and his arm is broken," says **תְּבִדֵּל**. 26 "Make him drunken; for he magnified himself against **תְּבִדֵּל**. Moav will wallow in his vomit, and he also will be in derision. 27 For was Yisra'el not a derision to you? Was he found among thieves? For as often as you speak of him, you shake your head. 28 You inhabitants of Moav, leave the cities, and dwell in the rock. Be like the dove that makes her nest over the mouth of the abyss.

29 "We have heard of the pride of Moav. He is very proud in his loftiness, his pride, his arrogance, and the haughtiness of his heart. 30 I know his wrath," says **תְּבִדֵּל**, "that it is nothing; his boastings have done nothing. 31 Therefore I will wail for Moav. Yes, I will cry out for all Moav. They will mourn for the men of Qir Heres.

32 With more than the weeping of Yazer will I weep for you, vine of Sivmah. Your branches passed over the sea. They reached even to the sea of Yazer. The destroyer has fallen on your summer fruits and on your vintage. 33 Gladness and joy is taken away from the fruitful field and from the land of Moav. I have caused wine to cease from the wine presses. No one will tread with shouting. The shouting will be no shouting.

34 From the cry of Heshbon even to Elealeh, even to Yahats have they uttered their voice, from Tsoar even to Horonayim, to Eglath Shelishiyah; for the waters of Nimrim will also become desolate. 35 Moreover I will cause to cease in Moav," says **תְּבִדֵּל**, "him who offers in

the high place, and him who burns incense to his elohim. **36** Therefore My heart sounds for Moav like pipes, and My heart sounds like pipes for the men of Qir Heres. Therefore the abundance that he has gotten has perished.

**37** For every head is bald, and every beard clipped. There are cuttings on all the hands, and sackcloth on the loins. **38** On all the housetops of Moav, and in its streets, there is lamentation everywhere; for I have broken Moav like a vessel in which no one delights," says יְהוָה.

**39** "How it is broken down! How they wail! How Moav has turned the back with shame! So will Moav become a derision and a terror to all who are around him."

**40** For יְהוָה says: "Behold, he will fly as an eagle, and will spread out his wings against Moav. **41** Qerioth is taken, and the strongholds are seized. The heart of the mighty men of Moav at that day will be as the heart of a woman in her pangs. **42** Moav will be destroyed from being a people, because he has magnified himself against יְהוָה. **43** Terror, the pit, and the snare are on you, inhabitant of Moav," says יְהוָה.

**44** "He who flees from the terror will fall into the pit; and he who gets up out of the pit will be taken in the snare: for I will bring on him, even on Moav, the year of their visitation," says יְהוָה.

**45** "Those who fled stand without strength under the shadow of Heshbon; for a fire has gone out of Heshbon, and a flame from the middle of Sihon, and has devoured the corner of Moav, and the crown of the head of the tumultuous ones. **46** Woe to you, O Moav! The people of Kemosh are undone; for your sons are taken away captive, and your daughters into captivity. **47** "Yet I will reverse the captivity of Moav in the latter days," says יְהוָה. Thus far is the judgment of Moav.

**49** Of the children of Ammon. יְהוָה says: "Has Yisra'el no sons? Has he no heir? Why then does Malkam possess Gad, and his people dwell in its cities?"

**2** "Therefore behold, the days come," says יְהוָה, "that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it will become a desolate heap, and her daughters will be burned with fire: then Yisra'el will possess those who possessed him," says יְהוָה.

**3** "Wail, Heshbon, for Ai is laid waste! Cry, you daughters of Rabbah! Clothe yourself in sackcloth. Lament, and run back and forth among the fences; for Malkam will go into captivity, his priests and his princes together. **4** Why do you boast in the valleys,

your flowing valley, backsiding daughter? You relied on her treasures, saying, 'Who will come to me?' **5** Behold, I will bring a terror on you," says Adonai יְהוָה Tsevaot, "from all who are around you. All of you will be driven completely out, and there will be no one to gather together the fugitives. **6** "But afterward I will reverse the captivity of the children of Ammon," says יְהוָה.

**7** Of Edom, יְהוָה Tsevaot says: "Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? **8** Flee! Turn back! Dwell in the depths, inhabitants of Dedan; for I will bring the calamity of Esaw on him when I visit him. **9** If grape gatherers came to you, would they not leave some gleanings? If thieves came by night, would not they steal until they had enough? **10** But I have made Esaw bare, I have uncovered his secret places, and he will not be able to hide himself. His seed is destroyed, with his brothers and his neighbors; and he is no more. **11** Leave your fatherless children. I will preserve them alive. Let your widows trust in Me."

**12** For יְהוָה says: "Behold, those who were not judged to drink of the cup will certainly drink; and are you he who will altogether go unpunished? You will not go unpunished, but you will surely drink. **13** For I have sworn by Myself," says יְהוָה, "that Botsrah will become an astonishment, a reproach, a waste, and a curse. All its cities will be perpetual wastes."

**14** I have heard news from יְהוָה, and an ambassador is sent among the nations, saying, "Gather yourselves together! Come against her! Rise up to the battle!"

**15** "For, behold, I have made you small among the nations, and despised among men. **16** As for your terror, the pride of your heart has deceived you, O you who dwell in the clefts of the rock, who hold the height of the hill, though you should make your nest as high as the eagle, I will bring you down from there," says יְהוָה.

**17** "Edom will become an astonishment. Everyone who passes by it will be astonished, and will hiss at all its plagues. **18** As in the overthrow of Sodom and Gomorrah and its neighbor cities," says יְהוָה, "no man will dwell there, neither will any son of man live therein."

**19** "Behold, he will come up like a lion from the pride of the Yarden against the strong habitation: for I will suddenly make them run away from it; and whoever is chosen, I will appoint him over it. For who is like Me? Who will appoint Me a time? Who is the shepherd who will stand before Me?"

**20** Therefore hear the counsel of יְהוָה that He has taken against Edom; and His purposes, that He has purposed against the inhabitants of Teman: Surely they will drag them away, the little ones of the flock. Surely He will make their habitation desolate over them. **21** The earth trembles at the noise of their fall; there is a cry, the noise which is heard in the Sea of Reeds. **22** Behold, He will come up and fly as the eagle, and spread out His wings against Botsrah. The heart of the mighty men of Edom at that day will be as the heart of a woman in her pangs.

**23** Of Dammeseq: "Hamath is confounded, and Arpad; for they have heard evil news. They have melted away. There is sorrow on the sea. It cannot be quiet.

**24** Dammeseq has grown feeble, she turns herself to flee, and trembling has seized her. Anguish and sorrows have taken hold of her, as of a woman in travail. **25** How is the city of praise not forsaken, the city of My joy?

**26** Therefore her young men will fall in her streets, and all the men of war will be brought to silence in that day," says יְהוָה Tsevaot.

**27** "I will kindle a fire in the wall of Dammeseq, and it will devour the palaces of Ben Hadad."

**28** Of Qedar, and of the kingdoms of Hatsor, which Nevukhadnetsar king of Bavel struck. יְהוָה says: "Arise, go up to Qedar, and destroy the children of the east.

**29** They will take their tents and their flocks. They will carry away for themselves their curtains, all their vessels, and their camels; and they will cry to them, 'Terror on every side!' **30** Flee! Wander far off! Dwell in the depths, you inhabitants of Hatsor," says יְהוָה; "for Nevukhadnetsar king of Bavel has taken counsel against you, and has conceived a purpose against you. **31** Arise! Go up to a nation that is at ease, that dwells securely," says יְהוָה; "that has neither gates nor bars, that dwells alone. **32** Their camels will be plunder, and the multitude of their livestock a spoil. I will scatter to all winds those who are cast off to the corners; and I will bring their calamity from every side of them," says יְהוָה.

**33** "Hatsor will be a dwelling place of monsters, a desolation forever. No man will dwell there, neither will any son of man live therein."

**34** The word of יְהוָה that came to Yirmeyahu the prophet concerning Elam, in the beginning of the reign of Tsidqiyahu king of Yehudah, saying, **35** "יְהוָה Tsevaot says: 'Behold, I will break the bow of Elam, the chief of their might. **36** I will bring on Elam the four winds from the four quarters of the heavens, and will scatter them toward all those winds. There will be no nation where the outcasts of Elam will not come. **37** I will cause Elam to be dismayed before their enemies,

and before those who seek their being. I will bring evil on them, even My fierce anger,' says יְהוָה; 'and I will send the sword after them, until I have consumed them. **38** I will set My throne in Elam, and will destroy from there king and princes,' says יְהוָה.

**39** 'But it will happen in the latter days that I will reverse the captivity of Elam,' says יְהוָה."

**50** The word that יְהוָה spoke concerning Bavel, concerning the land of the Kaldeans, by Yirmeyahu the prophet.

**2** "Declare among the nations and publish, and set up a standard; publish, and do not conceal say, 'Bavel has been taken, Bel is disappointed, Merodak is dismayed! Her images are disappointed. Her idols are dismayed.'

**3** For a nation comes up out of the north against her, which will make her land desolate, and no one will dwell in it. They have fled. They are gone, both man and animal."

**4** "In those days, and in that time," says יְהוָה, "the children of Yisra'el will come, they and the children of Yehudah together; they will go on their way weeping, and will seek יְהוָה their Elohim. **5** They will inquire concerning Tsion with their faces turned toward it, saying, 'Come, and join yourselves to יְהוָה in an everlasting covenant that will not be forgotten.' **6** My people have been lost sheep. Their shepherds have caused them to go astray. They have turned them away on the mountains. They have gone from mountain to hill. They have forgotten their resting place. **7** All who found them have devoured them. Their adversaries said, 'We are not guilty, because they have sinned against יְהוָה, the habitation of righteousness, even יְהוָה, the hope of their fathers.'

**8** "Flee out of the middle of Bavel! Go out of the land of the Kaldeans, and be as the male goats before the flocks. **9** For, behold, I will stir up and cause to come up against Bavel a company of great nations from the north country; and they will set themselves in array against her. She will be taken from there. Their arrows will be as of an expert mighty man. None of them will return in vain. **10** Kaldea will be a spoil. All who despoil her will be satisfied," says יְהוָה.

**11** "Because you are glad, because you rejoice, O you who plunder my heritage, because you are wanton as a heifer that treads out the grain, and neigh as strong horses; **12** your mother will be utterly disappointed. She who bore you will be confounded. Behold, she will be the least of the nations, a wilderness, a dry land, and a desert. **13** Because of the wrath of יְהוָה she will not be

inhabited, but she will be wholly desolate. Everyone who goes by Bavel will be astonished, and hiss at all her plagues. **14** Set yourselves in array against Bavel all around, all you who bend the bow; shoot at her. Spare no arrows; for she has sinned against יְהוָה. **15** Shout against her all around. She has submitted herself. Her ramparts have fallen. Her walls have been thrown down, for it is the vengeance of יְהוָה. Take vengeance on her. As she has done, do to her. **16** Cut off the sower from Bavel, and him who handles the sickle in the time of harvest. For fear of the oppressing sword, they will each return to their own people, and they will each flee to their own land.

**17** "Yisra'el is a hunted sheep. The lions have driven him away. First, the king of Ashuwr devoured him, and now at last Nevukhadnetsar king of Bavel has broken his bones."

**18** Therefore יְהוָה Tsevaot, the Elohim of Yisra'el, says: "Behold, I will punish the king of Bavel and his land, as I have punished the king of Ashuwr. **19** I will bring Yisra'el again to his pasture, and he will feed on Karmel and Bashan. His being will be satisfied on the hills of Ephrayim and in Gilad. **20** In those days, and in that time," says יְהוָה Tsevaot, "the iniquity of Yisra'el will be sought for, and there will be none; also the sins of Yehudah, and they will not be found; for I will pardon them whom I leave as a remnant.

**21** "Go up against the land of Merathaim, even against it, and against the inhabitants of Peqod. Kill and utterly destroy after them," says יְהוָה, "and do according to all that I have commanded you. **22** A sound of battle is in the land, and of great destruction. **23** How the hammer of the whole earth is cut apart and broken! How Bavel has become a desolation among the nations! **24** I have laid a snare for you, and you are also taken, Bavel, and you were not aware. You are found, and also caught, because you have fought against **25** יְהוָה. **25** has opened His armory, and has brought out the weapons of His indignation; for Adonai יְהוָה Tsevaot has a work to do in the land of the Kaldeans. **26** Come against her from the farthest border. Open her storehouses. Cast her up as heaps. Destroy her utterly. Let nothing of her be left. **27** Kill all her bulls. Let them go down to the slaying. Woe to them! For their day has come, the time of their visitation. **28** Listen to those who flee and escape out of the land of Bavel, to declare in Tsion the vengeance of יְהוָה our Elohim, the vengeance of His Temple.

**29** "Call together the archers against Bavel, all those who bend the bow. Encamp against her all around. Let none of it escape. Pay her back according to her work.

According to all that she has done, do to her; for she has been proud against יְהוָה, against the Set-apart One of Yisra'el. **30** Therefore her young men will fall in her streets. All her men of war will be brought to silence in that day," says יְהוָה.

**31** "Behold, I am against you, you proud one," says Adonai יְהוָה Tsevaot; "for your day has come, the time that I will visit you. **32** The proud one will stumble and fall, and no one will raise him up. I will kindle a fire in his cities, and it will devour all who are around him."

**33** יְהוָה Tsevaot says: "The children of Yisra'el and the children of Yehudah are oppressed together. All who took them captive hold them fast. They refuse to let them go. **34** Their Redeemer is strong: יְהוָה Tsevaot is His Name. He will thoroughly plead their cause, that He may give rest to the earth, and disquiet the inhabitants of Bavel.

**35** "A sword is on the Kaldeans," says יְהוָה, "and on the inhabitants of Bavel, on her princes, and on her wise men. **36** A sword is on the boasters, and they will become fools. A sword is on her mighty men, and they will be dismayed. **37** A sword is on their horses, on their chariots, and on all the mixed people who are in the middle of her; and they will become as women. A sword is on her treasures, and they will be plundered. **38** A drought is on her waters, and they will be dried up; for it is a land of engraved images, and they are mad over idols. **39** Therefore the wild animals of the desert with the wolves will dwell there. The ostriches will dwell therein; and it will be inhabited no more forever; neither will it be lived in from generation to generation. **40** As when Elohim overthrew Sedom and Gomorrah and its neighbor cities," says יְהוָה, "so no man will dwell there, neither will any son of man live therein.

**41** "Behold, a people comes from the north; and a great nation and many kings will be stirred up from the uttermost parts of the earth. **42** They take up bow and spear. They are cruel, and have no compassion. Their voice roars like the sea. They ride on horses, everyone set in array, as a man to the battle, against you, daughter of Bavel. **43** The king of Bavel has heard the news of them, and his hands become feeble: anguish has taken hold of him, pains as of a woman in labor. **44** Behold, the enemy will come up like a lion from the pride of the Yarden against the strong habitation; for I will suddenly make them run away from it. Whoever is chosen, I will appoint him over it; for who is like Me? Who will appoint Me a time? Who is the shepherd who can stand before Me?"

**45** Therefore hear the counsel of יְהוָה that He has taken against Bavel; and His purposes, that He has purposed

against the land of the Kaldeans: Surely they will drag them away, even the little ones of the flock. Surely He will make their habitation desolate over them. **46** At the noise of the taking of Bavel the earth trembles; and the cry is heard among the nations.

**51** יְהוָה says: "Behold, I will raise up against Bavel, and against those who dwell in *the* heart of those who rise up, a destroying wind. **2** I will send to Bavel strangers, who will winnow her. They will empty her land; for in the day of trouble they will be against her all around. **3** Against him who bends, let the archer bend his bow, also against him who lifts himself up in his coat of mail. Do not spare her young men! Utterly destroy all her army! **4** They will fall down slain in the land of the Kaldeans, and thrust through in her streets. **5** For Yisra'el is not forsaken, nor Yehudah, by his Elohim, by יְהוָה Tsevaot; though their land is full of guilt against the Set-apart One of Yisra'el.

**6** "Flee out of the middle of Bavel! Everyone save his own being! Do not be cut off in her iniquity; for it is the time of the vengeance of יְהוָה. He will render to her a recompense. **7** Bavel has been a golden cup in the hand of יְהוָה, who made all the earth drunk. The nations have drunk of her wine; therefore the nations have gone mad. **8** Bavel has suddenly fallen and been destroyed! Wail for her! Take balm for her pain. Perhaps she may be healed.

**9** "We would have healed Bavel, but she is not healed. Forsake her, and let us each go into his own country; for her judgment reaches to the heavens, and is lifted up even to the skies. **10** יְהוָה has produced our righteousness: come, and let us declare in Tsion the work of יְהוָה our Elohim."

**11** "Make the arrows sharp! Hold the shields firmly! יְהוָה has stirred up the spirit of the kings of the Medes, because His purpose is against Bavel, to destroy it; for it is the vengeance of יְהוָה, the vengeance of His Temple. **12** Set up a standard against the walls of Bavel! Make the watch strong! Set the watchmen, and prepare the ambushes; for יְהוָה has both purposed and done that which He spoke concerning the inhabitants of Bavel. **13** You who dwell on many waters, abundant in treasures, your end has come, the measure of your covetousness.

**14** יְהוָה Tsevaot has sworn by His being, saying, 'Surely I will fill you with men, as with the canker worm; and they will lift up a shout against you.'

**15** "He has made the earth by His power. He has established the world by His wisdom. By His

understanding He has stretched out the heavens.

**16** When He utters His voice, there is a roar of waters in the heavens, and He causes the vapors to ascend from the ends of the earth. He makes lightning for the rain, and brings the wind out of His treasuries.

**17** "Every man has become brutish without knowledge. Every goldsmith is disappointed by his image; for his molten image is falsehood, and there is no breath in them. **18** They are vanity, a work of delusion. In the time of their visitation, they will perish. **19** The portion of Ya'aqov is not like these, for He is the former of all things; including the tribe of His inheritance: יְהוָה Tsevaot is His Name.

**20** "You are My battle ax and weapons of war. With you I will break the nations into pieces. With you I will destroy kingdoms. **21** With you I will break in pieces the horse and his rider. **22** With you I will break in pieces the chariot and him who rides therein. With you I will break in pieces man and woman. With you I will break in pieces the old man and the youth. With you I will break in pieces the young man and the virgin. **23** With you I will break in pieces the shepherd and his flock. With you I will break in pieces the farmer and his yoke. With you will I break in pieces governors and deputies.

**24** "I will render to Bavel and to all the inhabitants of Kaldea all their evil that they have done in Tsion in your eyes," says יְהוָה.

**25** "Behold, I am against you, destroying mountain," says יְהוָה, "which destroys all the earth. I will stretch out My hand on you, roll you down from the rocks, and will make you a burned mountain. **26** They will not take a cornerstone from you, nor a stone for foundations; but you will be desolate forever," says יְהוָה.

**27** "Set up a standard in the land! Blow a shofar among the nations! Prepare the nations against her! Call together against her the kingdoms of Ararat, Minni, and Ashkenaz! Appoint a marshal against her! Cause the horses to come up as the rough canker worm!

**28** Prepare against her the nations, the kings of the Medes, its governors, and all its deputies, and all the land of their dominion! **29** The land trembles and is in pain; for the purposes of יְהוָה against Bavel stand, to make the land of Bavel a desolation, without inhabitant. **30** The mighty men of Bavel have stopped fighting, they remain in their strongholds. Their might has failed.

They have become as women. Her dwelling places are set on fire. Her bars are broken. **31** One runner will run to meet another, and one messenger to meet another, to show the king of Bavel that his city is taken on every quarter. **32** So the passages are seized. They have

burned the reeds with fire. The men of war are frightened."

**33** For יְהוָה Tsevaot, the Elohim of Yisra'el says: "The daughter of Bavel is like a threshing floor at the time when it is trodden. Yet a little while, and the time of harvest comes for her."

**34** "Nevukhadnetsar the king of Bavel has devoured me. He has crushed me. He has made me an empty vessel. He has, like a monster, swallowed me up. He has filled his mouth with my delicacies. He has cast me out.

**35** May the violence done to me and to my flesh be on Bavel!" the inhabitant of Tsion will say; and, "May my blood be on the inhabitants of Kaldea!" will Yerushalayim say.

**36** Therefore יְהוָה says: "Behold, I will plead your cause, and take vengeance for you. I will dry up her sea, and make her fountain dry. **37** Bavel will become heaps, a dwelling place for monsters, an astonishment, and a hissing, without inhabitant. **38** They will roar together like young lions. They will growl as lions' cubs. **39** When they are heated, I will make their banquet, and I will make them drunk, that they may rejoice and sleep a perpetual sleep, and not wake up," says יְהוָה Tsevaot.

**40** "I will bring them down like lambs to the slaughter, like rams with male goats. **41** How Sheshak is taken! How the praise of the whole earth seized! How Bavel has become a desolation among the nations! **42** The sea has come up on Bavel. She is covered with the multitude of its waves. **43** Her cities have become a desolation, a dry land, and a desert, a land in which no man dwells. No son of man passes by it. **44** I will execute judgment on Bel in Bavel, and I will bring out of his mouth that which he has swallowed up. The nations will not flow any more to him. Yes, the wall of Bavel will fall.

**45** "My people, go away from the middle of her, and each of you save yourselves from the fierce anger of יְהוָה. **46** Do not let your heart faint. Do not fear for the news that will be heard in the land. For news will come one year, and after that in another year news will come, and violence in the land, ruler against ruler.

**47** Therefore behold, the days come that I will execute judgment on the engraved images of Bavel; and her whole land will be confounded. All her slain will fall in the middle of her. **48** Then the heavens and the earth, and all that is therein, will sing for joy over Bavel; for the destroyers will come to her from the north," says יְהוָה.

**49** "As Bavel has caused the slain of Yisra'el to fall, so the slain of all the land will fall at Bavel. **50** You who have escaped the sword, go! Do not stand still! Remember יְהוָה from afar, and let Yerushalayim come into your mind."

**51** "We are confounded, because we have heard reproach. Confusion has covered our faces, for strangers have come into the set-apart places of the house of יְהוָה."

**52** "Therefore behold, the days come," says יְהוָה, "that I will execute judgment on her engraved images; and through all her land the wounded will groan. **53** Though Bavel should mount up to the heavens, and though she should fortify the height of her strength, yet destroyers will come to her from Me," says יְהוָה.

**54** "The sound of a cry comes from Bavel, and of great destruction from the land of the Kaldeans! **55** For יְהוָה lays Bavel waste, and destroys out of her the great voice! Their waves roar like many waters. The noise of their voice is uttered. **56** For the destroyer has come on her, even on Bavel. Her mighty men are taken. Their bows are broken in pieces, for בָּבֶל is an El of retribution. He will surely repay. **57** I will make her princes, her wise men, her governors, her deputies, and her mighty men drunk. They will sleep a perpetual sleep, and not wake up," says the King, whose Name is יְהוָה Tsevaot.

**58** יְהוָה Tsevaot says: "The wide walls of Bavel will be utterly overthrown. Her high gates will be burned with fire. The peoples will labor for vanity, and the nations for the fire; and they will be weary."

**59** The word which Yirmeyahu the prophet commanded Serayah the son of Neriyah, the son of Mahseiyah, when he went with Tsidqiyahu the king of Yehudah to Bavel in the fourth year of his reign. Now Serayah was chief quartermaster. **60** Yirmeyahu wrote in a book all the evil that should come on Bavel, even all these words that are written concerning Bavel. **61** Yirmeyahu said to Serayah, "When you come to Bavel, then see that you read all these words, **62** and say, 'יְהוָה,' you have spoken concerning this place, to cut it off, that no one will dwell in it, neither man nor animal, but that it will be desolate forever.' **63** It will be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the middle of the Perath<sup>a</sup>. **64** Then you shall say, 'Thus will Bavel sink, and will not rise again because of

<sup>a</sup> 63 Perath – The Euphrates River, and probably the etymological origin of the name.

the evil that I will bring on her; and they will be weary." Thus far are the words of Yirmeyahu.

**52** Tsidqiyahu was twenty-one years old when he began to reign. He reigned eleven years in Yerushalayim: and his mother's name was Hamutal the daughter of Yirmeyahu of Livnah. **2** He did that which was evil in the sight of יְהוָה, according to all that Yehoyaqim had done. **3** For through the anger of יְהוָה this happened in Yerushalayim and Yehudah, until He had cast them out from His presence. Tsidqiyahu rebelled against the king of Bavel. **4** In the ninth year of his reign, in the tenth new moon, in the tenth day of the new moon, Nevukhadnetsar king of Bavel came, he and all his army, against Yerushalayim, and encamped against it; and they built forts against it round about. **5** So the city was besieged to the eleventh year of King Tsidqiyahu.

**6** In the fourth new moon, in the ninth day of the new moon, the famine was severe in the city, so that there was no bread for the people of the land. **7** Then a breach was made in the city, and all the men of war fled, and went out of the city by night by the way of the gate between the two walls, which was by the king's garden. Now the Kaldeans were against the city all around. The men of war went toward the Aravah, **8** but the army of the Kaldeans pursued the king, and overtook Tsidqiyahu in the plains of Yeriho; and all his army was scattered from him. **9** Then they took the king, and carried him up to the king of Bavel to Rivilah in the land of Hamath; and he pronounced judgments on him. **10** The king of Bavel killed the sons of Tsidqiyahu before his eyes. He also killed all the princes of Yehudah in Rivilah. **11** He put out the eyes of Tsidqiyahu; and the king of Bavel bound him in fetters, and carried him to Bavel, and put him in prison until the day of his death.

**12** Now in the fifth new moon, in the tenth day of the new moon, which was the nineteenth year of King Nevukhadnetsar, king of Bavel, Nevuzaradan the captain of the guard, who stood before the king of Bavel, came into Yerushalayim. **13** He burned the house of נָבָל, and the king's house; and all the houses of Yerushalayim, even every great house, he burned with fire. **14** All the army of the Kaldeans, who were with the captain of the guard, broke down all the walls of Yerushalayim all around. **15** Then Nevuzaradan the captain of the guard carried away captive of the poorest of the people, and the residue of the people who were left in the city, and those who fell away, who fell to the king of Bavel, and the residue of the multitude. **16** But Nevuzaradan the captain of the guard left of the poorest of the land to be vineyard keepers and farmers.

**17** The Kaldeans broke the pillars of copper that were in the house of נָבָל, and the bases and the copper sea that were in the house of יְהוָה in pieces, and carried all of their copper to Bavel. **18** They also took away the pots, the shovels, the snuffers, the basins, the spoons, and all the vessels of copper with which they ministered.

**19** The captain of the guard took away the cups, the fire pans, the basins, the pots, the menorot, the spoons, and the bowls; that which was of gold, in gold, and that which was of silver, in silver.

**20** They took the two pillars, the one sea, and the twelve copper bulls that were under the bases, which King Shelomoh had made for the house of יְהוָה. The copper of all these vessels was without weight. **21** As for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve cubits encircled it; and its thickness was four fingers. It was hollow. **22** A capital of copper was on it; and the height of the one capital was five cubits, with network and pomegranates on the capital all around, all of copper: and the second pillar also had like these, and pomegranates. **23** There were ninety-six pomegranates on the sides; all the pomegranates were one hundred on the network all around.

**24** The captain of the guard took Serayah the chief priest, and Tsephanyah the second priest, and the three guards of the threshold: **25** and out of the city he took an officer who was set over the men of war; and seven men of those who saw the king's face, who were found in the city; and the scribe of the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the middle of the city. **26** Nevuzaradan the captain of the guard took them, and brought them to the king of Bavel to Rivilah. **27** The king of Bavel struck them, and put them to death at Rivilah in the land of Hamath. So Yehudah was carried away captive out of his land.

**28** This is the number of the people whom Nevukhadnetsar carried away captive: in the seventh year, three thousand twenty-three Yehudim; **29** in the eighteenth year of Nevukhadnetsar, he carried away captive from Yerushalayim eight hundred thirty-two persons; **30** in the twenty-third year of Nevukhadnetsar Nevuzaradan the captain of the guard carried away captive of the Yehudim seven hundred forty-five people: all the people were four thousand six hundred.

**31** In the thirty-seventh year of the captivity of Yehoyakin king of Yehudah, in the twelfth new moon, in the twenty-fifth day of the new moon, Evilmerodak king of Bavel, in the first year of his reign, lifted up the head of Yehoyakin king of Yehudah, and released him from prison. **32** He spoke kindly to him, and set his throne above the throne of the kings who were with him

in Bavel, **33** and changed his prison garments.  
Yehoyakin ate bread before him continually all the days  
of his life. **34** For his allowance, there was a continual  
allowance given him by the king of Bavel, every day a  
portion until the day of his death, all the days of his life.

יְהֵזְקֵל

## Yehezqel (Ezekiel)

**1** Now in the thirtieth year, in the fourth *new moon*, on the fifth *day* of the new moon, as I was among the captives by the Kevar River<sup>a</sup>, the heavens were opened, and I saw visions of Elohim.

**2** In the fifth of the new moon, which was the fifth year of King Yehoyakhin's captivity, **3** The word of יהוה came to Yehezqel the priest, the son of Buzi, in the land of the Kaldeans by the Kevar River; and the Hand of יהוה was there on him.

**4** I looked, and behold, a stormy wind came out of the north: a great cloud, with flashing lightning, and a brightness around it, and out of the middle of it as it were glowing metal, out of the middle of the fire. **5** Out of its center came the likeness of four living creatures. This was their appearance: they had the likeness of a man. **6** Every one had four faces, and each one of them had four wings. **7** Their feet were straight feet. The sole of their feet was like the sole of a calf's foot; and they sparkled like polished copper. **8** They had the hands of a man under their wings on their four sides. The four of them had their faces and their wings like this: **9** Their wings were joined to one another. They did not turn when they went. Each one went straight forward.

**10** As for the likeness of their faces, they had the face of a man. The four of them had the face of a lion on the right side. The four of them had the face of an ox on the left side. The four of them also had the face of an eagle. **11** Such were their faces. Their wings were spread out above. Two wings of each one touched another, and two covered their bodies. **12** Each one went straight forward: where the spirit was to go, they went. They did not turn when they went. **13** As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches. The fire went up and down among the living creatures. The fire was bright, and lightning went out of the fire. **14** The living creatures ran and returned as the appearance of a flash of lightning.

**15** Now as I saw the living creatures, behold, there was one wheel on the earth beside the living creatures, for each of the four faces of it. **16** The appearance of the wheels and their work was like a beryl. The four of them had one likeness. Their appearance and their work

was as it were a wheel within a wheel. **17** When they went, they went in their four directions. They did not turn when they went. **18** As for their rims, they were high and dreadful; and the four of them had their rims full of eyes all around.

**19** When the living creatures went, the wheels went beside them. Then the living creatures were lifted up from the earth, the wheels were lifted up. **20** Wherever the spirit was to go, they went. The spirit was to go there. The wheels were lifted up beside them; for the spirit of the living creature was in the wheels. **21** When those went, these went. When those stood, these stood. When those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

**22** Over the head of the living creature there was the likeness of an expanse, like an awesome crystal to look at, stretched out over their heads above. **23** Under the expanse, their wings were straight, one toward the other. Each one had two which covered on this side, and each one had two which covered their bodies on that side. **24** When they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an army. When they stood, they let down their wings.

**25** There was a voice above the expanse that was over their heads. When they stood, they let down their wings. **26** Above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone. On the likeness of the throne was a likeness as the appearance of a man on it above. **27** I saw as it were glowing metal, as the appearance of fire within it all around, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness around him. **28** As the appearance of the rainbow that is in the cloud in the day of rain, so was the appearance of the brightness all around. This was the appearance of the likeness of the glory of יהוה. When I saw it, I fell on my face, and I heard a voice of one that spoke.

**2** He said to me, "Son of man, stand on your feet, and I will speak with you." **2** The Ruah entered into me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.

**3** He said to me, "Son of man, I send you to the children of Yisra'el, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed

<sup>a</sup> 1 כְּבָר (ke'var) – From the Hebrew word *kavar* (same word, different vowels) meaning "to multiply."

against Me even to this very day. **4** The children are stubborn and stiff-hearted. I am sending you to them, and you shall tell them, 'Thus says Adonai יְהוָה.'

**5** They, whether they will hear, or whether they will refuse, (for they are a rebellious house), yet they will know that there has been a prophet among them. **6** You, son of man, do not be afraid of them, neither be afraid of their words, though briars and thorns are with you, and you do dwell among scorpions. Do not be afraid of their words, nor be dismayed at their looks, though they are a rebellious house. **7** You shall speak My words to them, whether they will hear, or whether they will refuse; for they are most rebellious. **8** But you, son of man, hear what I tell you. Do not be rebellious like that rebellious house. Open your mouth, and eat that which I give you."

**9** When I looked, behold, a hand was stretched out to me; and, behold, a scroll of a book was in it. **10** He spread it before me. It was written within and without; and lamentations, mourning, and woe were written in it.

**3** He said to me, "Son of man, eat what you find. Eat this scroll, and go, speak to the house of Yisra'el."

**2** So I opened my mouth, and He caused me to eat the scroll.

**3** He said to me, "Son of man, cause your belly to eat, and fill your gut with this scroll that I give you." Then I ate it; and it was as sweet as honey in my mouth.

**4** He said to me, "Son of man, go to the house of Yisra'el, and speak My words to them. **5** For you are not sent to a people of a strange speech and of a hard language, but to the house of Yisra'el; **6** not to many peoples of a strange speech and of a hard language, whose words you cannot understand. Surely, if I sent you to them, they would listen to you. **7** But the house of Yisra'el will not listen to you, for they will not listen to Me; for all the house of Yisra'el are hard of forehead<sup>a</sup> and hard-hearted. **8** Behold, I have made your face hard against their faces, and your forehead hard against their foreheads. **9** I have made your forehead as a diamond, harder than flint. Do not be afraid of them, neither be dismayed at their looks, though they are a rebellious house."

**10** Moreover He said to me, "Son of man, receive in your heart and hear with your ears all My words that I speak to you. **11** Go to them of the captivity, to the children of your people, and speak to them, and tell them, 'Thus says Adonai יְהוָה'; whether they will hear, or whether they will refuse.

**12** Then the Ruah lifted me up, and I heard behind me the voice of a great rushing, saying, "Blessed be the glory of יהוה from His place." **13** I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. **14** So the Ruah lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of יהוה was strong on me.

**15** Then I came to them of the captivity at Tel Aviv, that lived by the Kevar River, and to where they lived; and I sat there overwhelmed among them seven days.

**16** At the end of seven days, the word of יהוה came to me, saying, **17** "Son of man, I have made you a watchman to the house of Yisra'el. Therefore hear the word from My mouth, and warn them from Me.

**18** When I tell the wicked, 'You will surely die;' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked man will die in his iniquity; but I will require his blood at your hand. **19** Yet if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he will die in his iniquity; but you have delivered your being."

**20** "Again, when a righteous one turns from his righteousness, and commits unrighteousness, and I lay a stumbling block before him, he will die. Because you have not given him warning, he will die in his sin, and his righteous deeds which he has done will not be remembered; but I will require his blood at your hand. **21** Nevertheless if you warn the righteous one, that the righteous not sin, and he does not sin, he will surely live, because he took warning; and you have delivered your being."

**22** The hand of יהוה was there on me; and He said to me, "Arise, go out into the plain, and I will talk with you there."

**23** Then I arose, and went out into the plain, and behold, the glory of יהוה stood there, like the glory which I saw by the Kevar River. Then I fell on my face.

**24** Then the Ruah entered into me, and set me on my feet. He spoke with me, and said to me, "Go, shut yourself inside your house. **25** But you, son of man, behold, they will put ropes on you, and will bind you with them, and you will not go out among them. **26** I will make your tongue stick to the roof of your mouth, that you will be mute, and will not be able to correct them; for they are a rebellious house. **27** But when I speak with you, I will open your mouth, and you shall tell them, 'Thus says Adonai יהוה.' He who hears, let

<sup>a</sup> Hard of forehead – Idiom meaning "stubborn."

him hear; and he who refuses, let him refuse; for they are a rebellious house."

**4** "You also, son of man, take a tile, and lay it before yourself, and portray on it a city, even Yerushalayim. **2** Lay siege against it, build forts against it, and cast up a mound against it. Also set camps against it and plant battering rams against it all around. **3** Take for yourself an iron pan, and set it for a wall of iron between you and the city. Then set your face toward it. It will be besieged, and you shall lay siege against it. This shall be a sign to the house of Yisra'el.

**4** "Moreover lie on your left side, and lay the iniquity of the house of Yisra'el on it. According to the number of the days that you shall lie on it, you shall bear their iniquity. **5** For I have appointed the years of their iniquity to be to you a number of days, even three hundred ninety days. So you shall bear the iniquity of the house of Yisra'el.

**6** "Again, when you have accomplished these, you shall lie on your right side, and shall bear the iniquity of the house of Yehudah. I have appointed forty days, each day for a year, to you. **7** You shall set your face toward the siege of Yerushalayim, with your arm uncovered; and you shall prophesy against it. **8** Behold, I put ropes on you, and you shall not turn yourself from one side to the other, until you have accomplished the days of your siege.

**9** "Take for yourself also wheat, barley, beans, lentils, millet, and spelt, and put them in one vessel. Make bread of it. According to the number of the days that you will lie on your side, even three hundred ninety days, you shall eat of it. **10** Your food which you shall eat shall be by weight, twenty sheqels a day. From time to time you shall eat it. **11** You shall drink water by measure, the sixth part of a hin. From time to time you shall drink. **12** You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man." **13** **הִנֵּה** said, "Even thus will the children of Yisra'el eat their bread unclean, among the nations where I will drive them."

**14** Then I said, "Ah Adonai יְהוָה! Behold, my being has not been polluted; for from my youth up even until now I have not eaten of that which dies of itself, or is torn of animals. No abominable meat has come into my mouth!"

**15** Then He said to me, "Behold, I have given you cow's dung for man's dung, and you shall prepare your bread on it."

**16** Moreover He said to me, "Son of man, behold, I will break the staff of bread in Yerushalayim. They will eat bread by weight, and with fearfulness. They will drink water by measure, and in dismay; **17** that they may lack bread and water, be dismayed one with another, and pine away in their iniquity.

**5** "You, son of man, take a sharp sword. You shall take it as a barber's razor to yourself, and shall cause it to pass over your head and over your beard. Then take balances to weigh and divide the hair. **2** A third part you shall burn in the fire in the middle of the city, when the days of the siege are fulfilled. You shall take a third part, and strike with the sword around it. A third part you shall scatter to the wind, and I will draw out a sword after them. **3** You shall take of it a few in number, and bind them in the folds of your robe. **4** Of these again you shall take, and cast them into the middle of the fire, and burn them in the fire. From it a fire will come out into all the house of Yisra'el.

**5** "Thus says Adonai יְהוָה: 'This is Yerushalayim. I have set her in the middle of the nations, and countries are around her. **6** She has rebelled against My judgments in doing wickedness more than the nations, and against My statutes more than the countries that are around her; for they have rejected My judgments, and as for My statutes, they have not walked in them.'

**7** "Therefore thus says Adonai יְהוָה: 'Because you are more tumultuous than the nations that are around you, and have not walked in My statutes, neither have you kept My judgments, neither have you even followed the judgments of the nations that are around you,'<sup>a</sup>

**8** therefore thus says Adonai יְהוָה: 'Behold, I, even I, am against you; and I will execute judgments among you in the sight of the nations. **9** I will do in you that which I have not done, and which I will not do anything like it anymore, because of all your abominations.

**10** Therefore the fathers will eat the sons within you, and the sons will eat their fathers. I will execute judgments on you; and I will scatter the whole remnant of you to all the winds. **11** Therefore as I live,' says Adonai יְהוָה, 'surely, because you have defiled My set-apart place with all your detestable things, and with all your abominations, therefore I will also diminish you. My eye will not spare, and I will have no pity. **12** A third part of you will die with the pestilence, and they will be

---

<sup>a</sup> 7 Syr. omits the "neither," thus reading, "you have followed the judgments of the nations that are around you."

consumed with famine within you. A third part will fall by the sword around you. A third part I will scatter to all the winds, and will draw out a sword after them.

**13** "Thus My anger will be accomplished, and I will cause My wrath toward them to rest, and I will be comforted. They will know that I, יְהוָה, have spoken in My zeal, when I have accomplished My wrath on them.

**14** "Moreover I will make you a desolation and a reproach among the nations that are around you, in the sight of all that pass by. **15** So it will be a reproach and a taunt, a correction and an astonishment, to the nations that are around you, when I execute judgments on you in anger and in wrath, and in wrathful rebukes—I, יְהוָה, have spoken it—**16** when I send on them the evil arrows of famine that are for destruction, which I will send to destroy you. I will increase the famine on you, and will break your staff of bread. **17** I will send on you famine and evil animals, and they will bereave you. Pestilence and blood will pass through you. I will bring the sword on you. I, יְהוָה, have spoken it."

**6** The word of יְהוָה came to me, saying, **2** "Son of man, set your face toward the mountains of Yisra'el, and prophesy to them, **3** and say, 'You mountains of Yisra'el, hear the word of Adonai יְהוָה! Thus says Adonai יְהוָה to the mountains and to the hills, to the watercourses and to the valleys: "Behold, I, even I, will bring a sword on you, and I will destroy your high places. **4** Your altars will become desolate, and your sun-pillars will be broken. I will cast down your slain men before your idols. **5** I will lay the dead bodies of the children of Yisra'el before their idols. I will scatter your bones around your altars. **6** In all your dwelling places, the cities will be laid waste and the high places will be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-pillars may be cut down, and your works may be abolished. **7** The slain will fall among you, and you will know that I am יְהוָה.'

**8** "Yet I will leave a remnant, in that you will have some that escape the sword among the nations, when you are scattered through the countries. **9** Those of you that escape will remember Me among the nations where they are carried captive, how I have been broken with their lewd heart, which has departed from Me, and with their eyes, which whore after their idols. Then they will loathe themselves in their own sight for the evils which they have committed in all their abominations. **10** They will know that I am יְהוָה. I have not said in vain that I would do this evil to them."

**11** "Thus says Adonai יְהוָה: 'Strike with your hand, and stamp with your foot, and say, "Alas!" Because of all the evil abominations of the house of Yisra'el; for they will fall by the sword, by the famine, and by the pestilence. **12** He who is far off will die of the pestilence. He who is near will fall by the sword. He who remains and is preserved, will die by the famine. Thus I will accomplish My wrath on them. **13** You will know that I am יְהוָה, when their slain men are among their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree, and under every thick oak, the places where they offered a soothing aroma to all their idols. **14** I will stretch out My hand on them, and make the land desolate and waste, from the wilderness toward Divlah, throughout all their habitations. Then they will know that I am יְהוָה.'"

**7** Moreover the word of יְהוָה came to me, saying,

**2** "You, son of man, thus says Adonai יְהוָה to the land of Yisra'el, 'An end! The end has come on the four corners of the land. **3** Now is the end on you, and I will send My anger on you, and will judge you according to your ways. I will bring on you all your abominations. **4** My eye will not spare you, neither will I have pity; but I will bring your ways on you, and your abominations will be among you. Then you will know that I am יְהוָה.'

**5** "Thus says Adonai יְהוָה: 'An evil! A unique evil! Behold, it comes. **6** An end has come. The end has come! It awakes against you. Behold, it comes. **7** Your doom has come to you, inhabitant of the land! The time has come! The day is near, a day of tumult, and not of joyful shouting, on the mountains. **8** Now I will shortly pour out My wrath on you, and accomplish My anger against you, and will judge you according to your ways. I will bring on you all your abominations. **9** My eye will not spare, neither will I have pity. I will punish you according to your ways. Your abominations will be among you. Then you will know that I, יְהוָה, strike.'

**10** "Behold, the day! Behold, it comes! Your doom has gone out. The rod has blossomed. Pride has budded.

**11** Violence has risen up into a rod of wickedness. None of them will remain, nor of their multitude, nor of their wealth. There will be nothing of value among them.

**12** The time has come! The day draws near. Do not let the buyer rejoice, nor the seller mourn; for wrath is on all its multitude. **13** For the seller will not return to that which is sold, although they are still alive; for the vision concerns the whole multitude of it. None will return. None will strengthen himself in the iniquity of his life.

**14** They have blown the wind instrument, and set all in order; but no one goes to the battle; for My wrath is on all its multitude.

**15** "The sword is outside, and the pestilence and the famine within. He who is in the field will die by the sword. He who is in the city will be devoured by famine and pestilence. **16** But those of those who escape, they will escape and will be on the mountains like doves of the valleys, all of them moaning, everyone in his iniquity. **17** All hands will be feeble, and all knees will be weak as water. **18** They will also clothe themselves with sackcloth, and horror will cover them. Shame will be on all faces, and baldness on all their heads. **19** They will cast their silver in the streets, and their gold will be as an unclean thing. Their silver and their gold will not be able to deliver them in the day of the wrath of יהוה. They will not satisfy their beings or fill their guts; because it has been the stumbling block of their iniquity. **20** As for the beauty of His ornament, He set it in majesty; but they made the images of their abominations and their detestable things in it. Therefore I have made it to them as an unclean thing. **21** I will give it into the hands of the strangers for plunder, and to the wicked of the earth for a spoil; and they will profane it. **22** I will also turn My face from them, and they will profane My secret place. Robbers will enter into it, and profane it.

**23** "Make chains; for the land is full of bloody judgment, and the city is full of violence. **24** Therefore I will bring the worst of the nations, and they will possess their houses. I will also cause the pride of the strong to cease. Their set-apart places will be profaned.

**25** Destruction comes! They will seek peace, and there will be none. **26** Disaster will come on disaster, and rumor will be on rumor. They will seek a vision of the prophet; but the Torah will perish from the priest, and counsel from the elders. **27** The king will mourn, and the prince will be clothed with desolation. The hands of the people of the land will be troubled. I will do to them after their way, and according to their own judgments I will judge them. Then they will know that I am יהוה."

**8** In the sixth year, in the sixth new moon, in the fifth day of the new moon, as I sat in my house, and the elders of Yehudah sat before me, the hand of Adonai יהוה fell on me there. **2** Then I saw, and behold, a likeness as the appearance of fire; from the appearance of His loins and downward, fire; and from His loins and upward, as the appearance of brightness, as it were glowing metal. **3** He stretched out the form of a hand, and took me by a tsitsit of my head;<sup>a</sup> and the Ruah lifted me up between earth and the heavens, and brought me in the visions of Elohim to Yerushalayim, to the door of the gate of the inner court that looks toward the north;

where there was the seat of the image of jealousy, which provokes to jealousy. **4** Behold, the glory of the Elohim of Yisra'el was there, according to the appearance that I saw in the plain.

**5** Then He said to me, "Son of man, lift up your eyes now the way toward the north." So I lifted up my eyes the way toward the north, and saw, northward of the gate of the altar this image of jealousy in the entry.

**6** He said to me, "Son of man, do you see what they do? Even the great abominations that the house of Yisra'el commit here, that I should go far off from My set-apart place? But you will again see yet other great abominations."

**7** He brought me to the door of the court; and when I looked, behold, a hole in the wall. **8** Then He said to me, "Son of man, dig now in the wall." When I had dug in the wall, I saw a door.

**9** He said to me, "Go in, and see the wicked abominations that they do here."

**10** So I went in and looked, and saw every form of creeping things, detestable animals, and all the idols of the house of Yisra'el, portrayed around on the wall.

**11** Seventy men of the elders of the house of Yisra'el stood before them. In the middle of them Ya'azanyahu the son of Shaphan stood, every man with his censer in his hand; and the smell of the cloud of incense went up.

**12** Then He said to me, "Son of man, have you seen what the elders of the house of Yisra'el do in the dark, every man in his rooms of imagery? For they say, 'יהוה י'דיה' has forsaken the land.'" **13** He said also to me, "You will again see more of the great abominations which they do."

**14** Then He brought me to the door of the gate of the house of יהוה which was toward the north; and I saw the women sitting there weeping for Tammuz. **15** Then He said to me, "Have you seen this, son of man? You will again see yet greater abominations than these."

**16** He brought me into the inner court of the house of יהוה; and I saw at the door of the Temple of יהוה, between the porch and the altar, there were about twenty-five men, with their backs toward the Temple of יהוה, and their faces toward the east. They were bowing down to the sun toward the east.

**17** Then He said to me, "Have you seen this, son of man? Is it a light thing to the house of Yehudah that they commit the abominations which they commit

<sup>a</sup> 3 בְּצִיצַת רָאשֵׁי (b'tsitsit roshi) – Hebrew phrase meaning "Tsitsit of my head" or "lock of my hair."

here? For they have filled the land with violence, and have turned again to provoke Me to anger. Behold, they put the branch to their nose. **18** Therefore will I also deal in wrath. My eye will not spare, neither will I have pity. Though they cry in My ears with a loud voice, yet I will not hear them."

**9** Then He cried in my ears with a loud voice, saying, "Cause those who are in charge of the city to draw near, each man with his destroying weapon in his hand."

**2** Behold, six men came from the way of the upper gate, which lies toward the north, every man with his slaughter weapon in his hand. One man in the middle of them was clothed in linen, with a writer's inkhorn by his side. They went in, and stood beside the copper altar.

**3** The glory of the Elohim of Yisra'el went up from the keruv, whereupon it was, to the threshold of the house; and He called to the man clothed in linen, who had the writer's inkhorn by his side. **4** יְהֹוָה said to him, "Go through the middle of the city, through the middle of Yerushalayim, and set a mark on the foreheads of the men that sigh and cry over all the abominations that are done within it."

**5** To the others He said in my hearing, "Go through the city after him, and strike. Do not let your eye spare, neither have pity. **6** Kill utterly the old man, the young man, the virgin, little children and women; but do not come near any man on whom is the mark. Begin at My set-apart place." Then they began at the old men who were before the house.

**7** He said to them, "Defile the house, and fill the courts with the slain. Go out!" They went out, and struck in the city. **8** While they were killing, and I was left, I fell on my face, and cried, and said, "Ah Adonai יְהֹוָה! Will You destroy all the remnant of Yisra'el in Your pouring out of Your wrath on Yerushalayim?"

**9** Then He said to me, "The iniquity of the house of Yisra'el and Yehudah is exceedingly great, and the land is full of blood, and the city full of perversion; for they say, יְהֹוָה has forsaken the land, and יְהֹוָה does not see.' **10** As for Me also, My eye will not spare, neither will I have pity, but I will bring their way on their head."

**11** Behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, "I have done as You have commanded me."

**10** Then I looked, and see, in the expanse that was over the head of the keruvim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. **2** He spoke to the man clothed in linen, and said, "Go in between the whirling wheels,

even under the keruv, and fill both your hands with coals of fire from between the keruvim, and scatter them over the city." He went in as I watched.

**3** Now the keruvim stood on the right side of the house, when the man went in; and the cloud filled the inner court. **4** The glory of יְהֹוָה mounted up from the keruv, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the glory of יְהֹוָה. **5** The sound of the wings of the keruvim was heard even to the outer court, as the voice of El Shaddai when He speaks.

**6** It came about, when He commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the keruvim," that he went in, and stood beside a wheel. **7** The keruv stretched out his hand from between the keruvim to the fire that was between the keruvim, and took some of it, and put it into the hands of him who was clothed in linen, who took it and went out. **8** The form of a man's hand appeared here in the keruvim under their wings.

**9** I looked, and behold, there were four wheels beside the keruvim, one wheel beside one keruv, and another wheel beside another keruv. The appearance of the wheels was like a beryl stone. **10** As for their appearance, the four of them had one likeness, like a wheel within a wheel. **11** When they went, they went in their four directions. They did not turn as they went, but to the place where the head looked they followed it. They did not turn as they went. **12** Their whole body, including their backs, their hands, their wings, and the wheels, were full of eyes all around, even the wheels that the four of them had. **13** As for the wheels, they were called in my hearing, "the whirling wheels." **14** Every one of them had four faces. The first face was the face of the keruv. The second face was the face of a man. The third face was the face of a lion. The fourth was the face of an eagle.

**15** The keruvim mounted up. This is the living creature that I saw by the Kevar River. **16** When the keruvim went, the wheels went beside them; and when the keruvim lifted up their wings to mount up from the earth, the wheels also did not turn from beside them. **17** When they stood, these stood. When they mounted up, these mounted up with them; for the spirit of the living creature was in them.

**18** The glory of יְהֹוָה went out from over the threshold of the house, and stood over the keruvim. **19** The keruvim lifted up their wings, and mounted up from the earth in my sight when they went out, with the wheels beside them. Then they stood at the door of the east gate

of the house of יְהוָה; and the glory of the Elohim of Yisra'el was over them above.

**20** This is the living creature that I saw under the Elohim of Yisra'el by the Kevar River; and I knew that they were keruvim. **21** Every one had four faces, and every one four wings. The likeness of the hands of a man was under their wings. **22** As for the likeness of their faces, they were the faces which I saw by the Kevar River, their appearances and themselves. They each went straight forward.

**11** Moreover the Ruah lifted me up, and brought me to the east gate of the house of יְהוָה, which looks eastward. Behold, twenty-five men were at the door of the gate; and I saw among them Ya'azanyah the son of Azzur, and Pelatyahu the son of Benayahu, princes of the people. **2** He said to me, "Son of man, these are the men who devise vain exertion, and who give wicked counsel in this city; **3** who say, 'The time is not near to build houses. This is the cauldron, and we are the meat.' **4** Therefore prophesy against them. Prophesy, son of man."

**5** The Ruah of יְהוָה fell on me, and He said to me, "Speak, יְהוָה says: 'Thus you have said, house of Yisra'el; for I know the things that come into your mind. **6** You have multiplied your slain in this city, and you have filled its streets with the slain.'

**7** "Therefore thus says Adonai יְהוָה: 'Your slain whom you have laid in the middle of it, they are the meat, and this is the cauldron; but you will be brought out of the middle of it. **8** You have feared the sword; and I will bring the sword on you,' says Adonai יְהוָה. **9** 'I will bring you out of the middle of it, and deliver you into the hands of strangers, and will execute judgments among you. **10** You will fall by the sword. I will judge you in the border of Yisra'el. Then you will know that I am יְהוָה. **11** This will not be your cauldron, neither will you be the meat in the middle of it. I will judge you in the border of Yisra'el. **12** You will know that I am יְהוָה, for you have not walked in My statutes, You have not executed My judgments, but have done after the judgments of the nations that are around you.'"

**13** When I prophesied, Pelatyahu the son of Benayah died. Then I fell down on my face, and cried with a loud voice, and said, "Ah Adonai יְהוָה! Will You make a full end of the remnant of Yisra'el?"

**14** The word of יְהוָה came to me, saying, **15** "Son of man, your brothers, even your brothers, the men of your relatives, and all the house of Yisra'el, all of them, are they to whom the inhabitants of Yerushalayim have

said, 'Go far away from יְהוָה. This land has been given to us for a possession.'"

**16** "Therefore say, 'Thus says Adonai יְהוָה: 'Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet I will be to them a set-apart place for a little while in the countries where they have come.'"

**17** "Therefore say, 'Thus says Adonai יְהוָה: 'I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Yisra'el.'"

**18** "They will come there, and they will take away all its detestable things and all its abominations from there.

**19** I will give them one heart, and I will put a new spirit within you. I will take the stony heart out of their flesh, and will give them a heart of flesh; **20** that they may walk in My statutes, and guard My judgments, and do them. They will be My people, and I will be their Elohim. **21** But as for them whose heart walks after the heart of their detestable things and their abominations, I will bring their way on their own heads,' says Adonai יְהוָה."

**22** Then the keruvim lifted up their wings, and the wheels were beside them. The glory of the Elohim of Yisra'el was over them above. **23** The glory of יְהוָה went up from the middle of the city, and stood on the mountain which is on the east side of the city. **24** The Ruah lifted me up, and brought me in the vision by the Ruah of Elohim into Kaldea, to the captives. So the vision that I had seen went up from me. **25** Then I spoke to the captives all the things that יְהוָה had shown me.

**12** The word of יְהוָה also came to me, saying, **2** "Son of man, you dwell in the middle of the rebellious house, who have eyes to see, and do not see, who have ears to hear, and do not hear; for they are a rebellious house.

**3** "Therefore, you son of man, prepare your stuff for moving, and move by day in their sight. You shall move from your place to another place in their sight. It may be they will consider, though they are a rebellious house. **4** You shall bring out your stuff by day in their sight, as stuff for moving. You shall go out yourself at evening in their sight, as when men go out into exile.

**5** Dig through the wall in their sight, and carry your stuff out that way. **6** In their sight you shall bear it on your shoulder, and carry it out in the dark. You shall cover your face, so that you do not see the land, for I have set you for a sign to the house of Yisra'el."

**7** I did so as I was commanded. I brought out my stuff by day, as stuff for moving, and in the evening I dug

through the wall with my hand. I brought it out in the dark, and bore it on my shoulder in their sight.

**8** In the morning, the word of יְהוָה came to me, saying, **9** "Son of man, has not the house of Yisra'el, the rebellious house, said to you, 'What are you doing?'

**10** "Say to them, 'Thus says Adonai יְהוָה: "This burden concerns the prince in Yerushalayim, and all the house of Yisra'el among whom they are. "'"

**11** "Say, 'I am your sign. As I have done, so will it be done to them. They will go into exile, into captivity.'

**12** "The prince who is among them will bear on his shoulder in the dark, and will go out. They will dig through the wall to carry things out that way. He will cover his face, because he will not see the land with his eyes. **13** I will also spread My net on him, and he will be taken in My snare. I will bring him to Bavel to the land of the Kaldeans; yet he will not see it, though he will die there. **14** I will scatter toward every wind all who are around him to help him, and all his bands. I will draw out the sword after them.

**15** "They will know that I am יְהוָה when I disperse them among the nations, and scatter them through the countries. **16** But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the nations where they come. Then they will know that I am יְהוָה."

**17** Moreover the word of יְהוָה came to me, saying,

**18** "Son of man, eat your bread with quaking, and drink your water with trembling and with fearfulness. **19** Tell the people of the land, 'Thus says Adonai יְהוָה concerning the inhabitants of Yerushalayim, and the land of Yisra'el: "They will eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, and all that is therein, because of the violence of all those who dwell therein. **20** The cities that are inhabited will be laid waste, and the land will be a desolation. Then you will know that I am יְהוָה.'"

**21** The word of יְהוָה came to me, saying, **22** "Son of man, what is this proverb that you have in the land of Yisra'el, saying, 'The days are prolonged, and every vision fails?' **23** Tell them therefore, 'Thus says Adonai יְהוָה: "I will make this proverb to cease, and they will no more use it as a proverb in Yisra'el;'" but tell them, "The days are at hand, and the fulfillment of every vision. **24** For there will be no more any false vision nor flattering divination within the house of Yisra'el. **25** For I am יְהוָה. I will speak, and the word that I speak will be performed. It will be no more deferred; for in your

days, rebellious house, I will speak the word, and will perform it," says Adonai יְהוָה."

**26** Again the word of יְהוָה came to me, saying, **27** "Son of man, behold, they of the house of Yisra'el say, 'The vision that he sees is for many day to come, and he prophesies of times that are far off.'

**28** "Therefore tell them, 'Thus says Adonai יְהוָה: "None of My words will be deferred any more, but the word which I speak will be performed," says Adonai יְהוָה."

**13** The word of יְהוָה came to me, saying, **2** "Son of man, prophesy against the prophets of Yisra'el who prophesy, and say to those who prophesy out of their own heart, 'Hear the word of הָלֹךְ: **3** Thus says Adonai יְהוָה, "Woe to the foolish prophets, who follow their own spirit, and have seen nothing! **4** Yisra'el, your prophets have been like foxes in the waste places. **5** You have not gone up into the gaps or built up the wall for the house of Yisra'el, to stand in the battle in the day of יְהוָה. **6** They have seen falsehood and lying divination, who say, 'says;' but יְהוָה has not sent them. They have made men to hope that the word would be confirmed. **7** Have you not seen a false vision, and have you not spoken a lying divination, in that you say, 'says;' but I have not spoken?"

**8** "Therefore thus says Adonai יְהוָה: "Because you have spoken falsehood and seen lies, therefore, behold, I am against you," says Adonai יְהוָה. **9** "My hand will be against the prophets who see false visions and who utter lying divinations. They will not be in the council of My people, neither will they be written in the writing of the house of Yisra'el, neither will they enter into the land of Yisra'el. Then you will know that I am Adonai יְהוָה."

**10** "Because, even because they have seduced My people, saying, "Peace;" and there is no peace. When one builds up a wall, behold, they plaster it with whitewash. **11** Tell those who plaster it with whitewash that it will fall. There will be an overflowing shower; and you, great hailstones, will fall. A stormy wind will tear it. **12** Behold, when the wall has fallen, will it not be said to you, "Where is the plaster with which you have plastered it?"

**13** "Therefore thus says Adonai יְהוָה: "I will even tear it with a stormy wind in My wrath. There will be an overflowing shower in My anger, and great hailstones in wrath to consume it. **14** So will I break down the wall that you have plastered with whitewash, and bring it down to the ground, so that its foundation will be uncovered. It will fall, and you will be consumed in the

middle of it. Then you will know that I am יְהוָה.

**15** Thus will I accomplish My wrath on the wall, and on those who have plastered it with whitewash. I will tell you, 'The wall is no more, neither those who plastered it; **16** to wit, the prophets of Yisra'el who prophesy concerning Yerushalayim, and who see visions of peace for her, and there is no peace,'" says Adonai יְהוָה."

**17** You, son of man, set your face against the daughters of your people, who prophesy out of their own heart; and prophesy against them, **18** and say, "Thus says Adonai יְהוָה: 'Woe to the women who sew pillows on all elbows, and make veils for the head of persons of every stature to hunt beings! Will you hunt the beings of My people, and save beings alive for yourselves? **19** You have profaned Me among My people for handfuls of barley and for pieces of bread, to kill the beings who should not die, and to save the beings alive who should not live, by your lying to My people who listen to lies.'

**20** "Therefore thus says Adonai יְהוָה: 'Behold, I am against your pillows, with which you hunt the beings as birds, and I will tear them from your arms. I will let the beings go, even the beings whom you hunt as birds. **21** I will also tear your veils, and deliver My people out of your hand, and they will be no more in your hand to be hunted. Then you will know that I am יְהוָה. **22** Because with lies you have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive. **23** Therefore you shall no more see false visions, nor practice divination. I will deliver My people out of your hand. Then you will know that I am יְהוָה.'"

**14** Then some of the elders of Yisra'el came to me, and sat before me. **2** The word of יְהוָה came to me, saying, **3** "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face. Should I be inquired of at all by them? **4** Therefore speak to them, and tell them, 'Thus says Adonai יְהוָה: "Every man of the house of Yisra'el who takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I יְהוָה will answer him therein according to the multitude of his idols; **5** that I may take the house of Yisra'el in their own heart, because they are all estranged from Me through their idols.""

**6** "Therefore tell the house of Yisra'el, 'Thus says Adonai יְהוָה: "Return, and turn yourselves from your idols! Turn away your faces from all your abominations. **7** For everyone of the house of Yisra'el,

or of the sojourners who dwell in Yisra'el, who separates himself from Me, and takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet to inquire for himself of Me; I יְהוָה will answer him by Myself. **8** I will set My face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from among My people. Then you will know that I am יְהוָה.'

**9** "If the prophet is deceived and speaks a word, I, יְהוָה, have deceived that prophet, and I will stretch out My hand on him, and will destroy him from among My people Yisra'el. **10** They will bear their iniquity. The iniquity of the prophet will be even as the iniquity of him who seeks him; **11** that the house of Yisra'el may no more go astray from Me, neither defile themselves any more with all their transgressions; but that they may be My people, and I may be their Elohim," says Adonai יְהוָה."

**12** The word of יְהוָה came to me, saying, **13** "Son of man, when a land sins against Me by committing a trespass, and I stretch out My hand on it, and break the staff of its bread, and send famine on it, and cut off from it man and animal; **14** though if these three men, Noah, Dani'el, and Iyyov, were in it, they would deliver only their own beings by their righteousness," says Adonai יְהוָה. **15** "If I cause evil animals to pass through the land, and they ravage it, and it is made desolate, so that no man may pass through because of the animals; **16** though these three men were in it, as I live," says Adonai יְהוָה, "they would deliver neither sons nor daughters. They only would be delivered, but the land would be desolate.

**17** "Or if I bring a sword on that land, and say, 'Sword, go through the land; so that I cut off from it man and animal;' **18** though these three men were in it, as I live," says Adonai יְהוָה, "they would deliver neither sons nor daughters, but they only would be delivered themselves.

**19** "Or if I send a pestilence into that land, and pour out My wrath on it in blood, to cut off from it man and animal; **20** though Noah, Dani'el, and Iyyov, were in it, as I live," says Adonai יְהוָה, "they would deliver neither son nor daughter; they would deliver only their own beings by their righteousness." **21** For thus says Adonai יְהוָה: "How much more when I send My four severe judgments on Yerushalayim, the sword, the famine, the evil animals, and the pestilence, to cut off from it man and animal! **22** Yet, behold, there will be left a remnant in it that will be carried out, both sons and daughters. Behold, they will come out to you, and you will see

their way and their doings. Then you will be comforted concerning the evil that I have brought on Yerushalayim, even concerning all that I have brought on it. **23** They will comfort you, when you see their way and their doings; then you will know that I have not done all that I have done in it without cause," says Adonai יְהוָה.

**15** The word of יְהוָה came to me, saying, **2** "Son of man, what is the vine tree more than any tree, the vine-branch which is among the trees of the forest? **3** Will wood be taken of it to make anything? Will men take a pin of it to hang any vessel on it? **4** Behold, it is cast into the fire for fuel; the fire has devoured both its ends, and the middle of it is burned. Is it profitable for any work? **5** Behold, when it was whole, it was suitable for no work. How much less, when the fire has devoured it, and it has been burned, will it yet be suitable for any work?"

**6** Therefore thus says Adonai יְהוָה: "As the vine tree among the trees of the forest, which I have given to the fire for fuel, so I will give the inhabitants of Yerushalayim. **7** I will set My face against them. They will go out from the fire, but the fire will devour them. Then you will know that I am יְהוָה, when I set My face against them. **8** I will make the land desolate, because they have committed a trespass," says Adonai יְהוָה.

**16** Again the word of יְהוָה came to me, saying, **2** "Son of man, cause Yerushalayim to know her abominations; **3** and say, 'Thus says Adonai יְהוָה to Yerushalayim: "Your origin and your birth is of the land of the Kena'anite. An Amorite was your father, and your mother was a Hittite. **4** As for your birth, in the day you were born your navel was not cut. You were not washed in water to cleanse you. You were not salted at all, nor swaddled at all. **5** No eye pitied you, to do any of these things to you, to have compassion on you; but you were cast out in the open field, because you were abhorred in the day that you were born. **6** When I passed by you, and saw you wallowing in your blood, I said to you, 'Though you are in your blood, live!' Yes, I said to you, 'Though you are in your blood, live!' **7** I caused you to multiply as that which grows in the field, and you increased and grew great, and you attained to excellent ornament. Your breasts were formed, and your hair grew; yet you were naked and bare. **8** Now when I passed by you, and looked at you, behold, your time was the time of love; and I spread My wings<sup>a</sup> over you, and covered your nakedness. Yes, I swore to you, and

entered into a covenant with you," says Adonai יְהוָה, "and you became Mine.

**9** "Then washed I you with water. Yes, I thoroughly washed away your blood from you, and I anointed you with oil. **10** I clothed you also with embroidered work, and put tahash<sup>b</sup> skin shoes on you. I dressed you with fine linen and covered you with silk. **11** I decked you with ornaments. I put bracelets on your hands, and a chain on your neck. **12** I put a ring on your nose, and earrings in your ears, and a beautiful crown on your head. **13** Thus you were decked with gold and silver. Your clothing was of fine linen, silk, and embroidered work. You ate fine flour, honey, and oil. You were exceedingly beautiful, and you prospered to royal estate. **14** Your renown went out among the nations for your beauty; for it was perfect, through My majesty which I had put on you," says Adonai יְהוָה.

**15** "But you relied on your beauty, and whored because of your renown, and poured out your whoring; everyone who passed by, it was his. **16** You took some of your garments, and made for yourselves high places decked with various colors, and whored on them. This shall not happen, neither shall it be. **17** You also took your beautiful jewels of My gold and of My silver, which I had given you, and made for yourself images of men, and whored with them. **18** You took your embroidered garments, covered them, and set My oil and My incense before them. **19** My bread also which I gave you, fine flour, oil, and honey, with which I fed you, you even set it before them for a soothing aroma; and so it was," says Adonai יְהוָה.

**20** "Moreover you have taken your sons and your daughters, whom you have borne to Me, and you have slaughtered these to them to be devoured. Was your whoring a small matter, **21** that you have slain My children, and delivered them up, in causing them to pass through the fire to them? **22** In all your abominations and your whoring you have not remembered the days of your youth, when you were naked and bare, and were wallowing in your blood.

**23** "It has happened after all your wickedness. Woe, woe to you!" says Adonai יְהוָה, **24** "That you have built for yourselves a vaulted place, and have made yourselves a lofty place in every street. **25** You have built your lofty place at the head of every way, and have made your beauty an abomination, and have spread your feet<sup>c</sup> to everyone who passed by, and multiplied your whoring. **26** You have also whored with the

<sup>a</sup> 8 Hebrew word כַּנֶּפֶת (*kanaph*) translates literally as "wings" but is also translated as "skirt", "borders" or "corners." See also Bemidbar 15:38 and Malakhi 4:2.

<sup>b</sup> 10 See footnote at Shemot 25:5.

<sup>c</sup> 25 Spread...feet – Idiom meaning "to offer oneself for intercourse."

Mitsrites, your neighbors, great of flesh<sup>a</sup>; and have multiplied your whoring, to provoke Me to anger.

**27** See therefore, I have stretched out My hand over you, and have diminished your portion, and delivered you to the being of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way. **28** You have whored also with the Ashuwrites, because you were insatiable; yes, you have whored with them, and yet you were not satisfied. **29** You have moreover multiplied your whoring to the land of merchants, to Kaldea; and yet you were not satisfied with this.

**30** "How your heart withers," says Adonai יְהוָה, "since you do all these things, the work of a stubborn whore; **31** in that you build your vaulted place at the head of every way, and make your lofty place in every street, and have not been as a whore, in that you scorn pay. **32** A wife who commits adultery, who takes strangers instead of her husband! **33** People give gifts to all whores; but you give your gifts to all your lovers, and bribe them, that they may come to you on every side for your whoring. **34** You are different from other women in your whoring, in that no one follows you to whore; and whereas you give hire, and no hire is given to you, therefore you are different."

**35** "Therefore, whore, hear the word of יְהוָה: **36** 'Thus says Adonai יְהוָה, "Because your filthiness was poured out, and your nakedness uncovered through your whoring with your lovers; and because of all the idols of your abominations, and for the blood of your children, that you gave to them; **37** therefore see, I will gather all your lovers, with whom you have taken pleasure, and all those who you have loved, with all those who you have hated. I will even gather them against you on every side, and will uncover your nakedness to them, that they may see all your nakedness. **38** I will judge you, as women who break wedlock and shed blood are judged; and I will bring on you the blood of wrath and jealousy. **39** I will also give you into their hand, and they will throw down your vaulted place, and break down your lofty places. They will strip you of your clothes, and take your beautiful jewels. They will leave you naked and bare. **40** They will also bring up a company against you, and they will stone you with stones, and thrust you through with their swords. **41** They will burn your houses with fire, and execute judgments on you in the sight of many women. I will cause you to cease from whoring, and you will also give no hire any more. **42** So will I cause My wrath toward you to rest, and My jealousy will depart from you. I will be quiet, and will not be angry any more. **43** Because you have not remembered the days of your youth, but have raged

against Me in all these things; therefore, behold, I also will bring your way on your head," says Adonai יְהוָה: "and you shall not commit this lewdness with all your abominations.

**44** "Behold, everyone who uses proverbs will use this proverb against you, saying, 'As is the mother, so is her daughter.' **45** You are the daughter of your mother, who loathes her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite. **46** Your elder sister is Shom'ron, who dwells at your left hand, she and her daughters; and your younger sister, who dwells at your right hand, is Sodom with her daughters. **47** Yet you have not walked in their ways, nor done their abominations; but soon you were more corrupt than they in all your ways. **48** As I live," says Adonai יְהוָה, "Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.

**49** "Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters. She also did not strengthen the hand of the poor and needy. **50** They were haughty, and committed abomination before Me. Therefore I took them away when I saw it. **51** Shom'ron has not committed half of your sins; but you have multiplied your abominations more than they, and have declared your sisters right by all your abominations which you have done. **52** You also bear your own shame yourself, in that you have given judgment for your sisters; through your sins that you have committed more abominable than they, they are more righteous than you. Yes, be also confounded, and bear your shame, in that you have declared your sisters right.

**53** "I will reverse their captivity, the captivity of Sodom and her daughters, and the captivity of Shom'ron and her daughters, and the captivity of your captives among them; **54** that you may bear your own shame, and may be ashamed because of all that you have done, in that you are a comfort to them. **55** Your sisters, Sodom and her daughters, will return to their former estate; and Shom'ron and her daughters will return to their former estate; and you and your daughters will return to your former estate. **56** For your sister Sodom was not mentioned by your mouth in the day of your pride, **57** before your wickedness was uncovered, as at the time of the reproach of the daughters of Aram, and of all who are around her, the daughters of the Philistines, who despise you all around. **58** You have borne your lewdness and your abominations," says יְהוָה.

<sup>a</sup> 26 Great of flesh – Idiom meaning "lustful."

**59** "For thus says Adonai יְהוָה: 'I will also deal with you as you have done, who have despised the oath in breaking the covenant. **60** Nevertheless I will remember My covenant with you in the days of your youth, and I will establish to you an everlasting covenant. **61** Then you will remember your ways and be ashamed, when you receive your sisters, your elder sisters and your younger; and I will give them to you for daughters, but not by your covenant. **62** I will establish My covenant with you. Then you will know that I am יְהוָה; **63** that you may remember, and be confounded, and never open your mouth any more, because of your shame; when I have atoned *for* you, *for* all that you have done," says Adonai יְהוָה."

**17** The word of יְהוָה came to me, saying, **2** "Son of man, tell a riddle, and speak a parable to the house of Yisra'el; **3** and say, Thus says Adonai יְהוָה: 'A great eagle with great wings and long feathers, full of feathers, which had various colors, came to Levanon, and took the top of the cedar. **4** He cropped off the topmost of its young twigs, and carried it to a land of traffic. He planted it in a city of merchants.

**5** "He also took some of the seed of the land, and planted it in fruitful soil. He placed it beside many waters. He set it as a willow tree. **6** It grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him. So it became a vine, produced branches, and shot out sprigs. **7** There was also another great eagle with great wings and many feathers. Behold, this vine bent its roots toward him, and shot out its branches toward him, from the beds of its plantation, that he might water it. **8** It was planted in a good soil by many waters, that it might produce branches, and that it might bear fruit, that it might be a good vine."

**9** "Say, 'Thus says Adonai יְהוָה: 'Will it prosper? Will he not pull up its roots, and cut off its fruit, that it may wither; that all its fresh springing leaves may wither? It cannot be raised from its roots by a strong arm or many people. **10** Yes, behold, being planted, will it prosper? Will it not utterly wither when the east wind touches it? It will wither in the beds where it grew.'"

**11** Moreover the word of יְהוָה came to me, saying,

**12** "Say now to the rebellious house, 'Do you not know what these things mean? Tell them, 'Behold, the king of Bavel came to Yerushalayim, and took its king, and its princes, and brought them to him to Bavel. **13** He took some of the royal seed and cut a covenant with him. He also brought him under an oath, and took away the

mighty of the land; **14** that the kingdom might be brought low, that it might not lift itself up, but that by guarding his covenant it might stand. **15** But he rebelled against him in sending his ambassadors into Mitsrayim, that they might give him horses and many people. Will he prosper? Will he who does such things escape? Will he break the covenant, and still escape?

**16** "As I live,' says Adonai יְהוָה, 'surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant he broke, even with him in the middle of Bavel he will die. **17** Pharaoh with his mighty army and great company will not help him in the war, when they cast up mounds and build forts, to cut off many persons. **18** For he has despised the oath by breaking the covenant; and behold, he had given his hand, and yet has done all these things. He will not escape.

**19** "Therefore thus says Adonai יְהוָה: 'As I live, I will surely bring on his own head My oath that he has despised and My covenant that he has broken. **20** I will spread My net on him, and he will be taken in My snare. I will bring him to Bavel, and will enter into judgment with him there for his trespass that he has trespassed against Me. **21** All his fugitives in all his bands will fall by the sword, and those who remain will be scattered toward every wind. Then you will know that I, יְהוָה, have spoken it.'

**22** "Thus says Adonai יְהוָה: 'I will also take some of the lofty top of the cedar, and will plant it. I will crop off from the topmost of its young twigs a tender one, and I will plant it on a high and lofty mountain. **23** I will plant it in the mountain of the height of Yisra'el; and it will produce boughs, and bear fruit, and be a good cedar. Birds of every kind will dwell in the shade of its branches. **24** All the trees of the field will know that I, יְהוָה, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish. I, יְהוָה, have spoken and have done it.'"

**18** The word of יְהוָה came to me again, saying,

**2** "What do you mean, that you use this proverb concerning the land of Yisra'el, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge<sup>a</sup>?"

**3** "As I live," says Adonai יְהוָה, "you shall not use this proverb any more in Yisra'el. **4** Behold, all beings are Mine; as the being of the father, so also the being of the son is Mine. The being who sins, he shall die. **5** But if a

<sup>a</sup> 2 See footnote at Yirmeyahu 31:29.

man is righteous, and does judgment and *that which is* right, **6** and has not eaten on the mountains, has not lifted up his eyes to the idols of the house of Yisra'el, has not defiled his neighbor's wife, has not come near a woman in her impurity, **7** and has not wronged any, but has restored to the debtor his pledge, has taken nothing by robbery, has given his bread to the hungry, and has covered the naked with a garment; **8** he who has not lent to them with interest, has not taken any increase from them, who has withdrawn his hand from unrighteousness, has executed true judgment between man and man, **9** has walked in My statutes, and has guarded My judgments, to deal truly; he is righteous, he shall surely live," says Adonai יהוה.

**10** "If he fathers a son who is a robber who sheds blood, and who does any one of these things, **11** or who does not do any of those things, but even has eaten at the mountain shrines, and defiled his neighbor's wife, **12** has wronged the poor and needy, has taken by robbery, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, **13** has lent with interest, and has taken increase from the poor; shall he then live? He shall not live. He has done all these abominations. He shall surely die. His blood will be on him. **14** Now, behold, if he fathers a son, who sees all his father's sins, which he has done, and fears, and does not such like; **15** who has not eaten on the mountains, has not lifted up his eyes to the idols of the house of Yisra'el, has not defiled his neighbor's wife, **16** has not wronged any, has not taken anything to pledge, has not taken by robbery, but has given his bread to the hungry, and has covered the naked with a garment; **17** who has withdrawn his hand from the poor, who has not received interest or increase, has executed My judgments, has walked in My statutes; he shall not die for the iniquity of his father. He shall surely live. **18** As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he will die in his iniquity.

**19** "Yet you say, 'Why does the son not bear the iniquity of the father?' When the son has done judgment and *that which is* right, and has guarded all My statutes, and has done them, he will surely live. **20** The being who sins, he shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be on him, and the wickedness of the wicked shall be on him.

**21** "But if the wicked turns from all his sins that he has committed, and guards all My statutes, and does judgment and *that which is* right, he shall surely live. He shall not die. **22** None of his transgressions that he has committed will be remembered against him. In his righteousness that he has done, he shall live. **23** Have I

any pleasure in the death of the wicked?" says Adonai יהוה; "and not rather that he should return from his way, and live?

**24** "But when the righteous turns away from his righteousness, and commits unrighteousness, and does according to all the abominations that the wicked man does, should he live? None of his righteous deeds that he has done will be remembered. In his trespass that he has trespassed, and in his sin that he has sinned, in them he shall die.

**25** "Yet you say, 'The way of יהוה is not equal.' Hear now, house of Yisra'el: Is My way not equal? Are not your ways unequal? **26** When the righteous man turns away from his righteousness, and commits unrighteousness, and dies therein; in his iniquity that he has done he shall die. **27** Again, when the wicked man turns away from his wickedness that he has committed, and does judgment and *that which is* right, he will save his being alive. **28** Because he considers, and turns away from all his transgressions that he has committed, he shall surely live. He shall not die. **29** Yet the house of Yisra'el says, 'The way of יהוה is not fair.' House of Yisra'el, are not My ways fair? Are not your ways unfair?

**30** "Therefore I will judge you, house of Yisra'el, everyone according to his ways," says Adonai יהוה. "Return, and turn yourselves from all your transgressions; so iniquity will not be your ruin. **31** Cast away from you all your transgressions, in which you have transgressed; and make yourself a new heart and a new spirit: for why will you die, house of Yisra'el? **32** For I have no pleasure in the death of him who dies," says Adonai יהוה. "Therefore turn yourselves, and live!

**19** "Moreover, take up a lamentation for the princes of Yisra'el, **2** and say, 'What was your mother? A lioness. She couched among lions, in the middle of the young lions she nourished her cubs. **3** She brought up one of her cubs. He became a young lion. He learned to catch the prey. He devoured men. **4** The nations also heard of him. He was taken in their pit; and they brought him with hooks to the land of Mitsrayim. **5** "Now when she saw that she had waited, and her hope was lost, then she took another of her cubs, and made him a young lion. **6** He went up and down among the lions. He became a young lion. He learned to catch the prey. He devoured men. **7** He knew their palaces, and laid waste their cities. The land was desolate, with its fullness, because of the noise of his roaring. **8** Then the nations attacked him on every side from the provinces. They spread their net over him. He was taken in their pit. **9** They put him in a cage with hooks, and brought him to the king of

Bavel. They brought him into strongholds, so that his voice should no more be heard on the mountains of Yisra'el.

**10** "Your mother was like a vine in your blood<sup>a</sup>, planted by the waters. It was fruitful and full of branches by reason of many waters. **11** It had strong branches for the scepters of those who ruled. Their stature was exalted among the thick boughs. They were seen in their height with the multitude of their branches. **12** But it was plucked up in fury. It was cast down to the ground, and the east wind dried up its fruit. Its strong branches were broken off and withered. The fire consumed them. **13** Now it is planted in the wilderness, in a dry and thirsty land. **14** Fire has gone out of its branches. It has devoured its fruit, so that there is in it no strong branch to be a scepter to rule.<sup>c</sup> This is a lamentation, and shall be for a lamentation."

**20** In the seventh year, in the fifth *new moon*, the tenth day of the new moon, some of the elders of Yisra'el came to inquire of **יְהוָה יְהוָה**, and sat before me.

**2** The word of **יְהוָה** came to me, saying, **3** "Son of man, speak to the elders of Yisra'el, and tell them, 'Thus says Adonai **יְהוָה**: Is it to inquire of Me that you have come? As I live,' says Adonai **יְהוָה**, 'I will not be inquired of by you.'"

**4** "Will you judge them, son of man? Will you judge them? Cause them to know the abominations of their fathers. **5** Tell them, 'Thus says Adonai **יְהוָה**: "In the day when I chose Yisra'el, and swore to the seed of the house of Ya'aqov, and made Myself known to them in the land of Mitsrayim, when I swore to them, saying, 'I am **יְהוָה** your Elohim;' **6** in that day I swore to them, to bring them out of the land of Mitsrayim into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. **7** I said to them, 'Each of you throw away the abominations of his eyes. Do not defile yourselves with the idols of Mitsrayim. I am **יְהוָה** your Elohim.'

**8** "But they rebelled against Me, and would not listen to Me. They did not all throw away the abominations of their eyes. They also did not forsake the idols of Mitsrayim. Then I said I would pour out My wrath on them, to accomplish My anger against them in the middle of the land of Mitsrayim. **9** But I worked for My Name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I

made Myself known to them, in bringing them out of the land of Mitsrayim. **10** So I caused them to go out of the land of Mitsrayim, and brought them into the wilderness. **11** I gave them My statutes, and showed them My judgments, which if a man does, he will live in them. **12** Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am **יְהוָה** who sets them apart.

**13** "But the house of Yisra'el rebelled against Me in the wilderness. They did not walk in My statutes, and they rejected My judgments, which if a man keeps, he shall live in them. They greatly profaned My Sabbaths. Then I said I would pour out My wrath on them in the wilderness, to consume them. **14** But I worked for My Name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out.

**15** Moreover also I swore to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; **16** because they rejected My judgments, and did not walk in My statutes, and profaned My Sabbaths; for their heart went after their idols. **17** Nevertheless My eye spared them, and I did not destroy them. I did not make a full end of them in the wilderness. **18** I said to their children in the wilderness, 'Do not walk in the statutes of your fathers. Do not guard their judgments or defile yourselves with their idols. **19** I am **יְהוָה** your Elohim. Walk in My statutes, guard My judgments, and do them. **20** Make My Sabbaths set-apart. They shall be a sign between Me and you, that you may know that I am **יְהוָה** your Elohim.'

**21** "But the children rebelled against Me. They did not walk in My statutes, and did not guard My judgments to do them, which if a man does, he shall live in them. They profaned My Sabbaths. Then I said I would pour out My wrath on them, to accomplish My anger against them in the wilderness. **22** Nevertheless I withdrew My hand, and worked for My Name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. **23** Moreover I swore to them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; **24** because they had not executed My judgments, but had rejected My statutes, and had profaned My Sabbaths, and their eyes were after their fathers' idols. **25** Moreover also I gave them statutes that were not good, and judgments in which they should not live. **26** I polluted them in their own gifts, in that they caused all that opens the womb<sup>b</sup> to pass through the fire, that I might make them

<sup>a</sup> 10 Some Hebrew manuscripts and LXX read, "vineyard" or "blossom" instead of "blood."

<sup>b</sup> 26 See footnote at Shemot 13:2.

desolate, to the end that they might know that I am יְהוָה."

**27** "Therefore, son of man, speak to the house of Yisra'el, and tell them, 'Thus says Adonai יְהוָה: Moreover, in this your fathers have blasphemed Me, in that they have committed a trespass against Me. **28** For when I had brought them into the land which I swore to give to them, then they saw every high hill, and every thick tree, and there they slaughtered their sacrifices, and there they presented the provocation of their offering. There they also made their soothing aroma, and there they poured out their drink offerings. **29** Then I said to them, 'What does the high place where you go mean?' So its name is called Bamah to this day."

**30** "Therefore tell the house of Yisra'el, 'Thus says Adonai יְהוָה: "Do you pollute yourselves in the way of your fathers? Do you whore after their abominations? **31** When you offer your gifts, when you make your sons pass through the fire, do you pollute yourselves with all your idols to this day? Should I be inquired of by you, house of Yisra'el? As I live, says Adonai יְהוָה, I will not be inquired of by you! **32** That which comes into your mind will not be at all, in that you say, 'We will be as the nations, as the families of the countries, to serve wood and stone.' **33** As I live, says Adonai יְהוָה, surely with a mighty hand, with an outstretched Arm, and with wrath poured out, I will be king over you. **34** I will bring you out from the peoples, and will gather you out of the countries in which you are scattered with a mighty hand, with an outstretched Arm, and with wrath poured out. **35** I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. **36** Just as I judged your fathers in the wilderness of the land of Mitsrayim, so will I judge you," says Adonai יְהוָה. **37** "I will cause you to pass under the rod, and I will bring you into the bond of the covenant. **38** I will purge out from among you the rebels and those who disobey Me. I will bring them out of the land where they live, but they shall not enter into the land of Yisra'el. Then you will know that I am יְהוָה."

**39** "As for you, house of Yisra'el, thus says Adonai יְהוָה: "Go, everyone serve his idols, and hereafter also, if you will not listen to Me; but you shall no more profane My set-apart Name with your gifts and with your idols. **40** For in My set-apart mountain, in the mountain of the height of Yisra'el," says Adonai יְהוָה, "there all the house of Yisra'el, all of them, shall serve Me in the land. There I will accept them, and there I will

require your offerings and the first fruits of your offerings, with all your set-apart things. **41** I will accept you as a soothing aroma when I bring you out from the peoples and gather you out of the countries in which you have been scattered. I will be set apart in you in the sight of the nations.<sup>a</sup> **42** You will know that I am יְהוָה when I bring you into the land of Yisra'el, into the country which I swore to give to your fathers. **43** There you will remember your ways, and all your deeds in which you have polluted yourselves. Then you will loathe yourselves in your own sight for all your evils that you have committed. **44** You will know that I am יְהוָה, when I have dealt with you for My Name's sake, not according to your evil ways, nor according to your corrupt doings, you house of Yisra'el," says Adonai יְהוָה."

**45** The word of יְהוָה came to me, saying, **46** "Son of man, set your face toward the south, and speak toward the south, and prophesy against the forest of the field in the South. **47** Tell the forest of the South, 'Hear the word of יְהוָה: Thus says Adonai יְהוָה, "Behold, I will kindle a fire in you, and it will devour every green tree in you, and every dry tree. The burning flame will not be quenched, and all faces from the south to the north will be burned by it. **48** All flesh will see that I, יְהוָה, have kindled it. It will not be quenched.'"

**49** Then I said, "Ah Adonai יְהוָה! They say of me, 'Is he not a speaker of parables?'"

**21** The word of יְהוָה came to me, saying, **2** "Son of man, set your face toward Yerushalayim, and speak toward the set-apart places, and prophesy against the land of Yisra'el. **3** Tell the land of Yisra'el, יְהוָה says: "Behold, I am against you, and will draw My sword out of its sheath, and will cut off from you the righteous and the wicked. **4** Seeing then that I will cut off from you the righteous and the wicked, therefore My sword will go out of its sheath against all flesh from the south to the north. **5** All flesh will know that I, יְהוָה, have drawn My sword out of its sheath. It will not return any more."

**6** "Therefore sigh, you son of man. You shall sigh before their eyes with a breaking of *your* loins<sup>b</sup> and with bitterness. **7** It shall be, when they ask you, 'Why do you sigh?' that you shall say, 'Because of the news, for it comes! Every heart will melt, all hands will be feeble, every spirit will faint, and all knees will be weak as

<sup>a</sup> 41 Compare Korinthious B 2:14-15.

<sup>b</sup> 6 Hebrew phrase בְּשִׁבְרֹן מַתְנִים (*beshibrōn metanayim*) reads literally as "breaking of your loins." However, most scholars believe it is an idiom for "breaking of your heart."

water. Behold, it comes, and it shall be done, says Adonai יְהוָה."

**8** The word of יְהוָה came to me, saying, **9** "Son of man, prophesy, and say, 'Adonai יְהוָה' says: 'A sword! A sword! It is sharpened, and also polished. **10** It is sharpened that it may make a slaying. It is polished that it may be as lightning. Should we then make mirth? The rod of My son condemns every tree. **11** It is given to be polished, that it may be handled. The sword is sharpened. Yes, it is polished to give it into the hand of the killer.'"

**12** "Cry and wail, son of man; for it is on My people. It is on all the princes of Yisra'el. They are delivered over to the sword with My people. Therefore beat your thigh. **13** For there is a trial. What if even the rod that condemns will be no more?" says Adonai יְהוָה. **14** "You therefore, son of man, prophesy, and strike your hands together. Let the sword be doubled the third time, the sword of the fatally wounded. It is the sword of the great one who is fatally wounded, which enters into their rooms. **15** I have set the threatening sword against all their gates, that their heart may melt, and their stumblings be multiplied. Ah! It is made as lightning. It is pointed to slaughter. **16** Gather yourselves together. Go to the right. Set yourselves in array. Go to the left, wherever your face is set. **17** I will also strike My hands together, and I will cause My wrath to rest. I, יְהוָה, have spoken it."

**18** The word of יְהוָה came to me again, saying,

**19** "Also, you son of man, appoint two ways, that the sword of the king of Bavel may come. They both will come out of one land, and mark out a place. Mark it out at the head of the way to the city.

**20** "You shall appoint a way for the sword to come to Rabbah of the children of Ammon, and to Yehudah in Yerushalayim the fortified. **21** For the king of Bavel stood at the parting of the way, at the head of the two ways, to use divination. He shook the arrows back and forth. He consulted the teraphim<sup>a</sup>. He looked in the liver. **22** In his right hand was the lot for Yerushalayim, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, and to build forts. **23** It will be to them as a false divination in their sight, who have sworn oaths to them; but he brings iniquity to memory, that they may be taken.

**24** "Therefore thus says Adonai יְהוָה: 'Because you have caused your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings

your sins appear; because you have come to memory, you will be taken with the hand.'

**25** "'You, deadly wounded wicked one, the prince of Yisra'el, whose day has come, in the time of the iniquity of the end, **26** thus says Adonai יְהוָה: 'Remove the turban, and take off the crown. This will not be as it was. Exalt that which is low, and humble that which is high. **27** I will overturn, overturn, overturn it. This also will be no more, until He comes whose judgment it is; and I will give it to Him.'"

**28** "You, son of man, prophesy, and say, 'Adonai יְהוָה' says this concerning the children of Ammon, and concerning their reproach: 'A sword! A sword is drawn! It is polished for the slaying, to cause it to devour, that it may be as lightning; **29** while they see for you false visions, while they divine lies to you, to lay you on the necks of the wicked who are deadly wounded, whose day has come in the time of the iniquity of the end. **30** Cause it to return into its sheath. In the place where you were created, in the land of your birth, I will judge you.'

**31** I will pour out My indignation on you. I will blow on you with the fire of My wrath. I will deliver you into the hand of brutish men, skillful to destroy. **32** You will be for fuel to the fire. Your blood will be in the middle of the land. You will be remembered no more; for I, יְהוָה, have spoken it. ""

**22** Moreover the word of יְהוָה came to me, saying, **2** "You, son of man, will you judge? Will you judge the bloody city? Then cause her to know all her abominations. **3** You shall say, 'Thus says Adonai יְהוָה': 'A city that sheds blood within herself, that her time may come, and that makes idols against herself to defile her! **4** You have become guilty in your blood that you have shed, and are defiled in your idols which you have made! You have caused your days to draw near, and have come even to your years. Therefore I have made you a reproach to the nations, and a mocking to all the countries. **5** Those who are near, and those who are far from you, will mock you, you infamous one, full of tumult.'

**6** "Behold, the princes of Yisra'el, everyone according to his power, have been in you to shed blood. **7** In you have they made light of their father and mother.<sup>b</sup> Among you they have oppressed the sojourner. In you they have wronged the fatherless and the widow. **8** You have despised My set-apart things, and have profaned My Sabbaths. **9** Slanderous men have been in you to

<sup>a</sup> 21 See footnote at Shofetim 17:5.

<sup>b</sup> 7 Made light of their father and mother, meaning to "treat with contempt."

shed blood. In you they have eaten on the mountains. They have committed lewdness among you. **10** In you they have uncovered their fathers' nakedness. In you they have humbled her who was unclean in her impurity. **11** One has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law. Another in you has humbled his sister, his father's daughter. **12** In you they have taken bribes to shed blood. You have taken interest and increase, and you have greedily gained of your neighbors by oppression, and have forgotten Me," says Adonai יהוה.

**13** "Behold, therefore I have struck My hand at your dishonest gain which you have made, and at your blood which has been within you. **14** Can your heart endure, or can your hands be strong, in the days that I will deal with you? I, יהוה, have spoken it, and will do it. **15** I will scatter you among the nations, and disperse you through the countries. I will consume your filthiness out of you. **16** You will be profaned in yourself, in the sight of the nations. Then you will know that I am יהוה."

**17** The word of יהוה came to me, saying, **18** "Son of man, the house of Yisra'el has become dross to Me. All of them are copper, tin, iron, and lead in the middle of the furnace. They are the dross of silver. **19** Therefore thus says Adonai יהוה: 'Because you have all become dross, therefore, behold, I will gather you into the middle of Yerushalayim. **20** As they gather silver, copper, iron, lead, and tin into the middle of the furnace, to blow the fire on it, to melt it; so I will gather you in My anger and in My wrath, and I will lay you there, and melt you. **21** Yes, I will gather you, and blow on you with the fire of My wrath, and you will be melted in the middle of it. **22** As silver is melted in the middle of the furnace, so you will be melted in the middle of it; and you will know that I, יהוה, have poured out My wrath on you."

**23** The word of יהוה came to me, saying, **24** "Son of man, tell her, 'You are a land that is not cleansed, nor rained on in the day of indignation.' **25** There is a conspiracy of her prophets<sup>a</sup> within it, like a roaring lion ravening the prey. They have devoured beings. They take treasure and precious things. They have made many widows within it.

**26** "Her priests have done violence to My Torah, and have profaned My set-apart things. They have made no distinction between the set-apart and the common, neither have they caused men to discern between the

unclean and the clean, and have hidden their eyes from My Sabbaths. So I am profaned among them.

**27** "Her princes within it are like wolves ravening the prey, to shed blood, and to destroy beings, that they may get dishonest gain. **28** Her prophets have plastered for them with whitewash, seeing false visions, and divining lies to them, saying, 'Thus says Adonai יהוה,' when יהוה has not spoken. **29** The people of the land have used oppression and exercised robbery. Yes, they have troubled the poor and needy, and have oppressed the sojourner without judgment. **30** I sought for a man among them who would build up the wall and stand in the gap before Me for the land, that I would not destroy it; but I found no one. **31** Therefore I have poured out My indignation on them. I have consumed them with the fire of My wrath. I have brought their own way on their heads," says Adonai יהוה.

**23** The word of יהוה came again to me, saying, **2** "Son of man, there were two women, the daughters of one mother. **3** They whored in Mitsrayim. They whored in their youth. Their breasts were fondled there, and their youthful nipples were caressed there. **4** Their names were Oholah<sup>b</sup> the elder, and Oholivah<sup>c</sup> her sister. They became Mine, and they bore sons and daughters. As for their names, Shom'ron is Oholah, and Yerushalayim Oholivah. **5** Oholah whored when she was Mine. She doted on her lovers, on the Ashuwrites her neighbors, **6** who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding on horses. **7** She gave herself as a whore to them, all of them the choicest men of Ashuwr. She defiled herself with the idols of whoever she lusted after. **8** She has not left her whoring since leaving Mitsrayim; for in her youth they lay with her. They caressed her youthful nipples; and they poured out their whoring on her.

**9** "Therefore I delivered her into the hand of her lovers, into the hand of the Ashuwrites, on whom she doted.

**10** These uncovered her nakedness. They took her sons and her daughters; and they killed her with the sword. She became a byword among women; for they executed judgments on her. **11** Her sister Oholivah saw this, yet she was more corrupt in her lust than she, and in her whoring which was more depraved than the whoring of her sister. **12** She lusted after the Ashuwrites, governors and rulers, her neighbors, clothed most gorgeously, horsemen riding on horses, all of them desirable young men. **13** I saw that she was defiled. They both went the same way.

<sup>a</sup> 25 LXX reads, "princes" here.

<sup>b</sup> 4 אֲהַלָּה (Oholah) – Hebrew word for "she who has a tent."

<sup>c</sup> 4 אֲהַלְבָה (Oholivah) – Hebrew word for "tent in her."

**14** "She increased her whoring; for she saw men portrayed on the wall, the images of the Kaldeans portrayed with red, **15** dressed with belts on their loins, with flowing turbans on their heads, all of them looking like princes, after the likeness of the children of Bavel in Kaldea, the land of their birth. **16** As soon as she saw them, she lusted after them and sent messengers to them into Kaldea. **17** The children of Bavel came to her into the bed of love, and they defiled her with their whoring. She was polluted with them, and her being was alienated from them. **18** So she uncovered her whoring and uncovered her nakedness. Then My being was alienated from her, just like My being was alienated from her sister. **19** Yet she multiplied her whoring, remembering the days of her youth, in which she had whored in the land of Mitsrayim. **20** She lusted after their lovers, whose flesh is as the flesh of donkeys, and whose issue is like the issue of horses. **21** Thus you called to memory the lewdness of your youth, in the caressing of your nipples by the Mitsrites because of your youthful breasts.

**22** "Therefore, Oholivah, thus says Adonai יְהוָה: 'Behold, I will raise up your lovers against you, from whom your being is alienated, and I will bring them against you on every side: **23** the children of Bavel and all the Kaldeans, Peqod, Shoa, Koa, and all the Ashuwrites with them; all of them desirable young men, governors and rulers, princes and men of renown, all of them riding on horses.'

**24** "They will come against you with weapons, chariots, and wagons, and with a company of peoples. They will set themselves against you with buckler, shield, and helmet all around. I will commit the judgment to them, and they will judge you according to their judgments. **25** I will set My jealousy against you, and they will deal with you in fury. They will take away your nose and your ears. Your remnant will fall by the sword. They will take your sons and your daughters; and the rest of you will be devoured by the fire. **26** They will also strip you of your clothes, and take away your beautiful jewels. **27** Thus I will make your lewdness to cease from you, and remove your whoring from the land of Mitsrayim; so that you will not lift up your eyes to them, nor remember Mitsrayim anymore.'

**28** "For thus says Adonai יְהוָה: 'Behold, I will deliver you into the hand of them whom you hate, into the hand of them from whom your being is alienated. **29** They will deal with you in hatred, and will take away all your labor, and will leave you naked and bare. The nakedness of your whoring will be uncovered, both your lewdness and your whoring. **30** These things will be done to you, because you have whored after the nations, and because you are polluted with their idols.'

**31** You have walked in the way of your sister; therefore will I give her cup into your hand.'

**32** "Thus says Adonai יְהוָה: 'You will drink of your sister's cup, which is deep and large. You will be ridiculed and held in derision. It contains much. **33** You will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Shom'ron. **34** You will even drink it and drain it out. You will gnaw the broken pieces of it, and will tear your breasts; for I have spoken it,' says Adonai יְהוָה.

**35** "Therefore thus says Adonai יְהוָה: 'Because you have forgotten Me, and cast Me behind your back, therefore you also bear your lewdness and your whoring.'"

**36** said moreover to me: "Son of man, will you judge Oholah and Oholivah? Then declare to them their abominations. **37** For they have committed adultery, and blood is in their hands. They have committed adultery with their idols. They have also caused their sons, whom they bore to Me, to pass through the fire to them to be devoured. **38** Moreover this they have done to Me: they have defiled My set-apart place in the same day, and have profaned My Sabbaths. **39** For when they had slain their children to their idols, then they came the same day into My set-apart place to profane it; and behold, they have done this in the middle of My house.

**40** "Furthermore you sisters have sent for men who come from far away, to whom a messenger was sent, and behold, they came; for whom you washed yourself, painted your eyes, decorated yourself with ornaments, **41** and sat on a stately bed, with a table prepared before it, whereupon you set My incense and My oil.

**42** "The voice of a multitude being at ease was with her. With men of the common sort were brought drunkards from the wilderness; and they put bracelets on their hands, and beautiful crowns on their heads. **43** Then I said of her who was old in adulteries, 'Now they will whore with her, and she with them.' **44** They went in to her, as they go in to a whore. So they went in to Oholah and to Oholivah, the lewd women. **45** Righteous men will judge them with the judgment of adulteresses and with the judgment of women who shed blood; because they are adulteresses, and blood is in their hands.

**46** "For thus says Adonai יְהוָה: 'I will bring up a mob against them, and will give them to be tossed back and forth and plundered. **47** The company will stone them with stones, and dispatch them with their swords. They will kill their sons and their daughters, and burn up their houses with fire.'

**48** "Thus I will cause lewdness to cease out of the land, that all women may be disciplined and not be lewd like

you. **49** They will recompense your lewdness on you, and you will bear the sins of your idols. Then you will know that I am Adonai יְהוָה."

**24** Again, in the ninth year, in the tenth new moon, in the tenth day of the new moon, the word of יְהוָה came to me, saying, **2** "Son of man, write the name of the day, this same day. The king of Bavel leaned towards Yerushalayim this same day. **3** Utter a parable to the rebellious house, and tell them, 'Thus says Adonai יְהוָה: "Put the cauldron on the fire. Put it on, and also pour water into it. **4** Gather its pieces into it, even every good piece: the thigh and the shoulder. Fill it with the choice bones. **5** Take the choice of the flock, and also a pile of wood for the bones under the cauldron. Cook it well. Yes, let its bones be cooked within it."

**6** ""Therefore thus says Adonai יְהוָה: "Woe to the bloody city, to the cauldron whose rust is in it, and whose rust has not gone out of it! Take out of it piece after piece. No lot is fallen on it.

**7** "For her blood is in the middle of her. She set it on the bare rock. She did not pour it on the ground, to cover it with dust. **8** That it may cause wrath to come up to take vengeance, I have set her blood on the bare rock, that it should not be covered."

**9** ""Therefore thus says Adonai יְהוָה: "Woe to the bloody city! I also will make the pile great. **10** Heap on the wood. Make the fire hot. Boil the meat well. Make the broth thick, and let the bones be burned. **11** Then set it empty on its coals, that it may be hot, and its copper may burn, and that its filthiness may be molten in it, that its rust may be consumed. **12** She is weary with toil; yet her great rust, rust by fire, does not leave her.

**13** ""In your filthiness is lewdness. Because I have cleansed you and you were not cleansed, you will not be cleansed from your filthiness any more, until I have caused My wrath toward you to rest. **14** I, יְהוָה, have spoken it. It will happen, and I will do it. I will not go back. I will not spare. I will not relent. According to your ways, and according to your doings, they will judge you," says Adonai יְהוָה."

**15** Also the word of יְהוָה came to me, saying, **16** "Son of man, behold, I will take away from you the desire of your eyes with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down. **17** Sigh, but not aloud. Make no mourning for the dead. Bind your headdress on you, and put your shoes on your feet. Do not cover your lips, and do not eat mourner's bread."

**18** So I spoke to the people in the morning; and at evening my wife died. So I did in the morning as I was commanded.

**19** The people asked me, "Will you not tell us what these things are to us, that you do?"

**20** Then I said to them, "The word of יְהוָה came to me, saying, **21** 'Speak to the house of Yisra'el, "Thus says Adonai יְהוָה: 'Behold, I will profane My set-apart place, the pride of your power, the desire of your eyes, and that which your being pities; and your sons and your daughters whom you have left behind will fall by the sword. **22** You will do as I have done. You will not cover your lips or eat mourner's bread. **23** Your turbans will be on your heads, and your shoes on your feet. You will not mourn or weep; but you will pine away in your iniquities, and moan one toward another. **24** Thus Yechezqel will be a sign to you; according to all that he has done, you will do. When this comes, then you will know that I am Adonai יְהוָה.'....."

**25** "You, son of man, should it not be in the day when I take their strength from them, the joy of their glory, the desire of their eyes, and that with which they burdened themselves, their sons and their daughters, **26** that in that day he who escapes will come to you, to cause you to hear it with your ears? **27** In that day your mouth will be opened to him who has escaped, and you shall speak, and be no more mute. So you will be a sign to them. Then they will know that I am יְהוָה."

**25** The word of יְהוָה came to me, saying, **2** "Son of man, set your face toward the children of Ammon, and prophesy against them. **3** Tell the children of Ammon, 'Hear the word of Adonai יְהוָה! Thus says Adonai יְהוָה: "Because you said, 'Aha!' against My set-apart place, when it was profaned; and against the land of Yisra'el, when it was made desolate; and against the house of Yehudah, when they went into captivity: **4** therefore, behold, I will deliver you to the children of the east for a possession. They will set their encampments in you, and make their dwellings in you. They will eat your fruit and they will drink your milk. **5** I will make Rabbah a stable for camels, and the children of Ammon a resting place for flocks. Then you will know that I am יְהוָה. **6** For thus says Adonai יְהוָה: "Because you have clapped your hands, stamped with the feet, and rejoiced with all the scorn of your being against the land of Yisra'el; **7** therefore, behold, I have stretched out My hand on you, and will deliver you for a plunder to the nations. I will cut you off from the peoples, and I will cause you to perish out of the countries. I will destroy you. Then you will know that I am יְהוָה."

**8** "Thus says Adonai יְהוָה: "Because Moav and Seir say, 'Behold, the house of Yehudah is like all the nations;' **9** therefore, behold, I will open the side of Moav from the cities, from his cities which are on his frontiers, the glory of the country, Beth Yeshimoth, Ba'al Meon, and Qiryathayim, **10** to the children of the east, to go against the children of Ammon; and I will give them for a possession, that the children of Ammon may not be remembered among the nations. **11** I will execute judgments on Moav. Then they will know that I am יְהוָה."

**12** "Thus says Adonai יְהוָה: "Because Edom has dealt against the house of Yehudah by taking vengeance, and has greatly offended, and taken revenge on them;" **13** therefore thus says Adonai יְהוָה, "I will stretch out My hand on Edom, and will cut off man and animal from it; and I will make it desolate from Teman. They will fall by the sword even to Dedan. **14** I will lay My vengeance on Edom by the hand of My people Yisra'el. They will do in Edom according to My anger and according to My wrath. Then they will know My vengeance," says Adonai יְהוָה.

**15** "Thus says Adonai יְהוָה: "Because the Philistines have taken revenge, and have taken vengeance with scorn of being to destroy with perpetual hostility;" **16** therefore thus says Adonai יְהוָה, "Behold, I will stretch out My hand on the Philistines, and I will cut off the Kerethites, and destroy the remnant of the sea coast. **17** I will execute great vengeance on them with wrathful rebukes. Then they will know that I am יְהוָה, when I lay My vengeance on them.""

**26** In the eleventh year, in the first of the new moon, the word of יְהוָה came to me, saying, **2** "Son of man, because Tsor has said against Yerushalayim, 'Aha! She is broken! She who was the gateway of the peoples has been returned to me. I will be replenished, now that she is laid waste; **3** therefore thus says Adonai יְהוָה, 'Behold, I am against you, Tsor, and will cause many nations to come up against you, as the sea causes its waves to come up. **4** They will destroy the walls of Tsor, and break down her towers. I will also scrape her dust from her, and make her a bare rock. **5** She will be a place for the spreading of nets in the middle of the sea; for I have spoken it,' says Adonai יְהוָה. 'She will become plunder for the nations. **6** Her daughters who are in the field will be slain with the sword. Then they will know that I am יְהוָה.'

**7** "For thus says Adonai יְהוָה: 'Behold, I will bring on Tsor Nevukhadnetsar king of Bavel, king of kings, from the north, with horses, with chariots, with horsemen,

and an army with many people. **8** He will kill your daughters in the field with the sword. He will make forts against you, cast up a mound against you, and raise up the buckler against you. **9** He will set his battering rams against your walls, and with his axes he will break down your towers. **10** By reason of the abundance of his horses, their dust will cover you. Your walls will shake at the noise of the horsemen, of the wagons, and of the chariots, when he enters into your gates, as men enter into a city which is broken open. **11** He will tread down all your streets with the hoofs of his horses. He will kill your people with the sword. The pillars of your strength will go down to the ground. **12** They will make a spoil of your riches, and make a plunder of your merchandise. They will break down your walls, and destroy your pleasant houses. They will lay your stones, your timber, and your dust in the middle of the waters. **13** I will cause the noise of your songs to cease. The sound of your harps will not be heard any more. **14** I will make you a bare rock. You will be a place for the spreading of nets. You will be built no more; for I יְהוָה have spoken it,' says Adonai יְהוָה.

**15** "Thus says Adonai יְהוָה to Tsor: 'Will not the islands shake at the sound of your fall, when the wounded groan, when the slaughter is made within you? **16** Then all the princes of the sea will come down from their thrones, and lay aside their robes, and strip off their embroidered garments. They will clothe themselves with trembling. They will sit on the ground, and will tremble every moment, and be astonished at you.

**17** They will take up a lamentation over you, and tell you, "How you are destroyed, who were inhabited by seafaring men, the renowned city, who was strong in the sea, she and her inhabitants, who caused their terror to be on all who lived there!"

**18** Now the islands will tremble in the day of your fall. Yes, the islands that are in the sea will be dismayed at your departure.'

**19** "For thus says Adonai יְהוָה: 'When I make you a desolate city, like the cities that are not inhabited; when I bring up the deep on you, and the great waters cover you; **20** then I will bring you down with those who descend into the pit, to the people of old time, and will make you dwell in the lower parts of the earth, in the places that are desolate of old, with those who go down to the pit, that you be not inhabited; and I will set glory in the land of the living. **21** I will make you a terror, and you will no more have any being. Though you are sought for, yet you will never be found again,' says Adonai יְהוָה."

**27** The word of הָיְהָ came again to me, saying,

**2** "You, son of man, take up a lamentation over Tsor; **3** and tell Tsor, 'You who dwell at the entry of the sea, who are the merchant of the peoples to many islands, thus says Adonai הָיְהָ: "You, Tsor, have said, 'I am perfect in beauty.' **4** Your borders are in the heart of the seas. Your builders have perfected your beauty. **5** They have made all your planks of cypress trees from Senir. They have taken a cedar from Levanon to make a mast for you. **6** They have made your oars of the oaks of Bashan. They have made your benches of ivory inlaid in boxwood from the islands of Kittim. **7** Your sail was of fine linen with embroidered work from Mitsrayim, that it might be to you for a banner. Blue and purple from the islands of Elishah was your awning. **8** The inhabitants of Tsidon and Arvad were your rowers. Your wise men, Tsor, were in you. They were your pilots. **9** The old men of Geval and its wise men were your repairers of ship seams in you. All the ships of the sea with their mariners were in you to deal in your merchandise.

**10** "Paras, Lud, and Put were in your army, your men of war. They hung the shield and helmet in you. They showed your beauty. **11** The men of Arvad with your army were on your walls all around, and valiant men were in your towers. They hung their shields on your walls all around. They have perfected your beauty.

**12** "Tarshish was your merchant by reason of the multitude of all kinds of riches. They traded for your wares with silver, iron, tin, and lead.

**13** "Yavan, Tuval, and Meshek were your traders. They traded the beings of men and vessels of copper for your merchandise.

**14** "They of the house of Togarmah traded for your wares with horses, war horses, and mules.

**15** "The men of Dedan traded with you. Many islands were the market of your hand. They brought you horns of ivory and ebony in exchange.

**16** "Aram was your merchant by reason of the multitude of your handiworks. They traded for your wares with emeralds, purple, embroidered work, fine linen, coral, and rubies.

**17** "Yehudah and the land of Yisra'el were your traders. They traded wheat of Minnith, confections, honey, oil, and balm for your merchandise.

**18** "Dammeseq was your merchant for the multitude of your handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool.

**19** "Vedan and Yavan traded with yarn for your wares: bright iron, cassia, and calamus were among your merchandise.

**20** "Dedan was your trafficker in precious cloths for riding.

**21** "Arabia, and all the princes of Qedar were the merchants of your hand; in lambs, rams, and goats. In these, they were your merchants.

**22** "The traders of Sheva and Ra'amah were your traders. They traded for your wares with the chief of all spices, and with all precious stones, and gold.

**23** "Haran, Kanneh, and Eden, the traders of Sheva, Ashuwr and Kilmad, were your traders. **24** These were your traders in choice wares, in wrappings of blue and embroidered work, and in chests of rich clothing, bound with cords and made of cedar, among your merchandise.

**25** "The ships of Tarshish were your caravans for your merchandise. You were replenished and made very glorious in the heart of the seas. **26** Your rowers have brought you into great waters. The east wind has broken you in the heart of the seas. **27** Your riches, your wares, your merchandise, your mariners, your pilots, your repairers of ship seams, the dealers in your merchandise, and all your men of war, who are in you, with all your company which is among you, will fall into the heart of the seas in the day of your ruin. **28** At the sound of the cry of your pilots, the suburbs will shake. **29** All who handled the oar, the mariners and all the pilots of the sea, will come down from their ships. They will stand on the land, **30** and will cause their voice to be heard over you, and will cry bitterly. They will cast up dust on their heads. They will wallow in the ashes. **31** They will make themselves bald for you, and clothe themselves with sackcloth. They will weep for you in bitterness of being, with bitter mourning.

**32** In their wailing they will take up a lamentation for you, and lament over you, saying, 'Who is there like Tsor, like her who is brought to silence in the middle of the sea?'

**33** "When your wares went out of the seas, you filled many peoples. You enriched the kings of the earth with the multitude of your riches and of your merchandise.

**34** In the time that you were broken by the seas, in the depths of the waters, your merchandise and all your company fell within you. **35** All the inhabitants of the islands are astonished at you, and their kings are horribly afraid. They are troubled in their face. **36** The merchants among the peoples hiss at you. You have become a terror, and you will be no more.""

**28** The word of יהָהָן came again to me, saying,

**2** "Son of man, tell the prince of Tsor, 'Thus says Adonai יהָהָן: "Because your heart is lifted up, and you have said, 'I am Elohim, I sit in the seat of Elohim, in the heart of the seas;' yet you are man, and not Elohim, though you set your heart as the heart of Elohim—**3** behold, you are wiser than Dani'el; there is no secret that is hidden from you; **4** by your wisdom and by your understanding you have gotten yourself riches, and have gotten gold and silver into your treasures; **5** by your great wisdom and by your trading you have increased your riches, and your heart is lifted up because of your riches—"

**6** Therefore thus says Adonai יהָהָן: "Because you have set your heart as the heart of Elohim, **7** therefore, behold, I will bring strangers on you, the tyrants of the nations. They will draw their swords against the beauty of your wisdom. They will defile your brightness.

**8** They will bring you down to the pit. You will die the death of those who are slain in the heart of the seas.

**9** Will you yet say before him who kills you, 'I am Elohim'? But you are man, and not Elohim, in the hand of him who wounds you. **10** You will die the death of the uncircumcised by the hand of strangers; for I have spoken it," says Adonai יהָהָן.

**11** Moreover the word of יהָהָן came to me, saying,

**12** "Son of man, take up a lamentation over the king of Tsor, and tell him, 'Thus says Adonai יהָהָן: "You were the seal of full measure, full of wisdom, and perfect in beauty. **13** You were in Eden, the garden of Elohim. Every precious stone adorned you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Gold work of tambourines and of pipes was in you. They were prepared in the day that you were created. **14** You were the anointed keruv who covers. Then I set you up on the set-apart mountain of Elohim. You have walked up and down in the middle of the stones of fire.

**15** "You were perfect in your ways from the day that you were created, until unrighteousness was found in you. **16** By the abundance of your commerce, your insides were filled with violence, and you have sinned. Therefore I have cast you as profane out of the mountain of Elohim. I have destroyed you, covering keruv, from the middle of the stones of fire.

**17** "Your heart was lifted up because of your beauty. You have corrupted your wisdom by reason of your splendor. I have cast you to the ground. I have laid you before kings, that they may see you.

**18** "By the multitude of your iniquities, in the unrighteousness of your commerce, you have profaned your set-apart places. Therefore I have brought out a fire from the middle of you. It has devoured you. I have turned you to ashes on the earth in the sight of all those who see you. **19** All those who know you among the peoples will be astonished at you. You have become a terror, and you will exist no more.""

**20** The word of יהָהָן came to me, saying, **21** "Son of man, set your face toward Tsidon, and prophesy against it, **22** and say, 'Thus says Adonai יהָהָן: "Behold, I am against you, Tsidon. I will be glorified among you. Then they will know that I am יהָהָן, when I have executed judgments in her, and am set apart in her. **23** For I will send pestilence into her, and blood into her streets. The wounded will fall within her, with the sword on her on every side. Then they will know that I am יהָהָן."

**24** "There will be no more a pricking brier to the house of Yisra'el, nor a hurting thorn of any that are around them that scorned them. Then they will know that I am Adonai יהָהָן."

**25** "Thus says Adonai יהָהָן: "When I have gathered the house of Yisra'el from the peoples among whom they are scattered, and am set apart in them in the sight of the nations, then they will dwell in their own land which I gave to My servant Ya'aqov. **26** They will dwell in it securely. Yes, they will build houses, plant vineyards, and will dwell securely, when I have executed judgments on all those who scorn them all around. Then they will know that I am יהָהָן their Elohim.""

**29** In the tenth year, in the tenth *new moon*, on the twelfth day of the new moon, the word of יהָהָן came to me, saying, **2** "Son of man, set your face against Pharaoh king of Mitsrayim, and prophesy against him and against all Mitsrayim. **3** Speak and say, 'Thus says Adonai יהָהָן: "Behold, I am against you, Pharaoh king of Mitsrayim, the great monster<sup>a</sup> that lies in the middle of his rivers, that has said, 'My river is my own, and I have made it for myself.'

**4** I will put hooks in your jaws, and I will make the fish of your rivers stick to your scales. I will bring you up out of the middle of your rivers, with all the fish of your rivers which stick to your scales. **5** I will cast you out into the wilderness, you and all the fish of your rivers. You will fall on the open field. You will not be brought

<sup>a</sup> See footnote at Yeshayahu 13:22.

together or gathered. I have given you for food to the animals of the earth and to the birds of the heavens.

**6** "All the inhabitants of Mitsrayim will know that I am **בְּנֵי יִשְׂרָאֵל**, because they have been a staff of reed to the house of Yisra'el. **7** When they took hold of you by your hand, you broke, and tore all their shoulders. When they leaned on you, you broke, and paralyzed all of their loins<sup>a</sup>."

**8** "Therefore thus says Adonai **בְּנֵי יִשְׂרָאֵל**: 'Behold, I will bring a sword on you, and will cut off man and animal from you. **9** The land of Mitsrayim will be a desolation and a waste. Then they will know that I am **בְּנֵי יִשְׂרָאֵל**'.

Because he has said, "The river is mine, and I have made it;" **10** therefore, behold, I am against you, and against your rivers. I will make the land of Mitsrayim an utter waste and desolation, from the tower of Seveneh even to the border of Kush. **11** No foot of man will pass through it, nor will any animal foot pass through it. It will not be inhabited for forty years. **12** I will make the land of Mitsrayim a desolation in the middle of the countries that are desolate. Her cities among the cities that are laid waste will be a desolation forty years. I will scatter the Mitsrites among the nations, and will disperse them through the countries."

**13** For thus says Adonai **בְּנֵי יִשְׂרָאֵל**: "At the end of forty years will I gather the Mitsrites from the peoples where they were scattered. **14** I will reverse the captivity of Mitsrayim, and will cause them to return into the land of Pathros, into the land of their birth. They will be a lowly kingdom, there. **15** It will be the lowest of the kingdoms. It will not lift itself up above the nations any more. I will diminish them, so that they will no longer rule over the nations. **16** It will no longer be the confidence of the house of Yisra'el, bringing iniquity to memory, when they turn to look after them. Then they will know that I am Adonai **בְּנֵי יִשְׂרָאֵל**."

**17** It came about in the twenty-seventh year, in the first new moon, in the first day of the new moon, the word of **בְּנֵי יִשְׂרָאֵל** came to me, saying, **18** "Son of man,

Nevukhadnetsar king of Bavel caused his army to serve a great service against Tsor. Every head was made bald, and every shoulder was worn; yet he had no wages, nor did his army, from Tsor, for the service that he had served against it. **19** Therefore thus says Adonai **בְּנֵי יִשְׂרָאֵל**: 'Behold, I will give the land of Mitsrayim to Nevukhadnetsar king of Bavel. He will carry off her multitude, spoil her spoil, and plunder her plunder. That will be the wages for his army. **20** I have given him the

land of Mitsrayim as his payment for which he served, because they worked for Me,' says Adonai **בְּנֵי יִשְׂרָאֵל**.

**21** "In that day I will cause a horn to sprout for the house of Yisra'el, and I will open your mouth among them. Then they will know that I am **בְּנֵי יִשְׂרָאֵל**."

**30** The word of **בְּנֵי יִשְׂרָאֵל** came again to me, saying, **2** "Son of man, prophesy, and say, 'Thus says Adonai **בְּנֵי יִשְׂרָאֵל**: "Wail, 'Alas for the day! **3** For the day is near, even the day of **יִתְהַרְפָּא** is near. It will be a day of clouds, a time of the nations.

**4** "A sword will come on Mitsrayim, and anguish will be in Kush, when the slain fall in Mitsrayim. They take away her multitude, and her foundations are broken down. **5** Kush, Put, Lud, Aravia, Kub, and the children of the land that is allied with them, will fall with them by the sword."

**6** "**בְּנֵי יִשְׂרָאֵל**" says: "Those who support Mitsrayim will fall. The pride of her power will come down. They will fall by the sword in it from the tower of Seveneh," says Adonai **בְּנֵי יִשְׂרָאֵל**. **7** "They will be desolate in the middle of the countries that are desolate. Her cities will be among the cities that are wasted. **8** They will know that I am **בְּנֵי יִשְׂרָאֵל** when I have set a fire in Mitsrayim, and all her helpers are destroyed. **9** In that day messengers will go out from before Me in ships to make the secure Kushites afraid. There will be anguish on them, as in the day of Mitsrayim; for, behold, it comes."

**10** "Thus says Adonai **בְּנֵי יִשְׂרָאֵל**: "I will also make the multitude of Mitsrayim to cease, by the hand of Nevukhadnetsar king of Bavel. **11** He and his people with him, the tyrants of the nations, will be brought in to destroy the land. They will draw their swords against Mitsrayim, and fill the land with the slain. **12** I will make the rivers dry, and will sell the land into the hand of evil men. I will make the land desolate, and all that is therein, by the hand of strangers: I, **בְּנֵי יִשְׂרָאֵל**, have spoken it."

**13** "Thus says Adonai **בְּנֵי יִשְׂרָאֵל**: "I will also destroy the idols, and I will cause the images to cease from Noph. There will be no more a prince from the land of Mitsrayim. I will put a fear in the land of Mitsrayim. **14** I will make Pathros desolate, and will set a fire in Tsoan, and will execute judgments on No. **15** I will pour My wrath on Sin, the stronghold of Mitsrayim. I will cut off the multitude of No. **16** I will set a fire in Mitsrayim; Sin will be in great anguish. No will be broken up. Noph

<sup>a</sup> 7 Syr. reads, "you broke and their backs were wrenched" instead of "you broke, and paralyzed all of their loins."

will have adversaries in the daytime. **17** The young men of Aven and of Pibeseth will fall by the sword. They will go into captivity. **18** At Tahpanhes also the day will withdraw itself, when I break the yokes of Mitsrayim, there. The pride of her power will cease in her. As for her, a cloud will cover her, and her daughters will go into captivity. **19** Thus I will execute judgments on Mitsrayim. Then they will know that I am יְהוָה."

**20** In the eleventh year, in the first *new moon*, in the seventh day of the new moon, the word of יְהוָה came to me, saying, **21** "Son of man, I have broken the arm of Pharaoh king of Mitsrayim. Behold, it has not been bound up, to apply medicines, to put a bandage to bind it, that it become strong to hold the sword. **22** Therefore thus says Adonai יְהוָה: 'Behold, I am against Pharaoh king of Mitsrayim, and will break his arms, the strong arm, and that which was broken. I will cause the sword to fall out of his hand. **23** I will scatter the Mitsrites among the nations, and will disperse them through the countries. **24** I will strengthen the arms of the king of Bavel, and put My sword in his hand; but I will break the arms of Pharaoh, and he will groan before the king of Bavel with the groaning of a mortally wounded man.'

**25** "I will hold up the arms of the king of Bavel; and the arms of Pharaoh will fall down. Then they will know that I am יְהוָה, when I put My sword into the hand of the king of Bavel, and he stretches it out on the land of Mitsrayim. **26** I will scatter the Mitsrites among the nations, and disperse them through the countries. Then they will know that I am יְהוָה."

**31** In the eleventh year, in the third *new moon*, in the first day of the new moon, the word of יְהוָה came to me, saying, **2** "Son of man, tell Pharaoh king of Mitsrayim, and his multitude: 'Whom are you like in your greatness? **3** Behold, the Ashuwrite was a cedar in Levanon with beautiful branches, and with a forest-like shade, of high stature; and its top was among the thick boughs. **4** The waters nourished it. The deep made it to grow. Its rivers ran all around its plantation; and it sent out its channels to all the trees of the field. **5** Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied. Its branches became long by reason of many waters, when it spread them out. **6** All the birds of the heavens made their nests in its boughs. Under its branches, all the animals of the field gave birth to their young. All great nations lived under its shadow.'

**7** Thus was it beautiful in its greatness, in the length of its branches; for its root was by many waters. **8** The cedars in the garden of Elohim could not hide it. The pine trees

were not as its branches; nor was any tree in the garden of Elohim like it in its beauty. **9** I made it beautiful by the multitude of its branches, so that all the trees of Eden, that were in the garden of Elohim, envied it.'

**10** "Therefore thus said Adonai יְהוָה: 'Because you are exalted in stature, and he has set his top among the thick boughs, and his heart is lifted up in his height; **11** I will even deliver him into the hand of the mighty one of the nations. He will surely deal with him. I have driven him out for his wickedness. **12** Strangers, tyrants of the nations, have cut him off, and have left him. His branches have fallen on the mountains and in all the valleys and his boughs are broken by all the watercourses of the land. All the peoples of the earth have gone down from his shadow, and have left him.'

**13** "All the birds of the heavens will dwell on his ruin, and all the animals of the field will be on his branches; **14** to the end that none of all the trees by the waters exalt themselves in their stature, and do not set their top among the thick boughs. Their mighty ones do not stand up on their height, even all who drink water; for they are all delivered to death, to the lower parts of the earth, among the children of men, with those who go down to the pit.'

**15** "Thus says Adonai יְהוָה: 'In the day when he went down to Sheol I caused a mourning. I covered the deep for him, and I restrained its rivers. The great waters were stopped. I caused Levanon to mourn for him, and all the trees of the field fainted for him. **16** I made the nations to shake at the sound of his fall, when I cast him down to Sheol with those who descend into the pit. All the trees of Eden, the choice and best of Levanon, all that drink water, were comforted in the lower parts of the earth. **17** They also went down into Sheol with him to those who are slain by the sword; yes, those who were his arm, who lived under his shadow in the middle of the nations.'

**18** "To whom are you thus like in glory and in greatness among the trees of Eden? Yet you will be brought down with the trees of Eden to the lower parts of the earth. You will lie in the middle of the uncircumcised, with those who are slain by the sword. "This is Pharaoh and all his multitude,' says Adonai יְהוָה."

**32** In the twelfth year, in the twelfth new moon, in the first day of the new moon, "The word of יְהוָה came to me, saying, **2** 'Son of man, take up a lamentation over Pharaoh king of Mitsrayim, and tell him, "You were likened to a young lion of the nations; yet you are as a

monster<sup>a</sup> in the seas. You broke out with your rivers, and troubled the waters with your feet, and fouled their rivers."

**3** Thus says Adonai יְהוָה: "I will spread out My net on you with a company of many peoples; and they will bring you up in My net. **4** I will leave you on the land. I will cast you out on the open field, and will cause all the birds of the heavens to settle on you. I will satisfy the animals of the whole earth with you. **5** I will lay your flesh on the mountains, and fill the valleys with your height. **6** I will also water the land in which you swim with your blood, even to the mountains. The watercourses will be full of you. **7** When I extinguish you, I will cover the heavens and make its stars dark. I will cover the sun with a cloud, and the moon will not give its light. **8** I will make all the bright lights of the heavens dark over you, and set darkness on your land," says Adonai יְהוָה.

**9** "I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known. **10** Yes, I will make many peoples amazed at you, and their kings will be horribly afraid for you, when I brandish My sword before them. They will tremble at every moment, every man for his own being, in the day of your fall."

**11** For thus says Adonai יְהוָה: "The sword of the king of Bavel will come on you. **12** I will cause your multitude to fall by the swords of the mighty. They are all the tyrants of the nations. They will bring the pride of Mitsrayim to nothing, and all its multitude will be destroyed. **13** I will destroy also all its animals from beside many waters. The foot of man will not trouble them anymore, nor will the hoofs of animals trouble them. **14** Then I will make their waters clear, and cause their rivers to run like oil," says Adonai יְהוָה.

**15** "When I make the land of Mitsrayim desolate and waste, a land destitute of that of which it was full, when I strike all those who dwell therein, then they will know that I am יְהוָה. **16** This is the lamentation with which they will lament. The daughters of the nations will lament with this. They will lament with it over Mitsrayim, and over all her multitude," says Adonai יְהוָה.

**17** Also in the twelfth year, in the fifteenth day of the new moon, the word of יְהוָה came to me, saying, **18** "Son of man, wail for the multitude of Mitsrayim, and cast them down, even her and the daughters of the famous nations, to the lower parts of the earth, with those who go down into the pit. **19** Whom do you pass

in beauty? Go down, and be laid with the uncircumcised. **20** They will fall among those who are slain by the sword. She is delivered to the sword. Draw her away with all her multitudes. **21** The strong among the mighty will speak to him out of the middle of Sheol with those who help him. They have gone down. The uncircumcised lie still, slain by the sword.

**22** "Ashuwr is there with all her company. Her graves are all around her. All of them slain, fallen by the sword; **23** whose graves are set in the uttermost parts of the pit, and her company is around her grave; all of them slain, fallen by the sword, who caused terror in the land of the living. **24** There is Elam and all her multitude around her grave; all of them slain, fallen by the sword, who have gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the living, and have borne their shame with those who go down to the pit. **25** They have set her a bed among the slain with all her multitude. Her graves are around her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with those who go down to the pit. He is put among those who are slain.

**26** "There is Meshek, Tuval, and all their multitude. Their graves are around them, all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. **27** They will not lie with the mighty who are fallen of the uncircumcised, who have gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are on their bones; for they were the terror of the mighty in the land of the living. **28** But you will be broken among the uncircumcised, and will lie with those who are slain by the sword.

**29** "There is Edom, her kings, and all her princes, who in their might are laid with those who are slain by the sword. They will lie with the uncircumcised, and with those who go down to the pit. **30** There are the princes of the north, all of them, and all the Tsidonians, who have gone down with the slain. They are put to shame in the terror which they caused by their might. They lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit.

**31** "Pharaoh will see them, and will be comforted over all his multitude, even Pharaoh and all his army, slain by the sword," says Adonai יְהוָה. **32** "For I have put his terror in the land of the living. He will be laid among the uncircumcised, with those who are slain by the sword, even Pharaoh and all his multitude," says Adonai יְהוָה.

<sup>a</sup> See footnote at Yeshayahu 13:22.

**33** The word of יההנָם came to me, saying, **2** "Son of man, speak to the children of your people, and tell them, 'When I bring the sword on a land, and the people of the land take a man from among them, and set him for their watchman; **3** if, when he sees the sword come on the land, he blows the shofar, and warns the people; **4** then whoever hears the sound of the shofar, and does not heed the warning, if the sword comes, and takes him away, his blood will be on his own head. **5** He heard the sound of the shofar, and did not take warning. His blood will be on him; whereas if he had heeded the warning, he would have delivered his being. **6** But if the watchman sees the sword come, and does not blow the shofar, and the people are not warned, and the sword comes, and takes any person from among them; he is taken away in his iniquity, but his blood I will require at the watchman's hand.'

**7** "So you, son of man: I have set you a watchman to the house of Yisra'el. Therefore hear the word from My mouth, and give them warnings from Me. **8** When I tell the wicked, 'O wicked man, you will surely die,' and you do not speak to warn the wicked from his way; that wicked man will die in his iniquity, but I will require his blood at your hand. **9** Nevertheless, if you warn the wicked of his way to turn from it, and he does not turn from his way; he will die in his iniquity, but you have delivered your being.

**10** "You, son of man, tell the house of Yisra'el: 'You say this, "Our transgressions and our sins are on us, and we pine away in them. How then can we live?"' **11** Tell them, "As I live," says Adonai יההנָם, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn, turn from your evil ways! For why will you die, house of Yisra'el?"'

**12** "You, son of man, tell the children of your people, 'The righteousness of the righteous will not deliver him in the day of his disobedience. And as for the wickedness of the wicked, he will not fall thereby in the day that he turns from his wickedness; neither will he who is righteous be able to live by it in the day that he sins. **13** When I tell the righteous that he will surely live; if he relies on his righteousness, and commits unrighteousness, none of his righteous deeds will be remembered; but he will die in his unrighteousness that he has committed. **14** Again, when I say to the wicked, "You will surely die;" if he turns from his sin, and does judgment and *that which is right*; **15** if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no unrighteousness; he will surely live. He will not die.

**16** None of his sins that he has committed will be

remembered against him. He has done judgment and *that which is right*. He will surely live.

**17** "Yet the children of your people say, "The way of יההנָם is not fair;" but as for them, their way is not fair.

**18** When the righteous turns from his righteousness, and commits unrighteousness, he will even die therein.

**19** When the wicked turns from his wickedness, and does judgment and *that which is right*, he will live thereby. **20** Yet you say, "The way of יההנָם is not fair."

House of Yisra'el, I will judge every one of you after his ways."

**21** In the twelfth year of our captivity, in the tenth *new moon*, in the fifth day of the new moon, one who had escaped out of Yerushalayim came to me, saying, "The city has been defeated!" **22** Now the hand of יההנָם had been on me in the evening, before he who had escaped came; and He had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer mute.

**23** The word of יההנָם came to me, saying, **24** "Son of man, those who inhabit the waste places in the land of Yisra'el speak, saying, 'Avraham was one, and he inherited the land; but we are many. The land is given us for inheritance.' **25** Therefore tell them, 'Thus says Adonai יההנָם: "You eat with the blood, and lift up your eyes to your idols, and shed blood. So should you possess the land? **26** You stand on your sword, you work abomination, and every one of you defiles his neighbor's wife. So should you possess the land?"'

**27** "You shall tell them, 'Thus says Adonai יההנָם: "As I live, surely those who are in the waste places will fall by the sword. I will give he who is in the open field to the animals to be devoured; and those who are in the strongholds and in the caves will die of the pestilence.

**28** I will make the land a desolation and an astonishment. The pride of her power will cease. The mountains of Yisra'el will be desolate, so that no one will pass through. **29** Then they will know that I am יההנָם, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed."

**30** "As for you, son of man, the children of your people talk about you by the walls and in the doors of the houses, and speak to one another, everyone to his brother, saying, 'Please come and hear what the word is that comes out from יההנָם!' **31** They come to you as the people come, and they sit before you as My people, and they hear your words, but do not do them; for with their mouth they show much love, but their heart goes after their gain. **32** Behold, you are to them as a very lovely song of one who has a pleasant voice, and can play well

on an instrument; for they hear your words, but they do not do them.

**33** "When this comes to pass, (behold, it comes), then they will know that a prophet has been among them."

**34** The word of יהוה came to me, saying, **2** "Son of man, prophesy against the shepherds of Yisra'el. Prophesy, and tell them, even the shepherds, 'Thus says Adonai יהוה': 'Woe to the shepherds of Yisra'el who feed themselves! Should not the shepherds feed the sheep? **3** You eat the fat. You clothe yourself with the wool. You slaughter the fatlings, but you do not feed the sheep. **4** You have not strengthened the diseased. You have not healed that which was sick. You have not bound up that which was broken. You have not brought back that which was driven away. You have not sought that which was lost, but you have ruled over them with force and with rigor. **5** They were scattered, because there was no shepherd. They became food to all the animals of the field, and were scattered. **6** My sheep wandered through all the mountains, and on every high hill. Yes, My sheep were scattered on all the surface of the earth. There was no one who searched or sought."

**7** "Therefore, you shepherds, hear the word of יהוה: **8** "As I live," says Adonai יהוה, "surely because My sheep became plunder, and My sheep became food to all the animals of the field, because there was no shepherd. My shepherds did not search for My sheep, but the shepherds fed themselves, and did not feed My sheep." **9** Therefore, you shepherds, hear the word of יהוה: **10** Thus says Adonai יהוה: "Behold, I am against the shepherds. I will require My sheep at their hand, and cause them to cease from feeding the sheep. The shepherds will not feed themselves any more. I will deliver My sheep from their mouth, that they may not be food for them."

**11** "For thus says Adonai יהוה: "Behold, I Myself, even I, will search for My sheep, and will seek them out. **12** As a shepherd seeks out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out My sheep. I will deliver them out of all places where they have been scattered in the cloudy and dark day. **13** I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land. I will feed them on the mountains of Yisra'el, by the watercourses, and in all the inhabited places of the country. **14** I will feed them with good pasture; and their fold will be on the mountains of the height of Yisra'el. There they will lie down in a good fold. They will feed on fat pasture on the mountains of Yisra'el.

**15** "I Myself will be the shepherd of My sheep, and I will cause them to lie down," says Adonai יהוה. **16** "I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong. I will feed them in judgment."

**17** "As for you, O My flock, thus says Adonai יהוה: 'Behold, I judge between sheep and sheep, the rams and the male goats. **18** Does it seem a small thing to you to have fed on the good pasture, but you must tread down with your feet the remnant of your pasture? And to have drunk of the clear waters, but must you foul the remnant with your feet? **19** As for My sheep, they eat that which you have trodden with your feet, and they drink that which you have fouled with your feet.'

**20** "Therefore thus says Adonai יהוה to them: 'Behold, I, even I, will judge between the fat sheep and the lean sheep. **21** Because you thrust with side and with shoulder, and push all the diseased with your horns, until you have scattered them abroad; **22** therefore will I save My flock, and they will no more be plunder. I will judge between sheep and sheep. **23** I will set up one shepherd over them, and He will feed them, even My servant David. He will feed them, and He will be their shepherd. **24** I, יהוה, will be their Elohim, and My servant David prince among them. I, יהוה, have spoken it.

**25** "I will cut a covenant of peace with them, and will cause evil animals to cease out of the land. They will dwell securely in the wilderness, and sleep in the woods. **26** I will make them and the places around My hill a blessing. I will cause the shower to come down in its season. There will be showers of blessing. **27** The tree of the field will yield its fruit, and the earth will yield its increase, and they will be secure in their land. Then they will know that I am יהוה, when I have broken the bars of their yoke, and have delivered them out of the hand of those who made slaves of them. **28** They will no more be plunder to the nations, neither will the animals of the earth devour them; but they will dwell securely, and no one will make them afraid. **29** I will raise up to them a plantation for renown, and they will no more be consumed with famine in the land, and not bear the shame of the nations any more. **30** They will know that I, יהוה, their Elohim am with them, and that they, the house of Yisra'el, are My people, says Adonai יהוה. **31** You My sheep, the sheep of My pasture, are men, and I am your Elohim,' says Adonai יהוה."

**35** Moreover the word of יהוה came to me, saying,  
**2** "Son of man, set your face against Mount Seir, and prophesy against it, **3** and tell it, 'Thus says Adonai יהוה: "Behold, I am against you, Mount Seir, and I will stretch out My hand against you. I will make you a desolation and an astonishment. **4** I will lay your cities waste, and you will be desolate. Then you will know that I am יהוה."

**5** "Because you have had a perpetual hostility, and have given over the children of Yisra'el to the power of the sword in the time of their calamity, in the time of the iniquity of the end; **6** therefore, as I live," says Adonai יהוה, "I will prepare you for blood, and blood will pursue you. Since you have not hated blood, therefore blood will pursue you. **7** Thus will I make Mount Seir an astonishment and a desolation. I will cut off him who passes through and him who returns from it. **8** I will fill its mountains with its slain. The slain with the sword will fall in your hills and in your valleys and in all your watercourses. **9** I will make you a perpetual desolation, and your cities will not be inhabited. Then you will know that I am יהוה."

**10** "Because you have said, 'These two nations and these two countries will be mine, and we will possess it;' whereas יהודָה was there: **11** therefore, as I live," says Adonai יהוה, "I will do according to your anger, and according to your envy which you have shown out of your hatred against them; and I will make Myself known among them when I judge you. **12** You will know that I, יהוה, have heard all your insults which you have spoken against the mountains of Yisra'el, saying, 'They have been laid desolate. They have been given us to devour.' **13** You have magnified yourselves against Me with your mouth, and have multiplied your words against Me. I have heard it." **14** Thus says Adonai יהוה: "When the whole earth rejoices, I will make you desolate. **15** As you rejoiced over the inheritance of the house of Yisra'el because it was desolate, so will I do to you. You will be desolate, Mount Seir, and all Edom, even all of it. Then they will know that I am יהוה."

**36** You, son of man, prophesy to the mountains of Yisra'el, and say, "You mountains of Yisra'el, hear the word of יהוה. **2** Thus says Adonai יהוה: 'Because the enemy has said against you, "Aha!" and, "The ancient high places are ours in possession!'" **3** therefore prophesy, and say, Thus says Adonai יהוה: "Because, even because they have made you desolate, and swallowed you up on every side, that you might be a possession to the remnant of the nations, and you are taken up in the lips of talkers, and the evil report of the

people;" **4** therefore, you mountains of Yisra'el, hear the word of Adonai יהוה: Thus says Adonai יהוה to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which have become plunder and derision to the residue of the nations that are all around:

**5** Therefore thus says Adonai יהוה: "Surely in the fire of My jealousy I have spoken against the remnant of the nations, and against all Edom, that have appointed My land to themselves for a possession with the joy of all their heart, with scorn of being, to cast it out for plunder." **6** Therefore prophesy concerning the land of Yisra'el, and tell the mountains, the hills, the watercourses and the valleys, 'Thus says Adonai יהוה: "Behold, I have spoken in My jealousy and in My wrath, because you have borne the shame of the nations." **7** Therefore thus says Adonai יהוה: "I have sworn, 'Surely the nations that are around you will bear their shame.'

**8** "But you, mountains of Yisra'el, you shall shoot out your branches, and yield your fruit to My people Yisra'el; for they are at hand to come. **9** For, behold, I am for you, and I will come to you, and you will be tilled and sown. **10** I will multiply men on you, all the house of Yisra'el, even all of it. The cities will be inhabited, and the waste places will be built. **11** I will multiply man and animal on you. They will increase and be fruitful. I will cause you to be inhabited as you were before, and you will do better than at your beginnings. Then you will know that I am יהוה. **12** Yes, I will cause men to walk on you, even My people Yisra'el. They will possess you, and you will be their inheritance, and you will never again bereave them of their children."

**13** Thus says Adonai יהוה: "Because they say to you, 'You are a devourer of men, and have been a bereaver of your nation;' **14** therefore you shall devour men no more, and not bereave your nation anymore," says Adonai יהוה. **15** "I will not let you hear the shame of the nations any more. You will not bear the reproach of the peoples any more, and you will not cause your nation to stumble anymore," says Adonai יהוה.

**16** Moreover the word of יהוה came to me, saying,

**17** "Son of man, when the house of Yisra'el lived in their own land, they defiled it by their ways and by their deeds. Their way before Me was as the uncleanness of a woman in her impurity. **18** Therefore I poured out My wrath on them for the blood which they had poured out on the land, and because they had defiled it with their idols. **19** I scattered them among the nations, and they were dispersed through the countries. I judged them

according to their way and according to their deeds.

**20** When they came to the nations where they went, they profaned My set-apart Name; in that men said of them, 'These are the people of יהוה, and have left His land.'

**21** But I had respect for My set-apart Name, which the house of Yisra'el had profaned among the nations where they went.

**22** "Therefore tell the house of Yisra'el, 'Thus says Adonai יהוה: "I do not do this for your sake, house of Yisra'el, but for My set-apart Name, which you have profaned among the nations where you went. **23** I will set My great Name apart, which has been profaned among the nations, which you have profaned among them. Then the nations will know that I am יהוה,'" says Adonai יהוה, "when I am proven set-apart in you before their eyes.'"

**24** "For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land. **25** I will sprinkle clean water on you, and you will be clean. I will cleanse you from all your filthiness, and from all your idols. **26** I will also give you a new heart, and I will put a new spirit within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh. **27** I will put My Ruah within you, and cause you to walk in My statutes. You will guard My judgments and do them. **28** You will dwell in the land that I gave to your fathers. You will be My people, and I will be your Elohim. **29** I will save you from all your uncleanness. I will call for the grain, and will multiply it, and lay no famine on you. **30** I will multiply the fruit of the tree and the increase of the field, that you may receive no more the reproach of famine among the nations."

**31** "Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves in your own sight for your iniquities and for your abominations. **32** I do not do this for your sake," says Adonai יהוה. "Let it be known to you: be ashamed and confounded for your ways, house of Yisra'el."

**33** Thus says Adonai יהוה: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places will be built. **34** The land that was desolate will be tilled instead of being a desolation in the sight of all who passed by. **35** They will say, 'This land that was desolate has become like the garden of Eden. The waste, desolate, and ruined cities are fortified and inhabited.' **36** Then the nations that are left around you will know that I, יהוה, have

built the ruined places, and planted that which was desolate. I, יהוה, have spoken it, and I will do it."

**37** Thus says Adonai יהוה: "For this, moreover, will I be inquired of by the house of Yisra'el, to do it for them: I will increase them with men like a flock. **38** As the set-apart flock of Yerushalayim in her appointed feasts, so the waste cities will be filled with flocks of men. Then they will know that I am יהוה."

**37** The hand of יהוה was on me, and He brought me out in the Ruah of יהוה, and set me down in the middle of the valley; and it was full of bones. **2** He caused me to pass by them all around: and behold, there were very many in the open valley; and behold, they were very dry. **3** He said to me, "Son of man, can these bones live?" I answered, "Adonai יהוה, You know."

**4** Again He said to me, "Prophesy over these bones, and tell them, 'You dry bones, hear the word of יהוה. **5** Thus says Adonai יהוה to these bones: "Behold, I will cause breath<sup>a</sup> to enter into you, and you will live. **6** I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am יהוה.'"

**7** So I prophesied as I was commanded. As I prophesied, there was a noise, and behold, there was an earthquake. Then the bones came together, bone to its bone. **8** I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them.

**9** Then He said to me, "Prophesy to the wind, prophesy, son of man, and tell the wind, 'Thus says Adonai יהוה: "Come from the four winds, breath, and breathe on these slain, that they may live.'"

**10** So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army.

**11** Then He said to me, "Son of man, these bones are the whole house of Yisra'el. Behold, they say, 'Our bones are dried up, and our hope is lost. We are completely cut off.' **12** Therefore prophesy, and tell them, 'Thus says Adonai יהוה: "Behold, I will open your graves, and cause you to come up out of your graves, My people; and I will bring you into the land of Yisra'el. **13** You will know that I am יהוה, when I have opened your graves, and caused you to come up out of your graves, My people. **14** I will put My Ruah in you, and you will live.'

<sup>a</sup> 5 Hebrew word used here for "breath" is רוח (ruach), also translated as "spirit." Also in verse 6.

Then I will place you in your own land; and you will know that I, יְהוָה, have spoken it and performed it," says יְהוָה.

**15** The word of יְהוָה came again to me, saying, **16** "You, son of man, take one stick<sup>a</sup>, and write on it, 'For Yehudah, and for the children of Yisra'el his companions.' Then take another stick, and write on it, 'For Yoseph, the stick of Ephrayim, and for all the house of Yisra'el his companions.' **17** Then join them for yourself to one another into one stick, that they may become one in your hand.

**18** "When the children of your people speak to you, saying, 'Will you not show us what you mean by these?'

**19** tell them, 'Thus says Adonai יְהוָה: "Behold, I will take the stick of Yoseph, which is in the hand of Ephrayim, and the tribes of Yisra'el his companions; and I will put them with it, with the stick of Yehudah, and make them one stick, and they will be one in My hand. **20** The sticks on which you write will be in your hand before their eyes." **21** Say to them, 'Thus says Adonai יְהוָה: "Behold, I will take the children of Yisra'el from among the nations, where they have gone, and will gather them on every side, and bring them into their own land. **22** I will make them one nation in the land, on the mountains of Yisra'el. One King will be king to them all. They will no longer be two nations. They will not be divided into two kingdoms any more at all. **23** They will not defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and will cleanse them. So they will be My people, and I will be their Elohim."

**24** "My servant David will be king over them. They all will have one shepherd. They will also walk in My judgments, and guard My statutes, and do them.

**25** They will dwell in the land that I have given to Ya'aqov My servant, in which your fathers lived. They will dwell therein, they, and their children, and their children's children, forever. David My servant will be their prince forever. **26** Moreover I will cut a covenant of peace with them. It will be an everlasting covenant with them. I will place them, multiply them, and will set My set-apart place among them forever more. **27** My tent also will be with them. I will be their Elohim, and they will be My people. **28** The nations will know that I am יְהוָה who sets Yisra'el apart, when My set-apart place is among them forever more."

**38** The word of יְהוָה came to me, saying, **2** "Son of man, set your face toward Gog, of the land of Magog, the prince of Rosh, Meshek, and Tuval, and prophesy against him, **3** and say, 'Thus says Adonai יְהוָה: "Behold, I am against you, Gog, prince of Rosh, Meshek, and Tuval. **4** I will turn you around, and put hooks into your jaws, and I will bring you out, with all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords; **5** Paras, Kush, and Put with them, all of them with shield and helmet; **6** Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with you."

**7** "Be prepared, yes, prepare yourself, you, and all your companies who are assembled to you, and be a guard to them. **8** After many days you will be visited. In the latter years you will come into the land that is brought back from the sword, that is gathered out of many peoples, on the mountains of Yisra'el, which have been a continual waste; but it is brought out of the peoples, and they will dwell securely, all of them. **9** You will ascend. You will come like a desolation. You will be like a cloud to cover the land, you, and all your hordes, and many peoples with you."

**10** "Thus says Adonai יְהוָה: "It will happen in that day that things will come into your mind, and you will devise an evil plan. **11** You will say, 'I will go up to the land of unwalled villages. I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates, **12** to despoil the spoil and to plunder the plunder; to turn your hand against the waste places that are inhabited, and against the people who are gathered out of the nations, who have gotten livestock and goods, who dwell in the navel of the earth.<sup>b</sup>' **13** Sheva, and Dedan, and the merchants of Tarshish, with all the young lions of it, will ask you, 'Have you come to despoil the spoil? Have you assembled your company to plunder the plunder, to carry away silver and gold, to take away livestock and goods, to take great spoil?'''

**14** "Therefore, son of man, prophesy, and tell Gog, 'Thus says Adonai יְהוָה: "In that day when My people Yisra'el dwells securely, will you not know it? **15** You will come from your place out of the uttermost parts of the north, you, and many peoples with you, all of them riding on horses, a great company and a mighty army. **16** You will come up against My people Yisra'el, as a cloud to cover the land. It will happen in the latter days, that I

<sup>a</sup> 15 Hebrew word used here for "stick" is עץ (*ets*) literally meaning "tree." Used throughout chapter 37.

<sup>b</sup> 12 The phrase טבר הארץ (*tab'ur ha'arets*), "navel of the earth" can also be rendered "middle of the land."

will bring you against My land, that the nations may know Me, when I am set apart in you, Gog, before their eyes."

**17** "Thus says Adonai יְהוָה: "Are you he of whom I spoke in old time by My servants the prophets of Yisra'el, who prophesied in those days for years that I would bring you against them? **18** It will happen in that day, when Gog comes against the land of Yisra'el," says Adonai יְהוָה, "that My wrath will come up into My nostrils. **19** For in My jealousy and in the fire of My wrath I have spoken. Surely in that day there will be a great shaking in the land of Yisra'el; **20** so that the fish of the sea, the birds of the heavens, the animals of the field, all creeping things who creep on the earth, and all the men who are on the surface of the earth will shake at My presence. Then the mountains will be thrown down, the steep places will fall, and every wall will fall to the ground. **21** I will call for a sword against him to all My mountains," says Adonai יְהוָה. "Every man's sword will be against his brother. **22** I will judge him with pestilence and with blood. I will rain on him, and on his hordes, and on the many peoples who are with him, an overflowing shower, with great hailstones, fire, and sulfur. **23** I will magnify Myself, and set Myself apart, and I will make Myself known in the eyes of many nations. Then they will know that I am יְהוָה."

**39** "You, son of man, prophesy against Gog, and say, 'Thus says Adonai יְהוָה: "Behold, I am against you, Gog, prince of Rosh, Meshek, and Tuval. **2** I will turn you around, and will lead you on, and will cause you to come up from the uttermost parts of the north; and I will bring you onto the mountains of Yisra'el. **3** I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand. **4** You will fall on the mountains of Yisra'el, you, and all your hordes, and the peoples who are with you. I will give you to the ravenous birds of every sort, and to the animals of the field to be devoured. **5** You will fall on the open field; for I have spoken it," says Adonai יְהוָה. **6** "I will send a fire on Magog, and on those who dwell securely in the islands. Then they will know that I am יְהוָה".

**7** "I will make My set-apart Name known among My people Yisra'el. I will not allow My set-apart Name to be profaned any more. Then the nations will know that I am יְהוָה, the Set-apart One in Yisra'el. **8** Behold, it

comes, and it will be done," says Adonai יְהוָה. "This is the day about which I have spoken.

**9** "Those who dwell in the cities of Yisra'el will go out, and will make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the war clubs and the spears, and they will make fires with them for seven years; **10** so that they will take no wood out of the field, and not cut down any out of the forests; for they will make fires with the weapons. They will spoil those who despoiled them, and plunder those who plundered them," says Adonai יְהוָה.

**11** "It will happen in that day, that I will give to Gog a place for burial in Yisra'el, the valley of those who pass through on the east of the sea; and it will stop those who pass through. They will bury Gog and all his multitude there; and they will call it 'The valley of Hamon Gog'.<sup>a</sup>

**12** "The house of Yisra'el will be burying them for seven new moons, that they may cleanse the land.

**13** Yes, all the people of the land will bury them; and they will become famous in the day that I will be glorified," says Adonai יְהוָה.

**14** "They will set apart men of continual employment, who will pass through the land. Those who pass through will go with those who bury those who remain on the surface of the land, to cleanse it. After the end of seven new moons they will search. **15** Those who pass through the land will pass through; and when anyone sees a man's bone, then will he set up a sign by it, until the undertakers have buried it in the valley of Hamon Gog. **16** Hamonah<sup>b</sup> will also be the name of a city. Thus will they cleanse the land."

**17** "You, son of man, thus says Adonai יְהוָה: 'Speak to the birds of every sort, and to every animal of the field, "Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I slaughter for you, even a great sacrifice on the mountains of Yisra'el, that you may eat meat and drink blood.<sup>c</sup> **18** You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. **19** You shall eat fat until you are full, and drink blood until you are drunk, of My sacrifice which I have slaughtered for you. **20** You shall be filled at My table with horses and chariots, with mighty men, and with all men of war," says Adonai יְהוָה.'

<sup>a</sup> 11 הַמּוֹתֵן הַמִּזְבֵּחַ (*Hamon Gog*) literally means "multitudes of Gog."

<sup>b</sup> 16 הַמּוֹתֵן (*Hamonah*) – Hebrew word meaning "horde" or "multitude."

<sup>c</sup> 17 See also Hit'galut 19:17-18 and Yirmeyahu 7:30-33.

**21** "I will set My glory among the nations. Then all the nations will see My judgment that I have executed, and My hand that I have laid on them. **22** So the house of Yisra'el will know that I am **תִּהְיָ** their Elohim, from that day and forward. **23** The nations will know that the house of Yisra'el went into captivity for their iniquity; because they trespassed against Me, and I hid My face from them; so I gave them into the hand of their adversaries, and they all fell by the sword. **24** I did to them according to their uncleanness and according to their transgressions. I hid My face from them.

**25** "Therefore thus says Adonai **תִּהְיָ**: 'Now I will reverse the captivity of Ya'aqov, and have compassion on the whole house of Yisra'el. I will be jealous for My set-apart Name. **26** They will bear their shame, and all their trespasses by which they have trespassed against Me, when they dwell securely in their land, and no one will make them afraid, **27** when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am set apart in them in the sight of many nations. **28** They will know that I am **תִּהְיָ** their Elohim, in that I caused them to go into captivity among the nations, and have gathered them to their own land. Then I will leave none of them captive any more. **29** I will not hide My face from them anymore; for I have poured out My Ruah on the house of Yisra'el,' says Adonai **תִּהְיָ**."

**40** In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth day of the new moon, in the fourteenth year after that the city was struck, in the same day, the hand of **תִּהְיָ** was on me, and He brought me there. **2** In the visions of Elohim, He brought me into the land of Yisra'el, and set me down on a very high mountain, whereon was as it were the frame of a city on the south. **3** He brought me there; and, behold, there was a man, whose appearance was like the appearance of copper, with a line of flax in his hand, and a measuring reed; and he stood in the gate. **4** The man said to me, "Son of man, see with your eyes, and hear with your ears, and set your heart on all that I will show you; for you have been brought here so that I may show them to you. Declare all that you see to the house of Yisra'el."

**5** Behold, there was a wall on the outside of the house all around, and in the man's hand a measuring reed six cubits long, of a cubit and a hand width each. So he measured the thickness of the building, one reed; and the height, one reed.

**6** Then he came to the gate which looks toward the east, and went up its steps. He measured the threshold of the gate, one reed wide; and the other threshold, one reed

wide. **7** Every lodge was one reed long and one reed wide. Between the lodges was five cubits. The threshold of the gate by the porch of the gate toward the house was one reed.

**8** He measured also the porch of the gate toward the house, one reed. **9** Then measured he the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.

**10** The lodges of the gate eastward were three on this side, and three on that side. The three of them were of one measure. The posts had one measure on this side and on that side. **11** He measured the width of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; **12** and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. **13** He measured the gate from the roof of the one lodge to the roof of the other, a width of twenty-five cubit, door against door. **14** He also made posts, sixty cubits; and the court reached to the posts, around the gate. **15** From the forefront of the gate at the entrance to the forefront of the inner porch of the gate were fifty cubits. **16** There were closed windows to the lodges, and to their posts within the gate all around, and likewise to the arches. Windows were around inward. Palm trees were on each post.

**17** Then he brought me into the outer court. Behold, there were rooms and a pavement made for the court all around. Thirty rooms were on the pavement. **18** The pavement was by the side of the gates, corresponding to the length of the gates, even the lower pavement.

**19** Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits, both on the east and on the north.

**20** He measured the length and width of the gate of the outer court which faces toward the north. **21** The lodges of it were three on this side and three on that side. Its posts and its arches were the same as the measure of the first gate: its length was fifty cubits, and the width twenty-five cubits. **22** Its windows, its arches, and its palm trees were the same as the measure of the gate which faces toward the east. They went up to it by seven steps. Its arches were before them. **23** There was a gate to the inner court facing the other gate, on the north and on the east. He measured one hundred cubits from gate to gate.

**24** He led me toward the south; and behold, there was a gate toward the south. He measured its posts and its arches according to these measurements. **25** There were windows in it and in its arches all around, like those windows: the length was fifty cubits, and the width twenty-five cubits. **26** There were seven steps to go up

to it, and its arches were before them. It had palm trees, one on this side, and another on that side, on its posts. **27** There was a gate to the inner court toward the south. He measured one hundred cubits from gate to gate toward the south.

**28** Then he brought me to the inner court by the south gate. He measured the south gate according to these measurements; **29** with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five cubits wide. **30** There were arches all around, twenty-five cubits long, and five cubits wide. **31** Its arches were toward the outer court. Palm trees were on its posts. The ascent to it had eight steps.

**32** He brought me into the inner court toward the east. He measured the gate according to these measurements; **33** with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five cubits wide. **34** Its arches were toward the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps.

**35** He brought me to the north gate, and he measured it according to these measurements; **36** its lodges, its posts, and its arches. There were windows in it all around. The length was fifty cubits and the width twenty-five cubits. **37** Its posts were toward the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps.

**38** A room with its door was by the posts at the gates. They washed the ascension offering there. **39** In the porch of the gate were two tables on this side, and two tables on that side, on which to kill the ascension offering, the sin offering, and the guilt offering. **40** On the one side outside, as one goes up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. **41** Four tables were on this side, and four tables on that side, by the side of the gate: eight tables, on which they killed the *slaughterings*. **42** There were four tables for the ascension offering, of cut stone, a cubit and a half long, and a cubit and a half wide, and one cubit high. They laid the instruments with which they killed the ascension offering and the sacrifice on them. **43** The hooks, a hand width long, were fastened within all around. The meat of the offering was on the tables.

**44** Outside of the inner gate were rooms for the singers in the inner court, which was at the side of the north gate. They faced toward the south. One at the side of the east gate faced toward the north. **45** He said to me, "This room, which faces toward the south, is for the priests,

the guards of the charge of the house. **46** The room which faces toward the north is for the priests, the guards of the charge of the altar. These are the sons of Tsadoq, who from among the sons of Levi come near to **תְּנִזֵּן** to minister to Him." **47** He measured the court, one hundred cubits long, and a hundred cubits wide, square. The altar was before the house.

**48** Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side. The width of the gate was three cubits on this side and three cubits on that side.

**49** The length of the porch was twenty cubits, and the width eleven cubits; even by the steps by which they went up to it. There were pillars by the posts, one on this side, and another on that side.

**41** He brought me to the Temple, and measured the posts, six cubits wide on the one side, and six cubits wide on the other side, which was the width of the tent. **2** The width of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side. He measured its length, forty cubits, and the width, twenty cubits.

**3** Then he went inward and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width of the entrance, seven cubits. **4** He measured its length, twenty cubits, and the width, twenty cubits, before the Temple. He said to me, "This is the most set-apart place."

**5** Then he measured the wall of the house, six cubits; and the width of every side room, four cubits, all around the house on every side. **6** The side rooms were in three stories, one over another, and thirty in order. They entered into the wall which belonged to the house for the side rooms all around, that they might be supported, and not penetrate the wall of the house. **7** The side rooms were wider on the higher levels, because the walls were narrower at the higher levels. Therefore the width of the house increased upward; and so one went up from the lowest level to the highest through the middle level.

**8** I saw also that the house had a raised base all around. The foundations of the side rooms were a full reed of six great cubits. **9** The thickness of the wall, which was for the side rooms, on the outside, was five cubits. That which was left was the place of the side rooms that belonged to the house. **10** Between the rooms was a width of twenty cubits around the house on every side.

**11** The doors of the side rooms were toward an open area that was left, one door toward the north, and another door toward the south. The width of the open area was five cubits all around.

**12** The building that was before the separate place at the side toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its length ninety cubits.

**13** So he measured the house, one hundred cubits long; and the separate place, and the building, with its walls, one hundred cubits long; **14** also the width of the face of the house, and of the separate place toward the east, one hundred cubits.

**15** He measured the length of the building before the separate place which was at its back, and its galleries on the one side and on the other side, one hundred cubits from the inner Temple, and the porches of the court **16** the thresholds, and the closed windows, and the galleries around on their three stories, over against the threshold, with wood ceilings all around, and from the ground up to the windows, (now the windows were covered), **17** to the space above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure. **18** It was made with keruvim and palm trees. A palm tree was between keruv and keruv, and every keruv had two faces; **19** so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made like this through all the house all around. **20** Kerubim and palm trees were made from the ground to above the door. The wall of the Temple was like this.

**21** As for the Temple, the door posts were squared. As for the face of the set-apart place, its appearance was as the appearance of the Temple. **22** The altar was of wood, three cubits high, and its length two cubits. Its corners, its length, and its walls were of wood. He said to me, "This is the table that is before **תְּבָנָה**." **23** The Temple and the set-apart place had two doors. **24** The doors had two leaves each, two turning leaves: two for the one door, and two leaves for the other. **25** There were made on them, on the doors of the Temple, keruvim and palm trees, like those made on the walls. There was a threshold of wood on the face of the porch outside. **26** There were closed windows and palm trees on the one side and on the other side, on the sides of the porch. This is how the side rooms of the house and the thresholds were arranged.

**42** Then he brought me out into the outer court, the way toward the north. Then he brought me into the room that was opposite the separate place, and which was opposite the building toward the north. **2** Before the length of one hundred cubits was the north door, and the width was fifty cubits. **3** Opposite the twenty cubits which belonged to the inner court, and opposite the pavement which belonged to the outer court, was

gallery against gallery in the third floor. **4** Before the rooms was a walk of ten cubits' width inward, a way of one cubit; and their doors were toward the north. **5** Now the upper rooms were shorter; for the galleries took away from these, more than from the lower and the middle, in the building.

**6** For they were in three stories, and they did not have pillars as the pillars of the courts. Therefore the uppermost was set back more than the lowest and the middle from the ground. **7** The wall that was outside by the side of the rooms, toward the outer court before the rooms, its length was fifty cubits. **8** For the length of the rooms that were in the outer court was fifty cubits. Behold, before the Temple were one hundred cubits. **9** From under these rooms was the entry on the east side, as one goes into them from the outer court.

**10** In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were rooms. **11** The way before them was like the appearance of the rooms which were toward the north; according to their length so was their width: and all their exits were both according to their judgments, and according to their doors. **12** According to the doors of the rooms that were toward the south was a door at the head of the way, even the way directly before the wall toward the east, as one enters into them.

**13** Then he said to me, "The north rooms and the south rooms, which are before the separate place, are the set-apart rooms, where the priests who are near to **תְּבָנָה** shall eat the most set-apart things. There they shall lay the most set-apart things, with the meal offering, the sin offering, and the guilt offering; for the place is set-apart. **14** When the priests enter in, then they shall not go out of the set-apart place into the outer court, but they shall lay their garments in which they minister there; for they are set-apart. Then they shall put on other garments, and shall approach to that which is for the people."

**15** Now when he had finished measuring the inner house, he brought me out by the way of the gate which faces toward the east, and measured it all around.

**16** He measured on the east side with the measuring reed five hundred reeds, with the measuring reed all around.

**17** He measured on the north side five hundred reeds with the measuring reed all around.

**18** He measured on the south side five hundred reeds with the measuring reed.

**19** He turned about to the west side, and measured five hundred reeds with the measuring reed.

**20** He measured it on the four sides. It had a wall around it, the length five hundred, and the width five hundred, to make a separation between that which was set-apart and that which was common.

**43** Afterward he brought me to the gate, even the gate that looks toward the east. **2** Behold, the glory of the Elohim of Yisra'el came from the way of the east. His voice was like the sound of many waters; and the earth was illuminated with His glory. **3** It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the Kevar River; and I fell on my face.

**4** The glory of יהוה came into the house by the way of the gate which faces toward the east. **5** The Ruah took me up, and brought me into the inner court; and behold, the glory of יהוה filled the house.

**6** I heard one speaking to me out of the house; and a man stood by me.

**7** He said to me, "Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell among the children of Yisra'el forever. The house of Yisra'el will no more defile My set-apart Name, neither they, nor their kings, by their whoring, and by the dead bodies of their kings in their high places;

**8** in their setting of their threshold by My threshold, and their door post beside My door post.<sup>a</sup> There was a wall between Me and them; and they have defiled My set-apart Name by their abominations which they have committed. Therefore I have consumed them in My anger. **9** Now let them put away their whoring, and the dead bodies of their kings, far from Me. Then I will dwell among them forever.

**10** "You, son of man, show the house to the house of Yisra'el, that they may be ashamed of their iniquities; and let them measure the pattern. **11** If they are ashamed of all that they have done, make known to them the form of the house, and its fashion, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its Torot; and write it in their sight; that they may guard the whole form of it, and all its ordinances, and do them.

**12** "This is the Torah of the house. On the top of the mountain the whole limit around it shall be most set-apart. Behold, this is the Torah of the house.

**13** "These are the measurements of the altar by cubits (the cubit is a cubit and a hand width): the bottom shall be a cubit, and the width a cubit, and its border around its edge a span; and this shall be the base of the altar.

**14** From the bottom on the ground to the lower ledge shall be two cubits, and the width one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the width a cubit. **15** The upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. **16** The altar hearth shall be twelve cubits long by twelve wide, square in its four sides. **17** The ledge shall be fourteen cubits long by fourteen wide in its four sides; and the border about it shall be half a cubit; and its bottom shall be a cubit around; and its steps shall look toward the east."

**18** He said to me, "Son of man, thus says Adonai יהוה: 'These are the ordinances of the altar in the day when they make it, to offer ascension offerings on it, and to sprinkle blood on it. **19** You shall give to the priests the Levites who are of the seed of Tsadoq, who are near to Me, to minister to Me,' says Adonai יהוה, 'a young bull for a sin offering. **20** You shall take of its blood, and put it on its four horns, and on the four corners of the ledge, and on the border all around. You shall cleanse it and make atonement for it that way. **21** You shall also take the bull of the sin offering, and it shall be burned in the appointed place of the house, outside of the set-apart place.'

**22** "On the second day you shall offer a male goat without defect for a sin offering; and they shall cleanse the altar, as they cleansed it with the bull. **23** When you have finished cleansing it, you shall offer a young bull without defect, and a ram out of the flock without defect. **24** You shall bring them near to יהוה, and the priests shall cast salt on them, and they shall offer them up for an ascension offering to יהוה.

**25** "Seven days you shall prepare every day a goat for a sin offering. They shall also prepare a young bull, and a ram out of the flock, without defect. **26** Seven days shall they make atonement for the altar and purify it. So shall they set it apart. **27** When they have accomplished the days, it shall be that on the eighth day, and forward,

<sup>a</sup> In the ancient Near East, many covenants were made called "threshold covenants." In the threshold (doorframe) of a house, a person would leave an opening at the bottom which they would fill with the blood of a slaughtering. This sacrificial blood was part of the covenant made between two people, such as the owner of the house and the guest about to enter. As a person entered one of these houses, they were

symbolically coming into covenant with the owner of the house. That is why the Yehudim at the time of the talmidim had placed a prohibition on entering the houses of nations, as we find in Ma'asei 10:28. Note also the lamb's blood required on the doopost during the Exodus from Mitsrayim, following Pesah in Shemot 12.

priests shall make your ascension offerings on the altar, and your peace offerings. Then I will accept you,' says Adonai יהוה."

**4** Then He brought me back by the way of the outer gate of the set-apart place, which looks toward the east; and it was shut. **2** יהוה said to me, "This gate shall be shut. It shall not be opened, no man shall enter in by it; for יהוה, the Elohim of Yisra'el, has entered in by it.

Therefore it shall be shut. **3** As for the prince, he shall sit in it as prince to eat bread before יהוה. He shall enter by the way of the porch of the gate, and shall go out by the way of the same."

**4** Then He brought me by the way of the north gate before the house; and I looked, and behold, the glory of יהוה filled the house of יהוה; so I fell on my face.

**5** יהוה said to me, "Son of man, set your heart, and see with your eyes, and hear with your ears all that I tell you concerning all the ordinances of the house of יהוה, and all its Torot<sup>a</sup>; and set your heart to the entrance of the house, with every exit of the set-apart place. **6** You shall tell the rebellious, even the house of Yisra'el, 'Thus says Adonai יהוה: "You house of Yisra'el, let that be enough of all your abominations, **7** in that you have brought in sons of foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My set-apart place, to profane it, even My house, when you offer My bread, the fat and the blood, and they have broken My covenant, to add to all your abominations. **8** You have not guarded the charge of My set-apart things; but you have set guards of My charge in My set-apart place for yourselves." **9** Thus says Adonai יהוה, "No son of a foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into My set-apart place, of any sons of foreigners who are among the children of Yisra'el.

**10** "But the Levites who went far from Me, when Yisra'el went astray, who went astray from me after their idols, they will bear their iniquity. **11** Yet they shall be ministers in My set-apart place, having oversight at the gates of the house, and ministering in the House. They shall kill the ascension offering and the sacrifice for the people, and they shall stand before them to minister to them. **12** Because they ministered to them before their idols, and became a stumbling block of iniquity to the house of Yisra'el. Therefore I have lifted up My hand against them," says Adonai יהוה, "and they will bear their iniquity. **13** They shall not come near to Me, to execute the office of priest to Me, nor to come near to any of My set-apart things, to the things that are

most set-apart; but they will bear their shame, and their abominations which they have committed. **14** Yet I will make them the guards of the charge of the house, for all its service, and for all that will be done therein.

**15** "But the priests the Levites, the sons of Tsadoq, who guarded the charge of My set-apart place when the children of Yisra'el went astray from Me, shall come near to Me to minister to Me. They shall stand before Me to offer to Me the fat and the blood," says Adonai יהוה. **16** They shall enter into My set-apart place, and they shall come near to My table, to minister to Me, and they shall guard My instruction.

**17** "It will be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments. No wool shall come on them while they minister in the gates of the inner court, and within. **18** They shall have linen turbans on their heads, and shall have linen undergarments on their loins. They shall not clothe themselves with anything that makes them sweat.

**19** When they go out into the outer court, even into the outer court to the people, they shall put off their garments in which they minister, and lay them in the set-apart rooms. They shall put on other garments, that they not set the people apart with their garments.

**20** "They shall not shave their heads, or allow their locks to grow long. They shall only cut off the hair of their heads. **21** None of the priests shall drink wine when they enter into the inner court. **22** They shall not take for their wives a widow, or her who is put away; but they shall take virgins of the seed of the house of Yisra'el, of that seed, or a widow who is the widow of a priest. **23** They shall teach My people the difference between the set-apart and the common, and cause them to discern between the unclean and the clean.

**24** "In a controversy they shall stand to judge. They shall judge it according to My judgments. They shall guard My Torot and My statutes in all My appointed feasts. They shall make My Sabbaths set-apart.

**25** "They shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves. **26** After he is cleansed, they shall reckon to him seven days. **27** In the day that he goes into the set-apart place, into the inner court, to minister in the set-apart place, he shall offer his sin offering," says Adonai יהוה.

**28** "They shall have an inheritance. I am their inheritance; and you shall give them no possession in Yisra'el. I am their possession. **29** They shall eat the

<sup>a</sup> 5 תורות (Torot) – plural of Torah. Also in verse 24.

meal offering, and the sin offering, and the guilt offering; and every devoted thing in Yisra'el shall be theirs. **30** The first of all the first fruits of every thing, and every offering of every thing, of all your offerings, shall be for the priest. You shall also give to the priests the first of your dough, to cause a blessing to rest on your house. **31** The priests shall not eat of anything that dies of itself, or is torn, whether it is bird or animal.

**45** "Moreover, when you divide by lot the land for inheritance, you shall offer an offering to **תְּמִימָן**, a set-apart portion of the land. The length shall be the length of twenty-five thousand reeds, and the width shall be ten thousand. It shall be set-apart in all its border all around. **2** Of this there shall be a five hundred by five hundred square for the set-apart place; and fifty cubits for its suburbs all around. **3** Of this measure you shall measure a length of twenty-five thousand, and a width of ten thousand. In it shall be the set-apart place, which is most set-apart. **4** It is a set-apart portion of the land; it shall be for the priests, the ministers of the set-apart place, who come near to minister to **תְּמִימָן**. It shall be a place for their houses and a set-apart place for the set-apart place. **5** Twenty-five thousand in length, and ten thousand in width, shall be for the Levites, the ministers of the house, as a possession for themselves, for twenty rooms.

**6** "You shall appoint the possession of the city five thousand wide, and twenty-five thousand long, side by side with the offering of the set-apart portion: it shall be for the whole house of Yisra'el.

**7** "What is for the prince shall be on the one side and on the other side of the set-apart offering and of the possession of the city, in front of the set-apart offering and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable to one of the portions, from the west border to the east border. **8** In the land it shall be to him for a possession in Yisra'el. My princes shall no more oppress My people; but they shall give the land to the house of Yisra'el according to their tribes."

**9** "Thus says Adonai **תְּמִימָן**: "Let it suffice you, princes of Yisra'el: remove violence and plunder, and execute judgment and righteousness; dispossessing My people," says Adonai **תְּמִימָן**. **10** You shall have just balances, a just ephah, and a just bath. **11** The ephah and the bath shall be of one measure, that the bath may contain one tenth of an omer, and the ephah one tenth of an omer. Its measure shall be the same as the omer. **12** The shekel shall be twenty gerahs. Twenty sheqels plus twenty-five sheqels plus fifteen sheqels shall be your mina.

**13** "This is the offering that you shall offer: the sixth part of an ephah from an omer of wheat; and you shall give the sixth part of an ephah from an omer of barley; **14** and the set portion of oil, of the bath of oil, one tenth of a bath out of the kor, which is ten baths, even an omer; (for ten baths are an omer;) **15** and one lamb of the flock, out of two hundred, from the well-watered pastures of Yisra'el—for a meal offering, and for an ascension offering, and for peace offerings, to make atonement for them," says Adonai **תְּמִימָן**. **16** "All the people of the land shall give to this offering for the prince in Yisra'el. **17** It shall be the prince's part to give the ascension offerings, the meal offerings, and the drink offerings, in the feasts, and on the new moons, and on the Sabbaths, in all the appointed feasts of the house of Yisra'el. He shall prepare the sin offering, the meal offering, the ascension offering, and the peace offerings, to make atonement for the house of Yisra'el."

**18** "Thus says Adonai **תְּמִימָן**: "In the first *new moon*, in the first day of the new moon, you shall take a young bull without defect; and you shall cleanse the set-apart place. **19** The priest shall take of the blood of the sin offering, and put it on the door posts of the house, and on the four corners of the ledge of the altar, and on the posts of the gate of the inner court. **20** So you shall do on the seventh day of the new moon for everyone who errs, and for him who is naive. So you shall make atonement for the house.

**21** "In the first *new moon*, in the fourteenth day of the new moon, you shall have the Pesah, a feast of seven days; unleavened bread shall be eaten. **22** On that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering. **23** The seven days of the feast he shall prepare an ascension offering to **תְּמִימָן**, seven bulls and seven rams without defect daily the seven days; and a male goat daily for a sin offering. **24** He shall prepare a meal offering, an ephah for a bull, and an ephah for a ram, and a hin of oil to an ephah.

**25** "In the seventh *new moon*, in the fifteenth day of the new moon, in the feast, he shall do like that for seven days; according to the sin offering, according to the ascension offering, and according to the meal offering, and according to the oil."

**46** "Thus says Adonai **תְּמִימָן**: "The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened.

**2** The prince shall enter by the way of the porch of the gate outside, and shall stand by the post of the gate; and the priests shall prepare his ascension offering and his peace offerings, and he shall bow down at the threshold of the gate. Then he shall go out; but the gate shall not

be shut until the evening. **3** The people of the land shall bow down at the door of that gate before יהוה on the Sabbaths and on the new moons. **4** The ascension offering that the prince shall offer to יהוה shall be on the Sabbath day six lambs without defect and a ram without defect; **5** and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and a hin of oil to an ephah.

**6** "On the day of the new moon it shall be a young bull without defect, and six lambs, and a ram. They shall be without defect. **7** He shall prepare a meal offering, an ephah for the bull, and an ephah for the ram, and for the lambs according as he is able, and a hin of oil to an ephah. **8** When the prince enters, he shall go in by the way of the porch of the gate, and he shall go out by its way.

**9** "But when the people of the land come before יהוה in the appointed feasts, he who enters by the way of the north gate to bow down shall go out by the way of the south gate; and he who enters by the way of the south gate shall go out by the way of the north gate. He shall not return by the way of the gate by which he came in, but shall go out straight before him. **10** The prince shall go in with them when they go in. When they go out, he shall go out.

**11** "In the feasts and in the appointed times the meal offering shall be an ephah for a bull, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. **12** When the prince prepares a freewill offering, an ascension offering or peace offerings as a freewill offering to יהוה, one shall open for him the gate that looks toward the east; and he shall prepare his ascension offering and his peace offerings, as he does on the Sabbath day. Then he shall go out; and after his going out one shall shut the gate. **13** You shall prepare a lamb a year old without defect for an ascension offering to יהוה daily. Morning by morning you shall prepare it. **14** You shall prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal offering to יהוה continually by a perpetual ordinance. **15** Thus they shall prepare the lamb, the meal offering, and the oil, morning by morning, for a continual ascension offering."

**16** "Thus says Adonai יהוה: "If the prince gives a gift to any of his sons, it is his inheritance. It shall belong to his sons. It is their possession by inheritance. **17** But if he gives of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. **18** Moreover the prince shall not take of the

people's inheritance, to thrust them out of their possession. He shall give inheritance to his sons out of his own possession, that My people not each be scattered from his possession."'"

**19** Then He brought me through the entry, which was at the side of the gate, into the set-apart rooms for the priests, which looked toward the north. Behold, there was a place on the back part westward. **20** He said to me, "This is the place where the priests shall cook the guilt offering and the sin offering, and where they shall bake the meal offering; that they not bring them out into the outer court, to set the people apart."

**21** Then He brought me out into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court.

**22** In the four corners of the court there were courts enclosed, forty cubits long and thirty wide. These four in the corners were the same size. **23** There was a wall around in them, around the four, and boiling places were made under the walls all around. **24** Then he said to me, "These are the cooking houses, where the ministers of the House shall cook the sacrifice of the people."

**47** He brought me back to the door of the house; and behold, waters issued out from under the threshold of the house eastward (for the front of the house faced toward the east); and the waters came down from under, from the right side of the house, on the south of the altar. **2** Then he brought me out by the way of the gate northward, and led me around by the way outside to the outer gate, by the way of the gate that looks toward the east. Behold, waters ran out on the right side.

**3** When the man went out eastward with the line in his hand, he measured one thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. **4** Again he measured one thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured one thousand, and caused me to pass through waters that were to the loins.

**5** Afterward he measured one thousand; and it was a wadi that I could not pass through; for the waters had risen, waters to swim in, a wadi that could not be crossed. **6** He said to me, "Son of man, have you seen?" Then he brought me, and caused me to return to the mouth of the wadi. **7** Now when I had returned, behold, on the mouth of the wadi were very many trees on the one side and on the other. **8** Then he said to me, "These waters flow out toward the eastern region, and will go down into the Aravah. Then they will go toward the sea; and flow into the sea which will be made to flow out; and the waters will be healed. **9** It will happen, that every living creature which swarms, in every place

where the wadis come, will live. Then there will be a very great multitude of fish; for these waters have come there, and the waters of the sea will be healed, and everything will live wherever the wadi comes. **10** It will happen, that fishermen will stand by it. From En Gedi even to En Eglaim will be a place for the spreading of nets. Their fish will be after their kinds, as the fish of the great sea, exceedingly many. **11** But the miry places of it, and its marshes, will not be healed. They will be given up to salt. **12** By the wadi on its mouth, on this side and on that side, will grow every tree for food, whose leaf will not wither, neither will its fruit fail. It will produce new fruit every new moon, because its waters issue out of the set-apart place. Its fruit will be for food, and its leaf for healing."

**13** Thus says Adonai יְהֹוָה: "This shall be the border, by which you shall divide the land for inheritance according to the twelve tribes of Yisra'el. Yoseph shall have two portions. **14** You shall inherit it, one as well as another; for I swore to give it to your fathers. This land will fall to you for inheritance.

**15** "This shall be the border of the land: "On the north side, from the great sea, by the way of Hethlon, to the entrance of Tsedad; **16** Hamath, Berothah, Sibraim, which is between the border of Dammeseq and the border of Hamath; Hatser Hattikon, which is by the border of Havran. **17** The border from the sea, shall be Hatsar Enon at the border of Dammeseq; and on the north northward is the border of Hamath. This is the north side. **18** The east side, between Havran and Dammeseq and Gilad, and the land of Yisra'el, shall be the Yarden; from the north border to the east sea you shall measure. This is the east side. **19** The south side southward shall be from Tamar as far as the waters of Merivoth Qadesh, to the wadi, to the great sea. This is the south side southward. **20** The west side shall be the great sea, from the south border as far as over against the entrance of Hamath. This is the west side.

**21** "So you shall divide this land to yourselves according to the tribes of Yisra'el. **22** It will happen, that you shall divide it by lot for an inheritance to you and to the sojourners who live among you, who will father children among you. Then they shall be to you as the native-born among the children of Yisra'el. They shall have inheritance with you among the tribes of Yisra'el. **23** It shall happen, that in whatever tribe the sojourner lives, there you shall give him his inheritance," says Adonai יְהֹוָה.

**48** "Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hatsar Enan at the border of Dammeseq, northward beside Hamath, (and they shall have their

sides east and west), Dan, one portion.

**2** "By the border of Dan, from the east side to the west side, Asher, one portion. **3** "By the border of Asher, from the east side even to the west side, Naphtali, one portion. **4** "By the border of Naphtali, from the east side to the west side, Menasheh, one portion. **5** "By the border of Menasheh, from the east side to the west side, Ephrayim, one portion. **6** "By the border of Ephrayim, from the east side even to the west side, Reuven, one portion. **7** "By the border of Reuven, from the east side to the west side, Yehudah, one portion. **8** "By the border of Yehudah, from the east side to the west side, shall be the offering which you shall offer, twenty-five thousand reeds in width, and in length as one of the portions, from the east side to the west side: and the set-apart place shall be in the middle of it.

**9** "The offering that you shall offer to יְהֹוָה shall be twenty-five thousand reeds in length, and ten thousand in width. **10** For these, even for the priests, shall be the set-apart offering: toward the north twenty-five thousand in length, and toward the west ten thousand in width, and toward the east ten thousand in width, and toward the south twenty-five thousand in length: and the set-apart place of יְהֹוָה shall be in the middle of it.

**11** It shall be for the priests who are set apart of the sons of Tsadoq, who have guarded My instruction, who did not go astray when the children of Yisra'el went astray, as the Levites went astray. **12** It shall be to them an offering from the offering of the land, a most set-apart thing, by the border of the Levites. **13** Answerable to the border of the priests, the Levites shall have twenty-five thousand in length, and ten thousand in width. All the length shall be twenty-five thousand, and the width ten thousand. **14** They shall sell none of it, nor exchange it, nor shall the first fruits of the land be alienated; for it is set-apart to יְהֹוָה. **15** The five thousand that are left in the width, in front of the twenty-five thousand, shall be for common use, for the city, for dwelling and for suburbs; and the city shall be in the middle of it.

**16** "These shall be its measurements: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. **17** The city shall have suburbs: toward the north two hundred fifty, and toward the south two hundred fifty, and toward the east two hundred fifty, and toward the west two hundred fifty. **18** The remainder in the length, alongside the set-apart offering, shall be ten thousand eastward, and ten thousand westward; and it shall be alongside the set-apart offering. Its increase shall be for food to those who labor in the city.

**19** Those who labor in the city, out of all the tribes of Yisra'el, shall cultivate it. **20** All the offering shall be a square of twenty-five thousand by twenty-five thousand. You shall offer it as a set-apart offering, with the possession of the city. **21** The remainder shall be for the prince, on the one side and on the other of the set-apart offering and of the possession of the city; in front of the twenty-five thousand of the offering toward the east border, and westward in front of the twenty-five thousand toward the west border, alongside the portions, it shall be for the prince. The set-apart offering and the set-apart place of the house shall be in the middle of it.

**22** "Moreover from the possession of the Levites, and from the possession of the city, being in the middle of that which is the prince's, between the border of Yehudah and the border of Benyamin, shall be for the prince.

**23** "As for the rest of the tribes: from the east side to the west side, Benyamin, one portion. **24** "By the border of Benyamin, from the east side to the west side, Shimon, one portion. **25** "By the border of Shimon, from the east side to the west side, Yissakhar, one portion. **26** "By the border of Yissakhar, from the east side to the west side, Zevulun, one portion. **27** "By the border of Zevulun, from the east side to the west side, Gad, one portion. **28** "By the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of Merivath Qadesh, to the wadi, to the great sea. **29** "This is the land which you shall divide by lot to the tribes of Yisra'el for inheritance, and these are their several portions, says Adonai יְהוָה. **30** "These are the exits of the city: On the north side four thousand and five hundred reeds by measure; **31** and the gates of the city shall be named after the tribes of Yisra'el, three gates northward: the gate of Reuven, one; the gate of Yehudah, one; the gate of Levi, one. **32** "At the east side four thousand and five hundred reeds, and three gates: even the gate of Yoseph, one; the gate of Benyamin, one; the gate of Dan, one. **33** "At the south side four thousand and five hundred reeds by measure, and three gates: the gate of Shimon, one; the gate of Yissakhar, one; the gate of Zevulun, one. **34** "At the west side four thousand and five hundred reeds, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. **35** "It shall be eighteen thousand reeds around: and the name of the city from that day shall be, 'Yerushalayim' is there."

דונשי

## **Hoshea (Hosea)**

**1** The word of יְהוָה that came to Hoshea the son of Beeri, in the days of Uzziyah, Yotham, Ahaz, and Hizqiyah, kings of Yehudah, and in the days of Yarovam the son of Yoash, king of Yisra'el. **2** When יְהוָה spoke at first by Hoshea, "Go, take for yourself a wife of whoring and children of whoring; for the land commits great adultery, forsaking me."

**3** So he went and took Gomer<sup>a</sup> the daughter of Divlaim<sup>b</sup>; and she conceived, and bore him a son.

**4 יְהוָה** said to him, "Call his name Yizre'el; for yet a little while, and I will avenge the blood of Yizre'el on the house of Yehu, and will cause the kingdom of the house of Yisra'el to cease. **5** It will happen in that day that I will break the bow of Yisra'el in the valley of Yizre'el."

6 She conceived again, and brought a daughter. Then He said to him, "Call her name Lo-Ruhamah"; for I will no longer have compassion on the house of Yisra'el, that I should take them away. 7 But I will have compassion on the house of Yehudah, and will save them by יְהוָה יְהוּדָה their Elohim, and will not save them by bow, sword, battle, horses, or horsemen."

**8** Now when she had weaned Lo-Ruhmah, she conceived, and brought forth a son.

**9** He said, "Call his name Lo-Ammi<sup>id</sup>; for you are not My people, and I will not be yours. **10** Yet the number of the children of Yisra'el will be as the sand of the sea, which cannot be measured or counted; and it will come to pass that, in the place where it was said to them, 'You are not My people,' they will be called 'sons of the living El.' **11** The children of Yehudah and the children of Yisra'el will be gathered together, and they will appoint themselves one head, and will go up from the land; for great will be the day of Yizre'el.

**2** "Say to your brothers, 'My people!'<sup>e</sup> and to your sisters, 'My loved one!'<sup>f</sup> **2** Contend with your mother! Contend, for she is not My wife, neither am I her

husband; and let her put away her whoring from her face, and her adulteries from between her breasts; 3 Lest I strip her naked, and make her bare as in the day that she was born, and make her like a wilderness, and set her like a dry land, and kill her with thirst. 4 Indeed, on her children I will have no compassion; they are children of whoring, 5 for their mother has whored. She who conceived them has done shamefully; for she said, 'I will go after my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink.'

**6** Therefore behold, I will hedge up your way with thorns, and I will build a wall against her, that she cannot find her way. **7** She will follow after her lovers, but she will not overtake them; and she will seek them, but will not find them. Then she will say, 'I will go and return to my first husband; for then was it better with me than now.'

**8** For she did not know that I gave her the grain, the new wine, and the oil, and multiplied to her silver and gold, which they used for Ba'al. **9** Therefore I will take back My grain in its time, and My new wine in its season, and will pluck away My wool and My flax which should have covered her nakedness. **10** Now I will uncover her lewdness in the sight of her lovers, and no one will deliver her out of My hand. **11** I will also cause all her celebrations to cease: her feasts, her new moons, her Sabbaths, and all her solemn assemblies.

**12** I will lay waste her vines and her fig trees, about which she has said, 'These are my wages that my lovers have given me; and I will make them a forest,' and the animals of the field shall eat them. **13** I will visit on her the days of the Ba'als, to which she burned incense, when she decked herself with her earrings and her jewels, and went after her lovers, and forgot Me," says יהוה.

**14** "Therefore behold, I will allure her, and bring her into the wilderness, and speak to her *from My heart*. **15** I will give her vineyards from there, and the valley of Akor for a door of hope; and she will respond there, as in the days of her youth, and as in the day when she came up out of the land of Mitsrayim. **16** It will be in that day," says **תְּנִינָה**, "that you will call Me 'my husband,' and no longer call Me 'my owner.' **17** For I will take away the names of the Ba'als out of her mouth, and they will no longer be mentioned by name.

<sup>a</sup> גָּמֵר 3 (*Gomer*) means "completion."

<sup>b</sup> 3 דבְּלִים (*Divlaim*) means "two cakes." Possibly Yisra'el and Yehudah.

<sup>c</sup> 6 לא רחמה (*Lo-Ruhmah*) – Hebrew phrase meaning "without compassion."

<sup>d</sup> 9 לֹא עַמִּי (*Lo-Ammi*) – Hebrew phrase meaning "not my people."

<sup>e</sup> 1 The phrase in Hebrew for "My people" is עמי (*Ammi*).

<sup>f</sup> 1 The phrase in Hebrew here translated as "My loved one" is also rendered as "My one on whom I will have compassion." The word used here is רחמה (*Ruhamah*).

**18** In that day I will cut a covenant for them with the animals of the field, and with the birds of the heavens, and with the creeping things of the ground. I will break the bow, the sword, and the battle out of the land, and will make them lie down securely. **19** I will betroth you to Me forever. Yes, I will betroth you to Me in righteousness, in judgment, in loving-kindness, and in compassion. **20** I will even betroth you to Me in faithfulness; and you shall know יהוה. **21** It will happen in that day, I will respond," says יהוה, "I will respond to the heavens, and they will respond to the earth; **22** and the earth will respond to the grain, and the new wine, and the oil; and they will respond to Yizre'el. **23** I will sow her to Me in the earth; and I will have compassion on her who had not obtained compassion; and I will tell those who were not My people, 'You are My people;' and they will say, 'My Elohim!'"

**3** יהוה said to me, "Go again, love a woman loved by another, and an adulteress, even as יהוה loves the children of Yisra'el, though they turn to other elohim, and love cakes of raisins."

**2** So I bought her for myself for fifteen pieces of silver and an omer and a half of barley. **3** I said to her, "You shall stay with me many days. You shall not whore, and you shall not be with any other man. I will also be so toward you."

**4** For the children of Yisra'el shall reside many days without king, and without prince, and without sacrifice, and without sacred pillar, and without ephod or teraphim<sup>a</sup>. **5** Afterward the children of Yisra'el shall return, and seek יהוה their Elohim, and David their king, and shall come with trembling to יהוה and to His blessings in the last days.

**4** Hear the word of יהוה, you children of Yisra'el; for יהוה has a charge against the inhabitants of the land: "Indeed there is no truth, nor loving-kindness, nor knowledge of Elohim in the land. **2** There is cursing, lying, murder, stealing, and committing adultery; they break boundaries, and bloodshed causes bloodshed. **3** Therefore the land will mourn, and everyone who dwells therein will wither. All living things in her, even the animals of the field and the birds of the heavens; yes, the fish of the sea also die.

**4** "Yet let no man bring a charge, neither let any man accuse; for your people are like those who bring charges against a priest. **5** You will stumble in the day, and the prophet will also stumble with you in the night; and I will destroy your mother. **6** My people are destroyed for

lack of knowledge. Because you have rejected knowledge, I will also reject you, that you may be no priest to Me. Because you have forgotten the Torah of your Elohim, I will also forget your children. **7** As they were multiplied, so they sinned against Me. I will change their glory into shame. **8** They feed on the sin of My people, and set their being on their iniquity. **9** It will be, like people, like priest; and I will punish them for their ways, and will repay them for their deeds. **10** They will eat, and not have enough. They will whore, and will not increase; because they have stopped guarding יהוה. **11** Whoring, wine, and new wine take away heart. **12** My people consult with their wooden idol, and answer to a stick of wood. Indeed the spirit of whoring has led them astray, and they have been whoring from under their Elohim.

**13** They slaughter on the tops of the mountains, and burn incense on the hills, under oaks and poplars and terebinths, because its shade is good. Therefore your daughters whore, and your brides commit adultery. **14** I will not punish your daughters when they whore, nor your brides when they commit adultery; because the men consort with whores, and they slaughter with the shrine whores; so the people without understanding will come to ruin.

**15** "Though you, Yisra'el, whore, yet do not let Yehudah offend; and do not come to Gilgal, neither go up to Beth Aven, nor swear, 'As יהוה lives.' **16** For Yisra'el has behaved extremely stubbornly, like a stubborn heifer; then how will יהוה feed them like a lamb in a meadow?

**17** Ephrayim is joined to idols. Leave him alone! **18** Their drink has become sour. They whore continually. Her rulers dearly love their shameful way. **19** The wind has wrapped her up in its wings; and they shall be disappointed because of their sacrifices.

**5** "Listen to this, you priests! Listen, house of Yisra'el, and give ear, house of the king! For the judgment is against you; for you have been a snare at Mitspah, and a net spread on Tavor. **2** The rebels are deep in slaughter; but I give correction to all of them. **3** I know Ephrayim, and Yisra'el is not hidden from Me; for now, Ephrayim, you have whored. Yisra'el is defiled. **4** Their deeds will not allow them to turn to their Elohim; for the spirit of whoring is within them, and they do not know יהוה.

**5** The pride of Yisra'el testifies to his face. Therefore Yisra'el and Ephrayim will stumble in their iniquity. Yehudah also will stumble with them. **6** They will go with their flocks and with their herds to seek יהוה; but they will not find Him. He has withdrawn Himself from

<sup>a</sup> See footnote at Shofetim 17:5.

them. 7 They deal deceitfully to יִשְׂרָאֵל; for they have borne strange children. Now the new moon will devour them with their fields.

8 "Blow the shofar in Givah, and the trumpet in Ramah! Sound a battle cry at Beth Aven, behind you, Benyamin! 9 Ephrayim will become a desolation in the day of rebuke. Among the tribes of Yisra'el, I have made known that which is firm. 10 The princes of Yehudah are like those who remove a landmark. I will pour out My wrath on them like water. 11 Ephrayim is oppressed, he is crushed in judgment; Because he is intent in his pursuit of idols. 12 Therefore I am to Ephrayim like a moth, and to the house of Yehudah like rottenness.

13 "When Ephrayim saw his sickness, and Yehudah his wound, then Ephrayim went to Ashuwr, and sent to King Yarev: but he is not able to heal you, neither will he cure you of your wound. 14 For I will be to Ephrayim like a lion, and like a young lion to the house of Yehudah. I Myself will tear in pieces and go away. I will carry off, and there will be no one to deliver. 15 I will go and return to My place, until they acknowledge their offense, and seek My face. In their affliction they will seek Me earnestly."

6 "Come, and let us return to יִשְׂרָאֵל; for He has torn us to pieces, and He will heal us; He has injured us, and He will bind up our wounds. 2 After two days He will revive us. On the third day He will raise us up, and we will live before Him. 3 Let us acknowledge יְהוָה. Let us press on to know יְהוָה. As surely as the sun rises, יְהוָה will appear. He will come to us like the rain, like the spring rain that waters the earth."

4 "Ephrayim, what shall I do to you? Yehudah, what shall I do to you? For your love is like a morning cloud, and like the dew that disappears early. 5 Therefore I have cut them to pieces with the prophets; I killed them with the speeches of My mouth. Your judgments are like a flash of lightning. 6 For I desire loving-kindness, and not sacrifice; and the knowledge of Elohim more than ascension offerings. 7 But they, like Adam, have broken the covenant. They were deceitful to Me there. 8 Gilad is a city of those who work vain exertion; it is stained with blood. 9 As gangs of robbers wait to ambush a man, so the company of priests murder on the path toward Shekhem, committing lewdness. 10 In the house of Yisra'el I have seen a horrible thing. There is whoring in Ephrayim. Yisra'el is defiled.

11 "Also, Yehudah, there is a harvest appointed for you, when I restore the fortunes of My people."

7 "When I would heal Yisra'el, then the iniquity of Ephrayim is uncovered, also the wickedness of Shom'ron; for they commit falsehood, and the thief enters in, and the gang of robbers ravages outside.

2 They do not consider in their hearts that I remember all their wickedness. Now their own deeds have engulfed them. They are before My face. 3 They make the king glad with their wickedness, and the princes with their lies. 4 They are all adulterers. They are burning like an oven that the baker stops stirring, from the kneading of the dough, until it is leavened. 5 On the day of our king, the princes made themselves sick with the heat of wine. He joined his hand with mockers.

6 "For they have prepared their heart like an oven, while they lie in wait. Their baker sleeps all the night. In the morning it burns as a flaming fire. 7 They are all hot as an oven, and devour their judges. All their kings have fallen. There is no one among them who calls to me.

8 "Ephrayim, he mixes himself among the nations. Ephrayim is a cake not turned over. 9 Strangers have devoured his strength, and he does not realize it. Indeed, gray hairs are here and there on him, and he does not realize it. 10 The pride of Yisra'el testifies to his face; yet they have not returned to יִשְׂרָאֵל their Elohim, nor sought Him, for all this.

11 "Ephrayim is like an easily deceived dove, without heart. They call to Mitsrayim. They go to Ashuwr.

12 When they go, I will spread My net on them. I will bring them down like the birds of the heavens. I will discipline them, as their congregation has heard. 13 Woe to them! For they have wandered from Me. Destruction to them! For they have trespassed against Me. Though I would redeem them, yet they have spoken lies against Me.

14 "They have not cried to Me with their heart, but they howl on their beds. They assemble themselves for grain and new wine. They turn away from Me. 15 Though I have disciplined and strengthened their arms, yet they plot evil against Me. 16 They return, but not to The Most High. They are like a faulty bow. Their princes will fall by the sword for the rage of their tongue. This will be their derision in the land of Mitsrayim."

8 "Put the shofar to your lips! Something like an eagle is over the house of יִשְׂרָאֵל, because they have broken My covenant, and rebelled against My Torah. 2 They cry to Me, 'My Elohim, we, Yisra'el, acknowledge You!'

3 Yisra'el has cast off that which is good. The enemy will pursue him. 4 They have set up kings, but not by Me. They have made princes, and I did not approve. Of their silver and their gold they have made themselves idols, that they may be cut off. 5 Let Shom'ron throw

out his calf idol! My anger burns against them! How long will it be until they are capable of purity? **6** For this is even from Yisra'el! The workman made it, and it is not Elohim; indeed, the calf of Shom'ron shall be broken in pieces.

**7** For they sow the wind, and they will reap the whirlwind. He has no standing grain. The stalk will yield no head. If it does yield, strangers will swallow it up. **8** Yisra'el is swallowed up. Now they are among the nations like a worthless thing. **9** For they have gone up to Ashuwr, like a wild donkey wandering alone. Ephrayim has hired lovers for himself.

**10** But although they sold themselves among the nations, I will now gather them; and they begin to waste away because of the burden of the king's princes.

**11** Because Ephrayim has multiplied altars for sinning, they became for him altars for sinning. **12** I wrote for him the many things of My Torah; but they were regarded as a strange thing. **13** As for the sacrifices of My offerings, they slaughter meat and eat it, but יהוָה does not accept them. Now He will remember their iniquity, and punish their sins. They will return to Mitsrayim. **14** For Yisra'el has forgotten his Maker and built palaces; and Yehudah has multiplied fortified cities; but I will send a fire on his cities, and it will devour its fortresses."

**9** Do not rejoice exceedingly, Yisra'el, like the nations; for you went whoring from your Elohim. You love the wages of a whore at every grain threshing floor. **2** The threshing floor and the wine press will not feed them, and the new wine will fail her. **3** They will not dwell in the land of יהוָה; but Ephrayim will return to Mitsrayim, and they will eat unclean things in Ashuwr.

**4** They will not pour out wine offerings to יהוָה, neither will they be pleasing to him. Their sacrifices will be to them like the bread of mourners; all who eat of it will be polluted; for their bread will be for their appetite. It will not come into the House of יהוָה.

**5** What will you do in the day of solemn assembly, and in the day of the Feast of יהוָה? **6** For, behold, they have gone away from destruction. Mitsrayim will gather them up. Noph will bury them. Nettles will possess their pleasant things of silver. Thorns will be in their tents. **7** The days of visitation have come. The days of reckoning have come. Yisra'el will consider the prophet to be a fool, and the man who is inspired to be insane, because of the abundance of your sins, and because your hostility is great.

**8** A prophet watches over Ephrayim with my Elohim. A Fowler's snare is on all of his paths, and hostility in the house of his Elohim. **9** They have deeply corrupted

themselves, as in the days of Givah. He will remember their iniquity. He will punish them for their sins.

**10** I found Yisra'el like grapes in the wilderness. I saw your fathers as the first ripe fig in the fig tree at its first season; but they came to Ba'al Peor, and set themselves apart to the shameful thing, and became abominable like that which they loved.

**11** "As for Ephrayim, their glory will fly away like a bird. There will be no birth, nothing in the womb, and no conception. **12** Though they bring up their children, yet I will bereave them, so that not a man shall be left. Indeed, woe also to them when I depart from them!"

**13** I have seen Ephrayim, like Tsor, planted in a pleasant place; but Ephrayim will bring out his children to the murderer. **14** Give them—תְּלִינָה, what will You give? Give them a miscarrying womb and dry breasts.

**15** "All their wickedness is in Gilgal; for there I hated them. Because of the wickedness of their deeds I will drive them out of My House! I will love them no more. All their princes are rebels. **16** Ephrayim is struck. Their root has dried up. They will bear no fruit. Even though they give birth, yet I will kill the beloved ones of their womb."

**17** My Elohim will cast them away, because they did not listen to Him; and they will be wanderers among the nations.

**10** Yisra'el is a luxuriant vine that produces his fruit. According to the abundance of his fruit he has multiplied his altars. As their land has prospered, they have adorned their sacred stones. **2** Their heart is divided. Now they will be found guilty. He will demolish their altars. He will destroy their sacred stones.

**3** Surely now they will say, "We have no king: for we do not fear יהוָה; and the king, what can he do for us?"

**4** They make promises, swearing falsely in cutting covenants. Therefore judgment springs up like poisonous weeds in the furrows of the field. **5** The inhabitants of Shom'ron will be in terror for the calves of Beth Aven; for its people will mourn over it, along with its idol-priests who rejoiced over it, for its glory, because it has departed from it.

**6** It also will be carried to Ashuwr for a present to a great king. Ephrayim will receive shame, and Yisra'el will be ashamed of his own counsel. **7** Shom'ron and her king float away, like a twig on the water. **8** The high places also of Aven, the sin of Yisra'el, will be destroyed. The thorn and the thistle will come up on

their altars. They will tell the mountains, "Cover us!" and the hills, "Fall on us!"<sup>a</sup>

**9** "Yisra'el, you have sinned from the days of Givah. There they remained. The battle against the children of iniquity does not overtake them in Givah. **10** When it is My desire, I will discipline them; and the nations will be gathered against them, when they are bound to their two transgressions. **11** Ephrayim is a trained heifer that loves to thresh; so I will put a yoke on her beautiful neck. I will set a rider on Ephrayim. Yehudah will plow. Ya'aqov will break his clods. **12** Sow to yourselves in righteousness, reap according to loving-kindness. Break up your fallow ground; for it is time to seek יהוה, until He comes and rains righteousness on you. **13** You have plowed wickedness. You have reaped unrighteousness. You have eaten the fruit of lies, for you relied on your way, in the multitude of your mighty men. **14** Therefore a battle roar will arise among your people, and all your fortresses will be destroyed, as Shalman destroyed Beth Arveil in the day of battle. The mother was dashed in pieces with her children. **15** So Beth-El will do to you because of your great wickedness. At daybreak the king of Yisra'el will be destroyed."

**11** "When Yisra'el was a child, then I loved him, and called My son out of Mitsrayim. **2** They called to them, so they went from them. They slaughtered to the Ba'al's, and burned incense to engraved images. **3** Yet I taught Ephrayim to walk. I took them by his arms; but they did not know that I healed them. **4** I drew them with cords of a man, with ties of love; and I was to them like those who lift up the yoke on their necks; and I bent down to him and I fed him.

**5** "They will not return into the land of Mitsrayim; but the Ashuwrite will be their king, because they refused to repent. **6** The sword will fall on their cities, and will destroy the bars of their gates, and will put an end to their plans. **7** My people are determined to turn from Me. Though they call to The Most High, He certainly will not exalt them.

**8** "How can I give you up, Ephrayim? How can I hand you over, Yisra'el? How can I make you like Admah? How can I make you like Tsevoym? My heart is turned within Me, My compassion is aroused. **9** I will not execute the fierceness of My anger. I will not return to destroy Ephrayim: for I am El, and not man; the Set-apart One among you; and I will not come in wrath. **10** They will walk after יהוה, who will roar like a lion; for He will roar, and the children will come trembling from the west. **11** They will come trembling like a bird out of

Mitsrayim, and like a dove out of the land of Ashuwr; and I will settle them in their houses," says יהוה.

**12** Ephrayim surrounds Me with falsehood, and the house of Yisra'el with deceit. Yehudah still wanders with El, and with the set-apart ones is faithful.

**12** Ephrayim feeds on wind, and chases the east wind. He continually multiplies lies and desolation. They cut a covenant with Ashuwr, and oil is carried into Mitsrayim. **2** יהוה also has a controversy with Yehudah, and will punish Ya'aqov according to his ways; according to his deeds He will repay him.

**3** In the womb he took his brother by the heel; and in his manhood he contended with Elohim. **4** Indeed, he struggled with the messenger, and prevailed; he wept, and made petition to Him. He found Him at Beth-El, and there He spoke with us, **5** even יהוה, Elohim Tsevaot; יהוה is His Name of renown!

**6** Therefore turn to your Elohim. Guard loving-kindness and judgment, and wait continually for your Elohim.

**7** A merchant has dishonest scales in his hand. He loves to defraud. **8** Ephrayim said, "Surely I have become rich, I have found myself wealth. In all my wealth they will not find in me any iniquity that is sin."

**9** "But I am יהוה your Elohim from the land of Mitsrayim. I will yet again make you dwell in tents, as in the days of the solemn feast. **10** I have also spoken to the prophets, and I have multiplied visions; and by the ministry of the prophets I have used parables. **11** If Gilad is working vain exertion, surely they are worthless. In Gilgal they slaughter bulls. Indeed, their altars are like heaps in the furrows of the field.

**12** Ya'aqov fled into the country of Aram, and Yisra'el served for a wife, and for a wife he guarded sheep.

**13** By a prophet יהוה brought Yisra'el up out of Mitsrayim, and by a prophet he was guarded.

**14** Ephrayim has bitterly provoked anger. Therefore his blood will be left on him, and Adonai will repay his contempt.

**13** "When Ephrayim spoke, there was trembling. He exalted himself in Yisra'el, but when he became guilty in Ba'al, he died. **2** Now they sin more and more, and have made themselves molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen. They say of them, 'They offer human slaughtering and kiss the calves.'

**3** "Therefore they will be like the morning mist, and like the dew that passes away early, like the chaff that is

<sup>a</sup> See also Hit'galut 6:16 and Loukas 23:30.

driven with the whirlwind out of the threshing floor, and like the smoke out of the chimney.

**4** "Yet I am יְהוָה<sup>a</sup> your Elohim from the land of Mitsrayim; and you shall acknowledge no el but Me, and besides Me there is no savior. **5** I knew you in the wilderness, in the land of great drought. **6** According to their pasture, so were they filled; they were filled, and their heart was exalted. Therefore they have forgotten Me. **7** Therefore I am like a lion to them. Like a leopard, I will lurk by the path. **8** I will meet them like a bear that is bereaved of her cubs, and will tear the covering of their heart. There I will devour them like a lioness. The wild animal will tear them."

**9** "You are destroyed, Yisra'el, because you are against Me, against your help. **10** Where is your king now, that he may save you in all your cities? And your judges, of whom you said, 'Give me a king and princes?' **11** I have given you a king in My anger, and have taken him away in My wrath. **12** The guilt of Ephrayim is stored up. His sin is stored up. **13** The sorrows of a travailing woman will come on him. He is an unwise son; for when it is time, he does not come to the opening of the womb.

**14** "I will ransom them from the power of Sheol. I will redeem them from death! Death, where are your plagues? Sheol, where is your destruction? Compassion will be hidden from My eyes. **15** Though he is fruitful among his brothers, an east wind will come, the breath<sup>a</sup> of נֶבֶל<sup>b</sup> coming up from the wilderness; and his spring will become dry, and his fountain will be dried up. He will plunder the storehouse of treasure. **16** Shom'ron will bear her guilt; for she has rebelled against her Elohim. They will fall by the sword. Their infants will be dashed in pieces, and their pregnant women will be ripped open."

**14** Yisra'el, return to נֶבֶל<sup>b</sup> your Elohim; for you have fallen because of your sin. **2** Take words with you, and return to נֶבֶל<sup>b</sup>. Tell Him, "Forgive all our sins, and accept that which is good: so we offer the bulls of our lips.<sup>b</sup> **3** Ashuwr cannot save us. We will not ride on horses; neither will we say any more to the work of our hands, 'Our elohim!' for in You the fatherless finds compassion."

**4** "I will heal their waywardness. I will love them freely; for My anger is turned away from him. **5** I will be like the dew to Yisra'el. He will blossom like the lily, and send down his roots like Levanon. **6** His branches will spread, and his beauty will be like the olive tree, and his fragrance like Levanon. **7** Men will dwell in his shade.

They will revive like the grain, and blossom like the vine. Their fragrance will be like the wine of Levanon. **8** Ephrayim, what have I to do any more with idols? I answer, and will take care of him. I am like a green cypress tree; from Me your fruit is found."

**9** Who is wise, that he may understand these things? Who is prudent, that he may know them? For the ways of נֶבֶל<sup>b</sup> are right, and the righteous walk in them, but the rebellious stumble in them.

<sup>a</sup> 15 Hebrew word translated as "breath" here is רוח (ruach).

<sup>b</sup> 2 The phrase כָּרִים שְׁפָתֵינוּ (*par'iyim shepa'teini*), "bulls of our lips" is believed to imply offerings of praise lifted through prayer.

# יְוָאֵל

## Yo'el (Joel)

**1** The word of יהוה that came to Yo'el, the son of Pethu'el.

**2** Hear this, you elders, and listen, all you inhabitants of the land. Has this ever happened in your days, or in the days of your fathers? **3** Tell your children about it, and have your children tell their children, and their children, another generation. **4** What the swarming locust has left, the great locust has eaten. What the great locust has left, the grasshopper has eaten. What the grasshopper has left, the caterpillar has eaten. **5** Wake up, you drunkards, and weep! Wail, all you drinkers of wine, because of the sweet wine; for it is cut off from your mouth.

**6** For a nation has come up on my land, strong, and without number. His teeth are the teeth of a lion, and he has the fangs of a lioness. **7** He has laid my vine waste, and stripped my fig tree. He has stripped its bark, and thrown it away. Its branches are made white. **8** Mourn like a virgin dressed in sackcloth for the husband of her youth! **9** The meal offering and the drink offering are cut off from the house of יהוה. The priests, the ministers of יהוה, mourn.

**10** The field is laid waste. The land mourns, for the grain is destroyed, the new wine has dried up, and the oil languishes. **11** Be confounded, you farmers! Wail, you vineyard keepers; for the wheat and for the barley; for the harvest of the field has perished. **12** The vine has dried up, and the fig tree withered; the pomegranate tree, the palm tree also, and the apple tree, even all of the trees of the field are dried up; for joy has dried up from the sons of man.

**13** Put on sackcloth and mourn, you priests! Wail, you ministers of the altar. Come, lie all night in sackcloth, you ministers of my Elohim, for the meal offering and the drink offering are withheld from the house of your Elohim. **14** Set apart a fast. Call a solemn assembly. Gather the elders, and all the inhabitants of the land, to the house of יהוה, your Elohim, **3** and cry to יהוה.

**15** Alas for the day! For the day of יהוה is at hand, and it will come as destruction from the Almighty.

**16** Is the food not cut off before our eyes; joy and gladness from the house of our Elohim? **17** The seeds rot under their clods. The granaries are laid desolate. The barns are broken down, for the grain has withered.

**18** How the animals groan! The herds of livestock are perplexed, because they have no pasture. Yes, the flocks of sheep are made desolate.

**19** יְהֹוָה, I cry to You, for the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field. **20** Yes, the animals of the field pant to You, for the water brooks have dried up, and the fire has devoured the pastures of the wilderness.

**2** "Blow the shofar in Tsion, and sound an alarm in My set-apart mountain! Let all the inhabitants of the land tremble, for the day of יהוה comes, for it is close at hand.<sup>a</sup> **2** A day of darkness and gloominess, a day of clouds and thick darkness. As the dawn spreading on the mountains, a great and strong people; there has never been the like, neither will there be any more after them, even to the years of many generations."<sup>b</sup>

**3** A fire devours before them, and behind them, a flame burns. The land is as the garden of Eden before them, and behind them, a desolate wilderness. Yes, and no one has escaped them. **4** Their appearance is as the appearance of horses, and as horsemen, so do they run. **5** Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

**6** At their presence the peoples are in anguish. All faces have grown pale. **7** They run like mighty men. They climb the wall like warriors. They each march in his line, and they do not swerve off course. **8** Neither does one jostle another; they march everyone in his path, and they burst through the defenses, and do not break ranks. **9** They rush on the city. They run on the wall. They climb up into the houses. They enter in at the windows like thieves. **10** The earth quakes before them. The heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.

**11** יְהֹוָה thunders His voice before His army; for His forces are very great; for he is strong who obeys His command; for the day of יהוה is great and very awesome, and who can endure it?<sup>c</sup>

**12** "Yet even now," says יהוה, "turn to Me with all your heart, and with fasting, and with weeping, and with mourning."

**13** Tear your heart, and not your garments, and turn to יהוה, your Elohim; for He is kind and compassionate, slow to anger, and abundant in loving-kindness, and relents from sending calamity. **14** Who knows? He may

<sup>a</sup> See also Tsephanyah 1:14-15.

<sup>b</sup> 1-2 See also Amos 5:18-20.

<sup>c</sup> 11 See also Malakhi 3:2.

turn and relent, and leave a blessing behind Him, even a meal offering and a drink offering to יְהוָה your Elohim.

**15** Blow the shofar in Tsion! Set apart a fast. Call a solemn assembly. **16** Gather the people. Set the assembly apart. Assemble the elders. Gather the children, and those who nurse from breasts. Let the bridegroom go out of his room, and the bride out of her room. **17** Let the priests, the ministers of יְהוָה, weep between the porch and the altar, and let them say, "Spare Your people, יְהוָה, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their Elohim?'"

**18** Then יְהוָה was jealous for His land, and had pity on His people. **19** יְהוָה answered His people, "Behold, I will send you grain, new wine, and oil, and you will be satisfied with them; and I will no more make you a reproach among the nations. **20** But I will remove the northern army far away from you, and will drive it into a barren and desolate land, its front into the eastern sea, and its back into the western sea; and its stench will come up, and its bad smell will rise." Surely He has done great things.

**21** Land, do not be afraid. Be glad and rejoice, for יְהוָה has done great things. **22** Do not be afraid, you animals of the field; for the pastures of the wilderness spring up, for the tree bears its fruit. The fig tree and the vine yield their strength.

**23** "Be glad then, you children of Tsion, and rejoice in יְהוָה, your Elohim; for He gives you the former rain in just measure, and He causes the rain to come down for you, the former rain and the latter rain, as before. **24** The threshing floors will be full of wheat, and the vats will overflow with new wine and oil. **25** I will restore to you the years that the swarming locust has eaten, the great locust, the grasshopper, and the caterpillar, My great army, which I sent among you. **26** You will have plenty to eat, and be satisfied, and will praise the Name of יְהוָה, your Elohim, who has dealt wondrously with you; and My people will never again be disappointed.

**27** You will know that I am among Yisra'el, and that I am יְהוָה, your Elohim, and there is no one else; and My people will never again be disappointed.<sup>a</sup>

**28** "It will happen afterward, that I will pour out My Ruah on all flesh; and your sons and your daughters will prophesy. Your old men will dream dreams. Your

young men will see visions.<sup>b</sup> **29** And also on the servants and on the handmaids in those days, I will pour out My Ruah. **30** I will show wonders in the heavens and in the earth: blood, fire, and pillars of smoke. **31** The sun will be turned into darkness, and the moon into blood, before the great and terrible day of יְהוָה comes.

**32** It will happen that whoever will call on the Name of יְהוָה shall be saved; for in Mount Tsion and in Yerushalayim there will be those who escape, as יְהוָה has said, and among the remnant, those whom יְהוָה calls."<sup>c</sup>

**3** "For, behold, in those days, and in that time, when I restore the fortunes of Yehudah and Yerushalayim, **2** I will gather all nations, and will bring them down into the Valley of Yehoshaphat<sup>d</sup>; and I will execute judgment on them there for My people, and for My heritage, Yisra'el, whom they have scattered among the nations. They have divided My land, **3** and have cast lots for My people, and have given a boy for a whore, and sold a girl for wine, that they may drink.

**4** "Yes, and what are you to Me, Tsor, and Tsidon, and all the regions of Philistia? Will you repay Me? And if you repay Me, I will swiftly and speedily return your repayment on your own head. **5** Because you have taken My silver and My gold, and have carried My finest treasures into your temples, **6** and have sold the children of Yehudah and the children of Yerushalayim to the sons of Yavan, that you may remove them far from their border. **7** Behold, I will stir them up out of the place where you have sold them, and will return your repayment on your own head; **8** and I will sell your sons and your daughters into the hands of the children of Yehudah, and they will sell them to the men of Sheva, to a faraway nation, for יְהוָה has spoken it."

**9** Proclaim this among the nations: "Prepare for war! Stir up the mighty men. Let all the warriors draw near. Let them come up. **10** Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, 'I am strong.'<sup>e</sup> **11** Hurry and come, all you surrounding nations, and gather yourselves together." Cause your mighty ones to come down there, יְהוָה.

**12** "Let the nations arouse themselves, and come up to the Valley of Yehoshaphat; for there will I sit to judge all the surrounding nations. **13** Put in the sickle; for the

<sup>a</sup> 27 See also Yeshayahu 45:5.

<sup>b</sup> 28 See also Ma'asei 2:14-21.

<sup>c</sup> 32 See also Ovadyah 1:17.

<sup>d</sup> 2 Hebrew phrase עֵמֶק יְהוֹשָׁפָט (*emeq yeho'shaphat*) rendered as "Valley of Yehoshaphat." Yehoshaphat means "יְהוָה has judged."

<sup>e</sup> 10 See also Yeshayahu 2:4; Mikhah 4:3.

harvest is ripe. Come, tread, for the wine press is full,  
the vats overflow, for their wickedness is great."

**14** Multitudes, multitudes in the valley of decision! For the day of יְהוָה יְמִינֵינוּ is near, in the valley of decision. **15** The sun and the moon are darkened, and the stars withdraw their shining. **16** הַמֶּלֶךְ will roar from Tsion, and thunder from Yerushalayim; and the heavens and the earth will shake; but יְהוָה יְמִינֵינוּ will be a refuge to His people, and a stronghold to the children of Yisra'el.<sup>a</sup>

**17** "So you will know that I am הַמֶּלֶךְ, your Elohim, dwelling in Tsion, My set-apart mountain. Then Yerushalayim will be set-apart, and no strangers will pass through her any more. **18** It will happen in that day, that the mountains will drip sweet wine, the hills will flow with milk, all the channels of Yehudah will flow with waters, and a fountain will flow out from the house of הַמֶּלֶךְ, and will water the wadi of Shittim.<sup>b</sup>

**19** Mitsrayim will be a desolation, and Edom will be a desolate wilderness, for the violence done to the children of Yehudah, because they have shed innocent blood in their land. **20** But Yehudah will be inhabited forever, and Yerushalayim from generation to generation. **21** I will cleanse their blood, that I have not cleansed: for הַמֶּלֶךְ dwells in Tsion."

---

<sup>a</sup> 16 See also Amos 1:2.

<sup>b</sup> 18 See also Amos 9:13.

# עֲמֹס

## Amos

**1** The words of Amos, who was among the herdsmen<sup>a</sup> of Teqoa, which he saw concerning Yisra'el in the days of Uzziyah king of Yehudah, and in the days of Yarovam the son of Yoash king of Yisra'el, two years before the earthquake. **2** He said: "יְהוָה will roar from Tsion, and utter His voice from Yerushalayim; and the pastures of the shepherds will mourn, and the top of Karmel will wither."

**3 יְהוָה** says: "For three transgressions of Dammeseq, yes, for four, I will not turn away its punishment; because they have threshed [the pregnant women of]<sup>b</sup> Gilad with threshing instruments of iron; **4** but I will send a fire into the house of Haza'el, and it will devour the palaces of Ben Hadad. **5** I will break the bar of Dammeseq, and cut off the inhabitant from the valley of Aven, and him who holds the scepter from the house of Eden; and the people of Aram shall go into captivity to Qir," says **יְהוָה**.

**6 יְהוָה** says: "For three transgressions of Gaza, yes, for four, I will not turn away its punishment; because they carried away captive the whole community, to deliver them up to Edom; **7** but I will send a fire on the wall of Gaza, and it will devour its palaces. **8** I will cut off the inhabitant from Ashdod, and him who holds the scepter from Ashqelon; and I will turn My hand against Eqron; and the remnant of the Philistines will perish," says Adonai **יְהוָה**.

**9 יְהוָה** says: "For three transgressions of Tsor, yes, for four, I will not turn away its punishment; because they delivered up the whole community to Edom, and did not remember the brotherly covenant; **10** but I will send a fire on the wall of Tsor, and it will devour its palaces."

**11 נְהַרְתָּם** says: "For three transgressions of Edom, yes, for four, I will not turn away its punishment; because he pursued his brother with the sword, and cast off all pity, and his anger raged continually, and he guarded his wrath forever; **12** but I will send a fire on Teman, and it will devour the palaces of Botsrah."

**13 נְהַרְתָּם** says: "For three transgressions of the children of Ammon, yes, for four, I will not turn away its

punishment; because they have ripped open the pregnant women of Gilad, that they may enlarge their border. **14** But I will kindle a fire in the wall of Rabbah, and it will devour its palaces, with shouting in the day of battle, with a storm in the day of the whirlwind; **15** and their king will go into captivity, he and his princes together," says **יְהוָה**.

**2 יְהוָה** says: "For three transgressions of Moav, yes, for four, I will not turn away its punishment; because he burned the bones of the king of Edom into lime; **2** but I will send a fire on Moav, and it will devour the palaces of Qerioth; and Moav will die with tumult, with shouting, and with the voice of the shofar; **3** and I will cut off the judge from among them, and will kill all its princes with him," says **יְהוָה**.

**4 יְהוָה** says: "For three transgressions of Yehudah, yes, for four, I will not turn away its punishment; because they have rejected the Torah of **נְהַרְתָּם**, and have not guarded His statutes, and their lies have led them astray, after which their fathers walked; **5** But I will send a fire on Yehudah, and it will devour the palaces of Yerushalayim."

**6 יְהוָה** says: "For three transgressions of Yisra'el, yes, for four, I will not turn away its punishment; because they have sold the righteous for silver, and the needy for a pair of shoes. **7** They trample on the dust of the earth on the head of the poor, and deny justice to the oppressed; and a man and his father go in to the same maiden, to profane My set-apart Name. **8** They lay themselves down beside every altar, on clothes taken in pledge; and in the house of their Elohim they drink the wine of those who have been fined. **9** Yet I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. **10** Also I brought you up out of the land of Mitsrayim, and led you forty years in the wilderness, to possess the land of the Amorite. **11** I raised up some of your sons for prophets, and some of your young men for separated ones. Is this not true, you children of Yisra'el?" says **יְהוָה**.

**12** "But you gave the separated ones wine to drink, and commanded the prophets, saying, 'Do not prophesy!' **13** Behold, I will crush you in your place, as a cart crushes that is full of grain. **14** Flight will perish from the swift; and the strong will not strengthen his force;

<sup>a</sup> 1 Hebrew word rendered as "herdsman" here is not the common word. Rather, it is a rare Hebrew word, נֶגֶד (*noged*). This is likely related to the Ugaritic word nqd (*neqed*),

<sup>b</sup> 3 Bracketed section indicates reading present in the LXX and DSS but absent from the Heb. MT.

neither shall the mighty deliver himself; **15** neither shall he stand who handles the bow; and he who is swift of foot will not escape; neither shall he who rides the horse deliver himself; **16** and he who's heart is courageous among the mighty will flee away naked on that day," says יְהוָה.

**3** Hear this word that יְהוָה has spoken against you, children of Yisra'el, against the whole family which I brought up out of the land of Mitsrayim, saying: **2** "I have only chosen you of all the families of the earth. Therefore I will punish you for all of your sins."

**3** Do two walk together, unless they be appointed? **4** Will a lion roar in the thicket, when he has no prey? Does a young lion cry out of his den, if he has caught nothing? **5** Can a bird fall in a trap on the earth, where no snare is set for him? Does a snare spring up from the ground, when there is nothing to catch? **6** Does the shofar alarm sound in a city, without the people being afraid? Does evil happen to a city, and does יְהוָה has not done it? **7** Surely Adonai יְהוָה will do nothing, unless He reveals His secret to His servants the prophets. **8** The lion has roared. Who will not fear? Adonai יְהוָה has spoken. Who can but prophesy? **9** Proclaim in the palaces at Ashdod, and in the palaces in the land of Mitsrayim, and say, "Assemble yourselves on the mountains of Shom'ron, and see what unrest is in her, and what oppression is among them."

**10** "Indeed they do not know to do right," says יְהוָה, "Who hoard plunder and loot in their palaces."

**11** Therefore thus says Adonai יְהוָה: "An adversary will overrun the land; and he will pull down your strongholds, and your fortresses will be plundered." **12** יְהוָה says: "As the shepherd rescues out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Yisra'el be rescued who sit in Shom'ron on the corner of a couch, and on the silken cushions of a bed."

**13** "Listen, and testify against the house of Ya'aqov," says Adonai יְהוָה, Elohim Tsevaot.

**14** "For in the day that I visit the transgressions of Yisra'el on him, I will also visit the altars of Beth-El; and the horns of the altar will be cut off, and fall to the ground. **15** I will strike the winter house with the summer house; and the houses of ivory will perish, and the great houses will have an end," says יְהוָה.

**4** Listen to this word, you cows of Bashan, who are on the mountain of Shom'ron, who oppress the poor, who crush the needy, who tell their husbands, "Bring us drinks!"

**2** Adonai יְהוָה has sworn by His set-apartness that behold, "The days shall come on you that they will take you away with hooks, and the last of you with fish hooks. **3** You will go out at the breaks in the wall, everyone straight before her; and you will cast yourselves into Harmon," says יְהוָה.

**4** "Go to Beth-El, and sin; to Gilgal, and sin more. Bring your sacrifices every morning, your tithes every three days, **5** and offer up in smoke thanksgiving of that which is leavened, and proclaim freewill offerings and brag about them: for this pleases you, you children of Yisra'el," says Adonai יְהוָה.

**6** "I also have given you cleanness of teeth<sup>a</sup> in all your cities, and lack of bread in every town; yet you have not returned to Me," says יְהוָה.

**7** "I also have withheld the rain from you, when there were yet three new moons to the harvest; and I caused it to rain on one city, and caused it not to rain on another city. One place was rained on, and the place where it did not rain withered. **8** So two or three cities staggered to one city to drink water, and were not satisfied: yet you have not returned to Me," says יְהוָה. **9** "I struck you with blight and mildew many times in your gardens and your vineyards; and the swarming locust has devoured your fig trees and your olive trees: yet you have not returned to Me," says יְהוָה.

**10** "I sent plagues among you like I did Mitsrayim. I have slain your young men with the sword, and have carried away your horses; and I filled your nostrils with the stench of your camp, yet you have not returned to Me," says יְהוָה.

**11** "I have overthrown some of you, as when Elohim overthrew Sedom and Gomorrah, and you were like a burning stick plucked out of the fire; yet you have not returned to Me," says יְהוָה. **12** "Therefore thus will I do to you, Yisra'el; because I will do this to you, prepare to meet your Elohim, Yisra'el. **13** For, behold, He who forms the mountains, and creates the wind, and declares to man what His thought it; who makes the morning darkness, and treads on the high places of the earth: יְהוָה, Elohim Tsevaot, is His Name."

<sup>a</sup> 6 Cleanness of teeth – Idiom meaning "famine."

**5** Listen to this word which I take up for a lamentation over you, O house of Yisra'el.

**2** "The virgin of Yisra'el has fallen, she shall rise no more. She is cast down on her land; there is no one to raise her up."

**3** For thus says Adonai יְהוָה: "The city that went out with a thousand shall have a hundred left, and that which went out with one hundred shall have ten left to the house of Yisra'el."

**4** For יְהוָה says to the house of Yisra'el: "Seek Me, and you will live; **5** but do not seek Beth-El, nor enter into Gilgal, and do not pass to Beersheva: for Gilgal shall surely go into captivity, and Beth-El shall come to nothing. **6** Seek יְהוָה, and you will live; lest He break out like fire in the house of Yoseph, and it devour, and there be no one to quench it in Beth-El. **7** You who turn judgment to wormwood, and cast down righteousness to the earth: **8** seek Him who made the Pleiades and Orion, and turns the shadow of death into the morning, and makes the day dark with night; who calls for the waters of the sea, and pours them out on the surface of the earth, **9** יְהוָה is His Name, **9** who brings sudden destruction on the strong, so that destruction comes on the fortress. **10** They hate Him who reproves in the gate, and they abhor Him who speaks blamelessly.

**11** Therefore, because you trample on the poor, and take taxes from him of wheat: You have built houses of cut stone, but you will not dwell in them. You have planted pleasant vineyards, but you shall not drink their wine. **12** For I know how many your offenses, and how great are your sins— you who afflict the just, who take a bribe, and who turn aside the needy in the courts.

**13** Therefore a prudent person keeps silent in such a time, for it is an evil time. **14** Seek good, and not evil, that you may live; and so יְהוָה, Elohim Tsevaot, will be with you, as you say. **15** Hate evil, love good, and establish judgment in the gates. It may be that יְהוָה, Elohim Tsevaot, will favor the remnant of Yoseph."

**16** Therefore Adonai יְהוָה, Elohim Tsevaot says: "Wailing will be in all the wide ways; and they will say in all the streets, 'Alas! Alas!' and they will call the farmer to mourning, and those who are skillful in lamentation to wailing. **17** In all vineyards there will be wailing; for I will pass through the middle of you," says יְהוָה.

**18** "Woe to you who desire the day of יְהוָה! Why do you long for the day of יְהוָה? It is darkness, and not light. **19** As if a man fled from a lion, and a bear met him; or he went into the house and leaned his hand on the wall, and a nahash bit him. **20** Will the day of יְהוָה not be darkness, and not light? Even very dark, and no brightness in it? **21** I hate, I despise your feasts, and I cannot stand your solemn assemblies. **22** Yes, though you offer Me your ascension offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat animals. **23** Take away from Me the noise of your songs! I will not listen to the music of your harps. **24** But let judgment roll on like rivers, and righteousness like a mighty wadi.

**25** "Did you bring to Me sacrifices and offerings in the wilderness forty years, house of Yisra'el? **26** You also carried the booth of your king and the shrine of your images, the star of your el, which you made for yourselves.<sup>a</sup> **27** Therefore will I cause you to go into captivity beyond Dammeseq," says יְהוָה, whose Name is Elohim Tsevaot.

**6** Woe to those who are at ease in Tsion, and to those who are secure on the mountain of Shom'ron, the notable men of the chief of the nations, to whom the house of Yisra'el come! **2** Go to Kalneh, and see; and from there go to Hamath the great; then go down to Gath of the Philistines. Are they better than these kingdoms? Or is their border greater than your border? **3** Those who put far away the evil day, and cause the seat of violence to come near; **4** Who lie on beds of ivory, and stretch themselves on their couches, and eat the lambs out of the flock, and the calves out of the middle of the stall; **5** who strum on the strings of a harp; who invent for themselves instruments of music, like David; **6** who drink wine in bowls, and anoint themselves with the best oils; but they are not grieved for the affliction of Yoseph.

**7** Therefore they will now go captive with the first who go captive; and the feasting and lounging will end.

**8** Adonai יְהוָה has sworn by His being," says יְהוָה, Elohim Tsevaot: "I abhor the pride of Ya'aqov, and detest his fortresses. Therefore I will deliver up the city with all that is in it. **9** It will happen, if there remain ten men in one house, that they shall die.

**10** "When a man's relative carries him, even he who burns him, to bring bodies out of the house, and asks him who is in the innermost parts of the house, 'Is there

<sup>a</sup> 26 LXX reads, "the star of your el 'Rephan'" here. See also Ma'asei 7:43.

yet any with you?" And he says, 'No;' then he will say, 'Hush! Indeed we must not mention the Name of יהוה.'

**11** "For, behold, יהוה commands, and the great house will be smashed to pieces, and the little house into bits. **12** Do horses run on the rocky crags? Does one plow there with oxen? But you have turned judgment into poison, and the fruit of righteousness into bitterness; **13** you who rejoice in a thing of nothing, who say, 'Have we not taken for ourselves horns by our own strength?' **14** For, behold, I will raise up against you a nation, house of Yisra'el," says יהוה, Elohim Tsevaot; "and they will afflict you from the entrance of Hamath to the wadi of the desert."

**7** Thus Adonai יהוה showed me: and behold, He formed locusts in the beginning of the shooting up of the latter growth; and behold, it was the latter growth after the king's harvest. **2** When they finished eating the grass of the land, then I said, "Adonai יהוה, forgive, I beg you! How could Ya'aqov stand? For he is small."

**3** יהוה relented concerning this. "It shall not be," says יהוה.

**4** Thus Adonai יהוה showed me and behold, Adonai יהוה called for judgment by fire; and it dried up the great deep, and would have devoured the land. **5** Then I said, "Adonai יהוה, stop, I beg you! How could Ya'aqov stand? For he is small."

**6** יהוה relented concerning this. "This also shall not be," says Adonai יהוה.

**7** Thus He showed me and behold, יהוה stood beside a wall made by a plumb line, with a plumb line in his hand. **8** יהוה said to me, "Amos, what do you see?" I said, "A plumb line." Then יהוה said, "Behold, I will set a plumb line in the middle of My people Yisra'el. I will not again pass by them anymore. **9** The high places of Yitshaq will be desolate, the set-apart places of Yisra'el will be laid waste; and I will rise against the house of Yarovam with the sword."

**10** Then Amatsyah the priest of Beth-El sent to Yarovam king of Yisra'el, saying, "Amos has conspired against you in the middle of the house of Yisra'el. The land is not able to bear all his words. **11** For Amos says, 'Yarovam will die by the sword, and Yisra'el shall surely be led away captive out of his land.'"

**12** Amatsyah also said to Amos, "You seer, go, flee away into the land of Yehudah, and there eat bread, and

prophecy there: **13** but do not prophesy again any more at Beth-El; for it is the king's set-apart place, and it is a royal house!"

**14** Then Amos answered Amatsyah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a farmer of sycamore figs; **15** and יהוה took me from following the flock, and יהוה said to me, 'Go, prophesy to My people Yisra'el.' **16** Now therefore listen to the word of יהוה: You say, "Do not prophesy against Yisra'el, and do not speak against the house of Yitshaq."

**17** Therefore יהוה says: 'Your wife shall be a whore in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line; and you yourself shall die in a land that is unclean, and Yisra'el shall surely be led away captive out of his land.'"

**8** Thus Adonai יהוה showed me: behold, a basket of summer fruit. **2** He said, "Amos, what do you see?" I said, "A basket of summer fruit." Then יהוה said to me, "The end has come on My people Yisra'el. I will not again pass by them anymore. **3** The songs of the Temple will be wailings in that day," says Adonai יהוה. "The dead bodies will be many. In every place they will throw them out with silence. **4** Hear this, you who desire to swallow up the needy, and cause the poor of the land to cease, **5** saying, 'When will the new moon be gone, that we may sell grain? And the Sabbath, that we may market wheat, making the ephah small, and the shekel large, and dealing falsely with balances of deceit; **6** that we may buy the poor for silver, and the needy for a pair of shoes, and sell the sweepings with the wheat?'"<sup>a</sup>

**7** יהוה has sworn by the pride of Ya'aqov, "Surely I will never forget any of their works. **8** Will not the land tremble for this, and everyone mourn who dwells in it? Yes, it will rise up wholly like the River, and it will be stirred up and sink again, like the River of Mitsrayim. **9** It will happen in that day," says Adonai יהוה, "that I will cause the sun to go down at noon, and I will darken the earth in the clear day. **10** I will turn your feasts into mourning, and all your songs into lamentation; and I will make you wear sackcloth on all your bodies, and baldness on every head. I will make it like the mourning for an only son, and its end like a bitter day."

**11** "Behold, the days come," says Adonai יהוה, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of יהוה."

**12** They will wander from sea to sea, and from the north even to the east; they will run back and forth to seek the

<sup>a</sup> See also Amos 2:6.

word of יהוה, and will not find it. **13** In that day the beautiful virgins and the young men will faint for thirst. **14** Those who swear by the sin of Shom'ron, and say, 'As your el, Dan, lives;' and, 'As the way of Beersheva lives;' they will fall, and never rise up again."

will plant vineyards, and drink wine from them. They shall also make gardens, and eat their fruit. **15** I will plant them on their land, and they will no more be plucked up out of their land which I have given them," says יהוה your Elohim.

**9** I saw יהוה standing beside the altar, and He said, "Strike the tops of the pillars, that the thresholds may shake; and break them in pieces on the head of all of them; and I will kill the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. **2** Though they dig into Sheol, there My hand will take them; and though they climb up to the heavens, there I will bring them down. **3** Though they hide themselves in the top of Karmel, I will search and take them out there; and though they be hidden from My sight in the bottom of the sea, there I will command the nahash, and it will bite them. **4** Though they go into captivity before their enemies, there I will command the sword, and it will kill them. I will set My eyes on them for evil, and not for good. **5** For Adonai יהוה Tsevaot is He who touches the land and it melts, and all who dwell in it will mourn; and it will rise up wholly like the River, and will sink again, like the River of Mitsrayim. **6** It is He who builds His rooms in the heavens, and has founded His vault on the earth; He who calls for the waters of the sea, and pours them out on the surface of the earth; יהוה is His Name. **7** Are you not like the children of Kush to Me, children of Yisra'el?" says יהוה. "Have I not brought up Yisra'el out of the land of Mitsrayim, and the Philistines from Kaphtor, and the Arameans from Qir? **8** Behold, the eyes of Adonai יהוה are on the sinful kingdom, and I will destroy it from off the surface of the earth; except that I will not utterly destroy the house of Ya'aqov," says יהוה.

**9** "For, behold, I will command, and I will sift the house of Yisra'el among all the nations, as grain is sifted in a sieve, yet not the least kernel will fall on the earth.

**10** All the sinners of My people will die by the sword, who say, 'Evil will not overtake nor meet us.' **11** In that day I will raise up the booth of David who is fallen, and close up its breaches, and I will raise up its ruins, and I will build it as in the days of old; **12** that they may possess the remnant of Edom, and all the nations who are called by My Name," says יהוה who does this.

**13** "Behold, the days come," says יהוה, "that the plowman shall overtake the reaper, and the one treading grapes him who sows seed; and sweet wine will drip from the mountains, and flow from the hills. **14** I will bring My people Yisra'el back from captivity, and they will rebuild the ruined cities, and inhabit them; and they

# עֲבָדִיה

## Ovadyah (Obadiah)

**1** The vision of Ovadyah. This is what Adonai יְהוָה says about Edom. We have heard news from יְהוָה, and an ambassador is sent among the nations, saying, "Arise, and let us rise up against her in battle. **2** Behold, I have made you small among the nations. You are greatly despised. **3** The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high, who says in his heart, 'Who will bring me down to the ground?' **4** Though you mount on high as the eagle, and though your nest is set among the stars, I will bring you down from there," says יְהוָה.

**5** "If thieves came to you, if robbers by night—oh, what disaster awaits you—would they not only steal until they had enough? If grape pickers came to you, would they not leave some gleaning grapes? **6** How Esaw will be ransacked! How his hidden treasures are sought out! **7** All the men of your alliance have brought you on your way, even to the border. The men who were at peace with you have deceived you, and prevailed against you. Friends who eat your bread lay a snare under you. There is no understanding in him."

**8** "Will I not in that day", says יְהוָה, "destroy the wise men out of Edom, and understanding out of the mountain of Esaw? **9** Your mighty men, Teman, will be dismayed, to the end that everyone may be cut off from the mountain of Esaw by slaughter. **10** For the violence done to your brother Ya'aqov, shame will cover you, and you will be cut off forever. **11** In the day that you stood on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots for Yerushalayim, even you were like one of them. **12** But do not look down on your brother in the day of his disaster, and do not rejoice over the children of Yehudah in the day of their destruction. Do not speak proudly in the day of distress. **13** Do not enter into the gate of My people in the day of their calamity. Do not look down on their affliction in the day of their calamity, neither seize their wealth on the day of their calamity. **14** Do not stand in the crossroads to cut off those of his who escape. Do not deliver up those of his who remain in the day of distress. **15** For the day of יְהוָה is near all the nations! As you have done, it will be done to you. Your deeds will return upon your own head. **16** For as you have drunk on My set-apart mountain, so will all the nations drink continually. Yes, they will drink, swallow down, and will be as though they had not been. **17** But in Mount Tsion, there will be

those who escape, and it will be set-apart. The house of Ya'aqov will possess their possessions. **18** The house of Ya'aqov will be a fire, the house of Yoseph a flame, and the house of Esaw for stubble. They will burn among them, and devour them. There will not be any remaining to the house of Esaw." Indeed, יְהוָה has spoken.

**19** Those of the South will possess the mountain of Esaw, and those of the lowland, the Philistines. They will possess the field of Ephrayim, and the field of Shom'ron. Benyamin will possess Gilad. **20** The captives of this army of the children of Yisra'el, who are among the Kena'anites, will possess even to Tsarephath; and the captives of Yerushalayim, who are in Sepharad, will possess the cities of the Negev. **21** Saviors will go up on Mount Tsion to judge the mountains of Esaw, and the kingdom will belong to יְהוָה.

## Yonah (Jonah)

**1** Now the word of יהוה came to Yonah the son of Amittai, saying, **2** "Arise, go to Nineveh, that great city, and call *out* against it, for their wickedness has come up before Me."

**3** But Yonah rose up to flee to Tarshish from the presence of יהוה. He went down to Yapho, and found a ship going to Tarshish; so he paid its fare, and went down into it, to go with them to Tarshish from the presence of יהוה. **4** But יהוה sent out a great wind on the sea, and there was a mighty storm on the sea, so that the ship was likely to break up. **5** Then the mariners were afraid, and every man cried to his el. They threw the cargo that was in the ship into the sea to lighten the ship. But Yonah had gone down into the innermost parts of the ship, and he was laying down, and was fast asleep. **6** So the ship master came to him, and said to him, "What do you mean, sleeper? Arise, call on your Elohim! Maybe your Elohim will notice us, so that we will not perish."

**7** They all said to each other, "Come, let us cast lots, that we may know who is responsible for this evil that is on us." So they cast lots, and the lot fell on Yonah. **8** Then they asked him, "Tell us, please, for whose cause this evil is on us. What is your occupation? Where do you come from? What is your country? Of what people are you?"

**9** He said to them, "I am a Hebrew, and I fear יהוה, the Elohim of the heavens, who has made the sea and the dry land."

**10** Then the men were exceedingly afraid, and said to him, "What have you done?" For the men knew that he was fleeing from the presence of יהוה, because he had told them. **11** Then they said to him, "What shall we do to you, that the sea may be calm to us?" For the sea grew more and more stormy. **12** He said to them, "Take me up, and throw me into the sea. Then the sea will be calm for you; for I know that because of me this great storm is on you."

**13** Nevertheless the men rowed hard to get them back to the land; but they could not, for the sea grew more and stormier against them. **14** Therefore they cried to יהוה, and said, "We beg You, יהוה, we beg You, do not let us die for this man's being, and do not lay on us innocent blood; for You, יהוה, have done as it pleased You."

**15** So they took up Yonah, and threw him into the sea;

and the sea ceased its raging. **16** Then the men feared יהוה exceedingly; and they slaughtered a sacrifice to יהוה, and made vows.

**17** יהוה prepared a great fish to swallow up Yonah, and Yonah was in the gut of the fish three days and three nights.

**2** Then Yonah prayed to יהוה, his Elohim, out of the gut of the fish. **2** He said, "I called because of my affliction to יהוה. He answered me. Out of the belly of Sheol I cried. You heard my voice. **3** For You threw me into the depths, in the heart of the seas. The flood was all around me. All Your waves and Your billows passed over me. **4** I said, 'I have been banished from Your sight; yet I will look again toward Your set-apart Temple.' **5** The waters surrounded me, even to the being. The deep was around me. The weeds were wrapped around my head. **6** I went down to the bottoms of the mountains. The earth barred me in forever: yet have You brought up my life from the pit, יהוה, my Elohim.

**7** "When my being fainted within me, I remembered יהוה. My prayer came in to You, into Your set-apart Temple. **8** Those who guard lying vanities forsake their own loving-kindness. **9** But I will slaughter to You with the voice of thanksgiving. I will pay that which I have vowed. Salvation belongs to יהוה."

**10** יהוה spoke to the fish, and it vomited out Yonah on the dry land.

**3** The word of יהוה came to Yonah the second time, saying, **2** "Arise, go to Nineveh, that great city, and call *out* to it the message that I give you."

**3** So Yonah arose, and went to Nineveh, according to the word of יהוה. Now Nineveh was an exceedingly great city, three days' journey across. **4** Yonah began to enter into the city a day's journey, and he cried out, and said, "In forty days, Nineveh will be overthrown!"

**5** The people of Nineveh believed Elohim; and they proclaimed a fast, and put on sackcloth, from their greatest even to their least. **6** The news reached the king of Nineveh, and he arose from his throne, and took off his royal robe, covered himself with sackcloth, and sat in ashes. **7** He made a proclamation and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor animal, herd nor flock, taste anything; let them not feed, nor drink water; **8** but let them be covered with sackcloth, both man and animal, and let them cry mightily to Elohim. Yes, let them turn everyone from his evil way, and from the violence that is in his hands. **9** Who knows whether

Elohim will not turn and relent, and turn away from His fierce anger, so that we might not perish?"

**10** Elohim saw their works, that they turned from their evil way. Elohim relented of the disaster which He said He would do to them, and He did not do it.

**4** But it displeased Yonah exceedingly, and he was angry. **2** He prayed to יְהוָה, and said, "Please, יְהוָה, was this not what I said when I was still in my own country? Therefore I hurried to flee to Tarshish, for I knew that You are a kind Elohim, and compassionate, slow to anger, and abundant in loving-kindness, and You relent of doing harm. **3** Therefore now, יְהוָה, take, I beg You, my being from me; for it is better for me to die than to live."

**4** יְהוָה said, "Is it right for you to be angry?"

**5** Then Yonah went out of the city, and sat on the east side of the city, and there made himself a booth, and sat under it in the shade, until he might see what would become of the city. **6** Elohim prepared a vine, and made it to come up over Yonah, that it might be a shade over his head, to deliver him from his discomfort. So Yonah was exceedingly glad because of the vine. **7** But Elohim prepared a worm at dawn the next day, and it chewed on the vine, so that it withered. **8** When the sun arose, Elohim prepared a sultry east wind; and the sun beat on Yonah's head, so that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

**9** Elohim said to Yonah, "Is it right for you to be angry about the vine?" He said, "I am right to be angry, even to death."

**10** يְהוָה said, "You have been concerned for the vine, for which you have not labored, neither made it grow; which came up in a night, and perished in a night."

**11** Should I not be concerned for Nineveh, that great city, in which are more than one hundred twenty thousand persons who cannot discern between their right hand and their left hand; and also much livestock?"

# מִיכָּה

## Mikhah (Micah)

**1** The word of יְהוָה that came to Mikhah the Morashtite in the days of Yotham, Ahaz, and Hizqiyah, kings of Yehudah, which he saw concerning Shom'ron and Yerushalayim.

**2** Hear, you peoples, all of you. Listen, O earth, and all that is therein: and let Adonai יְהוָה be witness against you, from His set-apart Temple. **3** For, behold, יְהוָה comes out of His place, and will come down and tread on the high places of the earth. **4** The mountains melt under Him, and the valleys split apart, like wax before the fire, like waters that are poured down a steep place.

**5** "All this is for the disobedience of Ya'aqov, and for the sins of the house of Yisra'el. What is the disobedience of Ya'aqov? Is it not Shom'ron? And what are the high places of Yehudah? Are they not Yerushalayim?

**6** Therefore I will make Shom'ron like a rubble heap of the field, like places for planting vineyards; and I will pour down its stones into the valley, and I will uncover its foundations. **7** All her idols will be beaten to pieces, and all her temple gifts will be burned with fire, and all her images I will destroy; for of the hire of a whore has she gathered them, and to the hire of a whore shall they return."

**8** For this I will lament and wail; I will go stripped and naked; I will howl like the monsters<sup>a</sup>, and moan like the daughters of owls. **9** For her wounds are incurable; for it has come even to Yehudah. It reaches to the gate of my people, even to Yerushalayim. **10** Do not tell it in Gath. Do not weep at all. At Beth Ophrah I have rolled myself in the dust. **11** Pass on, inhabitant of Shaphir, in nakedness and shame. The inhabitant of Tsa'anah will not come out. The wailing of Beth-Etsel will take from you his protection. **12** For the inhabitant of Maroth waits anxiously for good, because evil has come down from יְהוָה to the gate of Yerushalayim. **13** Harness the chariot to the swift steed, inhabitant of Lakish. She was the beginning of sin to the daughter of Tsion; for the transgressions of Yisra'el were found in you.

**14** Therefore you will give a parting gift to Moresheth Gath. The houses of Akziv will be a deceitful thing to the kings of Yisra'el.

**15** I will yet bring to you, inhabitant of Mareshah. He who is the glory of Yisra'el will come to Adullam.

**16** Shave your heads, and cut off your hair for the children of your delight. Enlarge your baldness like the vulture; for they have gone into captivity from you!

**2** Woe to those who devise vain exertion and work evil on their beds! When the morning is light, they practice it, because it is in the power of their hand. **2** They covet fields, and seize them; and houses, and take them away; and they oppress a man and his house, even a man and his heritage. **3** Therefore יְהוָה says: "Behold, I am planning against these people a disaster, from which you will not remove your necks, neither will you walk haughtily; for it is an evil time. **4** In that day they will take up a parable against you, and lament with a doleful lamentation, saying, 'We are utterly ruined! My people's possession is divided up. Indeed he takes it from me and assigns our fields to traitors!'"

**5** Therefore you will have no one who divides the land by lot in the assembly of יְהוָה. **6** "Do not prophesy!" They prophesy. "Do not prophesy about these things. Disgrace will not overtake us." **7** Shall it be said, O house of Ya'aqov: "Is the Ruah of יְהוָה angry? Are these His doings? Do My words not do good to him who walks blamelessly?" **8** But lately My people have risen up as an enemy. You strip the robe and clothing from those who pass by securely, as men returning from battle. **9** You drive the women of My people out from their pleasant houses; from their young children you take away My blessing forever.

**10** Arise, and depart! For this is not your resting place, because of uncleanness that destroys, even with a grievous destruction. **11** If a man walking in a spirit of falsehood lies: "I will prophesy to you of wine and of strong drink;" he would be the prophet of this people. **12** I will surely assemble, Ya'aqov, all of you; I will surely gather the remnant of Yisra'el; I will put them together as the sheep of Botsrah, as a flock in the middle of their pasture; they will swarm with people. **13** He who breaks open the way goes up before them. They break through the gate, and go out. And their king passes on before them, with יְהוָה at their head.

**3** I said, "Please listen, you heads of Ya'aqov, and rulers of the house of Yisra'el: is it not for you to know judgment? **2** You who hate the good, and love the evil; who tear off their skin, and their flesh from off their bones; **3** who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as meat within the cauldron. **4** Then they will cry to יְהוָה, but He will

<sup>a</sup> See footnote at Yeshayah 13:22.

not answer them. Yes, He will hide His face from them at that time, because they made their deeds evil."

**5 יְהוָה** says concerning the prophets who lead my people astray; for those who feed their teeth, they proclaim, "Peace!" and whoever does not provide for their mouths, they prepare war against him:

**6** "Therefore night is over you, with no vision, and it is dark to you, that you may not divine; and the sun will go down on the prophets, and the day will be black over them. **7** The seers shall be disappointed, and the diviners confounded. Yes, they shall all cover their lips; for there is no answer from Elohim."

**8** But as for me, I am full of power by the Ruah of **תִּדְבָּר**, and of judgment, and of might, to declare to Ya'aqov his disobedience, and to Yisra'el his sin. **9** Please listen to this, you heads of the house of Ya'aqov, and rulers of the house of Yisra'el, who abhor judgment, and pervert all equity. **10** They build up Tsion with blood, and Yerushalayim with unrighteousness. **11** Her leaders judge for bribes, and her priests teach for a price, and her prophets of it tell fortunes for money: yet they lean on **תִּדְבָּר**, and say, "Is not **יְהוָה** among us? No disaster will come on us."

**12** Therefore Tsion for your sake will be plowed like a field, and Yerushalayim will become heaps of rubble, and the mountain of the Temple like the high places of a forest.

**4** But in the latter days, it will happen that the mountain of the Temple of **תִּדְבָּר** will be established on the top of the mountains, and it will be exalted above the hills; and peoples will stream to it. **2** Many nations will go and say, "Come, and let us go up to the mountain of **תִּדְבָּר**, and to the house of the Elohim of Ya'aqov; and He will teach us of His ways, and we will walk in His paths." For the Torah will go out of Tsion, and the word of **תִּדְבָּר** from Yerushalayim; **3** and He will judge between many peoples, and will decide concerning strong nations afar off. They will beat their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, neither will they learn war any more. **4** But they will sit every man under his vine and under his fig tree; and no one will make them afraid: for the mouth of **תִּדְבָּר** Tsevaot has spoken.

**5** Indeed all the nations may walk in the name of their eloheim; and we will walk in the Name of **תִּדְבָּר** our Elohim forever and ever.

**6** "In that day," says **תִּדְבָּר**, "I will assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; **7** and I will make that which was lame a remnant, and that which was cast far off a

strong nation: and **תִּדְבָּר** will reign over them on Mount Tsion from then on, even forever."

**8** You, tower of the flock, the hill of the daughter of Tsion, to you it will come, yes, the former dominion will come, the kingdom of the daughter of Yerushalayim. **9** Now why do you cry out aloud? Is there no king in you? Has your counselor perished, that pains have taken hold of you as of a woman in travail? **10** Be in pain, and labor to give birth, daughter of Tsion, like a woman in travail; for now you will go out of the city, and will dwell in the field, and will come even to Bavel. There you will be rescued. There **תִּדְבָּר** will redeem you from the hand of your enemies. **11** Now many nations have assembled against you, that say, "Let her be defiled, and let our eye gloat over Tsion."

**12** But they do not know the thoughts of **תִּדְבָּר**, neither do they understand His counsel; for He has gathered them like the sheaves to the threshing floor. **13** Arise and thresh, daughter of Tsion; for I will make your horn iron, and I will make your hoofs copper; and you will beat in pieces many peoples: and I will devote their gain to **תִּדְבָּר**, and their substance to the Master of the whole earth.

**5** Now you shall gather yourself in troops, daughter of troops. He has laid siege against us. They will strike the judge of Yisra'el with a rod on the cheek. **2** But you, Beth-lehem Ephrathah, being small among the clans of Yehudah, out of you One will come out to Me that is to be ruler in Yisra'el; whose goings out are from of old, from ancient times. **3** Therefore He will abandon them until the time that she who is in labor gives birth. Then the rest of His brothers will return to the children of Yisra'el.

**4** He shall stand, and shall shepherd in the strength of **תִּדְבָּר**, in the majesty of the Name of **תִּדְבָּר** His Elohim: and they will live, for then He will be great to the ends of the earth. **5** He will be our peace when Ashuwr invades our land, and when he marches through our fortresses, then we will raise against him seven shepherds, and eight leaders of men. **6** They will rule the land of Ashuwr with the sword, and the land of Nimrod in its gates. He will deliver us from the Ashuwrite, when he invades our land, and when he marches within our border. **7** The remnant of Ya'aqov will be among many peoples, like dew from **תִּדְבָּר**, like showers on the grass, that do not wait for man, nor wait for the sons of men. **8** The remnant of Ya'aqov will be among the nations, among many peoples, like a lion among the animals of the forest, like a young lion among the flocks of sheep; who, if he goes through, treads down and tears in pieces, and there is no one to

deliver. **9** Let your hand be lifted up above your adversaries, and let all of your enemies be cut off.

**10** "It will happen in that day", says **מִיכָּה**, "that I will cut off your horses out from among you, and will destroy your chariots. **11** I will cut off the cities of your land, and will tear down all your strongholds. **12** I will destroy witchcraft from your hand; and you shall have no soothsayers. **13** I will cut off your engraved images and your pillars out from among you; and you shall no more bow down to the work of your hands. **14** I will uproot your Asherah poles out from among you; and I will destroy your cities. **15** I will execute vengeance in anger, and wrath on the nations that did not listen."

**6** Listen now to what **מִיכָּה** says: "Arise, plead your case before the mountains, and let the hills hear what you have to say. **2** Hear, you mountains, the controversy of **מִיכָּה**, and you enduring foundations of the earth; for **מִיכָּה** has a controversy with His people, and He will contend with Yisra'el. **3** My people, what have I done to you? How have I burdened you? Answer Me! **4** For I brought you up out of the land of Mitsrayim, and redeemed you out of the house of bondage. I sent before you Mosheh, Aharon, and Miryam. **5** My people, remember now what Balaq king of Moav devised, and what Bil'am the son of Beor answered him from Shittim to Gilgal, that you may know the righteous acts of **מִיכָּה**."

**6** How shall I come before **מִיכָּה**, and bow myself before the exalted Elohim? Shall I come before Him with ascension offerings, with calves a year old? **7** Will **מִיכָּה** be pleased with thousands of rams? With tens of thousands of wadis of oil? Shall I give my firstborn for my disobedience? The fruit of my body for the sin of my being? **8** He has shown you, O man, what is good. What does **יְהוָה** require of you, but to do judgment and love, *and* loving-kindness; and to walk humbly with your Elohim?

**9** The voice of **יְהוָה** calls to the city, and wisdom sees Your Name: "Listen to the rod, and He who appointed it. **10** Are there yet treasures of wickedness in the house of the wicked, and a short ephah that is accursed? **11** Shall I be pure with scales of wickedness, and with a bag of deceitful weights? **12** Her rich men are full of violence, her inhabitants speak lies, and their tongue is deceitful in their speech.

**13** "Therefore I also have struck you with a grievous wound. I have made you desolate because of your sins. **14** You shall eat, but not be satisfied. Your humiliation will be within you. You will store up, but not save; and that which you save I will give up to the sword. **15** You will sow, but will not reap. You will tread the olives, but

will not anoint yourself with oil; and crush grapes, but will not drink the wine. **16** For the statutes of Omri are guarded, and all the works of Ahav's house. You walk in their counsels, that I may make you a ruin, and her inhabitants a hissing; and you will bear the reproach of My people."

**7** Misery is mine! Indeed, I am like one who gathers the summer fruits, as gleanings of the vineyard: There is no cluster of grapes to eat. My being desires to eat the early fig. **2** The kind man has perished out of the earth, and there is no one upright among men. They all lie in wait for blood; every man hunts his brother with a net. **3** Their hands are on that which is evil to do it diligently. The ruler and judge ask for a bribe; and the powerful man dictates the evil desire of his being. Thus they conspire together. **4** The best of them is like a brier. The most upright is worse than a thorn hedge. The day of your watchmen, even your visitation, has come; now is the time of their confusion. **5** Do not rely on a neighbor. Do not put confidence in a friend. With the woman lying in your embrace, guard the doors of your mouth! **6** For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

**7** But as for me, I will look to **מִיכָּה**. I will wait for the Elohim of my salvation. My Elohim will hear me. **8** Do not rejoice against me, my enemy. When I fall, I will arise. When I sit in darkness, **מִיכָּה** will be a light to me. **9** I will bear the indignation of **מִיכָּה**, because I have sinned against Him, until He pleads my case, and executes judgment for me. He will bring me out to the light. I will see His righteousness. **10** Then my enemy will see it, and shame will cover her who said to me, 'where is **יְהוָה** your Elohim?' Then my enemy will see me and will cover her shame. Now she will be trodden down like the mire of the streets. **11** A day to build your walls: In that day, He will extend your boundary. **12** In that day they will come to you from Ashuwr and the cities of Mitsrayim, and from Mitsrayim even to the River, and from sea to sea, and mountain to mountain. **13** Yet the land will be desolate because of those who dwell therein, for the fruit of their doings.

**14** Shepherd Your people with Your staff, the flock of Your heritage, who dwell by themselves in a forest, in the middle of fertile pasture land, let them feed; in Bashan and Gilad, as in the days of old.

**15** "As in the days of your coming out of the land of Mitsrayim, I will show them marvelous things."

**16** The nations will see and be ashamed of all their might. They will lay their hand on their mouth. Their

ears will be deaf. **17** They will lick the dust like a nahash. Like crawling things of the earth they shall come trembling out of their dens. They will come with fear to פָּנָים our Elohim, and will be afraid because of you.

**18** Who is an Elohim like You, who pardons iniquity, and passes over the disobedience of the remnant of His heritage? He does not retain His anger forever, because He delights in loving-kindness. **19** He will again have compassion on us. He will tread our iniquities under foot; and You will cast all their sins into the depths of the sea. **20** You will give truth to Ya'aqov, and loving-kindness to Avraham, as You have sworn to our fathers from the days of old.



## Nahum (Nahum)

**1** The burden<sup>a</sup> of Nineveh. The book of the vision of Nahum the Elkoshite. **2** יהוָה is a jealous Elohim and avenges. יהוָה avenges and is full of wrath. יהוָה takes vengeance on His adversaries, and He maintains wrath against His enemies. **3** יהוָה is slow to anger, and great in power, and will by no means leave the guilty unpunished. יהוָה has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. **4** He rebukes the sea, and makes it dry, and dries up all the rivers. Bashan languishes, and Karmel; and the flower of Levanon languishes. **5** The mountains quake before Him, and the hills melt away. The earth trembles at His presence, yes, the world, and all who dwell in it. **6** Who can stand before His indignation? Who can endure the fierceness of His anger? His wrath is poured out like fire, and the rocks are broken apart by Him. **7** יהוָה is good, a stronghold in the day of trouble; and He knows those who take refuge in Him. **8** But with an overflowing flood, He will make a full end of her place, and will pursue His enemies into darkness. **9** What do you plot against יהוָה? He will make a full end.

Affliction will not rise up the second time. **10** For entangled like thorns, and drunken as with their drink, they are consumed utterly like dry stubble. **11** There is one gone out of you, who devises evil against יהוָה, who counsels wickedness.

**12** יהוָה says: "Though they be in full strength, and likewise many, even so they will be cut down, and he shall pass away. Though I have afflicted you, I will afflict you no more. **13** Now will I break his yoke from off you, and will burst your bonds apart."

**14** יהוָה has commanded concerning you: "No more descendants will bear your name. Out of the house of your elohim, will I cut off the engraved image and the molten image. I will make your grave, for you are vile."

**15** Behold, on the mountains the feet of him who brings good news, who publishes peace! Keep your feasts, Yehudah! Perform your vows, for the wicked one will no more pass through you. He is utterly cut off.

**2** He who dashes in pieces has come up against you. Preserve the fortress! Watch the way! Strengthen your loins! Fortify your power mightily! **2** For יהוָה restores

the excellency of Ya'aqov, as the excellency of Yisra'el; for the destroyers have destroyed them, and ruined their vine branches. **3** The shield of his mighty men is made red. The valiant men are in scarlet. The chariots flash with steel in the day of his preparation, and the pine spears are brandished. **4** The chariots rage in the streets. They rush back and forth in the wide ways. Their appearance is like torches. They run like the lightnings. **5** He summons his picked troops. They stumble on their way. They dash to its wall, and the protective shield is put in place. **6** The gates of the rivers are opened, and the palace is dissolved. **7** It is decreed: she is uncovered, she is carried away; and her servants moan as with the voice of doves, beating on their breasts. **8** But Nineveh has been from of old like a pool of water, yet they flee away. "Stop! Stop!" they cry, but no one looks back. **9** Plunder the silver. Plunder the gold, for there is no end of the store, the glory of all goodly furniture. **10** She is empty, void, and waste. The heart melts, the knees knock together, their bodies and faces have grown pale. **11** Where is the den of the lions, and the feeding place of the young lions, where the lion and the lioness walked, the lion's cubs, and no one made them afraid? **12** The lion tore in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with the kill, and his dens with prey.

**13** "Behold, I am against you," says יהוָה Tsevaot, "and I will burn her chariots in the smoke, and the sword will devour your young lions; and I will cut off your prey from the earth, and the voice of your messengers will no longer be heard."

**3** Woe to the bloody city! It is all full of lies and robbery. The prey does not depart. **2** The noise of the whip, the noise of the rattling of wheels, prancing horses, and bounding chariots, **3** the horseman mounting, and the flashing sword, the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the bodies. They stumble on their bodies, **4** because of the multitude of the whoring of the alluring whore, the mistress of witchcraft, who sells nations through her whoring, and families through her witchcraft.

**5** "Behold, I am against you," says יהוָה Tsevaot, "and I will lift your skirts over your face. I will show the nations your nakedness, and the kingdoms your shame. **6** I will throw abominable filth on you, and make you vile, and will set you a spectacle. **7** It will happen that all those who look at you will flee from you, and say, 'Nineveh is laid waste! Who will mourn for her?' Where will I seek comforters for you?"

<sup>a</sup> See footnote at Yeshayahu 13:1.

**8** Are you better than No-Amon, who was situated among the rivers, who had the waters around her; whose rampart was the sea, and her wall was of the sea? **9** Kush and Mitsrayim were her boundless strength. Put and Luvim were her helpers. **10** Yet was she carried away. She went into captivity. Her young children also were dashed in pieces at the head of all the streets, and they cast lots for her honorable men, and all her great men were bound in chains. **11** You also will be drunken. You will be hidden. You also will seek a stronghold because of the enemy. **12** All your fortresses will be like fig trees with the first-ripe figs: if they are shaken, they fall into the mouth of the eater. **13** Behold, your troops among you are women. The gates of your land are set wide open to your enemies. The fire has devoured your bars. **14** Draw water for the siege. Strengthen your fortresses. Go into the clay, and tread the mortar. Make the brick kiln strong. **15** There the fire will devour you. The sword will cut you off. It will devour you like the grasshopper. Multiply like grasshoppers. Multiply like the locust. **16** You have increased your merchants more than the stars of the skies. The grasshopper strips, and flees away. **17** Your guards are like the locusts, and your officials like the swarms of locusts, which settle on the walls on a cold day, but when the sun appears, they flee away, and their place is not known where they are. **18** Your shepherds slumber, king of Ashuwr. Your nobles lie down. Your people are scattered on the mountains, and there is no one to gather them. **19** There is no healing your wound, for your injury is fatal. All who hear the report of you clap their hands over you; for who has not felt your endless cruelty?

## Havaqquq (Habakkuk)

**1** The burden<sup>a</sup> which Havaqquq the prophet saw.  
**2** יְהוָה, how long will I cry, and You will not hear? I cry out to You "Violence!" and will You not save? **3** Why do You show me vain exertion, and look at toil? For destruction and violence are before me. There is strife, and contention rises up. **4** Therefore the Torah is ignored, and judgment never prevails; for the wicked surround the righteous; therefore judgment comes out perverted.

**5** "Look among the nations, watch, and wonder marvelously; for I am working a work in your days, which you will not believe *even* if it is told *to* you. **6** For behold, I raise up the Kaldeans, that bitter and hasty nation, that march through the width of the earth, to possess dwelling places that are not theirs. **7** They are feared and dreaded. Their judgment and their dignity proceed from themselves. **8** Their horses also are swifter than leopards, and are fiercer than the evening wolves. Their horsemen press proudly on. Yes, their horsemen come from afar. They fly as an eagle that hurries to devour. **9** All of them come for violence. Their hordes face the desert. He gathers prisoners like sand. **10** Yes, he scoffs at kings, and princes are a derision to him. He laughs at every stronghold, for he builds up an earthen ramp, and takes it. **11** Then he sweeps by like the wind, and goes on. He is indeed guilty, whose strength is *proclaimed in his el.*"

**12** Are You not from everlasting, יְהוָה my Elohim, my Set-apart One? We will not die. **13** You have appointed them for judgment. You, Rock, have established them to punish. **14** You who have purer eyes than to see evil, and who cannot look on toil, why do You tolerate those who deal deceitfully, and keep silent when the wicked swallows up the man who is more righteous than he, **15** and make men like the fish of the sea, like the creeping things, that have no ruler over them? **16** He takes up all of them with the hook. He catches them in his net, and gathers them in his dragnet. Therefore he rejoices and is glad. **17** Therefore he slaughters to his net, and burns incense to his dragnet, because by them his life is luxurious, and his food is good. **18** Will he therefore continually empty his net, and kill the nations without sparing?

**2** I will stand at my watch, and set myself on the ramparts, and will look out to see what He will say to me, and what I will answer concerning my complaint.

**2** יְהוָה answered me, "Write the vision, and make it plain on tablets, that he who runs may read it. **3** For the vision is yet for the appointed time, and it hurries toward the end, and will not prove false. Though it takes time, wait for it; because it will surely come. It will not delay. **4** Behold, his being is puffed up. It is not upright in him; but the righteous will live by his faithfulness. **5** Yes, moreover, wine is deceitful. A haughty man who does not stay at home, who enlarges his being as Sheol, and he is like death, and cannot be satisfied, but gathers to himself all nations, and heaps to himself all peoples."

**6** "Will not all these take up a parable against him, and a taunting proverb against him, and say, 'Woe to him who increases that which is not his, and who enriches himself by extortion! How long?' **7** Will your debtors not rise up suddenly, and wake up those who make you tremble, and you will be their victim? **8** Because you have despoiled many nations, all the remnant of the peoples will despoil you, because of men's blood, and for the violence done to the land, to the city and to all who dwell in it. **9** Woe to him who gets an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! **10** You have devised shame to your house, by cutting off many peoples, and have sinned against your being. **11** For the stone will cry out of the wall, and the beam out of the woodwork will answer it. **12** Woe to him who builds a town with blood, and establishes a city by unrighteousness! **13** Behold, is it not of יְהוָה Tsevaot that the peoples labor for the fire, and the nations weary themselves for vanity? **14** For the earth will be filled with the knowledge of the glory of יְהוָה, as the waters cover the sea.

**15** "Woe to him who gives his neighbor drink, pouring your inflaming wine until they are drunk, so that you may gaze at their naked bodies! **16** You are filled with shame, and not glory. You will also drink, and be exposed! The cup of the right hand of נָשָׁר will come around to you, and disgrace will cover your glory. **17** For the violence done to Levanon will overwhelm you, and the destruction of the animals, which made them afraid; because of men's blood, and for the violence done to the land, to every city and to those who dwell in them.

**18** "What value does the engraved image have, that its maker has imagined *for* it; the molten image, even the teacher of lies, that he who imagines its form relies on it, to make mute idols? **19** Woe to him who says to the

<sup>a</sup> See footnote at Yeshayahu 13:1.

wood, 'Awake!' or to the mute stone, 'Arise!' Shall this teach? Behold, it is overlaid with gold and silver, and there is no spirit at all within it. **20** But יהוה is in His set-apart Temple. Let all the earth be silent before Him!"

**3** A prayer of Havaqquq, the prophet, set to victorious music. **2** יהוה, I have heard of Your report. I stand in awe of Your deeds, יתיר. Renew Your work in the midst of the years. In the midst of the years make it known. In wrath, You remember compassion. **3** Eloah came from Teman, the Set-apart One from Mount Paran. Selah. His glory covered the heavens, and His praise filled the earth. **4** His splendor is like the sunrise. Rays shine from His hand, where His power is hidden. **5** Plague went before Him, and pestilence followed His feet. **6** He stood, and shook the earth. He looked, and made the nations tremble. The ancient mountains were crumbled. The age-old hills collapsed. His ways are eternal.

**7** I saw the tents of Kushan in vain exertion. The dwellings of the land of Midian trembled. **8** Was יהוה displeased with the rivers? Was Your anger against the rivers, or Your wrath against the sea, that You rode on Your horses, on Your chariots of salvation? **9** You uncovered Your bow. You called for Your sworn arrows. Selah. You split the earth with rivers. **10** The mountains saw You, and were afraid. The storm of waters passed by. The deep roared and lifted up its hands on high. **11** The sun and moon stood still in the heavens, at the light of Your arrows as they went, at the shining of Your glittering spear. **12** You marched through the land in wrath. You threshed the nations in anger. **13** You went out for the salvation of Your people, for the salvation of Your anointed. You crushed the head of the land of the wicked. You stripped them head to foot. Selah. **14** You pierced the heads of his warriors with their own spears. They came as a whirlwind to scatter me, gloating as if to devour the wretched in secret. **15** You trampled the sea with your horses, churning mighty waters. **16** I heard, and my belly trembled. My lips quivered at the voice. Rottenness enters into my bones, and I tremble in my place, because I must wait quietly for the day of trouble, for the coming up of the people who invade us. **17** For though the fig tree does not flourish, nor fruit be in the vines; the labor of the olive fails, the fields yield no food; the flocks are cut off from the fold, and there is no herd in the stalls: **18** yet I will rejoice in יהוה. I will be joyful in the Elohim of my salvation! **19** Adonai יהוה is my strength. He makes my feet like deer's feet, and enables me to go in high places. For the music director, on my stringed instruments.

## Tsephanyah (Zephaniah)

**1** The word of יְהוָה which came to Tsephanyah, the son of Kushi, the son of Gedalyah, the son of Amaryah, the son of Hizqiyah, in the days of Yoshiyahu, the son of Amon, king of Yehudah.

**2** "I will utterly sweep away everything off of the surface of the earth," declares יְהוָה.

**3** "I will sweep away man and animal. I will sweep away the birds of the heavens, the fish of the sea, and the heaps of rubble with the wicked. I will cut off man from the surface of the earth," declares יְהוָה.

**4** "I will stretch out My hand against Yehudah, and against all the inhabitants of Yerushalayim. I will cut off the remnant of Ba'al from this place: the name of the idol-priests with the priests, **5** those who bow down to the army of the heavens on the housetops, those who bow down to and swear by יְהוָה and also swear by Malkam, **6** those who have turned back from following יְהוָה, and those who have not sought יְהוָה nor inquired after Him. **7** Be silent at the presence of Adonai יְהוָה, for the day of יְהוָה is at hand. For יְהוָה has prepared a sacrifice. He has set His guests apart. **8** It will happen in the day of the sacrifice *belonging to יְהוָה*, that I will punish the princes, the king's sons, and all those who are clothed with foreign clothing. **9** In that day, I will punish all those who leap over the threshold, who fill their master's house with violence and deceit."

**10** "In that day," says יְהוָה, "there will be the noise of a cry from the fish gate, a wailing from the second quarter, and a great crashing from the hills. **11** Wail, you inhabitants of Maqtesh, for all the people of Kena'an are undone! All those who were loaded with silver are cut off. **12** It will happen at that time, that I will search Yerushalayim with lamps, and I will punish the men who are settled on their dregs, who say in their heart, 'יְהוָה will not do good, neither will He do evil.' **13** Their wealth will become a plunder, and their houses a desolation. Yes, they will build houses, but will not inhabit them. They will plant vineyards, but will not drink their wine. **14** The great day of יְהוָה is near. It is near, and hurries greatly, the voice of the day of יְהוָה.

The mighty man cries there bitterly. **15** That day is a day of wrath, a day of distress and anguish, a day of desolation and destruction, a day of darkness and gloom, a day of clouds and blackness, **16** a day of the shofar and alarm, against the fortified cities, and against

the high battlements. **17** I will bring distress on men, that they will walk like blind men, because they have sinned against יְהוָה, and their blood will be poured out like dust, and their flesh like dung. **18** Neither their silver nor their gold will be able to deliver them in the day of the wrath of יְהוָה, but the whole land will be devoured by the fire of His jealousy; for He will put an end to, yes, a terrible end, to all those who dwell in the land."

**2** "Gather yourselves together, yes, gather together, you nation that has no shame, **2** before the appointed time when the day passes as the chaff, before the fierce anger of יְהוָה comes on you, before the day of the anger of יְהוָה comes on you. **3** Seek יְהוָה, all you humble of the land, who have done His judgment. Seek righteousness. Seek humility. It may be that you will be hidden in the day of the anger of יְהוָה. **4** For Gaza will be forsaken, and Ashqelon a desolation. They will drive out Ashdod at noonday, and Eqron will be rooted up. **5** Woe to the inhabitants of the sea coast, the nation of the Kerethites! The word of יְהוָה is against you, Kena'an, the land of the Philistines. I will destroy you, that there will be no inhabitant. **6** The sea coast will be pastures, with cottages for shepherds and folds for flocks. **7** The coast will be for the remnant of the house of Yehudah. They will find pasture. In the houses of Ashqelon, they will lie down in the evening, for יְהוָה, their Elohim, will visit them, and restore them. **8** I have heard the reproach of Moav, and the insults of the children of Ammon, with which they have reproached My people, and magnified themselves against their border.

**9** "Therefore as I live," says יְהוָה Tsevaot, the Elohim of Yisra'el, "surely Moav will be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt pits, and a perpetual desolation. The remnant of My people will plunder them, and the survivors of My nation will inherit them. **10** This they will have for their pride, because they have reproached and magnified themselves against the people of יְהוָה Tsevaot. **11** יְהוָה will be awesome to them, for He will famish all the elohim of the land. Men will bow down to Him, everyone from his place, even all the shores of the nations. **12** You Kushites also, you will be killed by My sword."

**13** He will stretch out His hand against the north, destroy Ashuwr, and will make Nineveh a desolation, as dry as the wilderness. **14** Herds will lie down in the middle of her, all the animals of the nations. Both the pelican and the porcupine will lodge in its capitals. Their calls will echo through the windows. Desolation will be in the thresholds, for He has laid bare the cedar beams. **15** This

is the joyous city that lived securely, that said in her heart, "I am, and there is no one besides me." How she has become a desolation, a place for animals to lie down in! Everyone who passes by her will hiss, and shake their fists.

**3** "Woe to her who is rebellious and polluted, the oppressing city! **2** She did not obey the voice. She did not receive correction. She did not rely on יְהוָה. She did not draw near to her Elohim. **3** Her princes within her are roaring lions. Her judges are evening wolves. They leave nothing until the next day. **4** Her prophets are arrogant and deceitful people. Her priests have profaned the set-apart place. They have done violence to the Torah. **5** הַתָּהֲרֵת, within her, is righteous. He will do no unrighteousness. Every morning He brings His judgment to light. He does not fail, but the unrighteous know no shame. **6** I have cut off nations. Their battlements are desolate. I have made their streets waste, so that no one passes by. Their cities are destroyed, so that there is no man, so that there is no inhabitant."

**7** I said, "Just fear Me. Receive correction, so that her dwelling will not be cut off, according to all that I have appointed concerning her." But they rose early and corrupted all their doings.

**8** "Therefore wait for Me," says יְהוָה, "until the day that I rise up to the prey, for My judgment is to gather the nations, that I may assemble the kingdoms, to pour on them My indignation, even all My fierce anger, for all the earth will be devoured with the fire of My jealousy. **9** For then I will purify the language of the peoples, that they may all call on the Name of יְהוָה, to serve Him shoulder to shoulder.<sup>a</sup> **10** From beyond the rivers of Kush, My abundant ones, even the daughter of My dispersed people, will bring My offering. **11** In that day you will not be disappointed for all your doings, in which you have transgressed against Me; for then I will take away out from among you your proudly exulting ones, and you will no more be haughty in My set-apart mountain. **12** But I will leave among you an afflicted and poor people, and they will take refuge in the Name of יְהוָה. **13** The remnant of Yisra'el will not do unrighteousness, nor speak lies, neither will a deceitful tongue be found in their mouth, for they will feed and lie down, and no one will make them afraid."

**14** Sing, daughter of Tsion! Shout, Yisra'el! Be glad and rejoice with all your heart, daughter of Yerushalayim.

**15** יְהוָה has taken away your judgments. He has thrown out your enemy. The King of Yisra'el, יְהוָה, is among you. You will not be afraid of evil any more. **16** In that day, it will be said to Yerushalayim, "Do not be afraid, Tsion. Do not let your hands be weak." **17** הַתָּהֲרֵת, your Elohim, is among you, a mighty one who will save. He will rejoice over you with joy. He will calm you in His love. He will rejoice over you with singing.

**18** "I will remove those who grieve about the appointed times from you. They are a burden and a reproach to you. **19** Behold, at that time I will deal with all those who afflict you, and I will save those who are lame, and gather those who were driven away. I will give them praise and honor, whose shame has been in all the earth. **20** At that time will I bring you in, and at that time will I gather you; for I will give you honor and praise among all the peoples of the earth, when I restore your fortunes before your eyes," says יְהוָה.

<sup>a</sup> 9 Hebrew phrase rendered as "shoulder to shoulder" is שֶׁקֶם (she'khem echad) which literally means "one shoulder" but can also be rendered as "one portion."



## Haggai (Haggai)

**1** In the second year of Dareyavesh the king, in the sixth new moon, in the first day of the new moon, the word of יְהוָה came by Haggai, the prophet, to Zerubbavel, the son of Shealtiel, governor of Yehudah, and to Yehoshua, the son of Yehotsadaq, the high priest, saying, **2** "This is what יְהוָה Tsevaot says: These people say, 'The time has not yet come, the time for the house of בָּנָה to be built.'"

**3** Then the word of יְהוָה came by Haggai, the prophet, saying, **4** "Is it a time for you yourselves to dwell in your paneled houses, while this house lies waste? **5** Now therefore this is what יְהוָה Tsevaot says: Consider your ways. **6** You have sown much, and bring in little. You eat, but you do not have enough. You drink, but you are not filled with drink. You clothe yourselves, but no one is warm, and he who earns wages earns wages to put them into a bag with holes in it."

**7** This is what יְהוָה Tsevaot says: "Consider your ways. **8** Go up to the mountain, bring wood, and build the house. I will take pleasure in it, and I will be glorified," says יְהוָה. **9** "You looked for much, and, behold, it came to little; and when you brought it home, I blew it away. Why?" says יְהוָה Tsevaot, "Because of My house that lies waste, while each of you is busy with his own house. **10** Therefore for your sake the heavens withhold the dew, and the earth withholds its fruit. **11** I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on that which the ground produces, on men, on livestock, and on all the labor of the hands."

**12** Then Zerubbavel, the son of Shealtiel, and Yehoshua, the son of Yehotsadaq, the high priest, with all the remnant of the people, obeyed the voice of יְהוָה their Elohim, and the words of Haggai, the prophet, as יְהוָה their Elohim had sent him; and the people feared יְהוָה.

**13** Then Haggai, the messenger of יְהוָה, spoke the message from יְהוָה to the people, saying, "I am with you," says יְהוָה.

**14**, בָּנָה stirred up the spirit of Zerubbavel, the son of Shealtiel, governor of Yehudah, and the spirit of Yehoshua, the son of Yehotsadaq, the high priest, and the spirit of all the remnant of the people; and they came

and worked on the house of יְהוָה Tsevaot, their Elohim, **15** in the twenty-fourth day of the *new moon*, in the sixth new moon, in the second year of Dareyavesh the king.

**2** In the seventh *new moon*, in the twenty-first day of the new moon, the word of יְהוָה came by Haggai the prophet, saying, **2** "Speak now to Zerubbavel, the son of Shealtiel, governor of Yehudah, and to Yehoshua, the son of Yehotsadaq, the high priest, and to the remnant of the people, saying, **3** 'Who is left among you who saw this house in its former glory? How do you see it now? Is it not in your eyes as nothing? **4** Yet now be strong, Zerubbavel,' says יְהוָה. 'Be strong, Yehoshua, son of Yehotsadaq, the high priest. Be strong, all you people of the land,' says יְהוָה, 'and work, for I am with you,'" says יְהוָה Tsevaot.

**5** "This is the word that I cut with you when you came out of Mitsrayim, and My Ruah lived among you. Do not be afraid. **6** For this is what יְהוָה Tsevaot says: 'Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; **7** and I will shake all nations. The precious things of all nations will come, and I will fill this house with glory,' says יְהוָה Tsevaot.

**8** 'The silver is Mine, and the gold is Mine,' says יְהוָה Tsevaot. **9** 'The latter glory of this house will be greater than the former,' says יְהוָה Tsevaot; 'and in this place will I give peace,' says יְהוָה Tsevaot."

**10** In the twenty-fourth day of the ninth *new moon*, in the second year of Dareyavesh, the word of יְהוָה came by Haggai the prophet, saying, **11** "יְהוָה Tsevaot says: Ask now the priests concerning the Torah, saying, **12** 'If someone carries set-apart meat in the fold of his garment, and with his fold touches bread, stew, wine, oil, or any food, will it become set-apart?'" The priests answered, "No."

**13** Then Haggai said, "If one who is unclean *for the being of a man* touch any of these, will it be unclean?" The priests answered, "It will be unclean."

**14** Then Haggai answered, "So is this people, and so is this nation before Me," says יְהוָה; 'and so is every work of their hands. That which they offer there is unclean.

**15** Now, please consider from today and backward, before a stone was laid on a stone in the Temple of יְהוָה. **16** Through all that time, when one came to a heap of twenty measures, there were only ten. When one came to the wine vat to draw out fifty, there were only twenty. **17** I struck you with blight, mildew, and hail in all the work of your hands; yet you did not turn to Me," says יְהוָה. **18** 'Consider, please, from today and backward, from the twenty-fourth day of the ninth *new*

*moon* of days, since the day that the foundation of the Temple of יהוה was laid, consider it. **19** Is the seed yet in the barn? Yes, the vine, the fig tree, the pomegranate, and the olive tree have not produced. From today I will bless you."

**20** The word of יהוה came the second time to Haggai in the twenty-fourth day of the new moon, saying,

**21** "Speak to Zerubbavel, governor of Yehudah, saying, 'I will shake the heavens and the earth. **22** I will overthrow the throne of kingdoms. I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots, and those who ride in them. The horses and their riders will come down, everyone by the sword of his brother.'"

**23** "In that day," says יהוה Tsevaot, "will I take you, Zerubbavel, My servant, the son of Shealti'el," says יהוה, "and will make you as a signet, for I have chosen you," says יהוה Tsevaot.

# זְכַרְיָה

## Zekharyah (Zechariah)

**1** In the eighth new moon, in the second year of Dareyavesh, the word of יְהוָה came to Zekharyah the son of Berekhyah, the son of Iddo, the prophet, saying, **2** "יְהוָה" was very displeased with your fathers. **3** Therefore tell them: 'Return to Me,' says Tsevaot, 'and I will return to you,' says יְהוָה Tsevaot. **4** Do not you be like your fathers, to whom the former prophets proclaimed, saying: יְהוָה Tsevaot says, 'Return now from your evil ways, and from your evil doings;' but they did not hear, nor listen to Me, says יְהוָה. **5** Your fathers, where are they? And the prophets, do they live forever? **6** But My words and My decrees, which I commanded My servants the prophets, did they not overtake your fathers? Then they repented and said, 'Just as יְהוָה Tsevaot determined to do to us, according to our ways, and according to our practices, so He has dealt with us.'"

**7** On the twenty-fourth day of the eleventh new moon, which is the new moon Shevat, in the second year of Dareyavesh, the word of יְהוָה came to Zekharyah the son of Berekhyahu, the son of Iddo, the prophet, saying, **8** "I had a vision in the night, and behold, a man riding on a red horse, and he stood among the myrtle trees that were in a ravine; and behind him there were red, brown, and white horses. **9** Then I asked, 'My master, what are these?'" The messenger who talked with me said to me, "I will show you what these are."

**10** The man who stood among the myrtle trees answered, "They are the ones יְהוָה has sent to go back and forth through the earth."

**11** They reported to the messenger of יְהוָה who stood among the myrtle trees, and said, "We have walked back and forth through the earth, and behold, all the earth is at rest and in peace."

**12** Then the messenger of יְהוָה replied, "O Tsevaot, how long will You not have compassion on Yerushalayim and on the cities of Yehudah, against which You have had indignation these seventy years?"

**13** **נָא** answered the messenger who talked with me with kind and comforting words. **14** So the messenger who talked with me said to me, "Proclaim, saying, יְהוָה Tsevaot says: 'I am jealous for Yerushalayim and for Tsion with a great jealousy. **15** I am very angry with the nations that are at ease; for I was but a little displeased,

but they added to the calamity.'" **16** Therefore יְהוָה says: "I have returned to Yerushalayim with compassion. My house shall be built in it," says יְהוָה Tsevaot, "and a line shall be stretched out over Yerushalayim."

**17** "Proclaim further, saying, 'יְהוָה' Tsevaot says: 'My cities will again overflow with prosperity, and יְהוָה will again comfort Tsion, and will again choose Yerushalayim.'"

**18** I lifted up my eyes, and saw, and behold, four horns.

**19** I asked the messenger who talked with me, "What are these?" He answered me, "These are the horns which have scattered Yehudah, Yisra'el, and Yerushalayim."

**20** יְהוָה showed me four craftsmen. **21** Then I asked, "What are these coming to do?" He said, "These are the horns which scattered Yehudah, so that no man lifted up his head; but these have come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Yehudah to scatter it."

**2** I lifted up my eyes, and saw, and behold, a man with a measuring line in his hand. **2** Then I asked, "Where are you going?" He said to me, "To measure Yerushalayim, to see what is its width and what is its length."

**3** Behold, the messenger who talked with me went out, and another messenger went out to meet him, **4** and said to him, "Run, speak to this young man, saying, 'Yerushalayim will be inhabited as villages without walls, because of the multitude of men and livestock in it.'

**5** "For I," says יְהוָה, "will be to her a wall of fire around it, and I will be the glory in the middle of her. **6** Come! Come! Flee from the land of the north," says יְהוָה; "for I have spread you abroad as the four winds of the heavens," says יְהוָה. **7** "Come, Tsion! Escape, you who dwell with the daughter of Bavel."

**8** For יְהוָה Tsevaot says: (For honor He has sent me to the nations which despoiled you); "for he who touches you touches the apple of His eye. **9** For, behold, I will shake My hand over them, and they will be a spoil to those who served them;" and you will know that יְהוָה Tsevaot has sent me. **10** Sing and rejoice, daughter of Tsion; for, behold, I come, and I will dwell within you," says יְהוָה. **11** "Many nations shall join themselves to יְהוָה in that day, and shall be My people; and I will dwell among you," and you shall know that יְהוָה Tsevaot has sent me to you. **12** יְהוָה will inherit Yehudah as His portion in the set-apart land, and will again choose Yerushalayim. **13** Be silent, all flesh,

before יהוה; for He has roused Himself from His set-apart habitation!

**3** He showed me Yehoshua the high priest standing before the messenger of יהוה, and the adversary<sup>a</sup> standing at his right hand to accuse *him*. **2** יהוה said to the adversary, "rebuke you, the adversary! Yes, יהוה who has chosen Yerushalayim rebuke you! Is this not a burning stick plucked out of the fire?"

**3** Now Yehoshua was clothed with filthy garments, and was standing before the messenger. **4** He answered and spoke to those who stood before him, saying, "Take the filthy garments off of him." To him he said, "Behold, I have caused your iniquity to pass from you, and I will clothe you with rich clothing."

**5** I said, "Let them set a clean turban on his head." So they set a clean turban on his head, and clothed him; and the messenger of יהוה was standing by. **6** The messenger of יהוה protested to Yehoshua, saying, **7** "יהוה Tsevaot says: If you will walk in My ways, and if you will guard My charge, then you also shall judge My house, and shall also guard My courts, and I will give you a place of access among these who stand by. **8** Hear now, Yehoshua the high priest, you and your fellows who sit before you; for they are men who are a sign: for, behold, I will bring out My servant, the Branch. **9** For, behold, the stone that I have set before Yehoshua; on one stone are seven eyes: behold, I will engrave its engraving,' says יהוה Tsevaot, 'and I will remove the iniquity of that land in one day. **10** In that day,' says יהוה Tsevaot, 'you will invite every man his neighbor under the vine and under the fig tree.'"

**4** The messenger who talked with me came again, and wakened me, as a man who is wakened out of his sleep. **2** He said to me, "What do you see?" I said, "I have seen, and behold, a menorah all of gold, with its bowl on the top of it, and its seven lamps on it; there are seven pipes to each of the lamps, which are on the top of it; **3** and two olive trees by it, one on the right side of the bowl, and the other on the left side of it."

**4** I answered and spoke to the messenger who talked with me, saying, "What are these, my master?"

<sup>a</sup> 1 *Ha'Satan* – Hebrew phrase usually rendered as the name "Satan." With the *hey* (ה) prefix the word becomes definite, adding the equivalent to the English article "the." Rendering it literally should read as "the satan." Hebrew names, however, are definite by nature, and therefore do not require the *hey* (ה) prefix. As such, the phrase *ha'satan* has been rendered literally as "the adversary" to better reflect the actual definition.

**5** Then the messenger who talked with me answered me, "Do you not know what these are?" I said, "No, my master."

**6** Then he answered and spoke to me, saying, "This is the word of יהוה to Zerubbavel, saying, Not by might, nor by power, but by My Ruah," says יהוה Tsevaot.

**7** Who are you, great mountain? Before Zerubbavel you are a plain; and he will bring out the capstone with shouts of Favor, favor, to it!"

**8** Moreover the word of יהוה came to me, saying,

**9** "The hands of Zerubbavel have laid the foundation of this house. His hands shall also finish it;" and you will know that יהוה Tsevaot has sent me to you. **10** Indeed, who despises the day of small things? For these seven shall rejoice, and shall see the plumb line in the hand of Zerubbavel. These are the eyes of יהוה, which run back and forth through the whole earth.

**11** Then I asked him, "What are these two olive trees on the right side of the lamp stand and on the left side of it?"

**12** I asked him the second time, "What are these two olive branches, which are beside the two golden spouts, that pour the golden oil out of themselves?"

**13** He answered me, "Do you not know what these are?" I said, "No, my master."

**14** Then he said, "These are the two anointed sons<sup>b</sup> who stand by the Master of all the earth."

**5** Then again I lifted up my eyes, and saw, and behold, a flying scroll. **2** He said to me, "What do you see?" I answered, "I see a flying scroll; its length is twenty cubits, and its width ten cubits."

**3** Then He said to me, "This is the curse that goes out over the surface of the whole land; for everyone who steals shall be cut off according to it on the one side; and everyone who swears falsely shall be cut off according to it on the other side. **4** I will cause it to go out," says יהוה Tsevaot, "and it will enter into the house of the thief, and into the house of him who swears falsely by My Name; and it will remain in the middle of his house, and will destroy it with its timber and its stones."

<sup>b</sup> 14 Hebrew phrase בְּנֵי הַיִצְחָר (b'nei ha'yits'har) is translated literally as "sons of oil" or "oiled sons," though is sometimes rendered as "anointed ones." The word normally translated as "anointed" is משָׁחָר (Ma'shi'ach) or its root word, משָׁח (mashach). However, here the word translated as "anointed" is the word יִצְחָר (yits'har) which means "oil."

**5** Then the messenger who talked with me came forward, and said to me, "Lift up now your eyes, and see what is this that is appearing."

**6** I said, "What is it?" He said, "This is the ephah basket that is appearing." He said moreover, "This is their appearance in all the land **7** (and behold, a talent of lead was lifted up); and this is a woman sitting in the middle of the ephah basket." **8** He said, "This is Wickedness;" and He threw her down into the middle of the ephah basket; and He threw the weight of lead on its mouth.

**9** Then lifted I up my eyes, and saw, and behold, there were two women, and the wind was in their wings. Now they had wings like the wings of a stork, and they lifted up the ephah basket between earth and the heavens. **10** Then I said to the messenger who talked with me, "Where are these carrying the ephah basket?"

**11** He said to me, "To build her a house in the land of Shinar<sup>a</sup>. When it is prepared, she will be set there in her own place."

**6** Again I lifted up my eyes, and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of copper. **2** In the first chariot were red horses; in the second chariot black horses; **3** in the third chariot white horses; and in the fourth chariot dappled horses, all of them powerful. **4** Then I asked the messenger who talked with me, "What are these, my master?"

**5** The messenger answered me, "These are the four winds of the heavens, which go out from standing before the Master of all the earth. **6** The one with the black horses goes out toward the north country; and the white went out after them; and the dappled went out toward the south country." **7** The strong went out, and sought to go that they might walk back and forth through the earth: and He said, "Go around and through the earth!" So they walked back and forth through the earth.

**8** Then He called to me, and spoke to me, saying, "Behold, those who go toward the north country have quieted my spirit in the north country."

**9** The word of יהוה came to me, saying, **10** "Take of them of the captivity, even of Heldai, of Toviyah, and of Yedayah; and come the same day, and go into the house of Yoshiyah the son of Tsephanyah, where they have come from Bavel. **11** Yes, take silver and gold, and make crowns, and set them on the head of Yehoshua the son of Yehotsadaq, the high priest; **12** and speak to him, saying, יהוה Tsevaot says, "Behold, the man whose

name is the Branch: and he shall grow up out of his place; and he shall build the Temple of יהוה; **13** even he shall build the Temple of יהוה; and he shall bear the glory, and shall sit and rule on his throne; and he shall be a priest on his throne; and the counsel of peace shall be between them both. **14** The crowns shall be to Helem, and to Toviyah, and to Yedayah, and to Hen the son of Tsephanyah, for a memorial in the Temple of יהוה. **15** Those who are far off shall come and build in the Temple of יהוה;" and you shall know that יהוה Tsevaot has sent me to you. This will happen, if you will diligently obey the voice of יהוה your Elohim. ""

**7** In the fourth year of King Daryavesh, the word of יהוה came to Zekharyah in the fourth day of the ninth new moon, the *new moon called Kislev*. **2** The people of Beth-El sent Sharetsar and Regem Melekh, and their men, to entreat the favor of יהוה, **3** and to speak to the priests of the house of יהוה Tsevaot, and to the prophets, saying, "Should I weep in the fifth new moon, separating myself, as I have done these so many years?"

**4** Then the word of יהוה Tsevaot came to me, saying,

**5** "Speak to all the people of the land, and to the priests, saying, 'When you fasted and mourned in the fifth and in the seventh *new moon* for these seventy years, did you at all fast to Me, really to Me? **6** When you eat, and when you drink, do not you eat for yourselves, and drink for yourselves? **7** Are these not the words which יהוה proclaimed by the former prophets, when Yerushalayim was inhabited and in prosperity, and its cities around her, and the South and the lowland were inhabited?'"

**8** The word of יהוה came to Zekharyah, saying, **9** "Thus has יהוה Tsevaot spoken, saying, 'Judge with true judgment, and show loving-kindness and compassion every man to his brother. **10** Do not oppress the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart.' **11** But they refused to listen, and turned their backs, and stopped their ears, that they might not hear. **12** Yes, they made their hearts as hard as flint, lest they might hear the Torah, and the words which יהוה Tsevaot had sent by His Ruah by the former prophets. Therefore great wrath came from יהוה Tsevaot. **13** It has come to pass that, as He called, and they refused to listen, so they will call, and I will not listen," said יהוה Tsevaot; **14** "but I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed

<sup>a</sup> 11 שְׁנִיר (Shinar) – Another name for the land of Bavel.

through nor returned: for they made the pleasant land desolate."

### **8** The word of יְהוָה Tsevaot came to me. 2 יְהוָה

Tsevaot says: "I am jealous for Tsion with great jealousy, and I am jealous for her with great wrath."

3 יְהוָה says: "I have returned to Tsion, and will dwell in the midst of Yerushalayim. Yerushalayim shall be called 'The City of Truth;' and the mountain of יְהוָה Tsevaot, 'The Set-apart Mountain.'"

4 יְהוָה Tsevaot says: "Old men and old women will again dwell in the streets of Yerushalayim, every man with his staff in his hand for *many days of age*. 5 The streets of the city will be full of boys and girls playing in its streets."

6 יְהוָה Tsevaot says: "If it is marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in My eyes?" says יְהוָה Tsevaot.

7 יְהוָה Tsevaot says: "Behold, I will save My people from the east country, and from the west country; 8 and I will bring them, and they will dwell within Yerushalayim; and they will be My people, and I will be their Elohim, in truth and in righteousness."

9 יְהוָה Tsevaot says: "Let your hands be strong, you who hear in these days these words from the mouth of the prophets who were in the day that the foundation of the house of יְהוָה Tsevaot was laid, even the Temple, that it might be built. 10 For before those days there was no wages for man, nor any wages for an animal; neither was there any peace to him who went out or came in, because of the adversary. For I set all men everyone against his neighbor. 11 But now I will not be to the remnant of this people as in the former days," says יְהוָה Tsevaot.

12 "For the seed of peace and the vine will yield its fruit, and the ground will give its increase, and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. 13 It shall come to pass that, as you were a curse among the nations, house of Yehudah and house of Yisra'el, so will I save you, and you shall be a blessing. Do not be afraid. Let your hands be strong."

14 For יְהוָה Tsevaot says: "As I thought to do evil to you, when your fathers provoked Me to wrath," says יְהוָה Tsevaot, "and I did not relent; 15 so again I have thought in these days to do good to Yerushalayim and to the house of Yehudah. Do not be afraid. 16 These are the things that you shall do: speak every man the truth

with his neighbor. Execute the judgment of truth and peace in your gates, 17 and let none of you devise evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate," says יְהוָה.

### **18** The word of יְהוָה Tsevaot came to me. 19 יְהוָה

Tsevaot says: "The fasts of the fourth, fifth, seventh, and tenth *months* shall be for the house of Yehudah joy and gladness, and cheerful feasts. Therefore love truth and peace."

20 יְהוָה Tsevaot says: "Many peoples, and the inhabitants of many cities will yet come; 21 and the inhabitants of one shall go to another, saying, 'Let us go speedily to entreat the favor of יְהוָה,' and to seek יְהוָה Tsevaot. I will go also. 22 Yes, many peoples and strong nations will come to seek יְהוָה Tsevaot in Yerushalayim, and to entreat the favor of יְהוָה. 23 יְהוָה Tsevaot says: "In those days, ten men will take hold, out of all the languages of the nations, they will take hold of the borders of *the garments* of him who is a Yehudite, saying, 'We will go with you, for we have heard that Elohim is with you.'"

9 The burden<sup>a</sup> of the word of יְהוָה is against the land of Hadrak, and will rest upon Dammeseq; for the eye of man and of all the tribes of Yisra'el is toward יְהוָה; 2 and Hamath, also, which borders on it; Tsor and Tsidon, because they are very wise. 3 Tsor built herself a stronghold, and heaped up silver like the dust, and fine gold like the mire of the streets. 4 Behold, יְהוָה will dispossess her, and He will strike her power in the sea; and she will be devoured with fire. 5 Ashqelon will see it, and fear; Gaza also, and will writhe in agony; as will Eqron, for her expectation will be disappointed; and the king will perish from Gaza, and Ashqelon will not be inhabited.

6 "A mamzer<sup>b</sup> will dwell in Ashdod, and I will cut off the pride of the Philistines. 7 I will take away his blood out of his mouth, and his abominations from between his teeth; and he also will be a remnant for our Elohim; and he will be as a chieftain in Yehudah, and Eqron as a Yevusite. 8 I will encamp around My house against the army, that no one pass through or return; and no oppressor will pass through them any more: for now I have seen with my eyes. 9 Rejoice greatly, daughter of Tsion! Shout, daughter of Yerushalayim! Behold, your King comes to you! He is righteous, and having salvation; lowly, and riding on a donkey, even on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephrayim, and the horse from Yerushalayim; and the battle bow will be cut off; and He will speak peace to

<sup>a</sup> 1 See footnote at Yeshayahu 13:1.

<sup>b</sup> 6 See footnote at Devarim 23:2.

the nations: and His dominion will be from sea to sea, and from the River to the ends of the earth. **11** As for you also, because of the blood of your covenant, I have set free your prisoners from the pit in which is no water.

**12** Turn to the stronghold, you prisoners of hope! Even today I declare that I will restore double to you. **13** For indeed I bend Yehudah as a bow for me. I have filled the bow with Ephrayim; and I will stir up your sons, Tsion, against your sons, Yavan, and will make you like the sword of a mighty man. **14** יְהוָה will be seen over them; and his arrow will go flash like lightning; and Adonai יְהוָה will blow the shofar, and will go with whirlwinds of the south. **15** יְהוָה Tsevaot will defend them; and they will destroy and overcome with sling stones; and they will drink, and roar as through wine; and they will be filled like bowls, like the corners of the altar. **16** יְהוָה their Elohim will save them in that day as the flock of His people; for they are like the jewels of a crown, lifted on high over His land. **17** For how great is His goodness, and how great is His beauty! Grain will make the young men flourish, and new wine the virgins.

**10** Ask of יְהוָה rain in the spring time, יְהוָה who makes storm clouds, and He gives rain showers to everyone for the plants in the field. **2** For the teraphim<sup>a</sup> speak vain exertion, and the diviners have seen a lie; and they have told false dreams. They comfort in vain. Therefore they go their way like sheep. They are oppressed, because there is no shepherd. **3** My anger is kindled against the shepherds, and I will punish the male goats; for יְהוָה Tsevaot has visited His flock, the house of Yehudah, and will make them as His majestic horse in the battle. **4** From him will come the cornerstone, from him the *tent* peg, from him the battle bow, from him every ruler together. **5** They shall be as mighty men, treading down muddy streets in the battle; and they shall fight, because יְהוָה is with them; and the riders on horses will be confounded.

**6** "I will strengthen the house of Yehudah, and I will save the house of Yoseph, and I will bring them back; for I have compassion on them; and they will be as though I had not cast them off: for I am יְהוָה their Elohim, and I will hear them. **7** Ephrayim will be like a mighty man, and their heart will rejoice as through wine; yes, their children will see it, and rejoice. Their heart will be glad in יְהוָה. **8** I will signal for them, and gather them; for I have redeemed them; and they will increase as they have increased. **9** I will sow them among the peoples; and they will remember Me in far

countries; and they will live with their children, and will return. **10** I will bring them again also out of the land of Mitsrayim, and gather them out of Ashuwr; and I will bring them into the land of Gilad and Levanon; and there will not be room enough for them. **11** He will pass through the sea of affliction, and will strike the waves in the sea, and all the depths of the Nile will dry up; and the pride of Ashuwr will be brought down, and the scepter of Mitsrayim will depart. **12** I will strengthen them in יְהוָה; and they will walk up and down in His Name," says יְהוָה.

**11** Open your doors, Levanon, that the fire may devour your cedars. **2** Wail, cypress tree, for the cedar has fallen, because the stately ones are destroyed. Wail, you oaks of Bashan, for the strong forest has come down. **3** A voice of the wailing of the shepherds! For their glory is destroyed: a voice of the roaring of young lions! For the pride of the Yarden is ruined.

**4** יְהוָה my Elohim says: "Feed the flock of slaughter. **5** Their buyers slaughter them, and go unpunished. Those who sell them say, 'Blessed be יְהוָה, for I am rich;' and their own shepherds do not pity them. **6** For I will no more pity the inhabitants of the land," says יְהוָה; "but, behold, I will deliver the men everyone into his neighbor's hand, and into the hand of his king. They will strike the land, and out of their hand I will not deliver them."

**7** So I fed the flock of slaughter, especially the oppressed of the flock. I took for myself two staffs. The one I called "Favor", and the other I called "Union", and I fed the flock. **8** I cut off the three shepherds in one month; for my being was weary of them, and their being also loathed me. **9** Then I said, "I will not feed you. That which dies, let it die; and that which is to be cut off, let it be cut off; and let those who are left eat each other's flesh." **10** I took my staff 'Favor,' and cut it apart, that I might break my covenant that I cut with all the peoples. **11** It was broken in that day; and thus the poor of the flock that watched me knew that it was the word of יְהוָה. **12** I said to them, "If you think it best, give me my wages; and if not, keep them." So they weighed for my wages thirty pieces of silver. **13** יְהוָה said to me, "Throw it to the potter, the handsome price that I was valued at by them!" I took the thirty pieces of silver, and threw them to the potter, in the house of יְהוָה. **14** Then I cut apart my other staff, even 'Union,' that I might break the brotherhood between Yehudah and Yisra'el.

<sup>a</sup> See footnote at Shofetim 17:5.

**15** וְאַתָּה

 said to me, "Take for yourself yet again the equipment of a foolish shepherd. **16** For, behold, I will raise up a shepherd in the land, who will not visit those who are cut off, neither will he seek those who are scattered, nor heal that which is broken, nor feed that which is sound; but he will eat the meat of the fat sheep, and will tear their hoofs in pieces. **17** Woe to the worthless shepherd who leaves the flock! The sword will be on his arm, and on his right eye. His arm will be completely withered, and his right eye will be totally blinded!"

**12** The burden<sup>a</sup> of the word of יְהוָה concerning Yisra'el, who stretches out the heavens, and lays the foundation of the earth, and forms the spirit of man within him says: **2** "Behold, I will make Yerushalayim a cup of reeling to all the surrounding peoples, and it will also be on Yehudah in the siege against Yerushalayim. **3** It will happen in that day, that I will make Yerushalayim a burdensome stone for all the peoples. All who burden themselves with it will be severely wounded, and all the nations of the earth will be gathered together against it."

**4** "In that day," says יְהוָה, "I will strike every horse with terror, and his rider with madness; and I will open My eyes on the house of Yehudah, and will strike every horse of the peoples with blindness. **5** The chieftains of Yehudah will say in their heart, 'The inhabitants of Yerushalayim are my strength in יְהוָה.' **6** Tsevaot their Elohim. **6** In that day I will make the chieftains of Yehudah like a pan of fire among wood, and like a flaming torch among sheaves; and they will devour all the surrounding peoples, on the right hand and on the left; and Yerushalayim will yet again dwell in their own place, even in Yerushalayim. **7** וְאַתָּה also will save the tents of Yehudah first, that the glory of David's house and the glory of the inhabitants of Yerushalayim not be magnified above Yehudah. **8** In that day יְהוָה will defend the inhabitants of Yerushalayim. He who is feeble among them at that day will be like David, and David's house will be like Elohim, like the messenger of יְהוָה before them. **9** It will happen in that day, that I will seek to destroy all the nations that come against Yerushalayim. **10** I will pour on David's house, and on the inhabitants of Yerushalayim, the spirit of favor and of petition; and they will look toward Me, whom they have pierced; and they shall mourn for Him, as one mourns for his only son, and will grieve bitterly for Him, as one grieves for his firstborn. **11** In that day there will be a great mourning in Yerushalayim, like the mourning of Hadadrimmon in the valley of Megiddon.

**12** The land will mourn, every family apart; the family of David's house apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; **13** the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; **14** all the families who remain, every family apart, and their wives apart."

**13** "In that day there will be a spring opened to David's house and to the inhabitants of Yerushalayim, for sin and for uncleanness. **2** It will come to pass in that day," says יְהוָה Tsevaot, "that I will cut off the names of the idols out of the land, and they will be remembered no more. I will also cause the prophets and the spirit of impurity to pass out of the land. **3** It will happen that, when anyone still prophesies, then his father and his mother who bore him will tell him, 'You must die, because you speak lies in the Name of יְהוָה'; and his father and his mother who bore him will stab him when he prophesies. **4** It will happen in that day, that the prophets will each be ashamed of his vision, when he prophesies; neither will they wear a hairy mantle to deceive: **5** but he will say, 'I am no prophet, I am a tiller of the ground; for I have been made a bondservant from my youth.' **6** One will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

**7** "Awake, sword, against My shepherd, and against the man who is close to Me," says יְהוָה Tsevaot. "Strike the shepherd, and the sheep will be scattered; and I will turn My hand against the little ones. **8** It shall happen that in all the land," says יְהוָה, "two parts in it will be cut off and die; but the third will be left in it. **9** I will bring the third part into the fire, and will refine them as silver is refined, and will test them like gold is tested. They will call on My Name, and I will hear them. I will say, 'It is My people;' and they will say, 'יְהוָה is my Elohim.'"

**14** "Behold, a day of יְהוָה comes, when your plunder will be divided within you. **2** For I will gather all nations against Yerushalayim to battle; and the city will be taken, the houses rifled, and the women ravished. Half of the city will go out into captivity, and the rest of the people will not be cut off from the city. **3** Then יְהוָה will go out and fight against those nations, as when He fought in the day of battle. **4** His feet will stand in that day on the Mount of Olives, which is before Yerushalayim on the east; and the Mount of Olives will be split in two, from east to west, making a very great valley. Half of the mountain will move toward the

<sup>a</sup> See footnote at Yeshayah 13:1.

north, and half of it toward the south. **5** You shall flee by the valley of My mountains; for the valley of the mountains shall reach to Atsel; yes, you shall flee, just like you fled from before the earthquake in the days of Uzziyah king of Yehudah." **6** יְהוָה my Elohim will come, and all the set-apart ones with you. **6** It will happen in that day, that there will not be light, cold, or frost. **7** It will be a unique day which is known to הַלְּכָתָה; not day, and not night; but it will come to pass, that at evening time there will be light.

**8** It will happen in that day, that living waters will go out from Yerushalayim; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter will it be.

**9** יְהוָה will be King over all the earth. In that day יְהוָה will be one, and His Name one. **10** All the land will be made like the Aravah, from Geva to Rimmon south of Yerushalayim; and she will be lifted up, and will dwell in her place, from Benyamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's wine presses. **11** Men will dwell therein, and there will be no more curse; but Yerushalayim will dwell securely. **12** This will be the plague with which יְהוָה will strike all the peoples who have fought against Yerushalayim: their flesh will consume away while they stand on their feet, and their eyes will consume away in their sockets, and their tongue will consume away in their mouth. **13** It will happen in that day, that a great panic from יְהוָה will be among them; and they will lay hold everyone on the hand of his neighbor, and his hand will rise up against the hand of his neighbor. **14** Yehudah also will fight at Yerushalayim; and the wealth of all the surrounding nations will be gathered together: gold, and silver, and clothing, in great abundance.

**15** So will be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the animals that will be in those camps, as that plague. **16** It will happen that everyone who is left of all the nations that came against Yerushalayim will go up from year to year to bow down to the King, יְהוָה Tsevaot, and to keep the Feast of Tabernacles. **17** It will be, that whoever of all the families of the earth does not go up to Yerushalayim to bow down to the King, יְהוָה Tsevaot, on them there will be no rain. **18** If the family of Mitsrayim does not go up, and does not come, neither will it rain on them. This will be the plague with which יְהוָה will strike the nations that do not go up to keep the Feast of Tabernacles. **19** This will be the punishment of Mitsrayim, and the punishment of all the nations that do not go up to keep the Feast of Tabernacles. **20** In that day there will be on the bells of the horses, "Set-apart to

יְהוָה;" and the pots in the house of יְהוָה will be like the bowls before the altar. **21** Yes, every pot in Yerushalayim and in Yehudah will be set-apart to יְהוָה Tsevaot; and all those who slaughter will come and take of them, and cook in them. In that day there will no longer be a Kena'anite in the house of יְהוָה Tsevaot.

# מֹלֶךְ אָכִי

## Malakhi (Malachi)

**1** The burden<sup>a</sup> of the word of יְהוָה to Yisra'el by Malakhi.

**2** "I have loved you," says יְהוָה. Yet you say, "How have You loved us?" "Was not Esaw Ya'aqov's brother?" says יְהוָה, "Yet I loved Ya'aqov; **3** but Esaw I hated, and made his mountains a desolation, and gave his heritage to the monsters of the wilderness." **4** Whereas Edom says, "We are beaten down, but we will return and build the waste places;" יְהוָה Tsevaot says, "They shall build, but I will throw down; and men will call them 'The Border of Wickedness,' even the people against whom יְהוָה shows wrath forever."

**5** Your eyes will see, and you will say, "יְהוָה is great—even beyond the border of Yisra'el!"

**6** "A son honors his father, and a servant his master. If I am a father, then where is My honor? And if I am a master, where is the respect due Me? Says יְהוָה Tsevaot to you, priests, who despise My Name. You say, 'How have we despised Your Name?' **7** You offer polluted bread on My altar. You say, 'How have we polluted You?' In that you say, 'The table of יְהוָה is contemptible.' **8** When you offer the blind as a slaughter, is that not evil? And when you offer the lame and sick, is that not evil? Present it now to your governor! Will he be pleased with you? Or will he accept your person?" says יְהוָה Tsevaot.

**9** "Now, please entreat the favor of Elohim, that He may favor us. With this, will He accept any of you?" says יְהוָה Tsevaot. **10** "Oh that there were one among you who would shut the doors, that you might not kindle fire on My altar in vain! I have no pleasure in you," says יְהוָה Tsevaot, "neither will I accept an offering at your hand. **11** For from the rising of the sun even to the going down of the same, My Name is great among the nations, and in every place incense will be offered to My Name, and a pure offering: for My Name is great among the nations," says יְהוָה Tsevaot. **12** "But you profane it, in that you say, 'The table of יְהוָה is polluted, and its fruit, even its food, is contemptible.' **13** You say also, 'Behold, what a weariness it is!' and you have sniffed at it", says יְהוָה Tsevaot; "and you have brought that which was taken by violence, the lame, and the sick; thus you bring

the offering. Should I accept this at your hand?" says יְהוָה. **14** "But the deceiver is cursed, who has in his flock a male, and vows, and slaughters to יְהוָה a defective thing; for I am a great King," says יְהוָה Tsevaot, "and My Name is awesome among the nations."

**2** "Now, you priests, this command is for you. **2** If you will not listen, and if you will not lay it to heart, to give glory to My Name," says יְהוָה Tsevaot, "then I will send the curse on you, and I will curse your blessings. Indeed, I have cursed them already, because you do not lay it to heart. **3** Behold, I will rebuke your seed, and will spread dung on your faces, even the dung of your feasts; and you will be taken away with it. **4** You will know that I have sent this command to you, that My covenant may be with Levi," says יְהוָה Tsevaot. **5** "My covenant was with him of life and peace; and I gave them to him that he might be reverent toward Me; and he was reverent toward Me, and stood in awe of My Name. **6** The Torah of truth was in his mouth, and unrighteousness was not found in his lips. He walked with Me in peace and uprightness, and turned many away from iniquity. **7** For the priest's lips should guard knowledge, and they should seek the Torah at his mouth; for he is the messenger of יְהוָה Tsevaot. **8** But you have turned aside out of the way. You have caused many to stumble in the Torah. You have corrupted the covenant of Levi," says יְהוָה Tsevaot. **9** "Therefore I have also made you contemptible and base before all the people, according to the way you have not guarded My ways, but have had respect for persons in the Torah."

**10** Do we not all have one father? Has not one Elohim created us? Why do we deal deceitfully every man against his brother, profaning the covenant of our fathers? **11** Yehudah has dealt deceitfully, and an abomination is committed in Yisra'el and in Yerushalayim; for Yehudah has profaned the set-apartness of יְהוָה which He loves, and has married the daughter of a foreign el. **12** יְהוָה will cut off, to the man who does this, him who wakes and him who answers, out of the tents of Ya'aqov, and him who offers an offering to יְהוָה Tsevaot. **13** This again you do: you cover the altar of יְהוָה with tears, with weeping, and with sighing, because He does not regard the offering any more, neither receives it with good will at your hand. **14** Yet you say, 'Why?' Because יְהוָה has been witness between you and the wife of your youth, against whom you have dealt deceitfully, though she is your

<sup>a</sup> See footnote at Yeshayah 13:1.

companion, and the wife of your covenant. **15** Did He not make you one, although He had the remnant of the Ruah? Why one? He sought seed of Elohim. Therefore *be on guard* to your spirit, and let no one deal deceitfully against the wife of his youth.

**16** "For I hate divorce", says יְהוָה, the Elohim of Yisra'el, "and him who covers his garment with violence!" says יְהוָה Tsevaot. "Therefore *be on guard* to your spirit, that you do not deal deceitfully. **17** You have wearied יְהוָה with your words. Yet you say, 'How have we wearied Him?' In that you say, 'Everyone who does evil is good in the sight of יְהוָה', and He delights in them;' or 'Where is the Elohim of judgment?'

**3** "Behold, I send My messenger, and he will prepare the way before Me; and the Master whom you seek will suddenly come to His Temple; and the Messenger of the covenant, whom you desire, behold, He comes!" says יְהוָה Tsevaot. **2** "But who can endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire, and like launderer's soap; **3** and He will sit as a refiner and purifier of silver, and He will purify the sons of Levi, and refine them as gold and silver; and they shall offer to יְהוָה offerings in righteousness. **4** Then the offering of Yehudah and Yerushalayim will be pleasant to יְהוָה, as in the days of old, and as in ancient years. **5** I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the perjurers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and who deprive the sojourner of justice, and do not fear Me," says יְהוָה Tsevaot.

**6** "For I, יְהוָה, do not change; therefore you, sons of Ya'aqov, are not consumed. **7** From the days of your fathers you have turned aside from My ordinances, and have not guarded them. Return to Me, and I will return to you," says יְהוָה Tsevaot. "But you say, 'How shall we return?' **8** Will a man rob Elohim? Yet you rob Me! But you say, 'How have we robbed You?' In tithes and offerings. **9** You are cursed with the curse; for you rob Me, even this whole nation. **10** Bring the whole tithe into the storehouse, that there may be food in My house, and test Me now in this," says יְהוָה Tsevaot, "if I will not open you the windows of the heavens, and pour you out a blessing, that there will not be room enough for. **11** I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before its time in the field," says יְהוָה

Tsevaot. **12** "All nations shall call you blessed, for you will be a delightful land," says יְהוָה Tsevaot.

**13** "Your words have been stout against Me," says יְהוָה. "Yet you say, 'What have we spoken against You?'

**14** You have said, 'It is vain to serve Elohim;' and 'What profit is it that we have guarded His charge, and that we have walked mournfully before His charge?' **15** Now we call the proud happy; yes, those who work wickedness are built up; yes, they tempt Elohim, and escape.' **16** Then those who feared יְהוָה spoke one with another; and יְהוָה listened, and heard, and a book of memory was written before Him, for those who feared יְהוָה, and who honored His Name. **17** They shall be Mine," says יְהוָה Tsevaot, "My own possession in the day that I make, and I will spare them, as a man spares his own son who serves him. **18** Then you shall return and discern between the righteous and the wicked, between him who serves Elohim and him who does not serve Him.

**4** "For behold, the day comes, it burns as a furnace; and all the proud, and all who work wickedness, will be stubble; and the day that comes will burn them up," says יְהוָה Tsevaot, "that it shall leave them neither root nor branch. **2** But to you who fear My Name, the sun of righteousness shall arise with healing in its wings<sup>a</sup>. You will go out, and leap like calves of the stall. **3** You shall tread down the wicked; for they will be ashes under the soles of your feet in the day that I make," says יְהוָה Tsevaot. **4** "Remember the Torah of Mosheh My servant, which I commanded to him in Horev for all Yisra'el, even statutes and judgments. **5** Behold, I will send you Eliyah the prophet before the great and terrible day of יְהוָה comes. **6** He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

<sup>a</sup> See footnote at Yechezkel 16:8.



## Dani'el

**1** In the third year of the reign of Yehoyaqim king of Yehudah, Nevukhadnetsar king of Bavel came to Yerushalayim and besieged it. **2** **וְיָהּוֹתֵךְ** gave Yehoyaqim king of Yehudah into his hand, with part of the vessels of the house of Elohim; and he carried them into the land of Shinar to the house of his el. He brought the vessels into the treasure-house of his el.

**3** The king spoke to Ashpenaz the master of his eunuchs, that he should bring in some of the children of Yisra'el, even of the royal seed and of the nobles; **4** youths in whom was no defect, but well-favored, and skillful in all wisdom, and endowed with knowledge, and understanding science, and who had the ability to stand in the king's palace; and that he should teach them the learning and the language of the Kaldeans. **5** The king appointed for them a daily portion of the king's dainties, and of the wine of his banquet, and that they should be nourished three years; that at its end they should stand before the king.

**6** Now among these were of the children of Yehudah: Dani'el, Hananyah, Misha'el, and Azaryah. **7** The prince of the eunuchs gave names to them: to Dani'el he gave the name Belteshatsar; to Hananyah, Shadrakh; to Misha'el, Meshakh; and to Azaryah, Aved-nego.

**8** But Dani'el purposed in his heart that he would not defile himself with the king's dainties, nor with the wine of his banquet. Therefore he requested of the prince of the eunuchs that he might not defile himself. **9** Now Elohim made Dani'el find loving-kindness and compassion in the sight of the prince of the eunuchs. **10** The prince of the eunuchs said to Dani'el, "I fear my master the king, who has appointed your food and your banquet *drink*. For why should he see your faces worse looking than the youths who are of your own age? So would you endanger my head with the king."

**11** Then Dani'el said to the steward whom the prince of the eunuchs had appointed over Dani'el, Hananyah, Misha'el, and Azaryah: **12** "Test your servants, I beg you, ten days; and let them give us vegetables to eat, and water to drink. **13** Then let our faces be examined before you, and the face of the youths who eat of the king's dainties; and as you see, deal with your servants." **14** So he listened to them in this matter, and tested them for ten days.

**15** At the end of ten days, their faces appeared fairer, and they were fatter in flesh, than all the youths who ate of

the king's dainties. **16** So the steward took away their dainties, and the wine of the banquet, and gave them vegetables.

**17** Now as for these four youths, Elohim gave them knowledge and skill in all learning and wisdom; and Dani'el had understanding in all visions and dreams.

**18** At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nevukhadnetsar. **19** The king talked with them; and among them all was found no one like Dani'el, Hananyah, Misha'el, and Azaryah. Therefore they stood before the king. **20** In every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters who were in all his realm. **21** Dani'el continued even to the first year of King Koresh.

**2** In the second year of the reign of Nevukhadnetsar, Nevukhadnetsar dreamed dreams; and his spirit was troubled, and his sleep went from him. **2** Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Kaldeans, to tell the king his dreams. So they came in and stood before the king. **3** The king said to them, "I have dreamed a dream, and my spirit is troubled to know the dream."

**4** Then the Kaldeans spoke to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will show the interpretation."

**5** The king answered the Kaldeans, "The thing has gone from me. If you do not make known to me the dream and its interpretation, you will be cut in pieces, and your houses will be made a dunghill. **6** But if you show the dream and its interpretation, you will receive of me gifts and rewards and great honor. Therefore show me the dream and its interpretation."

**7** They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation."

**8** The king answered, "I know of a certainty that you are trying to gain time, because you see the thing has gone from me. **9** But if you do not make known to me the dream, there is but one decree for you; for you have prepared lying and corrupt words to speak before me, until the situation changes. Therefore tell me the dream, and I will know that you can show me its interpretation."

**10** The Kaldeans answered before the king, and said, "There is not a man on the earth who can show the king's matter, because no king, master, or ruler, has asked such a thing of any magician, or enchanter, or

Kaldean. **11** It is a rare thing that the king requires, and there is no other who can show it before the king, except the elahin<sup>a</sup>, whose dwelling is not with flesh."

**12** Because of this, the king was angry and very furious, and commanded that all the wise men of Bavel be destroyed. **13** So the decree went out, and the wise men were to be slain. They sought Dani'el and his companions to be slain.

**14** Then Dani'el returned answer with counsel and prudence to Ariokh the captain of the king's guard, who had gone out to kill the wise men of Bavel. **15** He answered Ariokh the king's captain, "Why is the decree so urgent from the king?" Then Ariokh made the thing known to Dani'el. **16** Dani'el went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

**17** Then Dani'el went to his house and made the thing known to Hananyah, Mishael, and Azaryah, his companions: **18** that they would desire compassion of the Elah<sup>b</sup> of the heavens concerning this secret; that Dani'el and his companions would not perish with the rest of the wise men of Bavel. **19** Then the secret was revealed to Dani'el in a vision of the night. Then Dani'el blessed the Elah of the heavens.

**20** Dani'el answered, "Blessed be the Name of Elah forever and ever; for wisdom and might are His. **21** He changes the times and the seasons. He removes kings, and sets up kings. He gives wisdom to the wise, and knowledge to those who have understanding. **22** He reveals the deep and secret things. He knows what is in the darkness, and the light dwells with him. **23** I thank You, and praise You, You O Elah of my fathers, who have given me wisdom and might, and have now made known to me what we desired of You; for You have made known to us the king's matter."

**24** Therefore Dani'el went in to see Ariokh, whom the king had appointed to destroy the wise men of Bavel. He went and said this to him: "Do not destroy the wise men of Bavel. Bring me in before the king, and I will show to the king the interpretation."

**25** Then Ariokh brought in Dani'el before the king in haste, and said this to him: "I have found a man of the children of the captivity of Yehudah who will make known to the king the interpretation."

**26** The king answered Dani'el, whose name was Belteshatsar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

**27** Dani'el answered before the king, and said, "The secret which the king has demanded cannot be shown to the king by wise men, enchanters, magicians, or soothsayers; **28** but there is an Elah in the heavens who reveals secrets, and He has made known to the King Nevukhadnetsar what will be in the latter days. Your dream, and the visions of your head on your bed, are these:

**29** "As for you, O king, your thoughts came on your bed, what should happen hereafter; and He who reveals secrets has made known to you what will happen.

**30** But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart.

**31** "You, O king, saw, and behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its appearance was terrifying. **32** As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of copper, **33** its legs of iron, its feet part of iron, and part of clay. **34** You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces.

**35** Then the iron, the clay, the copper, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain, and filled the whole earth.

**36** "This is the dream; and we will tell its interpretation before the king. **37** You, O king, are king of kings, to whom the Elah of the heavens has given the kingdom, the power, the strength, and the glory. **38** Wherever the children of men dwell, He has given the animals of the field and the birds of the heavens into your hand, and has made you rule over them all. You are the head of gold.

**39** "After you, another kingdom will arise that is inferior to you; and another third kingdom of copper, which will rule over all the earth. **40** The fourth kingdom will be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, it will break in pieces and crush. **41** Whereas you saw the

<sup>a</sup> 11 אלהין (Elahin) – Aramaic equivalent to "Elohim." Used of the One True Elohim (אֱלֹהִים) as well as the general plural form of the word "el." Dani'el chapter 1 and chapters 8-12

have been preserved in Hebrew, while chapters 2-7 are in Aramaic. While scholars continue to debate this fact, the reason remains unknown.

<sup>b</sup> 18 אלה (Elah) – Aramaic equivalent to "El."

feet and toes, part of potters' clay, and part of iron, it will be a divided kingdom; but there will be in it of the strength of the iron, because you saw the iron mixed with miry clay. **42** As the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. **43** Whereas you saw the iron mixed with miry clay, they will mingle themselves with the seed of men; but they will not cling to one another, even as iron does not mix with clay.

**44** "In the days of those kings the Elah of the heavens will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it will break in pieces and consume all these kingdoms, and it will stand forever. **45** Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the copper, the clay, the silver, and the gold; the great Elah has made known to the king what will happen hereafter. The dream is certain, and its interpretation sure."

**46** Then the King Nevukhadnetsar fell on his face, prostrated *himself* before Dani'el, and commanded that they should offer an offering and sweet odors to him. **47** The king answered to Dani'el, and said, "Of a truth your Elah is the Elah of elahin, and the Master of kings, and a revealer of secrets, since you have been able to reveal this secret."

**48** Then the king made Dani'el great, and gave him many great gifts, and made him rule over the whole province of Bavel, and to be chief governor over all the wise men of Bavel. **49** Dani'el requested of the king, and he appointed Shadrakh, Meshakh, and Aved-nego over the affairs of the province of Bavel; but Dani'el was in the king's gate.

**3** Nevukhadnetsar the king made an image of gold, whose height was sixty cubits, and its width six cubits. He set it up in the plain of Dura, in the province of Bavel. **2** Then Nevukhadnetsar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nevukhadnetsar the king had set up. **3** Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nevukhadnetsar the king had set up; and they stood before the image that Nevukhadnetsar had set up.

**4** Then the herald cried aloud, "To you it is commanded, peoples, nations, and languages, **5** that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and prostrate *yourself* before the golden image that Nevukhadnetsar

the king has set up. **6** Whoever does not fall down and prostrate *himself* shall be cast into the middle of a burning fiery furnace the same hour."

**7** Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and prostrated *themselves before* the golden image that Nevukhadnetsar the king had set up.

**8** Therefore at that time certain Kaldeans came near, and brought accusation against the Yehudain. **9** They answered Nevukhadnetsar the king, "O king, live forever! **10** You, O king, have made a decree, that every man that hears the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, shall fall down and prostrate *himself before* the golden image; **11** and whoever does not fall down and prostrate *himself* shall be cast into the middle of a burning fiery furnace.

**12** There are certain Yehudain whom you have appointed over the affairs of the province of Bavel: Shadrakh, Meshakh, and Aved-nego. These men, O king, have not respected you. They do not serve your elahin, and do not prostrate *themselves before* the golden image which you have set up."

**13** Then Nevukhadnetsar in rage and fury commanded that Shadrakh, Meshakh, and Aved-nego be brought. Then these men were brought before the king.

**14** Nevukhadnetsar answered them, "*Is it* true, Shadrakh, Meshakh, and Aved-nego, that you do not serve my elah, nor bow *yourselfs before* the golden image which I have set up? **15** Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and bow *yourselfs before* the image which I have made, good; but if you do not bow, you shall be cast the same hour into the midst of a burning fiery furnace. Who is that elah which will deliver you out of my hands?"

**16** Shadrakh, Meshakh, and Aved-nego answered the king, "Nevukhadnetsar, we have no need to answer you in this matter. **17** If it happens, our Elah whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of your hand, O king. **18** But if not, let it be known to you, O king, that we will not serve your elahin or prostrate *ourselves before* the golden image which you have set up."

**19** Then Nevukhadnetsar was full of fury, and the image of his appearance was changed against Shadrakh, Meshakh, and Aved-nego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. **20** He commanded certain mighty men who were in his army to bind Shadrakh, Meshakh, and Aved-nego, and to cast them into the burning fiery

furnace. **21** Then these men were bound in their pants, their tunics, and their mantles, and their other clothes, and were cast into the middle of the burning fiery furnace. **22** Therefore because the king's command was urgent, and the furnace exceeding hot, the flame of the fire killed those men who took up Shadrakh, Meshakh, and Aved-nego. **23** These three men, Shadrakh, Meshakh, and Aved-nego, fell down bound into the middle of the burning fiery furnace.

**24** Then Nevukhadnetsar the king was astonished, and rose up in haste. He spoke and said to his counselors, "Did we not cast three men bound into the middle of the fire?" They answered the king, "Certainly, O king."

**25** He answered, "Look, I see four men loose, walking in the middle of the fire, and they are unharmed. The appearance of the fourth is like a son of Elahin."

**26** Then Nevukhadnetsar came near to the mouth of the burning fiery furnace. He spoke and said, "Shadrakh, Meshakh, and Aved-nego, you servants of the Most High Elah, come out, and come here!" Then Shadrakh, Meshakh, and Aved-nego came out of the middle of the fire. **27** The satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power on their bodies. The hair of their head was not singed. Their pants were not changed, the smell of fire was not even on them.

**28** Nevukhadnetsar spoke and said, "Blessed be the Elah of Shadrakh, Meshakh, and Aved-nego, who has sent His messenger, and delivered His servants who trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor prostrate *themselves before* any elah, except their own Elah. **29** Therefore I make a decree, that every people, nation, and language, which speak anything evil against the Elah of Shadrakh, Meshakh, and Aved-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other elah who is able to deliver like this."

**30** Then the king promoted Shadrakh, Meshakh, and Aved-nego in the province of Bavel.

**4** Nevukhadnetsar the king, to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. **2** It has seemed good to me to show the signs and wonders that the Most High Elah has worked toward me. **3** How great are His signs! How mighty are His wonders! His kingdom is an everlasting

kingdom. His dominion is from generation to generation.

**4** I, Nevukhadnetsar, was at rest in my house, and flourishing in my palace. **5** I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. **6** Therefore I made a decree to bring in all the wise men of Bavel before me, that they might make known to me the interpretation of the dream. **7** Then the magicians, the enchanters, the Kaldeans, and the soothsayers came in; and I told the dream before them; but they did not make known to me its interpretation. **8** But at the last Dani'el came in before me, whose name was Belteshatsar, according to the name of my elah, and in whom is the Ruah of the Set-apart Elahin. I told the dream before him, saying,

**9** "Belteshatsar, master of the magicians, because I know that the Ruah of the Set-apart Elahin is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. **10** Thus were the visions of my head on my bed: I saw, and behold, a tree in the middle of the earth; and its height was great.

**11** The tree grew, and was strong, and its height reached to the heavens, and its sight to the end of all the earth.

**12** The leaves of it were beautiful, and it had much fruit, and in it was food for all. The animals of the field had shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.

**13** "I saw in the visions of my head on my bed, and behold, a watcher<sup>a</sup> and a set-apart one came down from the heavens. **14** He cried aloud, and said thus, 'Cut down the tree, and cut off its branches! Shake off its leaves, and scatter its fruit! Let the animals get away from under it, and the fowls from its branches.'

**15** Nevertheless leave the stump of its roots in the earth, even with a band of iron and copper, in the tender grass of the field; and let it be wet with the dew of the heavens. Let his portion be with the animals in the grass of the earth. **16** Let his heart be changed from man's, and let an animal's heart be given to him. Then let seven times pass over him.

**17** ""The sentence is by the decree of the watchers, and the demand by the word of the set-apart ones; to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomever He will, and sets up over it the lowest of men.'

**18** "This dream I, King Nevukhadnetsar, have seen; and you, Belteshatsar, declare the interpretation, because all the wise men of my kingdom are not able to make

<sup>a</sup> 13 Watcher – Aramaic word יָרֵא (iyr) meaning "wakeful one" or "one who watches." Equated with the Aramaic קַדְשָׁן (qaddish), meaning "set-apart one." Most likely a class of

messenger. Also in verses 17 and 23. A Hebrew equivalent does not appear in the Tanakh.

known to me the interpretation; but you are able; for the Ruah of the Set-apart Elahin is in you."

**19** Then Dani'el, whose name was Belteshatsar, was stricken mute for a while, and his thoughts troubled him. The king answered, "Belteshatsar, do not let the dream, or the interpretation, trouble you." Belteshatsar answered, "My master, may the dream be for those who hate you, and its interpretation to your adversaries.

**20** The tree that you saw, which grew, and was strong, whose height reached to the heavens, and its sight to all the earth; **21** whose leaves were beautiful, and its fruit plentiful, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the heavens had their habitation: **22** it is you, O king, that have grown and become strong; for your greatness has grown, and reaches to the heavens, and your dominion to the end of the earth.

**23** "Whereas the king saw a watcher and a set-apart one coming down from the heavens, and saying, 'Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and copper, in the tender grass of the field, and let it be wet with the dew of the heavens. Let his portion be with the animals of the field, until seven times pass over him.'

**24** "This is the interpretation, O king, and it is the decree of the Most High, which has come on my master the king: **25** that you shall be driven from men, and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen, and shall be wet with the dew of the heavens, and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whomever he will. **26** Whereas they commanded to leave the stump of the roots of the tree; your kingdom shall be sure to you, after that you will have known that the heavens do rule. **27** Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing loving-kindness to the poor; if there may be a lengthening of your tranquility."

**28** All this came on the King Nevukhadnetsar. **29** At the end of twelve months he was walking in the royal palace of Bavel. **30** The king spoke and said, "Is not this great Bavel, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

**31** While the word was in the king's mouth, a voice came from the heavens, saying, "O King Nevukhadnetsar, to you it is spoken: 'The kingdom has departed from you. **32** You shall be driven from men; and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen. Seven times shall pass over you, until you know that the Most High

rules in the kingdom of men, and gives it to whomever He will.'"

**33** This was fulfilled the same hour on Nevukhadnetsar. He was driven from men, and ate grass as oxen, and his body was wet with the dew of the heavens, until his hair had grown like eagles' feathers, and his nails like birds' claws.

**34** At the end of the days I, Nevukhadnetsar, lifted up my eyes to the heavens, and my understanding returned to me, and I blessed the Most High, and I praised and honored Him who lives forever; for His dominion is an everlasting dominion, and His kingdom from generation to generation. **35** All the inhabitants of the earth are reputed as nothing; and He does according to His will in the army of the heavens, and among the inhabitants of the earth; and no one can stop His hand, or ask Him, "What are you doing?"

**36** At the same time my understanding returned to me; and for the glory of my kingdom, my majesty and brightness returned to me. My counselors and my nobles sought me; and I was established in my kingdom, and excellent greatness was added to me.

**37** Now I, Nevukhadnetsar, praise and extol and honor the King of the heavens; for all His works are truth, and His ways justice; and those who walk in pride He is able to abase.

**5** Belshatsar the king made a great feast to a thousand of his nobles, and drank wine before the thousand.

**2** Belshatsar, while he tasted the wine, commanded that the golden and silver vessels which Nevukhadnetsar his father had taken out of the Temple which was in Yerushalayim be brought to him; that the king and his nobles, his wives and his concubines, might drink from them. **3** Then they brought the golden vessels that were taken out of the Temple of the house of Elah which was at Yerushalayim; and the king and his nobles, his wives and his concubines, drank from them. **4** They drank wine, and praised the elahin of gold, and of silver, of copper, of iron, of wood, and of stone.

**5** In the same hour, the fingers of a man's hand came out and wrote near the lampstand on the plaster of the wall of the king's palace. The king saw the part of the hand that wrote. **6** Then the king's face was changed in him, and his thoughts troubled him; and the joints of his loins were loosened, and his knees struck one against another.

**7** The king cried aloud to bring in the enchanters, the Kaldeans, and the soothsayers. The king spoke and said to the wise men of Bavel, "Whoever reads this writing, and shows me its interpretation, shall be clothed with

purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

**8** Then all the king's wise men came in; but they could not read the writing, and could not make known to the king the interpretation. **9** Then King Belshatsar was greatly troubled, and his face was changed in him, and his nobles were perplexed.

**10** The queen by reason of the words of the king and his nobles came into the banquet house. The queen spoke and said, "O king, live forever; do not let your thoughts trouble you, nor let your face be changed. **11** There is a man in your kingdom, in whom is the Ruah of the Set-apart Elahin; and in the days of your father light and understanding and wisdom, like the wisdom of the elahin, were found in him. The King Nevukhadnetsar your father, yes, the king, your father, made him master of the magicians, enchanters, Kaldeans, and soothsayers; **12** because an excellent spirit, knowledge, understanding, interpreting of dreams, showing of dark sentences, and dissolving of doubts were found in the same Dani'el, whom the king named Belteshatsar. Now let Dani'el be called, and he will show the interpretation."

**13** Then Dani'el was brought in before the king. The king spoke and said to Dani'el, "Are you that Dani'el of the children of the captivity of Yehudah, whom the king my father brought out of Yehudah? **14** I have heard of you, that the Ruah of Elahin is in you, and that light, understanding, and excellent wisdom are found in you. **15** Now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known to me its interpretation; but they could not show the interpretation of the thing. **16** But I have heard of you, that you can give interpretations, and dissolve doubts. Now if you can read the writing, and make known to me its interpretation, you shall be clothed with purple, and have a chain of gold around your neck, and shall be the third ruler in the kingdom."

**17** Then Dani'el answered before the king, "Let your gifts be to yourself, and give your rewards to another. Nevertheless, I will read the writing to the king, and make known to him the interpretation.

**18** "You, king, the Most High Elah gave Nevukhadnetsar your father the kingdom, and greatness, and glory, and majesty. **19** Because of the greatness that He gave him, all the peoples, nations, and

languages trembled and feared before him. He killed whom he wanted to, and he kept alive whom he wanted to. He raised up whom he wanted to, and he put down whom he wanted to. **20** But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him. **21** He was driven from the sons of men, and his heart was made like the animals', and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of the heavens; until he knew that the Most High Elah rules in the kingdom of men, and that He sets up over it whomever He will.

**22** "You, his son, Belshatsar, have not humbled your heart, though you knew all this, **23** but have lifted up yourself against the Master of the heavens; and they have brought the vessels of his house before you, and you and your nobles, your wives, and your concubines, have drunk wine from them. You have praised the elahin of silver and gold, of copper, iron, wood, and stone, which do not see, or hear, or know; and you have not glorified the Elah in whose hand your breath is, and whose are all your ways. **24** Then the part of the hand was sent from before him, and this writing was inscribed.

**25** "This is the writing that was inscribed: 'MENE<sup>a</sup>, MENE, TEQEL<sup>b</sup>, UPHARSIN<sup>c</sup>.'

**26** "This is the interpretation of the thing: MENE: Elah has counted your kingdom, and brought it to an end; **27** TEQEL: you are weighed in the balances, and are found wanting. **28** PERES: your kingdom is divided, and given to the Medes and Parasiens." <sup>d</sup> **29** Then Belshatsar commanded, and they clothed Dani'el with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. **30** In that night Belshatsar the Kaldean King was slain. **31** Dareyavesh the Mede received the kingdom, being about sixty-two years old.

**6** It pleased Dareyavesh to set over the kingdom one hundred twenty satraps, who should be throughout the whole kingdom; **2** and over them three overseers, of whom Dani'el was one; that these satraps might give account to them, and that the king should suffer no loss. **3** Then this Dani'el was distinguished above the overseers and the satraps, because an excellent spirit

<sup>a</sup> 25 Mene – Aramaic word (מְנֵה), equivalent to the Hebrew *maneh* (מן), which was a measurement of weight for money.

<sup>b</sup> 25 Teqel – Aramaic word (תְּקֵל), equivalent to the Hebrew *shaqal* (שָׁקֵל), meaning "to weigh." Also the root for *sheqel*, which referred to a specific weight or value of currency.

<sup>c</sup> 25 Upharsin – Aramaic word (עֲפָרִין), equivalent to the Hebrew *paras* (פָּרָס), meaning "to split, to divide."

<sup>d</sup> 28 The word *paras* is actually the root from which the Hebrew *Paras* (Persia) is derived. Thus the name Paras most likely refers to how the people were "divided" into multiple minor tribes (Medians, Persians, Parthians, etc.).

was in him; and the king thought to set him over the whole realm. **4** Then the overseers and the satraps sought to find occasion against Dani'el as touching the kingdom; but they could find no occasion or fault, because he was faithful. There was not any error or fault found in him. **5** Then these men said, "We will not find any occasion against this Dani'el, unless we find it against him concerning the decree of his Elah."

**6** Then these overseers and satraps assembled together to the king, and said thus to him, "King Daryavesh, live forever! **7** All the overseers of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong injunction, that whoever asks a petition of any elah or man for thirty days, except of you, O king, he shall be cast into the den of lions. **8** Now, O king, establish the injunction, and sign the writing, that it not be changed, according to the decree of the Medes and Parasians, which does not alter." **9** Therefore King Daryavesh signed the writing and the injunction.

**10** When Dani'el knew that the writing was signed, he went into his house (now his windows were open in his room toward Yerushalayim) and he kneeled on his knees three times a day, and prayed, and gave thanks before his Elohim, as he did before. **11** Then these men assembled together, and found Dani'el making petition and petition before his Elohim. **12** Then they came near, and spoke before the king concerning the king's injunction: "Have you not signed an injunction that every man who makes a petition to any elah or man within thirty days, except to you, O king, shall be cast into the den of lions?" The king answered, "This thing is true, according to the decree of the Medes and Parasians, which does not alter."

**13** Then they answered and said before the king, "That Dani'el, who is of the children of the captivity of Yehudah, does not respect you, O king, nor the injunction that you have signed, but makes his petition three times a day." **14** Then the king, when he heard these words, was very displeased, and set his heart on Dani'el to deliver him; and he labored until the going down of the sun to rescue him.

**15** Then these men assembled together to the king, and said to the king, "Know, O king, that it is a decree of the Medes and Parasians, that no injunction nor statute which the king establishes may be changed."

**16** Then the king commanded, and they brought Dani'el, and cast him into the den of lions. The king spoke and said to Dani'el, "Your Elah whom you serve continually He will deliver you."

**17** A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with

the signet of his nobles; that nothing might be changed concerning Dani'el. **18** Then the king went to his palace, and passed the night fasting. No musical instruments were brought before him; and his sleep fled from him.

**19** Then the king arose very early in the morning, and went in haste to the den of lions. **20** When he came near to the den to Dani'el, he cried with a troubled voice. The king spoke and said to Dani'el, "Dani'el, servant of the living Elah, is your Elah, whom you serve continually, able to deliver you from the lions?"

**21** Then Dani'el said to the king, "O king, live forever!"

**22** My Elah has sent His messenger, and has shut the lions' mouths, and they have not hurt me; because as before him innocence was found in me; and also before you, O king, I have done no harm."

**23** Then the king was exceedingly glad, and commanded that they should take Dani'el up out of the den. So Dani'el was taken up out of the den, and no kind of harm was found on him, because he had trusted in his Elah.

**24** The king commanded, and they brought those men who had accused Dani'el, and they cast them into the den of lions, them, their children, and their wives; and the lions mauled them, and broke all their bones in pieces, before they came to the bottom of the den.

**25** Then King Daryavesh wrote to all the peoples, nations, and languages, who dwell in all the earth: "Peace be multiplied to you. **26** I make an injunction that in all the dominion of my kingdom men tremble and fear before the Elah of Dani'el; for He is the living Elah, and steadfast forever. His kingdom is that which will not be destroyed. His dominion will be even to the end. **27** He delivers and rescues. He works signs and wonders in the heavens and in earth, who has delivered Dani'el from the power of the lions."

**28** So this Dani'el prospered in the reign of Daryavesh, and in the reign of Koresh the Parasiyan.

**7** In the first year of Belshatsar king of Bavel Dani'el had a dream and visions of his head on his bed. Then he wrote the dream and told the sum of the matters.

**2** Dani'el spoke and said, "I saw in my vision by night, and, behold, the four winds of the heavens broke out on the great sea. **3** Four great animals came up from the sea, different from one another.

**4** "The first was like a lion, and had eagle's wings. I watched until its wings were plucked, and it was lifted up from the earth, and made to stand on two feet as a man. A man's heart was given to it.

**5** "Behold, there was another animal, a second, like a bear. It was raised up on one side, and three ribs were in its mouth between its teeth. They said this to it: 'Arise! Devour much flesh!'

**6** "After this I saw, and behold, another, like a leopard, which had on its back four wings of a bird. The animal also had four heads; and dominion was given to it.

**7** "After this I saw in the night visions, and, behold, there was a fourth animal, awesome and powerful, and exceedingly strong. It had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet. It was different than all the animals that were before it. It had ten horns.

**8** "I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

**9** "I watched until thrones were placed, and One who was Ancient of Days sat. His clothing was white as snow, and the hair of His head like pure wool. His throne was fiery flames, and its wheels burning fire. **10** A fiery stream issued and came out from before Him. Thousands of thousands ministered to Him. Ten thousand times ten thousand stood before Him. The judgment was set. The books were opened.

**11** "I watched at that time because of the voice of the great words which the horn spoke. I watched even until the animal was slain, and its body destroyed, and it was given to be burned with fire. **12** As for the rest of the animals, their dominion was taken away; yet their lives were prolonged for a season and a time.

**13** "I saw in the night visions, and behold, there came with the clouds of the heavens *one like* a Son of Man, and He came even to the Ancient of Days, and they brought Him near before Him. **14** Dominion was given Him, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which will not pass away, and His kingdom that which will not be destroyed.

**15** "As for me, Dani'el, my spirit was grieved within my body, and the visions of my head troubled me. **16** I came near to one of those who stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. **17** 'These great animals, which are four, are four kings, who will arise out of the earth. **18** But the set-apart ones of the Most High will receive the kingdom, and possess the kingdom forever, even forever and ever.'

**19** "Then I desired to know the truth concerning the fourth animal, which was different than all of them,

exceedingly terrible, whose teeth were of iron, and its nails of copper; which devoured, broke in pieces, and stamped the residue with its feet; **20** and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spoke great things, whose look was more stout than its fellows. **21** I saw, and the same horn made war with the set-apart ones, and prevailed against them, **22** until the Ancient of Days came, and judgment was given to the set-apart ones of the Most High, and the time came that the set-apart ones possessed the kingdom.

**23** "Thus he said, 'The fourth animal will be a fourth kingdom on earth, which will be different than all the kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. **24** As for the ten horns, ten kings will arise out of this kingdom. Another will arise after them; and he will be different than the former, and he will put down three kings. **25** He will speak words against the Most High, and will wear out the set-apart ones of the Most High. He will plan to change the times and decrees; and they will be given into his hand until a time and times and half a time.'

**26** "But the judgment will be set, and they will take away his dominion, to consume and to destroy it to the end. **27** The kingdom and the dominion, and the greatness of the kingdoms under the whole heavens, will be given to the people of the set-apart ones of the Most High. His kingdom is an everlasting kingdom, and all dominions will serve and obey Him.'

**28** "Here is the end of the matter. As for me, Dani'el, my thoughts much troubled me, and my face was changed in me; but I kept the matter in my heart."

**8** In the third year of the reign of King Belshatsar a vision appeared to me, even to me, Dani'el, after that which appeared to me at the first. **2** I saw the vision. Now it was so, that when I saw, I was in the citadel of Shushan, which is in the province of Elam. I saw in the vision, and I was by the Ulai River. **3** Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns. The two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, northward, and southward. No animals could stand before him. There was not any who could deliver out of his hand; but he did according to his will, and magnified himself.

**5** As I was considering, behold, a male goat came from the west over the surface of the whole earth, and did not touch the ground. The goat had a notable horn between his eyes. **6** He came to the ram that had the two horns, which I saw standing before the river, and ran on him in

the fury of his power. **7** I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns. There was no power in the ram to stand before him; but he cast him down to the ground, and trampled on him. There was no one who could deliver the ram out of his hand. **8** The male goat magnified himself exceedingly. When he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of the heavens.

**9** Out of one of them came out a little horn, which grew exceeding great, toward the south, and toward the east, and toward the glorious land. **10** It grew great, even to the army of the heavens; and it cast down some of the army and of the stars to the ground, and trampled on them. **11** Yes, it magnified itself, even to the prince of the army; and it took away from Him the continual ascension offering, and the place of His set-apart place was cast down. **12** The army was given over to it together with the continual ascension offering through disobedience. It cast down truth to the ground, and it did its pleasure and prospered.

**13** Then I heard a set-apart one speaking; and another set-apart one said to that certain one who spoke, "How long will the vision about the continual ascension offering, and the disobedience that makes desolate, to give both the set-apart place and the army to be trodden under foot be?"

**14** He said to me, "To two thousand and three hundred evenings and mornings. Then the set-apart place will be declared right."

**15** When I, even I Dani'el, had seen the vision, I sought to understand it. Then behold, there stood before me something like the appearance of a man. **16** I heard a man's voice between the banks of the Ulai, which called, and said, "Gavri'el, make this man understand the vision."

**17** So he came near where I stood; and when he came, I was frightened, and fell on my face; but he said to me, "Understand, son of man; for the vision belongs to the time of the end."

**18** Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.

**19** He said, "Behold, I will make you know what will be in the latter time of the indignation; for it belongs to the appointed time of the end. **20** The ram which you saw, that had the two horns, they are the kings of Media and Paras. **21** The rough male goat is the king of Yavan. The great horn that is between his eyes is the first king.

**22** As for that which was broken, in the place where four

stood up, four kingdoms will stand up out of the nation, but not with his power.

**23** "In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding dark sentences, will stand up. **24** His power will be mighty, but not by his own power. He will destroy awesomely, and will prosper in what he does. He will destroy the mighty ones and the set-apart people. **25** Through his policy he will cause deceit to prosper in his hand. He will magnify himself in his heart, and he will destroy many in their security. He will also stand up against the Prince of princes; but he will be broken without hand.

**26** "The vision of the evenings and mornings which has been told is true; but seal up the vision, for it belongs to many days to come."

**27** I, Dani'el, fainted, and was sick for some days. Then I rose up, and did the king's business. I wondered at the vision, but no one understood it.

**9** In the first year of Dareyavesh the son of Ahashverosh, of the seed of the Medes, who was made king over the realm of the Kaldeans, **2** in the first year of his reign I, Dani'el, understood by the books the number of the years about which the word of יהוה came to Yirmayah the prophet, for the accomplishing of the desolations of Yerushalayim, even seventy years. **3** I set my face to יהוה Elohim, to seek by prayer and petitions, with fasting and sackcloth and ashes.

**4** I prayed to יהוה my Elohim, and made confession, and said, "Oh, יהוה, the great and dreadful Elohim, who guards covenant and loving-kindness with those who love Him and guard His commands, **5** we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from Your precepts and from Your judgments. **6** We have not listened to Your servants the prophets, who spoke in Your Name to our kings, our princes, and our fathers, and to all the people of the land.

**7** "יהוה, righteousness belongs to You, but to us confusion of face, as it is today; to the men of Yehudah, and to the inhabitants of Yerushalayim, and to all Yisra'el, who are near, and who are far off, through all the countries where You have driven them, because of their trespass that they have trespassed against You.

**8** "יהוה, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against You. **9** To יהוה our Elohim belong compassion and forgiveness; for we have rebelled against Him.

**10** We have not obeyed the voice of יהוה our Elohim, to

walk in His Torot, which He set before us by His servants the prophets.

**11** "Yes, all Yisra'el have transgressed Your Torah, turning aside, that they should not obey Your voice. Therefore the curse and the oath written in the Torah of Mosheh the servant of Elohim has been poured out on us; for we have sinned against Him. **12** He has confirmed His words, which He spoke against us, and against our judges who judged us, by bringing on us a great evil; for under the whole heavens, such has not been done as has been done to Yerushalayim. **13** As it is written in the Torah of Mosheh, all this evil has come on us. Yet have we not entreated the favor of יהוה our Elohim, that we should turn from our iniquities, and have discernment in Your truth. **14** Therefore יהוה has watched over the evil, and brought it on us; for יהוה our Elohim is righteous in all His works which He does, and we have not obeyed His voice.

**15** "Now, יהוה our Elohim, who has brought Your people out of the land of Mitsrayim with a mighty hand, and have gotten Yourself renown, as it is today; we have sinned. We have done wickedly. **16** יהוה, according to all Your righteousness, let Your anger and please let Your wrath be turned away from Your city Yerushalayim, Your set-apart mountain; because for our sins, and for the iniquities of our fathers, Yerushalayim and Your people have become a reproach to all who are around us.

**17** "Now therefore, our Elohim, listen to the prayer of Your servant, and to his petitions, and cause Your face to shine on Your set-apart place that is desolate, for the sake of יהוה. **18** My Elohim, turn Your ear, and hear. Open Your eyes, and see our desolations, and the city which is called by Your Name; for we do not present our petitions before You for our righteousness, but for Your great compassion's sake. **19** יהוה, hear, forgive. **20** יהוה, listen and do. Do not defer, for Your own sake, my Elohim, because Your city and Your people are called by Your Name."

**20** While I was speaking, and praying, and confessing my sin and the sin of my people Yisra'el, and presenting my petition before יהוה my Elohim for the set-apart mountain of my Elohim; **21** yes, while I was speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. **22** He instructed me, and talked with me, and said, "Dani'el, I have now come to give you wisdom and understanding. **23** At the beginning of your petitions the command went

out, and I have come to tell you; for you are greatly beloved. Therefore consider the matter, and understand the vision.

**24** "Seventy weeks are decreed on your people and on your set-apart city, to finish disobedience, and to close up sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most set-apart.

**25** "Know therefore and discern that from the going out of the command to restore and to build Yerushalayim to the Messiah the Ruler, will be seven weeks and sixty-two weeks. It will be built again, with street and moat, even in troubled times. **26** After the sixty-two weeks Messiah will be cut off, and will have nothing. The people of the ruler who come will destroy the city and the set-apart place. Its end will be with a flood, and war will be even to the end. Desolations are determined.

**27** He will make firm a covenant with many for one week. In the midst of the week he will cause the sacrifice and the offering to cease. On the wing of abominations it shall be made desolate; and even to the full end, and that determined, wrath will be poured out on the desolate."

**10** In the third year of Koresh king of Paras a thing was revealed to Dani'el, whose name was called Belteshatsar; and the thing was true, even a great warfare. He understood the thing, and had understanding of the vision.

**2** In those days I, Dani'el, was mourning three whole weeks. **3** I ate no pleasant bread. No meat or wine came into my mouth. I did not anoint myself at all, until three whole weeks were fulfilled.

**4** In the twenty-fourth day of the first new moon, as I was by the side of the great river, which is Hiddeqel<sup>a</sup>, **5** I lifted up my eyes, and looked, and behold, there was a man clothed in linen, whose thighs were adorned with pure gold of Uphaz. **6** His body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches. His arms and his feet were like polished copper. The voice of his words was like the voice of a multitude.

**7** I, Dani'el, alone saw the vision; for the men who were with me did not see the vision; but a great quaking fell on them, and they fled to hide themselves. **8** So I was left alone, and saw this great vision. No strength remained in me; for my comeliness was turned in me into corruption, and I retained no strength. **9** Yet I heard the voice of his words. When I heard the voice of his

<sup>a</sup> 4 Hiddeqel – The Tigris River.

words, then I fell into a deep sleep on my face, with my face toward the ground.

**10** Behold, a hand touched me, which set me on my knees and on the palms of my hands. **11** He said to me, "Dani'el, you greatly beloved man, understand the words that I speak to you, and stand upright; for I have been sent to you now." When he had spoken this word to me, I stood trembling.

**12** Then he said to me, "Do not be afraid, Dani'el; for from the first day that you set your heart to understand, and to humble yourself before your Elohim, your words were heard. I have come for your words' sake. **13** But the prince of the kingdom of Paras withheld me twenty-one days; but, behold, Mikha'el, one of the chief princes, came to help me because I remained there with the kings of Paras. **14** Now I have come to make you understand what will happen to your people in the latter days; for the vision is yet for many days."

**15** When he had spoken these words to me, I set my face toward the ground, and was mute. **16** Behold, one in the likeness of the sons of men touched my lips. Then I opened my mouth, and spoke and said to him who stood before me, "My master, by reason of the vision my sorrows have overtaken me, and I retain no strength. **17** For how can the servant of this my master talk with this my master? For as for me, immediately there remained no strength in me. There was no breath left in me."

**18** Then one like the appearance of a man touched me again, and he strengthened me. **19** He said, "Greatly beloved man, do not be afraid. Peace be to you. Be strong. Yes, be strong." When he spoke to me, I was strengthened, and said, "Let my master speak; for you have strengthened me."

**20** Then he said, "Do you know why I have come to you? Now I will return to fight with the prince of Paras. When I go out, behold, the prince of Yavan will come. **21** But I will tell you that which is inscribed in the writing of truth. There is no one who holds with me against these, but Mikha'el your prince."

**11** "As for me, in the first year of Dareyavesh the Mede, I stood up to confirm and strengthen him.

**2** "Now will I show you the truth. Behold, three more kings will stand up in Paras; and the fourth will be far richer than all of them. When he has grown strong through his riches, he will stir up all against the realm of Yavan. **3** A mighty king will stand up, who will rule with great dominion, and do according to his will. **4** When he stands up, his kingdom will be broken, and will be divided toward the four winds of the heavens, but not to his posterity, nor according to his dominion

with which he ruled; for his kingdom will be plucked up, even for others besides these.

**5** "The king of the south will be strong. One of his princes will become stronger than him, and have dominion. His dominion will be a great dominion. **6** At the end of years they will join themselves together; and the daughter of the king of the south will come to the king of the north to make an upright *agreement*; but she will not retain the strength of her arm. He will also not stand, nor will his arm; but she will be given up, with those who brought her, and he who brought forth her, and he strengthened her in those times.

**7** "But out of a shoot from her roots one will stand up in his place, who will come to the army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail. **8** He will also carry their elohim, with their molten images, and with their goodly vessels of silver and of gold, captive into Mitsrayim. He will refrain some years from the king of the north. **9** He will come into the realm of the king of the south, but he will return into his own land. **10** His sons will wage war, and will assemble a multitude of great forces, which will come on, and overflow, and pass through. They will return and wage war, even to his fortress.

**11** "The king of the south will be moved with anger, and will come out and fight with him, even with the king of the north. He will send out a great multitude, and the multitude will be given into his hand. **12** The multitude will be lifted up, and his heart will be exalted. He will cast down tens of thousands, but he will not prevail. **13** The king of the north will return, and will send out a multitude greater than the former. He will come on at the end of the times, even of years, with a great army and with much substance.

**14** "In those times many will stand up against the king of the south. Also the children of the violent among your people will lift themselves up to establish the vision; but they will fall. **15** So the king of the north will come and cast up a mound, and take a well-fortified city. The forces of the south will not stand, neither will his chosen people, neither will there be any strength to stand.

**16** "But he who comes against him will do according to his own will, and no one will stand before him. He will stand in the glorious land, and destruction will be in his hand. **17** He will set his face to come with the strength of his whole kingdom, and with him equitable conditions. He will perform them. He will give him the daughter of women, to corrupt her; but she will not stand, and will not be for him.

**18** "After this he will turn his face to the islands, and will take many; but a prince will cause the reproach offered by him to cease. Yes, moreover, he will cause his

reproach to turn on him. **19** Then he will turn his face toward the fortresses of his own land; but he will stumble and fall, and will not be found. **20** Then one who will cause a tax collector to pass through the kingdom to maintain its glory will stand up in his place; but within few days he shall be destroyed, not in anger, and not in battle.

**21** "In his place a contemptible person will stand up, to whom they had not given the honor of the kingdom; but he will come in time of security, and will obtain the kingdom by flatteries. **22** The overwhelming forces will be overwhelmed from before him, and will be broken. Yes, also the prince of the covenant. **23** After the treaty made with him he will work deceitfully; for he will come up, and will become strong, with a small people. **24** In time of security he will come even on the fattest places of the province. He will do that which his fathers have not done, nor his fathers' fathers. He will scatter among them spoil, plunder, and substance. Yes, he will devise his plans against the strongholds, even for a time.

**25** "He will stir up his power and his courage against the king of the south with a great army; and the king of the south will wage war in battle with an exceedingly great and mighty army; but he will not stand; for they will devise plans against him. **26** Yes, those who eat of his dainties will destroy him, and his army will be swept away. Many will fall down slain. **27** As for both these kings, their hearts will be to do mischief, and they will speak lies at one table; but it will not prosper, for the end will still be at the appointed time. **28** Then he will return into his land with great wealth. His heart will be against the set-apart covenant. He will take action, and return to his own land.

**29** "He will return at the appointed time, and come into the south; but it will not be in the latter time as it was in the former. **30** For ships of Kittim will come against him. Therefore he will be grieved, and will return, and have indignation against the set-apart covenant, and will take action. He will even return, and have regard to those who forsake the set-apart covenant. **31** Forces will stand on his part, and they will profane the set-apart place, even the fortress, and will take away the continual ascension offering. Then they will set up the abomination that lays waste. **32** He will pervert those who do wickedly against the covenant by flatteries; but the people who know their Elohim will be strong, and take action.

**33** "Those who are wise among the people will instruct many; yet they will fall by the sword and by flame, by captivity and by plunder, many days. **34** Now when they fall, they will be helped with a little help; but many will

join themselves to them with flatteries. **35** Some of those who are wise will fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.

**36** "The king will do according to his will. He will exalt himself, and magnify himself above every el, and will speak marvelous things against the El of elohim. He will prosper until the indignation is accomplished; for that which is determined will be done. **37** He will not regard the eloah of his fathers, or the desire of women, or regard any el; for he will magnify himself above all. **38** But in his place he will honor the eloah of fortresses. He will honor an eloah whom his fathers did not know with gold, silver, and with precious stones and pleasant things. **39** He will deal with the strongest fortresses by the help of a foreign eloah. He will increase with glory whoever acknowledges him. He will cause them to rule over many, and will divide the land for a price.

**40** "At the time of the end the king of the south will contend with him; and the king of the north will come against him like a whirlwind, with chariots, with horsemen, and with many ships. He will enter into the countries, and will overflow and pass through. **41** He will enter also into the glorious land, and many countries will be overthrown; but these will be delivered out of his hand: Edom, Moav, and the chief of the children of Ammon. **42** He will also stretch out his hand on the countries. The land of Mitsrayim will not escape. **43** But he will have power over the treasures of gold and of silver, and over all the precious things of Mitsrayim. The Lubites and the Kushites will be at his steps. **44** But news out of the east and out of the north will trouble him; and he will go out with great fury to destroy and utterly to sweep away many. **45** He will plant the tents of his palace between the sea and the glorious set-apart mountain; yet he will come to his end, and no one will help him.

**12** "At that time Mikha'el will stand, the great prince who stands for the children of your people; and there will be a time of trouble, such as never was since there was a nation even to that same time. At that time your people will be delivered, everyone who is found written in the book. **2** Many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting contempt.<sup>a</sup>

**3** "Those who are wise will shine as the brightness of the expanse. Those who turn many to righteousness will shine as the stars forever and ever. **4** But you, Dani'el, close up the words, and seal the book, even to the time

<sup>a</sup> 2 See also Yoḥanan 5:25-29.

of the end. Many will run back and forth, and knowledge will be increased."

**5** Then I, Dani'el, looked, and behold, two others stood, one on the river bank on this side, and the other on the river bank on that side. **6** One said to the man clothed in linen, who was above the waters of the river, "How long will it be to the end of these wonders?"

**7** I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to the heavens, and swore by Him who lives forever that it will be for a time, times, and a half; and when they have finished breaking in pieces the power of the set-apart people, all these things will be finished. **8** I heard, but I did not understand. Then I said, "My master, what will be the outcome of these things?"

**9** He said, "Go your way, Dani'el; for the words are closed up and sealed until the time of the end. **10** Many will purify themselves, and make themselves white, and be refined; but the wicked will do wickedly; and none of the wicked will understand; but those who are wise will understand. **11** From the time that the continual ascension offering is taken away, and the abomination that lays waste is set up, there will be one thousand two hundred and ninety days. **12** Blessed is he who waits, and comes to the one thousand three hundred thirty-five days.

**13** "But go you your way until the end; for you will rest, and will stand in your inheritance at the end of the days."



## Tehillim (Psalms)

**1** Blessed is the man who does not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of scoffers; **2** but his delight is in the Torah of יְהוָה. On His Torah he meditates day and night.

**3** He will be like a tree planted by the streams of water, that produces its fruit in its season, whose leaf also does not wither. Whatever he does shall prosper.

**4** The wicked are not so, but are like the chaff which the wind drives away.

**5** Therefore the wicked shall not stand in judgment, nor sinners in the congregation of the righteous.

**6** For יְהוָה knows the way of the righteous, but the way of the wicked shall perish.

**2** Why do the nations rage, and the peoples plot a vain thing?

**2** The kings of the earth take a stand, and the rulers take counsel together, against יְהוָה, and against His Anointed, saying,

**3** "Let us break their bonds apart, and cast their cords from us."

**4** He who sits in the heavens will laugh. יְהוָה will have them in derision.

**5** Then He will speak to them in His anger, and terrify them in His wrath:

**6** "Yet I have set My King on My set-apart hill of Tsion."

**7** I will tell of the decree. יְהוָה said to me, "You are My son. Today I have brought you forth. **8** Ask of Me, and I will give the nations for your inheritance, the uttermost parts of the earth for your possession. **9** You shall break them with a rod of iron. You shall dash them in pieces like a potter's vessel."

**10** Now therefore be wise, you kings. Be disciplined, you judges of the earth.

**11** Serve יְהוָה with fear, and rejoice with trembling.

**12** Give sincere homage to the Son, lest He be angry, and you perish on the way, for His wrath will soon be kindled. Blessed are all those who take refuge in Him.

**3** A Psalm by David, when he fled from Avshalom his son.

**1** O יְהוָה, how my adversaries have increased! Many are rising up against me.

**2** Many are saying of my being, "There is no help for him in Elohim."

Selah.

**3** But You, O יְהוָה, are a shield around me, my glory, and the one who lifts up my head.

**4** I cry to יְהוָה with my voice, and He answers me out of His set-apart mountain.

Selah.

**5** I lay down and slept. I awoke, for יְהוָה supports me.

**6** I will not be afraid of tens of thousands of people who have set themselves against me on every side.

**7** Arise, יְהוָה! Save me, my Elohim! For You have struck all of my enemies on the cheek. You have broken the teeth<sup>a</sup> of the wicked.

**8** Salvation belongs to יְהוָה. Your blessing be on Your people.

Selah.

**4** For the Chief Musician; on stringed instruments. A Psalm by David.

**1** Answer me when I call, O Elohim of my righteousness. You enlarged me<sup>b</sup> when I was in distress. Be kind to me, and hear my prayer.

**2** You sons of men, how long shall my glory become dishonor? Will you love vanity, and seek after falsehood?

Selah.

**3** But know that יְהוָה has set apart for Himself him who is kind: יְהוָה hears when I call to Him.

**4** Stand in awe, and do not sin. Search your own heart on your bed, and be still.

Selah.

**5** Slaughter the sacrifices of righteousness. Rely on יְהוָה.

**6** Many say, "Who will show us any good?" יְהוָה, let the light of Your face shine on us.

**7** You have put gladness in my heart, more than when their grain and their new wine are increased.

**8** In peace I will both lie down and sleep, for You, יְהוָה alone, make me dwell securely.

**5** For the Chief Musician, with the flutes. A Psalm by David.

**1** Give ear to my speeches, יְהוָה. Consider my meditation.

<sup>a</sup> 7 Broken the teeth – Idiom meaning "made powerless."

<sup>b</sup> 1 Enlarged me – Idiom meaning "set me free."

- 2** Listen to the voice of my cry, my King and my Elohim; for to You do I pray.
- 3** **בָּרוּךְ יְהוָה,** in the morning You shall hear my voice. In the morning I will direct *my requests* to You, and will watch expectantly.
- 4** For You are not an El that delights in wickedness. Evil shall not dwell with You.
- 5** The arrogant shall not stand before Your eyes. You hate all workers of vain exertion.
- 6** You will destroy those who speak lies. **בָּרוּךְ יְהוָה** abhors the bloody and deceitful man.
- 7** But as for me, in the abundance of Your loving-loving-kindness I will come into Your house. I will bow down to Your set-apart Temple in fear of You.
- 8** Lead me, **בָּרוּךְ יְהוָה**, in Your righteousness because of my enemies. Make Your way straight before my face.
- 9** For there is no stability in their mouth. Their heart is destruction. Their throat is an open tomb.<sup>a</sup> They flatter with their tongue.
- 10** *Declare* them guilty, Elohim. Let them fall by their own counsels. Thrust them out in the multitude of their transgressions, for they have rebelled against You.
- 11** But let all those who take refuge in You rejoice. Let them always shout for joy, because You defend them. Let them also who love Your Name be joyful in You.
- 12** For You will bless the righteous. **בָּרוּךְ יְהוָה**, You will surround him with acceptance as with a shield.

- 6** For the Chief Musician; on stringed instruments, upon the eight-stringed lyre. A Psalm by David.
- 1** **בָּרוּךְ יְהוָה,** do not rebuke me in Your anger, neither discipline me in Your wrath.
- 2** Be kind to me, **בָּרוּךְ יְהוָה**, for I am faint. **יְהוָה, יְהוָה**, heal me, for my bones are troubled.
- 3** My being is also in great anguish. But You, **יְהוָה**—how long?
- 4** Return, **בָּרוּךְ יְהוָה**. Deliver my being, and save me for the sake of Your loving-loving-kindness.
- 5** For in death there is no memory of You. In Sheol, who shall give You thanks?
- 6** I am weary with my groaning. Every night I make my bed swim. I dissolve my couch with my tears.
- 7** My eye wastes away because of grief. It grows old because of all my adversaries.
- 8** Depart from me, all you workers of vain exertion, for **יְהוָה** has heard the voice of my weeping.
- 9** **יְהוָה** has heard my petition. **בָּרוּךְ יְהוָה** receives my prayer.
- 10** May all my enemies be ashamed and dismayed. They shall turn back, they shall be ashamed suddenly.

<sup>a</sup> 9 Throat...open tomb – Idiom meaning "to speak deceitfully."

- 7** A meditation by David, which he sang to **בָּרוּךְ יְהוָה**, concerning the words of Kush, the Benyamite.
- 1** **בָּרוּךְ יְהוָה,** my Elohim, I take refuge in You. Save me from all those who pursue me, and deliver me, **2** lest he tear apart my being like a lion, ripping it *in pieces*, with no one to deliver.
- 3** **בָּרוּךְ יְהוָה**, my Elohim, if I have done this, if there is unrighteousness in my hands, **4** if I have rewarded evil to him who was at peace with me (yes, I have delivered him who without cause was my adversary), **5** let the enemy pursue my being, and overtake it; yes, let him tread my life down to the earth, and lay my glory in the dust.
- Selah.
- 6** Arise, **בָּרוּךְ יְהוָה**, in Your anger. Lift up Yourself against the rage of my adversaries. Awake for me. You have commanded judgment.
- 7** Let the congregation of the peoples surround You. Rule over them on high.
- 8** **בָּרוּךְ יְהוָה** administers judgment to the peoples. Judge me, **בָּרוּךְ יְהוָה**, according to my righteousness, and to my integrity that is in me.
- 9** Oh let the wickedness of the evil come to an end, but establish the righteous; their hearts and kidneys<sup>b</sup> are searched by the righteous Elohim.
- 10** My shield is with Elohim, who saves the upright in heart.
- 11** Elohim judges the righteous, yes, and El has indignation *with the wicked* every day.
- 12** If a man does not turn back, He will sharpen His sword; He has bent and made ready His bow.
- 13** He has also prepared for Himself the instruments of death. He makes ready His flaming arrows.
- 14** Behold, he travails with vain exertion. Yes, he has conceived toil, and brought out falsehood.
- 15** He has dug a hole, and has fallen into the pit which he made.
- 16** His toil shall return to his own head. His violence shall come down on the crown of his own head.
- 17** I will give thanks to **בָּרוּךְ יְהוָה** according to His righteousness, and will sing praise to the Name of **יְהוָה Elyon.**
- 8** For the Chief Musician; on an instrument of Gath. A Psalm by David.
- 1** **בָּרוּךְ יְהוָה,** our Master, how majestic is Your Name in all the earth, who has set Your glory above the heavens!
- 2** From the lips of babes and infants You have

<sup>b</sup> 9 Hearts and kidneys – Idioms meaning "thoughts" and "emotions" respectively.

established strength, because of Your adversaries, that You might cause the enemy and the avenger to cease.  
**3** When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained;  
**4** what is man, that You think of him? What is the son of man, that You care for him?  
**5** For You have made him a little lower than Elohim<sup>a</sup>, and crowned him with glory and honor.  
**6** You make him ruler over the works of Your hands. You have put all things under his feet:  
**7** All sheep and cattle, yes, and the animals of the field,  
**8** The birds of the heavens, the fish of the sea, and whatever passes through the paths of the seas.  
**9** יְהוָה, our Master, how majestic is Your Name in all the earth!

**9** For the Chief Musician. Set to "The Death of the Son." A Psalm by David.  
**1** I will give thanks to יְהוָה with my whole heart. I will tell of all Your marvelous works.  
**2** I will be glad and rejoice in You. I will sing praise to Your Name, O Elyon.  
**3** When my enemies turn back, they stumble and perish in Your presence.  
**4** For You have maintained my just judgment. You sit on the throne judging righteously.  
**5** You have rebuked the nations. You have destroyed the wicked. You have blotted out their name forever and ever.  
**6** The enemy is overtaken by endless ruin. The very memory of the cities which You have overthrown has perished.  
**7** But יְהוָה reigns forever. He has prepared His throne for judgment.  
**8** He will judge the world in righteousness. He will administer judgment to the peoples in uprightness.  
**9** יְהוָה will also be a high tower for the oppressed; a high tower in times of trouble.  
**10** Those who know Your Name will rely on You, for You, יְהוָה, have not forsaken those who seek You.  
**11** Sing praises to יְהוָה, who dwells in Tsion, and declare among the people what He has done.  
**12** For He who avenges blood remembers them. He does not forget the cry of the afflicted.  
**13** Be kind to me, יְהוָה. See my affliction by those who hate me, and lift me up from the gates of death;  
**14** that I may show all of Your praise. In the gates of the

daughter of Tsion, I will rejoice in Your salvation.  
**15** The nations have sunk down in the pit that they made. In the net which they hid, their own foot is taken.  
**16** יְהוָה has made Himself known. He has executed judgment. The wicked is snared by the work of his own hands.

Meditation. Selah.

**17** The wicked shall be turned back to Sheol. Even all the nations that forget Elohim.  
**18** For the needy shall not always be forgotten, nor the hope of the poor perish forever.  
**19** Arise, יְהוָה! Do not let man prevail. Let the nations be judged in Your eyes.  
**20** Put them in fear, יְהוָה. Let the nations know that they are only men.

**10** Why do You stand far off, יְהוָה? Why do You hide Yourself in times of trouble?  
**2** In arrogance, the wicked hunt down the weak. They are caught in the schemes that they devise.  
**3** For the wicked boasts of his being's desires. He blesses the greedy, and condemns יְהוָה.  
**4** The wicked, in the pride of his face, has no room in his thoughts for Elohim.  
**5** His ways are prosperous at all times. He is haughty, and Your judgments are far from his sight. As for all his adversaries, he sneers at them.  
**6** He says in his heart, "I shall not be shaken. For generations I shall have no trouble."  
**7** His mouth is full of cursing, deceit, and oppression. Under his tongue is toil and vain exertion.  
**8** He lies in wait near the villages. From ambushes, he murders the innocent. His eyes are secretly set against the helpless.  
**9** He lurks in secret as a lion in his ambush. He lies in wait to catch the helpless. He catches the helpless, when he draws him in his net.  
**10** The helpless are crushed. They collapse. They fall under his strength.  
**11** He says in his heart, "El has forgotten. He hides His face. He will never see it."  
**12** Arise, יְהוָה! El, lift up Your hand! Do not forget the helpless.  
**13** Why does the wicked person condemn Elohim, and say in his heart, "Elohim will not call me into account?"  
**14** But You do see toil and grief. You consider it to take it into Your hand. You help the victim and the fatherless.

<sup>a</sup> 5 Heb. MT contains the word אלֹהִים (*elohim*) as it is here. Notice this is not the word מלאך (*malak*) which means "messenger." LXX uses the word ἀγγελος (*angelos*) which does mean "messenger." Syr. agrees with the Septuagint,

rendering it מַלְאָכֵי (*malaka*), meaning "messenger." Lat. agrees with the Masoretic, rendering it with the Latin word *Deo*, the equivalent to the singular form *El*. See also Ivrim 2:7.

**15** Break the arm of the wicked. As for the evil man, seek out his wickedness until You find none.

**16** יְהוָה יְהוָה is King forever and ever! The nations will perish out of His land.

**17** יְהוָה, You have heard the desire of the humble. You will prepare their heart. You will cause Your ear to hear, **18** to judge the fatherless and the oppressed; that man, who is of the earth, may terrify no more.

### **11** For the Chief Musician. By David.

**1** In יְהוָה, I take refuge. How can you say to my being, "Flee as a bird to your mountain!"

**2** For, behold, the wicked bend their bows. They set their arrows on the strings, that they may shoot in darkness at the upright in heart.

**3** If the foundations are destroyed, what can the righteous do?

**4** יְהוָה is in His set-apart Temple. יְהוָה is on His throne in heavens. His eyes observe. His eyes examine the children of men.

**5** יְהוָה examines the righteous, but the wicked and him who loves violence His being hates.

**6** On the wicked He will rain blazing coals; fire, sulfur, and scorching wind shall be the portion of their cup.

**7** For נָסָר is righteous. He loves righteousness. The upright shall see His face.

### **12** For the Chief Musician; upon an eight-stringed lyre. A Psalm of David.

**1** Help, יְהוָה; for the kind one ceases. For the faithful fail from among the children of men.

**2** Everyone lies to his neighbor. They speak with flattering lips, and with a double heart.

**3** May יְהוָה cut off all flattering lips, and the tongue that boasts,

**4** who have said, "With our tongue we will prevail. Our lips are our own. Who is master over us?"

**5** "Because of the oppression of the weak and because of the groaning of the needy, I will now arise," says יְהוָה; "I will set him in safety from those who malign him."

**6** The speeches of יְהוָה are flawless speeches, as silver refined in a clay furnace, purified seven times.

**7** You will guard them, יְהוָה. You will preserve them from this generation forever.

**8** The wicked walk on every side, when what is vile is exalted among the sons of men.

### **13** For the Chief Musician. A Psalm by David.

**1** How long, יְהוָה? Will You forget me forever? How long will You hide Your face from me?

**2** How long shall I take counsel in my being, having

sorrow in my heart every day? How long shall my enemy triumph over me?

**3** Behold, and answer me, יְהוָה, my Elohim. Give light to my eyes, lest I sleep in death;

**4** Lest my enemy say, "I have prevailed against him;" Lest my adversaries rejoice when I fall.

**5** But I rely on Your loving-kindness. My heart rejoices in Your salvation.

**6** I will sing to יְהוָה, because He has been good to me.

### **14** For the Chief Musician. By David.

**1** The fool has said in his heart, "There is no Elohim." They are corrupt. They have done abominable deeds. There is no one who does good.

**2** יְהוָה looked down from heavens on the children of men, to see if there were any who understood, who sought after Elohim.

**3** They have all gone aside. They have together become corrupt. There is no one who does good, no, not one.

**4** Have all the workers of vain exertion no knowledge, who eat up my people as they eat bread, and do not call on יְהוָה?

**5** There they were in great fear, for Elohim is in the generation of the righteous.

**6** You frustrate the plan of the poor, because יְהוָה is his refuge.

**7** Oh that the salvation of Yisra'el would come out of Tsion! When יְהוָה restores the fortunes of His people, then Ya'aqov shall rejoice, and Yisra'el shall be glad.

### **15** A Psalm by David. **1** יְהוָה, who shall dwell in Your set-apart place? Who shall live on Your set-apart hill?

**2** He who walks blamelessly does what is right, and speaks truth in his heart;

**3** He who does not slander with his tongue, nor does evil to his friend, nor casts slurs against his fellow man;

**4** In whose eyes a vile man is despised, but who honors those who fear יְהוָה; he who keeps an oath even when it hurts, and does not change;

**5** he who does not lend out his money for usury, nor take a bribe against the innocent. He who does these things shall never be shaken.

### **16** A Poem by David.

**1** Guard me, O El, for in You do I take refuge.

**2** My being, you have said to נָסָר, "You are Adonai. Apart from You I have no good thing."

**3** As for the set-apart ones who are in the earth, they are the excellent ones in whom is all my delight.

**4** Their wounds shall be multiplied who give gifts to another el. Their drink offerings of blood I will not offer, nor take their names on my lips.

**5** יְהוָה assigned my portion and my cup. You made my lot secure.

**6** The lines have fallen to me in pleasant places. Yes, I have a good inheritance.

**7** I will bless יְהוָה, who has given me counsel. Yes, my kidneys discipline me in the night seasons.

**8** I have set יְהוָה always before me. Because He is at my right hand, I shall not be moved.

**9** Therefore my heart is glad, and my tongue rejoices. My body shall also dwell securely.

**10** For You will not leave my being in Sheol, neither will You allow Your Kind One to see corruption.

**11** You will show me the path of life. In Your presence is fullness of joy. In Your right hand there are pleasures forever more.

## 17 A Prayer by David.

**1** Hear, יְהוָה, my righteous plea; Give ear to my prayer, that does not go out of deceitful lips.

**2** Let my judgment come out of Your presence. Let Your eyes look on uprightness.

**3** You have proved my heart. You have visited me in the night. You have tried me, and found nothing. I have resolved that my mouth shall not disobey.

**4** As for the deeds of men, by the word of Your lips, I have guarded myself from the ways of the violent.

**5** My steps have held fast to Your paths. My feet have not slipped.

**6** I have called on You, for You will answer me, El. Turn Your ear to me. Hear my speech.

**7** Show Your marvelous loving-kindness, You who save those who take refuge by Your right hand from their enemies.

**8** Guard me as the little man<sup>a</sup> of the daughter of the eye. Hide me under the shadow of Your wings,

**9** from the wicked who oppress me, my deadly enemies, who surround me.

**10** They close up their callous hearts. With their mouth they speak proudly.

**11** They have now surrounded us in our steps. They set their eyes to cast us down to the earth.

**12** He is like a lion that is greedy of his prey, as it were a young lion lurking in secret places.

**13** Arise, יְהוָה, confront him. Cast him down. Deliver my being from the wicked by Your sword;

**14** from men by Your hand, יְהוָה, from men of the world, whose portion is in this life. You fill the belly of Your cherished ones. Your sons have plenty, and they store up wealth for their children.

**15** As for me, I shall see Your face in righteousness. I shall be satisfied, when I awake, with seeing Your form.

**18** For the Chief Musician. By David the servant of יְהוָה, who spoke to יְהוָה the words of this song in the day that יְהוָה delivered him from the hand of all his enemies, and from the hand of Saul. He said,  
**1** I love You, יְהוָה, my strength.

**2** יְהוָה is my rock, my fortress, and my deliverer; my El, my rock, in whom I take refuge; my shield, and the horn of my salvation, my high tower.

**3** I call on יְהוָה, who is worthy to be praised; and I am saved from my enemies.

**4** The cords of death surrounded me. The wadis of Beliya'al made me afraid.

**5** The cords of Sheol were around me. The snares of death came on me.

**6** In my distress I called on יְהוָה, and cried to my Elohim. He heard my voice out of His Temple. My cry before Him came into His ears.

**7** Then the earth shook and trembled. The foundations also of the mountains quaked and were shaken, because He was angry.

**8** Smoke went out of His nostrils. Consuming fire came out of His mouth. Coals were kindled by it.

**9** He bowed the heavens also, and came down. Thick darkness was under His feet.

**10** He rode on a keruv, and flew. Yes, He soared on the wings of the wind.

**11** He made darkness His hiding place, His pavilion around Him, darkness of waters, thick clouds of the skies.

**12** At the brightness before Him His thick clouds passed, hailstones and coals of fire.

**13** יְהוָה also thundered in the heavens. Elyon uttered His voice: hailstones and coals of fire.

**14** He sent out His arrows, and scattered them; Yes, great lightning bolts, and routed them.

**15** Then the channels of waters appeared. The foundations of the world were laid bare at Your rebuke, יְהוָה, at the blast of the breath of Your nostrils.

**16** He sent from on high. He took me. He drew me out of many waters.

**17** He delivered me from my strong enemy, from those who hated me; for they were too mighty for me.

**18** They came on me in the day of my calamity, but יְהוָה was my support.

**19** He brought me out also into a large place. He delivered me, because He delighted in me.

**20** יְהוָה has rewarded me according to my

<sup>a</sup> 8 Little man – Idiom meaning "pupil." Word in Hebrew is נִשְׁׂא (ishon), derived from שָׂא (ish), meaning "man."

righteousness. According to the cleanness of my hands has He recompensed me.

**21** For I have guarded the ways of יהוה, and have not wickedly departed from my Elohim.

**22** For all His judgments were before me. I did not put away His statutes from me.

**23** I was also blameless with Him. I guarded myself from my iniquity.

**24** Therefore יהוה has rewarded me according to my righteousness, according to the cleanness of my hands in His eyesight.

**25** With the kind You will show Yourself kind. With the perfect man, You will show Yourself perfect.

**26** With the pure, You will show Yourself pure. With the perverse You will show Yourself astute.

**27** For You will save the afflicted people, but the haughty eyes You will bring down.

**28** For You will light my lamp, יהוה. My Elohim will light up my darkness.

**29** For by You, I advance through a troop. By my Elohim, I leap over a wall.

**30** As for El, His way is perfect. The speeches of יהוה are tried. He is a shield to all those who take refuge in Him.

**31** For who is Eloah, except יהוה? Who is a rock, besides our Elohim,

**32** The El who arms me with strength, and makes my way perfect?

**33** He makes my feet like deer's feet, and sets me on my high places.

**34** He teaches my hands to war, so that my arms bend a bow of copper.

**35** You have also given me the shield of Your salvation. Your right hand sustains me. Your gentleness has made me great.

**36** You have enlarged my steps under me, my feet have not slipped.

**37** I will pursue my enemies, and overtake them. Neither will I turn again until they are consumed.

**38** I will strike them through, so that they will not be able to rise. They shall fall under my feet.

**39** For You have armed me with strength to the battle. You have subdued under me those who rose up against me.

**40** You have also made my enemies turn their backs to me, that I might cut off those who hate me.

**41** They cried, but there was no one to save; even to יהוה, but He did not answer them.

**42** Then I beat them small as the dust before the wind. I cast them out as the mire of the streets.

**43** You have delivered me from the strivings of the people. You have made me the head of the nations. A people whom I have not known shall serve me.

**44** As soon as they hear of me they shall obey me. The sons of foreigners shall submit themselves to me.

**45** The sons of foreigners shall fade away, and shall come trembling out of their close places.

**46** יהוה lives; and blessed be my rock. Exalted be the Elohim of my salvation,

**47** even the El who executes vengeance for me, and subdues peoples under me.

**48** He rescues me from my enemies. Yes, You lift me up above those who rise up against me. You deliver me from the violent man.

**49** Therefore I will give thanks to You, יהוה, among the nations, and will sing praises to Your Name.

**50** He gives great deliverance to His king, and shows loving-kindness to His anointed, to David and to his seed, forever more.

## **19** For the Chief Musician. A Psalm by David.

**1** The heavens declare the glory of El. The expanse shows His handiwork.

**2** Day after day they pour out speech, and night after night they display knowledge.

**3** There is no speech nor language, where their voice is not heard.

**4** Their voice has gone out through all the earth, their sayings to the end of the world. In them He has set a tent for the sun,

**5** which is as a bridegroom coming out of his room, like a strong man rejoicing to run his course.

**6** His going out is from the end of the heavens, his circuit to its ends; there is nothing hidden from its heat.

**7** The Torah of יהוה is perfect, restoring the being. The witness of יהוה is faithful, making wise the simple.

**8** The precepts of יהוה are right, rejoicing the heart. The command of יהוה is pure, enlightening the eyes.

**9** The fear of יהוה is clean, enduring forever. The judgments of יהוה are true, and righteous altogether.

**10** More to be desired are they than gold, yes, than much fine gold; sweeter also than honey and the extract of the honeycomb.

**11** Moreover by them is Your servant warned. In guarding them there is great reward.

**12** Who can discern his errors? Acquit me of hidden ones.

**13** Keep back Your servant also from presumptuous sins. Let them not have dominion over me. Then I will be upright. I will be blameless and innocent of great transgression.

**14** Let the speeches of my mouth and the meditation of my heart be acceptable in Your eyes, יהוה, my rock, and my redeemer.

**20** For the Chief Musician. A Psalm by David.

**1** May יְהוָה answer you in the day of trouble. May the Name of the Elohim of Ya'aqov set you up on high,  
**2** send you help from the set-apart place, sustain you from Tsion,  
**3** remember all your offerings, and accept your ascension offering.

Selah.

**4** May He grant you your heart's desire, and fulfill all your counsel.

**5** We will triumph in Your salvation. In the Name of our Elohim, we will set up our banners. May יְהוָה grant all your requests.

**6** Now I know that יְהוָה saves His anointed. He will answer him from His set-apart heavens, with the saving strength of His right hand.

**7** Some trust in chariots, and some in horses, but we trust the Name of יְהוָה our Elohim.

**8** They are bowed down and fallen, but we rise up, and stand upright.

**9** Save, יְהוָה! Let the King answer us when we call!

**21** For the Chief Musician. A Psalm by David.

**1** The king rejoices in Your strength, יְהוָה! How greatly he rejoices in Your salvation!

**2** You have given him his heart's desire, and have not withheld the request of his lips.

Selah.

**3** For You meet him with the blessings of goodness.

You set a crown of fine gold on his head.

**4** He asked life of You, You gave it to him, even length of days forever and ever.

**5** His glory is great in Your salvation. You lay honor and majesty on him.

**6** For You make him most blessed forever. You make him glad with joy in Your presence.

**7** For the king relies on יְהוָה. Through the loving-kindness of Elyon, he shall not be moved.

**8** Your hand will find out all of Your enemies. Your right hand will find out those who hate You.

**9** You will make them as a fiery furnace in the time of Your anger. יְהוָה will swallow them up in His wrath. The fire shall devour them.

**10** You will destroy their seed from the earth, their posterity from among the children of men.

**11** For they intended evil against You. They plotted evil against You which cannot succeed.

**12** For You will make them turn their back, when You aim drawn bows at their face.

**13** Be exalted, יְהוָה, in Your strength, so we will sing and praise Your power.

**22** For the Chief Musician; set to "The Doe of the Morning." A Psalm by David.

**1** My El, my El, why have You forsaken me? Why are You so far from helping me, and from the words of my groaning?

**2** My Elohim, I cry in the daytime, but You do not answer; in the night season, and am not silent.

**3** But You are set-apart, You who inhabit the praises of Yisra'el.

**4** Our fathers relied on You. They relied, and You delivered them.

**5** They cried to You, and were delivered. They relied on You, and were not disappointed.

**6** But I am a worm, and no man; a reproach of men, and despised by the people.

**7** All those who see me mock me. They insult me with their lips. They shake their heads, saying,

**8** "He trusts in יְהוָה. Let Him deliver him. Let Him rescue him, since He delights in him."

**9** But You brought me out of the womb. You made me rely while at my mother's breasts.

**10** I was thrown on You from my mother's womb. You are my El since my mother bore me.

**11** Do not be far from me, for trouble is near. For there is no one to help.

**12** Many bulls have surrounded me. Strong bulls of Bashan have encircled me.

**13** They open their mouths wide against me, lions tearing prey and roaring.

**14** I am poured out like water. All my bones are out of joint. My heart is like wax; it is melted in my gut.

**15** My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death.

**16** For dogs have surrounded me. A company of evildoers have enclosed me. They have pierced my hands and feet<sup>a</sup>.

**17** I can count all of my bones. They look and stare at me.

**18** They divide my garments among them. They cast lots for my clothing.

**19** But do not be far off, יְהוָה. You are my help: hurry to help me.

**20** Deliver my being from the sword, my precious life from the power of the dog.

**21** Save me from the lion's mouth! Yes, from the horns

<sup>a</sup> 16 Some Heb. MT manuscripts read, "Like a lion, they are at my hands and feet." However, various other versions such

as the LXX, Syr. and DSS all agree with the rendering above.

of the wild oxen, You have answered me.

**22** I will declare Your Name to my brothers. Among the assembly, I will praise You.

**23** You who fear יְהוָה, praise Him! All you seed of Ya'aqov, glorify Him! Stand in awe of Him, all you seed of Yisra'el!

**24** For He has not despised nor abhorred the affliction of the afflicted, neither has He hidden His face from him; but when he cried to Him, He heard.

**25** Of You comes my praise in the great assembly. I will pay my vows before those who fear Him.

**26** The humble shall eat and be satisfied. Those who seek after Him shall praise יְהוָה. Let your hearts live forever.

**27** All the ends of the earth shall remember and turn to יְהוָה. All the relatives of the nations shall bow down before You.

**28** For the kingdom belongs to יְהוָה. He is the ruler over the nations.

**29** All the rich ones of the earth shall eat and bow down. All those who go down to the dust shall kneel before Him, even he who cannot keep his being alive.

**30** A seed shall serve Him. Future generations shall be told about יְהוָה.

**31** They shall come and shall declare His righteousness to a people that shall be born, for He has done it.

## **23** A Psalm by David.

**1** יְהוָה is my shepherd: I shall lack nothing.

**2** He makes me lie down in green pastures. He leads me beside still waters.

**3** He restores my being. He guides me in the paths of righteousness for His Name's sake.

**4** Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me. Your rod and Your staff, they comfort me.

**5** You prepare a table before me in the presence of my enemies. You anoint my head with oil. My cup runs over.

**6** Surely goodness and loving-kindness shall follow me all the days of my life, and I will dwell in the house of יְהוָה forever.

## **24** A Psalm by David.

**1** The earth belongs to יְהוָה, with its fullness; the world, and those who dwell therein.

**2** For He has founded it on the seas, and established it on the floods.

**3** Who may ascend to the hill of יְהוָה? Who may stand in His set-apart place?

**4** He who has clean hands and a pure heart; who has not lifted up his being to falsehood, and has not sworn deceitfully.

**5** He shall receive a blessing from יְהוָה, righteousness from the Elohim of his salvation.

**6** This is the generation of those who seek Him, who seek Your face—even Ya'aqov.

Selah.

**7** Lift up your heads, you gates! Be lifted up, you everlasting doors, and the King of glory will come in.

**8** Who is the King of glory? יְהוָה, strong and mighty, יְהוָה, mighty in battle.

**9** Lift up your heads, you gates; yes, lift them up, you everlasting doors, and the King of glory will come in.

**10** Who is this King of glory? יְהוָה Tsevaot is the King of glory!

## **25** By David.

**א** (Alef)

**1** To You, יְהוָה, do I lift up my being<sup>a</sup>.

**ב** (Bet)

**2** My Elohim, I have relied on You. Do not let me be shamed. Do not let my enemies triumph over me.

**ג** (Gimel)

**3** Yes, no one who waits for You shall be shamed. They shall be shamed who deal deceitfully without cause.

**ד** (Dalet)

**4** Show me Your ways, יְהוָה. Teach me Your paths.

**ה** (Hey)

**5** Guide me in Your truth,<sup>b</sup> and teach me, for You are the Elohim of my salvation, I wait for You all day long.

**ו** (Vav)

**6** יְהוָה, remember Your compassion and Your loving-kindness, for they are from old.

**ז** (Zayin)

**7** Do not remember the sins of my youth, nor my transgressions. Remember me according to Your loving-kindness, for Your goodness' sake, יְהוָה.

**ח** (Het)

**8** Good and upright is יְהוָה, therefore He will instruct sinners in the way.

<sup>a</sup> Lift up being – Idiom meaning "to pray."

<sup>b</sup> See Yoḥanan 16:13.

**ט** (Tet)

**9** He will guide the humble in judgment. He will teach the humble His way.

**י** (Yod)

**10** All the paths of יְהוָה are loving-kindness and truth to such as preserve His covenant and His witnesses.

**ך** (Kaf)

**11** For Your Name's sake, יְהוָה, pardon my iniquity, for it is great.

**ל** (Lamed)

**12** What man is he who fears יְהוָה? He shall instruct him in the way that He shall choose.

**מ** (Mem)

**13** His being shall dwell at ease. His seed shall inherit the land.

**נ** (Nun)

**14** The friendship of יְהוָה is with those who fear Him. He will show them His covenant.

**ס** (Samekh)

**15** My eyes are ever on יְהוָה, for He will pluck my feet out of the net.

**ע** (Ayin)

**16** Turn to me, and be kind to me, for I am desolate and afflicted.

**פ** (Pe)

**17** The troubles of my heart are enlarged. Oh bring me out of my distresses.

**צ** (Tsade)

**18** Consider my affliction and my toil. Forgive all my sins.

**ק** (Qof)

**19** Consider my enemies, for they are many. They hate me with cruel hatred.

**ר** (Resh)

**20** Oh guard my being, and deliver me. Let me not be disappointed, for I take refuge in You.

**ש** (Shin)

**21** Let integrity and uprightness preserve me, for I wait for You.

**ת** (Tav)

**22** Redeem Yisra'el, Elohim, out of all his troubles.<sup>a</sup>

## 26 By David.

**1** Judge me, יְהוָה, for I have walked in my integrity. I have also relied on יְהוָה without wavering.

**2** Examine me, יְהוָה, and prove me. Try my heart and my kidneys.

**3** For Your loving-kindness is before my eyes. I have walked in Your truth.

**4** I have not sat with deceitful men, neither will I go in with hypocrites.

**5** I hate the assembly of evildoers, and will not sit with the wicked.

**6** I will wash my hands in innocence, so I will go about Your altar, ;תְּהִלָּה

**7** that I may make the voice of thanksgiving to be heard, and tell of all Your wondrous deeds.

**8** יְהוָה, I love the habitation of Your house, the place where Your glory dwells.

**9** Do not gather my being with sinners, nor my life with bloodthirsty men;

**10** in whose hands is lewdness, their right hand is full of bribes.

**11** But as for me, I will walk in my integrity. Redeem me, and be kind to me.

**12** My foot stands in an even place. In the congregations I will bless יְהוָה.

## 27 By David.

**1** יְהוָה is my light and my salvation. Whom shall I fear?

**2** יְהוָה is the strength of my life. Of whom shall I be afraid?

**3** When evildoers came at me to eat up my flesh, even my adversaries and my foes, they stumbled and fell.

**4** Though an army should encamp against me, my heart shall not fear. Though war should rise against me, even then I will be secure.

**5** One thing I have asked of יְהוָה, that I will seek after: that I may dwell in the house of יְהוָה all the days of my life, to see the beauty of יְהוָה, and to inquire in His Temple.

**6** For in the day of trouble He will keep me secretly in His pavilion. In the covert of His Tabernacle He will hide me. He will lift me up on a rock.

**7** Now my head will be lifted up above my enemies around me; I will slaughter sacrifices of joy in His tent. I will sing, yes, I will sing praises to יְהוָה.

<sup>a</sup> 22 Tehillim 25 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first

sentence begins with an Alef, while the second sentence begins with a Bet, and the third a Gimel, and so on.

7 Hear, יְהוָה, when I cry with my voice. Be kind also to me, and answer me.

8 When You said, "Seek My face," my heart said to You, "I will seek Your face, " יְהוָה.

9 Do not hide Your face from me. Do not put Your servant away in anger. You have been my help. Do not abandon me, neither forsake me, Elohim of my salvation.

10 When my father and my mother forsake me, then You will take me up.

11 Teach me Your way, יְהוָה. Lead me in a straight path, because of my enemies.

12 Do not deliver me over to the desire of my adversaries, for false witnesses have risen up against me, such as breathe out cruelty.

13 I am affirmed in this: I will see the goodness of יְהוָה in the land of the living.

14 Wait for יְהוָה. Be strong, and let your heart take courage. Yes, wait for יְהוָה.

## 28 By David.

1 To You, יְהוָה, I call. My rock, do not be deaf to me; lest, if You are silent to me, I would become like those who go down into the pit.

2 Hear the voice of my petitions, when I cry to You, when I lift up my hands toward Your Most Set-apart Place.

3 Do not draw me away with the wicked, with the workers of vain exertion who speak peace with their neighbors, but mischief is in their hearts.

4 Give them according to their work, and according to the wickedness of their doings. Give them according to the operation of their hands. Bring back on them what they deserve.

5 Because they do not respect the works of יְהוָה, nor the operation of His hands, He will break them down and not build them up.

6 Blessed be יְהוָה, because He has heard the voice of my petitions.

7 יְהוָה is my strength and my shield. My heart has relied on Him, and I am helped. Therefore my heart greatly rejoices. With my song I will thank Him.

8 יְהוָה is their strength. He is a stronghold of salvation to His anointed.

9 Save Your people, and bless Your inheritance. Be their Shepherd also, and bear them up forever.

## 29 A Psalm by David.

1 Ascribe to יְהוָה, you sons of the mighty, ascribe to His glory and strength.

2 Ascribe to יְהוָה the glory due to His Name. Bow

down to יְהוָה in set-apart array.

3 The voice of יְהוָה is on the waters. The El of glory thunders, even יְהוָה on many waters.

4 The voice of יְהוָה is powerful. The voice of יְהוָה is full of majesty.

5 The voice of יְהוָה breaks the cedars. Yes, יְהוָה breaks in pieces the cedars of Levanon.

6 He makes them also to skip like a calf; Levanon and Sirion like a young, wild ox.

7 The voice of יְהוָה strikes with flashes of lightning.

8 The voice of יְהוָה shakes the wilderness. יְהוָה shakes the wilderness of Qadesh.

9 The voice of יְהוָה makes the deer calve, and strips the forests bare. In His Temple everything says, "Glory!"

10 يְהוָה sat enthroned at the Flood. Yes, יְהוָה sits as King forever.

11 יְהוָה will give strength to His people. יְהוָה will bless His people with peace.

## 30 A Psalm. A Song for the Dedication of the Temple. By David.

1 I will extol You, יְהוָה, for You have raised me up, and have not made my foes to rejoice over me.

2 יְהוָה my Elohim, I cried to You, and You have healed me.

3 יְהוָה, You have brought up my being from Sheol. You have kept me alive, that I should not go down to the pit.

4 Sing praise to יְהוָה, You set-apart ones of His. Give thanks to His set-apart Name.

5 For His anger is but for a moment. His acceptance is for a lifetime. Weeping may stay for the night, but joy comes in the morning.

6 As for me, I said in my prosperity, "I shall never be moved."

7 You, יְהוָה, by Your acceptance, made my mountain stand strong; but when You hid Your face, I was troubled.

8 I cried to You, יְהוָה. I made petitions to יְהוָה :

9 "What profit is there in my destruction, if I go down to the pit? Shall the dust praise You? Shall it declare Your truth? 10 Hear, יְהוָה, and be kind to me. יְהוָה, be my helper."

11 You have turned my mourning into dancing for me. You have removed my sackcloth, and clothed me with gladness,

12 To the end that my heart may sing praise to You, and not be silent. יְהוָה my Elohim, I will give thanks to You forever!

## 31 For the Chief Musician. A Psalm by David.

1 In You, יְהוָה, I take refuge. Let me never be

disappointed. Deliver me in Your righteousness.

**2** Bow down Your ear to me. Deliver me speedily. Be to me a strong rock, a house of defense to save me.

**3** For You are my rock and my fortress, therefore for Your Name's sake lead me and guide me.

**4** Pluck me out of the net that they have laid secretly for me, for You are my stronghold.

**5** Into Your hand I commend my spirit. You redeem me, יְהוָה, El of truth.

**6** I hate those who gaurd lying vanities, but I rely on יְהוָה.

**7** I will be glad and rejoice in Your loving-kindness, for You have seen my affliction. You have known my being in adversities.

**8** You have not shut me up into the hand of the enemy. You have set my feet in a large place.

**9** Be kind to me, יְהוָה, for I am in distress. My eye, my being, and my belly waste away with grief.

**10** For my life is spent with sorrow, my years with sighing. My strength fails because of my iniquity. My bones are wasted away.

**11** Because of all my adversaries I have become utterly contemptible to my neighbors, a fear to my acquaintances. Those who saw me on the street fled from me.

**12** I am forgotten from their hearts like a dead man. I am like broken pottery.

**13** For I have heard the slander of many, terror on every side, while they conspire together against me, they plot to take away my life.

**14** But I rely on You, יְהוָה. I said, "You are my Elohim."

**15** My times are in Your hand. Deliver me from the hand of my enemies, and from those who persecute me.

**16** Make Your face to shine on Your servant. Save me in Your loving-kindness.

**17** Let me not be disappointed, יְהוָה, for I have called on You. Let the wicked be disappointed. Let them be silent in Sheol.

**18** Let the lying lips be mute, which speak against the righteous insolently, with pride and contempt.

**19** Oh how great is Your goodness, which You have laid up for those who fear You, which You have worked for those who take refuge in You, before the sons of men!

**20** In the shelter of Your presence You will hide them from the plotting of man. You will keep them secretly in a dwelling away from the strife of tongues.

**21** Praise be to יְהוָה, for He has shown me His marvelous loving-kindness in a strong city.

**22** As for me, I said in my haste, "I am cut off from before Your eyes." Nevertheless You heard the voice of my petitions when I cried to You.

**23** Oh love יְהוָה, all you His set-apart ones! יְהוָה preserves the faithful, and fully repays him who

behaves arrogantly.

**24** Be strong, and let your heart take courage, all you who hope in יְהוָה.

### **32** By David. A contemplative psalm.

**1** Blessed is he whose disobedience is forgiven, whose sin is covered.

**2** Blessed is the man to whom יְהוָה does not impute iniquity, in whose spirit there is no deceit.

**3** When I kept silence, my bones wasted away through my groaning all day long.

**4** For day and night Your hand was heavy on me. My strength was sapped in the heat of summer.

Selah.

**5** I acknowledged my sin to You. I did not hide my iniquity. I said, I will confess my transgressions to יְהוָה, and You forgave the iniquity of my sin.

Selah.

**6** For this, let everyone who is kind pray to You in a time when You may be found. Surely when the great waters overflow, they shall not reach to him.

**7** You are my hiding place. You will preserve me from trouble. You will surround me with songs of deliverance.

Selah.

**8** I will instruct you and teach you in the way which you shall go. I will counsel you with my eye on you.

**9** Do not be like the horse, or like the mule, which have no understanding, who are controlled by bit and bridle, or else they will not come near to you.

**10** Many sorrows come to the wicked, but loving-kindness shall surround him who relies on יְהוָה.

**11** Be glad in יְהוָה, and rejoice, you righteous! Shout for joy, all you who are upright in heart!

### **33** Rejoice in יְהוָה, you righteous! Praise is fitting for the upright.

**2** Give thanks to יְהוָה with the lyre. Sing praises to Him with the harp of ten strings. **3** Sing to Him a new song. Play skillfully with a shout of joy!

**4** For the word of יְהוָה is right. All His work is done in faithfulness.

**5** He loves righteousness and judgment. The earth is full of the loving-kindness of יְהוָה.

**6** By the word of יְהוָה, the heavens were made; all their army by the breath of His mouth.

**7** He gathers the waters of the sea together as a heap. He lays up the deeps in storehouses.

**8** Let all the earth fear יְהוָה. Let all the inhabitants of the

world stand in awe of Him.

**9** For He spoke, and it was done. He commanded, and it stood firm.

**10** **יְהוָה** brings the counsel of the nations to nothing. He makes the thoughts of the peoples to be of no effect.

**11** The counsel of **יְהוָה** stands fast forever, the thoughts of His heart to all generations.

**12** Blessed is the nation whose Elohim is **יְהוָה**, the people whom He has chosen for His own inheritance.

**13** **יְהוָה** looks from heavens. He sees all the sons of men.

**14** From the place of His habitation He looks out on all the inhabitants of the earth,

**15** He who fashions all of their hearts; and He considers all of their works.

**16** There is no king saved by the multitude of an army. A mighty man is not delivered by great strength.

**17** A horse is a vain thing for safety, neither does he deliver any by his great power.

**18** Behold, the eye of **יְהוָה** is on those who fear Him, on those who hope in His loving-kindness;

**19** to deliver their being from death, to keep them alive in famine.

**20** Our being has waited for **יְהוָה**. He is our help and our shield.

**21** For our heart rejoices in Him, because we have relied on His set-apart Name.

**22** Let your loving-kindness be on us, **יְהוָה**, since we have hoped in You.

**34** By David; when he pretended to be insane before Avimelekh, who drove him away, and he departed.

**א** (Alef)

**1** I will bless **יְהוָה** at all times. His praise will always be in my mouth.

**ב** (Bet)

**2** My being shall boast in **יְהוָה**. The humble shall hear of it, and be glad.

**ג** (Gimel)

**3** Oh magnify **יְהוָה** with me. Let us exalt His Name together.

**ד** (Dalet)

**4** I sought **יְהוָה**, and He answered me, and delivered me from all my fears.

**ה** (Hey)

**5** They looked to Him, and were radiant. Their faces shall never be covered with shame.

**ו** (Vav)

**6** This poor man cried, and **יְהוָה** heard him, and saved him out of all his troubles.

**ז** (Zayin)

**7** The messenger of **יְהוָה** encamps around those who fear Him, and delivers them.

**ח** (Het)

**8** Oh taste and see that **יְהוָה** is good. Blessed is the man who takes refuge in Him.

**ט** (Tet)

**9** Oh fear **יְהוָה**, you His set-apart ones, for there is no lack with those who fear Him.

**י** (Yod)

**10** The young lions do lack, and suffer hunger, but those who seek **יְהוָה** shall not lack any good thing.

**כ** (Kaf)

**11** Come, you children, listen to me. I will teach you the fear of **יְהוָה**.

**ל** (Lamed)

**12** Who is someone who desires life, and loves many days, that he may see good?

**מ** (Mem)

**13** Preserve your tongue from evil, and your lips from speaking lies.

**נ** (Nun)

**14** Depart from evil, and do good. seek peace, and pursue it.

**ס** (Samekh)

**15** The eyes of **יְהוָה** are toward the righteous. His ears listen to their cry.

**ע** (Ayin)

**16** The face of **יְהוָה** is against those who do evil, to cut off their memory from the earth.

**פ** (Pe)

**17** The righteous cry, and **יְהוָה** hears, and delivers them out of all their troubles.

**צ** (Tsade)

**18** **יְהוָה** is near to those who have a broken heart, and saves those who have a crushed spirit.

**ק** (Qof)

**19** Many are the afflictions of the righteous, but **יְהוָה** delivers him out of them all.

ת (Resh)

20 He guards all of his bones. Not one of them is broken.

ש (Shin)

21 Evil shall kill the wicked. Those who hate the righteous shall be condemned.

ת (Tav)

22 יְהוָה redeems the being of His servants. None of those who take refuge in Him shall be condemned.<sup>a</sup>

### 35 By David.

1 Contend, יְהוָה, with those who contend with me.

Fight against those who fight against me.

2 Take hold of shield and buckler, and stand up for my help.

3 Brandish the spear and block those who pursue me. Tell my being, "I am your salvation."

4 Let those who seek after my being be disappointed and brought to dishonor. Let those who plot my ruin be turned back and confounded.

5 Let them be as chaff before the wind, the messenger of יְהוָה driving them on.

6 Let their way be dark and slippery, the messenger of יְהוָה pursuing them.

7 For without cause they have hidden their net in a pit for me. Without cause they have dug a pit for my being.

8 Let desolation come on him unawares. Let his net that he has hidden catch himself. Let him fall into that desolation.

9 My being shall be joyful in יְהוָה. It shall rejoice in His salvation.

10 All my bones shall say, "יְהוָה, who is like You, who delivers the poor from him who is too strong for him; yes, the poor and the needy from him who robs him?"

11 Unrighteous witnesses rise up. They ask me about things that I do not know about.

12 They reward me evil for good, to the bereaving of my being.

13 But as for me, when they were sick, my clothing was sackcloth. I afflicted my being with fasting. My prayer returned into my own bosom.

14 I behaved myself as though it had been my friend or my brother. I bowed down mourning, as one who mourns his mother.

15 But in my adversity, they rejoiced, and gathered themselves together. The attackers gathered themselves together against me, and I did not know it. They tore at me, and did not cease.

16 Like the profane mockers in bread cakes, they gnashed their teeth at me.

17 יְהוָה, how long will You look on? Rescue my being from their desolation, my precious life from the lions.

18 I will give You thanks in the great assembly. I will praise You among many people.

19 Do not let those who are my enemies wrongfully rejoice over me; neither let those who hate me without a cause wink their eyes.

20 For they do not speak peace, but they devise deceitful words against those who are quiet in the land.

21 Yes, they opened their mouth wide against me. They said, "Aha! Aha! Our eye has seen it!"

22 You have seen it, יְהוָה. Do not keep silent. יְהוָה, do not be far from me.

23 Stir Yourself and awake to my judgment, O my Elohim; and my Master to my cause.

24 Vindicate me, יְהוָה my Elohim, according to Your righteousness. Do not let them gloat over me.

25 Do not let them say in their heart, "Aha! It is according to our being's desire!" Do not let them say, "We have swallowed him up!"

26 Let them be disappointed and confounded together who rejoice at my calamity. Let them be clothed with shame and dishonor who magnify themselves against me.

27 Let them shout for joy and be glad, who favor my righteous cause. Yes, let them say continually, "יְהוָה be magnified, who has pleasure in the prosperity of His servant!"

28 My tongue shall talk about Your righteousness and about Your praise all day long.

### 36 For the Chief Musician. By David, the servant of יְהוָה.

1 An inner set-apart place is within my heart about the disobedience of the wicked: "There is no fear of Elohim before his eyes."

2 For he flatters himself in his own eyes, concerning the discovery of his iniquity.

3 The words of his mouth are vain exertion and deceit. He has ceased to be wise and to do good.

4 He plots vain exertion on his bed. He sets himself in a way that is not good. He does not abhor evil.

5 Your loving-kindness, נַחַת, is in the heavens. Your faithfulness reaches to the skies.

6 Your righteousness is like the mountains of El. Your judgments are like a great deep. יְהוָה, You preserve man and animal.

<sup>a</sup> 22 Tehillim 34 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first

7 How precious is Your loving-kindness, Elohim! The children of men take refuge under the shadow of Your wings.

8 They shall be abundantly satisfied with the abundance of Your house. You will make them drink of the wadi of Your pleasures.

9 For with You is the spring of life. In Your light shall we see light.

10 Oh continue Your loving-kindness to those who know You, Your righteousness to the upright in heart.

11 Do not let the foot of pride come against me. Do not let the hand of the wicked drive me away.

12 There the workers of vain exertion are fallen. They are thrust down, and shall not be able to rise.

## 37 By David.

### א (Alef)

1 Do not fret because of evildoers, neither be envious against those who work unrighteousness.

2 For they shall soon be cut down like the grass, and wither like the green herb.

### ב (Bet)

3 Rely on יְהוָה, and do good. Dwell in the land, and enjoy faithful pasture.

4 Also delight yourself in יְהוָה, and He will give you the desires of your heart.

### ג (Gimel)

5 Commit your way to יְהוָה. Rely also on Him, and He will do this:

6 He will make your righteousness go out as the light, and your judgments as the noon day sun.

### ד (Dalet)

7 Rest in יְהוָה, and wait patiently for Him. Do not fret because of him who prospers in his way, because of the man who makes wicked plots happen.

### ה (Hey)

8 Cease from anger, and forsake wrath. Do not fret, it leads only to evildoing.

9 For evildoers shall be cut off, but those who wait for יְהוָה shall inherit the land.

### ו (Vav)

10 For yet a little while, and the wicked will be no more. Yes, though you look for his place, he is not there.

11 But the humble shall inherit the land, and shall delight themselves in the abundance of peace.

### ז (Zayin)

12 The wicked plots against the just, and gnashes at him with his teeth.

13 לֹא יִלְאַמֵּד will laugh at him, for He sees that his day is coming.

### ח (Het)

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, to kill those who are upright on the path.

15 Their sword shall enter into their own heart. Their bows shall be broken.

### ט (Tet)

16 Better is a little that the righteous has, than the abundance of many wicked.

17 For the arms of the wicked shall be broken, but יְהוָה supports the righteous.

### י (Yod)

18 יְהוָה knows the days of the perfect. Their inheritance shall be forever.

19 They shall not be disappointed in the time of evil. In the days of famine they shall be satisfied.

### כ (Kaf)

20 But the wicked shall perish. The enemies of יְהוָה shall be like the beauty of the fields. They will vanish—vanish like smoke.

### ל (Lamed)

21 The wicked borrow, and do not pay back, but the righteous give generously.

22 For such as are blessed by Him shall inherit the land. Those who are cursed by Him shall be cut off.

### מ (Mem)

23 A man's goings are established by יְהוָה. He delights in His way.

24 Though he stumble, he shall not fall, for יְהוָה supports him up with His hand.

### נ (Nun)

25 I have been young, and now am old, yet I have not seen the righteous forsaken, nor his seed begging for bread.

26 All day long he deals favorably, and lends. His seed is blessed.

### ס (Samekh)

27 Depart from evil, and do good. Dwell *safely* forever.

28 For יְהוָה loves judgment, and does not forsake His set-apart ones. They are preserved forever, but<sup>a</sup> the seed

<sup>a</sup> 28 LXX and Lat. add, "the lawless ones shall be removed."

of the wicked shall be cut off.

**29** The righteous shall inherit the land, and dwell in it forever.

### ג (Pe)

**30** The mouth of the righteous talks of wisdom, and his tongue speaks judgment.

**31** The Torah of his Elohim is in his heart. None of his steps shall slide.

### ד (Tsade)

**32** The wicked watches the righteous, and seeks to put him to death.

**33** פָּנָא יְהוָה will not leave him in his hand, nor condemn him when he is judged.

### ה (Qof)

**34** Wait for יְהוָה, and guard His way, and He will exalt you to inherit the land. When the wicked are cut off, you shall see it.

### ו (Resh)

**35** I have seen a wicked tyrant, spreading himself like a green tree in its native soil.

**36** But he passed away, and behold, he was not. Yes, I sought him, but he could not be found.

### ו (Shin)

**37** Guard the perfect man, and see the upright, for there is a future for the man of peace.

**38** As for transgressors, they shall be destroyed together. The future of the wicked shall be cut off.

### ט (Tav)

**39** But the salvation of the righteous is from יְהוָה. He is their stronghold in the time of trouble.

**40** פָּנָא helps them, and rescues them. He rescues them from the wicked, and saves them, because they have taken refuge in Him.<sup>a</sup>

**38** A Psalm by David, for a memorial.

**1** יְהוָה, do not rebuke me in Your wrath, neither discipline me in Your hot displeasure.

**2** For Your arrows have pierced me, Your hand presses hard on me.

**3** There is no soundness in my flesh because of Your indignation, neither is there any health in my bones because of my sin.

**4** For my iniquities have gone over my head. As a heavy burden, they are too heavy for me. **5** My wounds are

loathsome and corrupt, because of my foolishness.

**6** I am pained and bowed down greatly. I go mourning all day long.

**7** For my loins are filled with burning. There is no soundness in my flesh.

**8** I am faint and severely bruised. I have groaned by reason of the anguish of my heart.

**9** יְהוָה, all my desire is before You. My groaning is not hidden from You.

**10** My heart throbs. My strength fails me. As for the light of my eyes, it has also left me.

**11** My lovers and my friends stand aloof from my plague. My kinsmen stand far away.

**12** They also who seek after my being lay snares. Those who seek my hurt speak mischievous things, and meditate deceits all day long.

**13** But I, as a deaf man, do not hear. I am as a mute man who does not open his mouth.

**14** Yes, I am as a man who does not hear, in whose mouth are no reproofs.

**15** For in You, יְהוָה, do I hope. You will answer, יְהוָה Elohim.

**16** For I said, "Do not let them gloat over me, or exalt themselves over me when my foot slips."

**17** For I am ready to fall. My pain is continually before me.

**18** For I will declare my iniquity. I will be sorry for my sin.

**19** But my enemies are vigorous and many. Those who hate me without reason are numerous.

**20** They who also render evil for good are adversaries to me, because I follow what is good.

**21** Do not forsake me, יְהוָה. My Elohim, do not be far from me.

**22** Hurry to help me, יְהוָה my salvation.

**39** For the Chief Musician. For Yeduthun. A Psalm by David.

**1** I said, "I will guard my ways, so that I do not sin with my tongue. I will guard my mouth with a bridle while the wicked is before me."

**2** I was mute with silence. I held my peace, even from good. My sorrow was stirred.

**3** My heart was hot within me. While I meditated, the fire burned. I spoke with my tongue:

**4** "יְהוָה, show me my end, what is the measure of my days. Let me know how frail I am. **5** Behold, You have

<sup>a</sup> 40 Tehillim 37 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first sentence begins with an Alef, while the second sentence

begins with a Bet, and the third a Gimel, and so on. This one, however, appears to be lacking a sentence beginning with Ayin (ע).

made my days hand widths. My lifetime is as nothing before You. Surely every man stands as a breath."

Selah.

**6** "Surely every man walks in a shadow<sup>a</sup>. Surely they busy themselves in vain. He heaps up, and does not know who shall gather. **7** Now, יְהוָה, what do I wait for? My hope is in You. **8** Deliver me from all my transgressions. Do not make me the reproach of the foolish. **9** I was mute. I did not open my mouth, because You did it. **10** Remove Your scourge away from me. I am overcome by the blow of Your hand. **11** When You rebuke and discipline man for iniquity, You consume his wealth like a moth. Surely every man is but a breath."

Selah.

**12** "Hear my prayer, יְהוָה, and give ear to my cry. Do not be silent at my tears. For I am a sojourner with You, a guest, as all my fathers were. **13** Oh spare me, that I may recover strength, before I go away, and exist no more."

## 40 For the Chief Musician. A Psalm by David.

**1** I waited patiently for יְהוָה. He turned to me, and heard my cry.

**2** He brought me up also out of a horrible pit, out of the miry clay. He set my feet on a rock, and gave me a firm place to stand.

**3** He has put a new song in my mouth, even praise to our Elohim. Many shall see it, and fear, and shall rely on יְהוָה.

**4** Blessed is the man who makes יְהוָה his trust, and does not respect the proud, nor such as turn aside to lies.

**5** Many, יְהוָה, my Elohim, are the wonderful works which You have done, and Your thoughts which are toward us. They cannot be declared back to You. If I would declare and speak of them, they are more than can be counted.

**6** Sacrifice and offering You did not desire, but a body You have prepared for me.<sup>b</sup> You have not required ascension offering and sin offering.

**7** Then I said, "Behold, I have come. It is written about me in the book in the scroll. **8** I delight to do Your will, my Elohim. Yes, Your Torah is within my gut."

**9** I have proclaimed glad news of righteousness in the great assembly. Behold, I will not seal my lips, יְהוָה, You know.

**10** I have not hidden Your righteousness within my heart. I have declared Your faithfulness and Your salvation. I have not concealed Your loving-kindness and Your truth from the great assembly.

**11** Do not withhold Your compassion from me, יְהוָה. Let Your loving-kindness and Your truth continually preserve me.

**12** For innumerable evils have surrounded me. My iniquities have overtaken me, so that I am not able to look up. They are more than the hairs of my head. My heart has failed me.

**13** Be pleased, יְהוָה, to deliver me. Hurry to help me, יְהוָה.

**14** Let them be disappointed and confounded together who seek after my being to destroy it. Let them be turned backward and brought to dishonor who delight in my hurt.

**15** Let them be desolate by reason of their shame that tell me, "Aha! Aha!"

**16** Let all those who seek You rejoice and be glad in You. Let such as love Your salvation say continually, "Let יְהוָה be exalted!"

**17** But I am poor and needy. May יְהוָה think about me. You are my help and my deliverer. Do not delay, my Elohim.

## 41 For the Chief Musician. A Psalm by David.

**1** Blessed is he who considers the poor. יְהוָה will deliver him in the day of evil.

**2** יְהוָה will guard him, and keep him alive. He shall be blessed on the earth, and He will not surrender him to the will of his enemies.

**3** יְהוָה will sustain him on his sickbed, and restore him from his bed of illness.

**4** I said, "יְהוָה, be kind to me! Heal me, for I have sinned against You."

**5** My enemies speak evil against me: "When will he die, and his name perish?"

**6** If he comes to see me, he speaks falsehood. His heart gathers vain exertion to itself. When he goes abroad, he tells it.

**7** All who hate me whisper together against me. They imagine the worst for me.

**8** "A worthless thing", they say, "has afflicted him. Now that he lies he shall rise up no more."

**9** Yes, my own familiar friend, on whom I relied, who

<sup>a</sup> 6 "Shadow" – Literally "an image."

<sup>b</sup> 6 Heb. MT, Lat. and Syr. read, "Slaughtering You did not desire, but my ears You have dug." The LXX contains the verse as it is written above. However, we also find support

for the Septuagint's translation in Ivrim 10:6, which quotes this verse as "...a body You have prepared for me." It is possible that the writer of the book of Ivrim was quoting the Septuagint, or perhaps an older Hebrew text on which the Septuagint was based that also read the same.

ate bread with me, has lifted up his heel<sup>a</sup> against me.  
**10** But You, יְהוָה, be kind to me, and raise me up, that I may repay them.

**11** By this I know that You delight in me, because my enemy does not triumph over me.

**12** As for me, You uphold me in my integrity, and set me in Your presence forever.

**13** Blessed be יְהוָה, the Elohim of Yisra'el, from everlasting and to everlasting! Amein and amein.

**42** For the Chief Musician. A contemplation by the sons of Qorah.

**1** As the deer pants for the water brooks, so my being pants after You, Elohim.

**2** My being thirsts for Elohim, for the living El. When shall I come and appear before Elohim?

**3** My tears have been my food day and night, while they continually ask me, "Where is your Elohim?"

**4** These things I remember, and pour out my being within me, how I used to go with the crowd, and led them to the house of Elohim, with the voice of joy and praise, a multitude keeping a set-apart day.

**5** Why are you in despair, my being? Why are you disturbed within me? Hope in Elohim! For I shall still praise Him for the saving help of His presence.

**6** My Elohim, my being is in despair within me.

Therefore I remember You from the land of the Yarden, the heights of Hermon, from the hill Mitsar.

**7** Deep calls to deep at the noise of Your waterfalls. All Your waves and Your billows have swept over me.

**8** יְהוָה will command His loving-kindness in the daytime. In the night His song shall be with me: a prayer to the El of my life.

**9** I will ask El, my rock, "Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?"

**10** As with a sword in my bones, my adversaries reproach me, while they continually ask me, "Where is your Elohim?"

**11** Why are you in despair, my being? Why are you disturbed within me? Hope in Elohim! For I shall still praise Him, the saving help of my countenance, and my Elohim.

**43** Judge me, Elohim, and plead my cause against a nation lacking loving-kindness. Oh, deliver me from deceitful and unrighteous men.

**2** For You are the Elohim of my strength. Why have You rejected me? Why do I go mourning because of the oppression of the enemy?

**3** Oh, send out Your light and Your truth. Let them lead me. Let them bring me to Your set-apart hill, to Your

tents.

**4** Then I will go to the altar of Elohim, to El, my exceeding joy. I will praise You on the harp, Elohim, my Elohim.

**5** Why are you in despair, my being? Why are you disturbed within me? Hope in Elohim! For I shall still praise Him: my Savior, my helper, and my Elohim.

**44** For the Chief Musician. By the sons of Qorah. A contemplative psalm.

**1** We have heard with our ears, Elohim; our fathers have told us, what work You did in their days, in the days of old.

**2** You drove out the nations with Your hand, but You planted them. You afflicted the peoples, but You spread them abroad.

**3** For they did not get the land in possession by their own sword, neither did their own arm save them; but Your right hand, and Your arm, and the light of Your face, because You were favorable to them.

**4** You are my King, Elohim. Command victories for Ya'aqov!

**5** Through You will we push down our adversaries. Through Your Name, will we tread them under who rise up against us.

**6** For I will not rely on my bow, neither shall my sword save me.

**7** But You have saved us from our adversaries, and have shamed those who hate us.

**8** In Elohim we have made our boast all day long, we will give thanks to Your Name forever.

Selah.

**9** But now You rejected us, and brought us to dishonor, and do not go out with our armies.

**10** You make us turn back from the adversary. Those who hate us take plunder for themselves.

**11** You have made us like sheep for food, and have scattered us among the nations.

**12** You sell Your people for nothing, and have gained nothing from their sale.

**13** You make us a reproach to our neighbors, a scoffing and a derision to those who are around us.

**14** You make us a byword among the nations, a shaking of the head among the peoples.

**15** All day long my dishonor is before me, and shame covers my face,

**16** At the taunt of one who reproaches and verbally abuses, because of the enemy and the avenger.

**17** All this has come on us, yet have we not forgotten You, neither have we been false to Your covenant.

**18** Our heart has not turned back, neither have our steps

<sup>a</sup> Lifted up...heel – Idiom meaning "to turn against."

strayed from Your path,  
**19** Though You have crushed us in the haunt of  
 monsters<sup>a</sup>, and covered us with the shadow of death.  
**20** If we have forgotten the Name of our El, or spread  
 out our hands to a strange el;  
**21** will not Elohim search this out? For He knows the  
 secrets of the heart.  
**22** Yes, for Your sake we are killed all day long. We are  
 regarded as sheep for the slaughter.  
**23** Wake up! Why do You sleep, נוֹנָן? Arise! Do not  
 reject us forever.  
**24** Why do You hide Your face, and forget our affliction  
 and our oppression?  
**25** For our being is bowed down to the dust. Our belly  
 clings to the earth.  
**26** Rise up to help us. Redeem us for Your loving-  
 kindness' sake.

**45** For the Chief Musician. Set to "The Lilies." A contemplation by the sons of Qorah. A wedding song.  
**1** My heart overflows with a noble theme. I recite my  
 verses for the king. My tongue is like the pen of a  
 skillful writer.  
**2** You are the most excellent of the sons of men. Favor  
 has anointed your lips, therefore Elohim has blessed  
 you forever.  
**3** Strap Your sword on Your thigh, Mighty One: Your  
 splendor and Your majesty.  
**4** In Your majesty ride on victoriously on behalf of  
 truth, humility, and righteousness. Let Your right hand  
 display awesome deeds.  
**5** Your arrows are sharp. The nations fall under You,  
 with arrows in the heart of the king's enemies.  
**6** Your throne, Elohim, is forever and ever. A scepter of  
 equity is the scepter of Your kingdom.  
**7** You have loved righteousness, and hated wickedness.  
 Therefore Elohim, Your Elohim, has anointed You with  
 the oil of gladness above Your fellows.  
**8** All Your garments smell like myrrh, aloes, and cassia.  
 Out of ivory palaces stringed instruments have made  
 You glad.  
**9** Kings' daughters are among Your honorable ones. At  
 Your right hand the queen stands in gold of Ophir.  
**10** Listen, daughter, consider, and turn your ear. Forget  
 your own people, and also your father's house.  
**11** So the King will desire your beauty; bow down to  
 Him, for He is your Master.  
**12** The daughter of Tsor comes with a gift. The rich  
 among the people entreat your favor.  
**13** The King's daughter inside is all glorious. Her  
 clothing is interwoven with gold.  
**14** She shall be led to the King in embroidered work.

The virgins, her companions who follow her, shall be  
 brought to You.

**15** With gladness and rejoicing they shall be led. They  
 shall enter into the King's palace.  
**16** Your sons will take the place of Your fathers. You  
 shall make them princes in all the earth.  
**17** I will make Your Name to be remembered in all  
 generations. Therefore the peoples shall give You  
 thanks forever and ever.

**46** For the Chief Musician. By the sons of Qorah.  
 According to Alamoth.

**1** Elohim is our refuge and strength, a very present help  
 in trouble.  
**2** Therefore we will not be afraid, though the earth  
 changes, though the mountains are shaken into the heart  
 of the seas;  
**3** though its waters roar and are troubled, though the  
 mountains tremble with their swelling.

Selah.

**4** There is a river, the streams of which make the city of  
 Elohim glad, the set-apart place of the tents of Elyon.

**5** Elohim is within her. She shall not be moved. Elohim  
 will help her at dawn.  
**6** The nations raged. The kingdoms were moved. He  
 lifted His voice, and the earth melted.  
**7** נָתַתְתָּ Tsevaot is with us. The Elohim of Ya'aqov is our  
 refuge.

Selah.

**8** Come, see the works of נָתַתְתָּ, what desolations He has  
 made in the earth.

**9** He makes wars cease to the end of the earth. He  
 breaks the bow, and shatters the spear. He burns the  
 chariots in the fire.  
**10** "Be still, and know that I am Elohim. I will be exalted  
 among the nations. I will be exalted in the earth."  
**11** יְהִי־תְּשֵׁבָה Tsevaot is with us. The Elohim of Ya'aqov is  
 our refuge.

**47** For the Chief Musician. A Psalm by the sons of  
 Qorah.

**1** Oh clap your hands, all you nations. Shout to Elohim  
 with the voice of triumph!  
**2** For נָתַתְתָּ Elyon is awesome. He is a great King over  
 all the earth.  
**3** He subdues nations under us, and peoples under our  
 feet.  
**4** He chooses our inheritance for us, the glory of  
 Ya'aqov whom He loved.

<sup>a</sup> 19 See footnote at Yeshayahu 13:22.

Selah.

**5** Elohim has gone up with a shout, תְּהִלָּה with the sound of a shofar.

**6** Sing praises to Elohim, sing praises. Sing praises to our King, sing praises.

**7** For Elohim is the King of all the earth. Sing praises with understanding.

**8** Elohim reigns over the nations. Elohim sits on His set-apart throne.

**9** The princes of the peoples are gathered together, the people of the Elohim of Avraham. For the shields of the earth belong to Elohim. He is greatly exalted!

## **48** A Song. A Psalm by the sons of Qorah.

**1** Great is תְּהִלָּה, and greatly to be praised, in the city of our Elohim, in His set-apart mountain.

**2** Beautiful in elevation, the joy of the whole earth, is Mount Tsion, on the north sides, the city of the great King.

**3** Elohim has shown Himself in her citadels as a refuge.

**4** For, behold, the kings assembled themselves, they passed by together.

**5** They saw it, then they were amazed. They were dismayed. They hurried away.

**6** Trembling took hold of them there, pain, as of a woman in travail.

**7** With the east wind, You break the ships of Tarshish.

**8** As we have heard, so we have seen, in the city of תְּהִלָּה Tsevaot, in the city of our Elohim. Elohim will establish it forever.

Selah.

**9** We have thought about Your loving-kindness, Elohim, in the middle of Your Temple.

**10** As is Your Name, Elohim, so is Your praise to the ends of the earth. Your right hand is full of righteousness.

**11** Let Mount Tsion be glad! Let the daughters of Yehudah rejoice, because of Your judgments.

**12** Walk about Tsion, and go around her. Number its towers.

**13** Mark well her bulwarks. Consider her palaces, that You may tell it to the next generation.

**14** For this Elohim is our Elohim forever and ever. He will be our guide even to death.

## **49** For the Chief Musician. A Psalm by the sons of Qorah.

**1** Hear this, all you peoples. Listen, all you inhabitants of the world,

**2** both low and high, rich and poor together.

**3** My mouth will speak words of wisdom. My heart shall utter understanding.

**4** I will incline my ear to a proverb. I will open my riddle on the harp.

**5** Why should I fear in the days of evil, when iniquity at my heels surrounds me?

**6** Those who rely on their wealth, and boast in the multitude of their riches—

**7** none of them can by any means redeem his brother, nor give Elohim a ransom for him.

**8** For the redemption of their life is costly, no payment is ever enough,

**9** that he should live on forever, that he should not see corruption.

**10** For he sees that wise men die; likewise the fool and the senseless perish, and leave their wealth to others.

**11** Their inward thought is that their houses will endure forever, and their dwelling places to all generations. They name their lands after themselves.

**12** But man, despite his riches, does not endure. He is like the animals that perish.

**13** This is the destiny of those who are foolish, and of those who approve their sayings.

Selah.

**14** They are appointed as a flock for Sheol. Death shall be their shepherd. The upright shall have dominion over them in the morning. Their beauty shall decay in Sheol, far from their mansion.

**15** But Elohim will redeem my being from the power of Sheol, for He will receive me.

Selah.

**16** Do not be afraid when a man is made rich, when the glory of his house is increased;

**17** for when he dies he will carry nothing away. His glory will not descend after him.

**18** Though while he lived he blessed his being—and men praise you when you do well for yourself—

**19** he shall go to the generation of his fathers. They shall never see the light.

**20** A man who has riches without understanding, is like the animals that perish.

## **50** A Psalm by Asaph.

**1** The Mighty One, Elohim, תְּהִלָּה, speaks, and calls the earth from sunrise to sunset.

**2** Out of Tsion, the perfection of beauty, Elohim shines out.

**3** Our Elohim comes, and does not keep silent. A fire devours before Him. It is very stormy around Him.

**4** He calls to the heavens above, to the earth, that He may judge His people:

**5** "Gather my set-apart ones together to Me, those who have cut a covenant with Me by sacrifice."

**6** The heavens shall declare His righteousness, for Elohim Himself is judge.

Selah.

**7** "Hear, My people, and I will speak; Yisra'el, and I will testify against you. I am Elohim, your Elohim. **8** I do not rebuke you for your sacrifices. Your ascension offerings are continually before Me. **9** I have no need for a bull from your stall, nor male goats from your pens. **10** For every animal of the forest is Mine, and the livestock on a thousand hills. **11** I know all the birds of the mountains. The wild animals of the field are Mine. **12** If I were hungry, I would not tell you, for the world is Mine, and all that is in it. **13** Will I eat the meat of bulls, or drink the blood of goats? **14** Offer to Elohim the slaughtering of thanksgiving. Pay your vows to Elyon. **15** Call on Me in the day of trouble. I will deliver you, and you will honor Me."

**16** But to the wicked Elohim says, "What right do you have to declare My statutes, that you have taken My covenant on your lips, **17** since you hate correction, and throw My words behind you? **18** When you saw a thief, you consented with him, and have participated with adulterers. **19** You give your mouth to evil. Your tongue frames deceit. **20** You sit and speak against your brother. You slander your own mother's son. **21** You have done these things, and I kept silent. You thought that I was just like you. I will rebuke you, and accuse you in front of your eyes. **22** Now consider this, you who forget Eloah, lest I tear you into pieces, and there be no one to deliver. **23** Whoever offers the slaughtering of thanksgiving glorifies Me, and prepares his way so that I will show the salvation of Elohim to him."

**51** For the Chief Musician. A Psalm by David, when Nathan the prophet came to him, after he had gone in to Bathsheva.

**1** Be kind to me, Elohim, according to Your loving-kindness. According to the multitude of Your compassion, blot out my transgressions.

**2** Wash me thoroughly from my iniquity. Cleanse me from my sin.

**3** For I know my transgressions. My sin is constantly before me.

**4** Against You, and You only, I have sinned, and done that which is evil in Your eyes; that You may be proved right when You speak, and declared right when You judge.

**5** Behold, I was born in iniquity. In sin my mother conceived me.

**6** Behold, You desire truth in the inward parts. You teach me wisdom in the inmost place.

**7** Purify me with hyssop, and I will be clean. Wash me, and I will be whiter than snow.

**8** Let me hear joy and gladness, that the bones which You have broken may rejoice.

**9** Hide Your face from my sins, and blot out all of my iniquities.

**10** Create in me a clean heart, O Elohim. Renew a right spirit within me.

**11** Do not throw me from Your presence, and do not take Your set-apart Ruah from me.

**12** Restore to me the joy of Your salvation. Support me with a willing spirit.

**13** Then I will teach transgressors Your ways. Sinners shall be converted to You.

**14** Deliver me from the guilt of bloodshed, O Elohim, the Elohim of my salvation. My tongue shall sing aloud of Your righteousness.

**15** פָּנָא, open my lips. My mouth shall declare Your praise.

**16** For You do not delight in sacrifice, or else I would give it. You have no pleasure in ascension offering.

**17** The sacrifices of Elohim are a broken spirit. A broken and contrite heart, O Elohim, You will not despise.

**18** By Your good will, do well to Tsion. Build the walls of Yerushalayim.

**19** Then You will delight in the sacrifices of righteousness, in ascension offerings and in whole ascension offerings. Then they will offer bulls on Your altar.

**52** For the Chief Musician. A contemplation by David, when Doeg the Edomite came and told Sha'ul, "David has come to Ahimelekh's house."

**1** Why do you boast of mischief, mighty man? The loving-kindness of El endures continually.

**2** Your tongue plots destruction, like a sharp razor, working deceitfully.

**3** You love evil more than good, lying rather than speaking the truth.

Selah.

**4** You love all devouring words, you deceitful tongue.

**5** El will likewise destroy you forever. He will take you up, and pluck you out of your tent, and root you out of the land of the living.

Selah.

**6** The righteous also will see it, and fear, and laugh at him, saying,

**7** "Behold, this is the man who did not make Elohim his strength, but relied on the abundance of his riches, and strengthened himself in his wickedness."

**8** But as for me, I am like a green olive tree in the house of Elohim. I rely on the loving-kindness of Elohim forever and ever.

**9** I will give You thanks forever, because You have done it. I will hope in Your Name, for it is good, in the presence of Your set-apart ones.

## 53 For the Chief Musician. To the tune of "Mahālath."

A contemplation by David.

**1** The fool has said in his heart, "There is no Elohim."

They are corrupt, and have done abominable unrighteousness. There is no one who does good.

**2** Elohim looks down from heavens on the children of men, to see if there are any who understood, who seek after Elohim.

**3** Every one of them has gone back. They have become filthy together. There is no one who does good, no, not one.

**4** Have the workers of vain exertion no knowledge, who eat up my people as they eat bread, and do not call on Elohim?

**5** There they were in great fear, where no fear was, for Elohim has scattered the bones of him who encamps against you. You have put them to shame, because Elohim has rejected them.

**6** Oh that the salvation of Yisra'el would come out of Tsion! When Elohim brings back His people from captivity, then Ya'aqov shall rejoice, and Yisra'el shall be glad.

## 54 For the Chief Musician. On stringed instruments.

A contemplation by David, when the Ziphites came and said to Sha'ul, "Is David not hiding himself among us?"

**1** Save me, Elohim, by Your Name. Vindicate me in Your might.

**2** Hear my prayer, Elohim. Listen to the speeches of my mouth.

**3** For strangers have risen up against me. Tyrants have sought after my being. They have not set Elohim before them.

Selah.

**4** Behold, Elohim is my helper. יְהוָה is the one who supports my being.

**5** He will repay the evil to my enemies. Destroy them in Your truth.

**6** With a freewill offering, I will slaughter to You. I will give thanks to Your Name, יְהוָה, for it is good.

**7** For He has delivered me out of all trouble. My eye has seen triumph over my enemies.

## 55 For the Chief Musician. On stringed instruments.

A contemplation by David.

**1** Listen to my prayer, Elohim. Do not hide Yourself from my petition.

**2** Attend to me, and answer me. I am restless in my complaint, and moan,

**3** Because of the voice of the enemy, because of the oppression of the wicked. For they bring vain exertion on me. In anger they hold a grudge against me.

**4** My heart is severely pained within me. The terrors of death have fallen on me.

**5** Fearfulness and trembling have come on me. Horror has overwhelmed me.

**6** I said, "Oh that I had wings like a dove! Then I would fly away, and be at rest. **7** Behold, then I would wander far off. I would lodge in the wilderness."

Selah.

**8** "I would hurry to a shelter from the stormy wind and storm."

**9** Confuse them, יְהוָה, and confound their language, for I have seen violence and strife in the city.

**10** Day and night they prowl around on its walls. Vain exertion and toil are also within her.

**11** Destructive forces are within her. Threats and lies do not depart from her streets.

**12** For it was not an enemy who insulted me, then I could have endured it. Neither was it he who hated me who raised himself up against me, then I would have hidden myself from him.

**13** But it was you, a man like me, my companion, and my familiar friend.

**14** We took sweet fellowship together. We walked in the house of Elohim with company.

**15** Let death come suddenly on them. Let them go down alive into Sheol. For wickedness is among them, in their dwelling.

**16** As for me, I will call on Elohim. יְהוָה will save me.

**17** Evening, morning, and at noon, I will cry out in distress. He will hear my voice.

**18** He has redeemed my being in peace from the battle that was against me, although there are many who oppose me.

**19** El, who is enthroned forever, will hear, and answer them.

Selah.

They never change, who do not fear Elohim.

**20** He raises his hands against his friends. He has violated his covenant.

**21** His mouth was smooth as butter, but his heart was war. His words were softer than oil, yet they were drawn swords.

**22** Cast your burden on יְהוָה, and He will sustain you. He will never allow the righteous to be moved.

**23** But You, Elohim, will bring them down into the pit of destruction. Bloodthirsty and deceitful men shall not live out half their days, but I will rely on You.

**56** For the Chief Musician. To the tune of "Silent Dove in Distant Lands." A poem by David, when the Philistines seized him in Gath.

- 1 Be kind to me, Elohim, for man wants to swallow me up. All day long, he attacks and oppresses me.
- 2 My enemies want to swallow me up all day long, for they are many who fight proudly against me.
- 3 When I am afraid, I will rely on You.
- 4 In Elohim, I praise His word. I rely on Elohim. I will not be afraid. What can flesh do to me?
- 5 All day long they twist my words. All their thoughts are against me for evil.
- 6 They conspire and lurk, guarding my steps; they are eager to take my life.
- 7 Because of vain exertion, cast them forth; in anger put down the peoples, Elohim.
- 8 You count my wanderings. You put my tears into Your skin-bottle. Are they not in Your book?
- 9 Then my enemies shall turn back in the day that I call. I know this, that Elohim is for me.
- 10 In Elohim, I will praise His word. In יהוה, I will praise His word.
- 11 I have relied on Elohim. I will not be afraid. What can man do to me?
- 12 Your vows are on me, Elohim. I will give thank offerings to You.
- 13 For You have delivered my being from death, and prevented my feet from falling, that I may walk before Elohim in the light of the living.

**57** For the Chief Musician. To the tune of "Do Not Destroy." A poem by David, when he fled from Sha'ul, in the cave.

- 1 Be kind to me, Elohim, be kind to me, for my being takes refuge in You. Yes, in the shadow of Your wings, I will take refuge, until disaster has passed.
- 2 I cry out to Elohim Elyon, to El who accomplishes my requests for me.
- 3 He will send from heavens, and save me; He rebukes the one who is pursuing me.

Selah.

Elohim will send out His loving-kindness and His truth.

- 4 My being is among lions. I lie among those who are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.
- 5 Be exalted, Elohim, above the heavens! Let Your glory be above all the earth!
- 6 They have prepared a net for my steps. My being is bowed down. They dig a pit before me. They fall into the middle of it themselves.

Selah.

7 My heart is steadfast, Elohim, my heart is steadfast. I will sing, yes, I will sing praises.

8 Wake up, my glory! Wake up, lute and harp! I will wake up the dawn.

9 I will give thanks to You, יהוה, among the peoples. I will sing praises to You among the nations.

10 For Your great loving-kindness reaches to the heavens, and Your truth to the skies.

11 Be exalted, Elohim, above the heavens. Let Your glory be over all the earth.

**58** For the Chief Musician. To the tune of "Do Not Destroy." A poem by David.

- 1 Do you indeed speak righteousness, silent ones? Do you judge uprightly, you sons of men?
- 2 No, in your heart you plot unrighteousness. You measure out the violence of your hands in the earth.
- 3 The wicked are estranged from the womb. They are wayward from the belly, speaking lies.
- 4 Their poison is like the poison of a nahash; like a deaf cobra that stops its ear,
- 5 which does not listen to the voice of charmers, no matter how skillful the charmer may be.
- 6 Break their teeth, Elohim, in their mouth. Break out the great teeth of the young lions, יהוה.
- 7 Let them vanish like water that flows away. When they draw the bow, let their arrows be made blunt.
- 8 Let them be like a snail which melts and passes away, like the stillborn child, who has not seen the sun.
- 9 Before your pots can feel the heat of the thorns, He will sweep away the green and the burning alike.
- 10 The righteous shall rejoice when he sees the vengeance. He shall wash his feet in the blood of the wicked;
- 11 so that men shall say, "Most certainly there is a reward for the righteous. Most certainly there is an Elohim who judges the earth."

**59** For the Chief Musician. To the tune of "Do Not Destroy." A poem by David, when Sha'ul sent, and they guarded the house to kill him.

- 1 Deliver me from my enemies, my Elohim. Set me on high from those who rise up against me.
- 2 Deliver me from the workers of vain exertion. Save me from the bloodthirsty men.
- 3 For, behold, they lie in wait for my being. The mighty gather themselves together against me, not for my disobedience, nor for my sin, יהוה.
- 4 For no iniquity they run to attack me. Rise up, behold, and help me!
- 5 You, יהוה Elohim Tsevaot, the Elohim of Yisra'el, rouse Yourself to punish the nations. Do not be kind to the deceitful *who work* vain exertion.

Selah.

**6** They return at evening, howling like dogs, and prowl around the city.

**7** Behold, they spew with their mouth. Swords are in their lips, "For", they say, "who hears us?"

**8** But You, יְהוָה, laugh at them. You scoff at all the nations.

**9** Oh my Strength, I guard for You, for Elohim is my high tower.

**10** My Elohim will go before me with His loving-kindness. Elohim will let me look at my enemies in triumph.

**11** Do not kill them, or my people may forget. Scatter them by Your power, and bring them down, יְהוָה our shield.

**12** For the sin of their mouth, and the words of their lips, let them be caught in their pride, for the curses and lies which they utter.

**13** Consume them in wrath. Consume them, and they will be no more. Let them know that Elohim rules in Ya'aqov, to the ends of the earth.

Selah.

**14** At evening let them return. Let them howl like a dog, and go around the city.

**15** They shall wander up and down for food, and wait all night if they are not satisfied.

**16** But I will sing of Your strength. Yes, I will sing aloud of Your loving-kindness in the morning. For You have been my high tower, a refuge in the day of my distress.

**17** To You, my strength, I will sing praises. For Elohim is my high tower, the Elohim of my loving-kindness.

**60** For the Chief Musician. To the tune of "The Lily of the Covenant." A teaching poem by David, when he fought with Aram-Naharayim and with Aram-Tsovah, and Yoav returned, and killed twelve thousand of Edom in the Valley of Salt.

**1** Elohim, You have rejected us. You have broken us down. You have been angry. Restore us, again.

**2** You have made the land tremble. You have torn it. Mend its fractures, for it quakes.

**3** You have shown Your people hard things. You have made us drink the wine that makes us stagger.

**4** You have given a banner to those who fear You, that it may be displayed because of the truth.

Selah.

**5** So that Your beloved may be delivered, save with Your right hand, and answer us.

**6** Elohim has spoken from His set-apart place: "I will triumph. I will divide Shekhem, and measure out the valley of Sukkoth. **7** Gilad is Mine, and Menasheh is

Mine. Ephrayim also is the defense of My head. Yehudah is My scepter. **8** Moav is My wash basin. I will throw my shoe on Edom. I shout in triumph over Philistia."

**9** Who will bring me into the strong city? Who has led me to Edom?

**10** Have You not, Elohim, rejected us? You do not go out with our armies, Elohim.

**11** Give us help against the adversary, for the help of man is vain.

**12** Through Elohim we shall do valiantly, for it is He who will tread down our adversaries.

**61** For the Chief Musician. For a stringed instrument. By David.

**1** Hear my cry, Elohim. Listen to my prayer.

**2** From the end of the earth, I will call to You, when my heart is overwhelmed. Lead me to the rock that is higher than I.

**3** For You have been a refuge for me, a strong tower from the enemy.

**4** I will dwell in Your tent forever. I will take refuge in the shelter of Your wings.

Selah.

**5** For You, Elohim, have heard my vows. You have given me the heritage of those who fear Your Name.

**6** You will prolong the king's life; his years shall be for generations.

**7** He shall be enthroned in the presence of Elohim forever. Appoint Your loving-kindness and truth, that they may preserve him.

**8** So I will sing praise to Your Name forever, that I may fulfill my vows daily.

**62** For the Chief Musician. To Yeduthun. A Psalm by David.

**1** My being rests in Elohim alone. My salvation is from Him.

**2** He alone is my rock and my salvation, my fortress—I will never be greatly shaken.

**3** How long will you assault a man, would all of you throw him down, like a leaning wall, like a tottering fence?

**4** They fully intend to throw him down from his lofty place. They delight in lies. They bless with their mouth, but they curse inwardly.

Selah.

**5** My being, wait in silence for Elohim alone, for my expectation is from Him.

**6** He alone is my rock and my salvation, my fortress. I will not be shaken.

**7** With Elohim is my salvation and my honor. The rock

of my strength, and my refuge, is in Elohim.

**8** Rely on Him at all times, you people. Pour out your heart before Him. Elohim is a refuge for us.

Selah.

**9** Surely men of low degree are just a breath, and men of high degree are a lie. In the balances they will go up.

They are together lighter than a breath.

**10** Do not rely on oppression. Do not become vain in robbery. If riches increase, do not set your heart on them.

**11** Elohim has spoken once; twice I have heard this, that power belongs to Elohim.

**12** Also to You, תְּנַתֵּן, belongs loving-kindness, for You reward every man according to his work.

### **63** A Psalm by David, when he was in the wilderness of Yehudah.

**1** Elohim, You are my El. I will earnestly seek You. My being thirsts for You. My flesh longs for You, in a dry and weary land, where there is no water.

**2** So I have seen You in the set-apart place, watching Your power and Your glory.

**3** Because Your loving-kindness is better than life, my lips shall praise You.

**4** So I will bless You while I live. I will lift up my hands in Your Name.

**5** My being shall be satisfied as with the richest food. My mouth shall praise You with joyful lips,

**6** when I remember You on my bed, and think about You in the night watches.

**7** For You have been my help. I will rejoice in the shadow of Your wings.

**8** My being stays close to You. Your right hand holds me up.

**9** But those who seek my being, to make it desolate, shall go into the lower parts of the earth.

**10** They shall be given over to the power of the sword. They shall be monster<sup>a</sup> food.

**11** But the king shall rejoice in Elohim. Everyone who swears by Him will praise Him, for the mouth of those who speak lies shall be silenced.

### **64** For the Chief Musician. A Psalm by David.

**1** Hear my voice, Elohim, in my complaint. Preserve my life from fear of the enemy.

**2** Hide me from the conspiracy of the wicked, from the noisy crowd of the workers of vain exertion;

**3** who sharpen their tongue like a sword, and aim their arrows, deadly words,

**4** to shoot innocent men from ambushes. They shoot at him suddenly and fearlessly.

**5** They strengthen themselves in evil plans. They talk about laying snares secretly. They say, "Who will see them?"

**6** They plot unrighteousness, saying, "We have made a perfect plan!" Surely man's mind and heart are cunning.

**7** But Elohim will shoot at them. They will be suddenly struck down with an arrow.

**8** Their own tongues shall ruin them. All who see them will shake their heads.

**9** All mankind shall be afraid. They shall declare the work of Elohim, and shall wisely ponder what He has done.

**10** The righteous shall be glad in תִּתְהַלֵּךְ, and shall take refuge in Him. All the upright in heart shall praise Him!

### **65** For the Chief Musician. A Psalm by David. A song.

**1** Praise waits for You, Elohim, in Tsion. To You shall vows be performed.

**2** You who hear prayer, to You all men will come.

**3** Acts of iniquity overwhelmed me, but You atoned for our transgressions.

**4** Blessed is one whom You choose, and cause to come near, that he may live in Your courts. We will be filled with the goodness of Your house, Your set-apart Temple.

**5** By awesome deeds of righteousness, You answer us, Elohim of our salvation. You who are the hope of all the ends of the earth, of those who are far away on the sea;

**6** Who by His power forms the mountains, having armed Yourself with strength;

**7** who stills the roaring of the seas, the roaring of their waves, and the turmoil of the nations.

**8** They also who dwell in faraway places are afraid at your wonders. You call the morning's dawn and the evening with songs of joy.

**9** You visit the earth, and water it. You greatly enrich it. The river of Elohim is full of water. You provide them grain, for so You have ordained it.

**10** You drench its furrows. You level its ridges. You soften it with showers. You bless it with a crop.

**11** You crown the year with Your bounty. Your carts overflow with abundance.

**12** The wilderness grasslands overflow. The hills are clothed with gladness.

**13** The pastures are covered with flocks. The valleys also are clothed with grain. They shout for joy! They also sing.

### **66** For the Chief Musician. A song. A Psalm.

**1** Make a joyful shout to Elohim, all the earth!

**2** Sing to the glory of His Name! Offer glory and praise!

<sup>a</sup> 10 See footnote at Yeshayahu 13:22.

**3** Tell Elohim, "How awesome are your deeds! Through the greatness of Your power, Your enemies submit themselves to You.

**4** All the earth will bow down to You, and will sing to You; they will sing to Your Name."

Selah.

**5** Come, and see the deeds of Elohim— awesome work on behalf of the children of men.

**6** He turned the sea into dry land. They went through the river on foot. There, we rejoiced in Him.

**7** He rules by His might forever. His eyes watch the nations. Do not let the rebellious rise up against Him.

Selah.

**8** Praise our Elohim, you peoples! Make the sound of His praise heard,

**9** who preserves our life among the living, and does not allow our feet to be moved.

**10** For You, Elohim, have tested us. You have refined us, as silver is refined.

**11** You brought us into prison. You laid a burden on our backs.

**12** You allowed men to ride over our heads. We went through fire and through water, but You brought us to the place of abundance.

**13** I will come into Your Temple with ascension offerings. I will pay my vows to You,

**14** which my lips promised, and my mouth spoke, when I was in distress.

**15** I will offer to You ascension offerings of fat animals, with the offering of rams, I will offer bulls with goats.

Selah.

**16** Come, and hear, all you who fear Elohim. I will declare what He has done for my being.

**17** I cried to him with my mouth. He was extolled with my tongue.

**18** If I regard vain exertion in my heart, נִתְנַטֵּן would not have listened.

**19** But most certainly, Elohim has listened. He has heard the voice of my prayer.

**20** Blessed be Elohim, who has not turned away my prayer, nor His loving-kindness from me.

**67** For the Chief Musician. With stringed instruments. A Psalm. A song.

**1** May Elohim be kind to us, bless us, and cause His face to shine on us.

Selah.

**2** That Your way may be known on earth, and Your salvation among all nations,

**3** let the peoples praise You, Elohim. Let all the peoples

praise You.

**4** Oh let the nations be glad and sing for joy, for You will judge the peoples with equity, and govern the nations on earth.

Selah.

**5** Let the peoples praise You, Elohim. Let all the peoples praise You.

**6** The earth has yielded its increase. Elohim, even our own Elohim, will bless us.

**7** Elohim will bless us. All the ends of the earth shall fear Him.

**68** For the Chief Musician. A Psalm by David. A song.

**1** Let Elohim arise! Let His enemies be scattered! Let them who hate Him also flee before Him.

**2** As smoke is driven away, so drive them away. As wax melts before the fire, so let the wicked perish at the presence of Elohim.

**3** But let the righteous be glad. Let them rejoice before Elohim. Yes, let them rejoice with gladness.

**4** Sing to Elohim! Sing praises to His Name! Extol Him who rides on the clouds: to Yah, His Name! Rejoice before Him!

**5** A father of the fatherless, and a defender of the widows, is Elohim in His set-apart habitation.

**6** Elohim sets the lonely in families. He brings out the prisoners with singing, but the rebellious dwell in a sun-scorched land.

**7** Elohim, when You went out before Your people, when You marched through the wilderness...

Selah.

**8** The earth trembled. The heavens also poured down rain at the presence of the Elohim of Sinai—at the presence of Elohim, the Elohim of Yisra'el.

**9** You, Elohim, sent rain freely. You confirmed Your inheritance, when it was weary.

**10** Your congregation lived therein. You, Elohim, prepared Your goodness for the poor.

**11** נִתְנַטֵּן announced the word. The ones who proclaim it are a great company.

**12** "Kings of armies flee! They flee!" She who waits at home divides the plunder,

**13** while you sleep among the camp fires, the wings of a dove sheathed with silver, her feathers with shining gold.

**14** When the Almighty scattered kings in her, it snowed on Tsalmun.

**15** The mountains of Bashan are majestic mountains. The mountains of Bashan are rugged.

**16** Why do you look in envy, you rugged mountains, at the mountain where Elohim chooses to reign? Yes, נִתְנַטֵּן

will dwell there forever.

**17** The chariots of Elohim are tens of thousands and thousands of thousands. יְהוָה is among them, from Sinai, into the set-apart place.

**18** You have ascended on high. You have led away captives. You have received gifts among men, yes, among the rebellious also, that Yah Elohim might dwell there.

**19** Blessed be יְהוָה, who daily bears our burdens, even the Elohim who is our salvation.

Selah.

**20** El is to us an El of deliverance. To Adonai יְהוָה, belongs escape from death.

**21** But Elohim will strike through the head of his enemies, the hairy scalp of such a one as still continues in his guiltiness.

**22** יְהוָה said, "I will bring you again from Bashan, I will bring you again from the depths of the sea;

**23** That you may crush them, dipping your foot in blood, that the tongues of your dogs may have their portion from your enemies."

**24** They have seen Your processions, Elohim, even the processions of my Elohim, my King, into the set-apart place.

**25** The singers went before, the minstrels followed after, among the maidens playing with tambourines,

**26** "Bless Elohim in the congregations, even יְהוָה in the assembly of Yisra'el!"

**27** There is little Benyamin, their ruler, the princes of Yehudah, their council, the princes of Zevulun, and the princes of Naphtali.

**28** Your Elohim has commanded your strength. Strengthen, Elohim, that which You have done for us.

**29** Because of Your Temple at Yerushalayim, kings shall bring presents to You.

**30** Rebuke the wild animal of the reeds, the multitude of the bulls, with the calves of the peoples. Being humbled, may it bring bars of silver. Scatter the nations that delight in war.

**31** Princes shall come out of Mitsrayim. Kush shall hurry to stretch out her hands to Elohim.

**32** Sing to Elohim, you kingdoms of the earth! Sing praises to יְהוָה!

Selah.

**33** To Him who rides on the heaven of heavens, which are of old; behold, He utters His voice, a mighty voice.

**34** Ascribe strength to Elohim! His excellency is over Yisra'el, His strength is in the skies.

**35** You are awesome, Elohim, in Your set-apart places. The El of Yisra'el gives strength and power to His people. Praise be to Elohim!

**69** For the Chief Musician. To the tune of "Lilies." By David.

**1** Save me, Elohim, for the waters have come up to my neck!

**2** I sink in deep mire, where there is no foothold. I have come into deep waters, where the floods overflow me.

**3** I am weary with my crying. My throat is dry. My eyes fail, looking for my Elohim.

**4** Those who hate me without a cause are more than the hairs of my head. Those who want to cut me off, being my enemies wrongfully, are mighty. I have to restore what I did not take away.

**5** Elohim, You know my foolishness. My sins are not hidden from You.

**6** Do not let those who wait for You be shamed through me, Adonai יְהוָה Tsevaot. Do not let those who seek You be brought to dishonor through me, Elohim of Yisra'el.

**7** Because for Your sake, I have borne reproach. Shame has covered my face.

**8** I have become estranged from my brothers, a foreigner to my mother's children.

**9** For the zeal of Your house consumes me. The reproaches of those who reproach You have fallen on me.

**10** When I wept and I fasted, that was to my reproach.

**11** When I made sackcloth my clothing, I became a byword to them.

**12** Those who sit in the gate talk about me. I am the song of the drunkards.

**13** But as for me, my prayer is to You, יְהוָה, in an acceptable time. Elohim, in the abundance of Your loving-kindness, answer me in the truth of Your salvation.

**14** Deliver me out of the mire, and do not let me sink. Let me be delivered from those who hate me, and out of the deep waters.

**15** Do not let the flood waters overwhelm me, neither let the deep swallow me up. Do not let the pit shut its mouth on me.

**16** Answer me, יְהוָה, for Your loving-kindness is good. According to the multitude of Your compassion, turn to me.

**17** Do not hide Your face from Your servant, for I am in distress. Answer me speedily!

**18** Draw near to my being, and redeem it. Ransom me because of my enemies.

**19** You know my reproach, my shame, and my dishonor. My adversaries are all before You.

**20** Reproach has broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none; for comforters, but I found none.

**21** They also gave me gall for my food. In my thirst,

they gave me vinegar to drink.

**22** Let their table before them become a snare. May it become a retribution and a trap.

**23** Let their eyes be darkened, so that they cannot see. Let their backs be continually bent.

**24** Pour out Your indignation on them. Let the fierceness of Your anger overtake them.

**25** Let their habitation be desolate. Let no one dwell in their tents.

**26** For they persecute him whom You have wounded. They tell of the sorrow of those whom You have hurt.

**27** Charge them with crime upon crime. Do not let them come into Your righteousness.

**28** Let them be blotted out of the book of life, and not be written with the righteous.

**29** But I am in pain and distress. Let Your salvation, Elohim, protect me.

**30** I will praise the Name of Elohim with a song, and will magnify Him with thanksgiving.

**31** It will please יְהוָה better than an ox, or a bull that has horns<sup>a</sup> and hoofs.

**32** The humble have seen it, and are glad. You who seek after Elohim, let Your heart live.

**33** For יְהוָה hears the needy, and does not despise His captive people.

**34** Let heavens and earth praise Him; the seas, and everything that moves therein!

**35** For Elohim will save Tsion, and build the cities of Yehudah. They shall settle there, and own it.

**36** The seed also of His servants shall inherit it. Those who love His Name shall dwell therein.

**70** For the Chief Musician. By David. A reminder.

**1** Hurry, Elohim, to deliver me. Come quickly to help me, יְהוָה.

**2** Let them be disappointed and confounded who seek my being. Let those who desire my ruin be turned back in disgrace.

**3** Let them be turned because of their shame Who say, "Aha! Aha!"

**4** Let all those who seek You rejoice and be glad in You. Let those who love Your salvation continually say, "Let Elohim be exalted!"

**5** But I am poor and needy. Come to me quickly, Elohim. You are my help and my deliverer. יְהוָה, do not delay.

**71** In You, יְהוָה, I take refuge. Never let me be disappointed.

**2** Deliver me in Your righteousness, and rescue me. Turn Your ear to me, and save me.

**3** Be to me a rock of refuge to which I may always go. Give the command to save me, for You are my rock and my fortress.

**4** Rescue me, my Elohim, from the hand of the wicked, from the hand of the unrighteous and sour man.

**5** For You are my hope, Adonai יְהוָה; my confidence from my youth.

**6** I have been supported by You from the womb. You are He who cut me from my mother's gut. I will always praise You.

**7** I am a marvel to many, but You are my strong refuge.

**8** My mouth shall be filled with Your praise, with Your honor all day long.

**9** Do not reject me in my old age. Do not forsake me when my strength fails.

**10** For my enemies talk about me. Those who guard for my being conspire together,

**11** saying, "Elohim has forsaken him. Pursue and take him, for no one will rescue him."

**12** Elohim, do not be far from me. My Elohim, hurry to help me.

**13** Let my accusers be disappointed and consumed. Let them be covered with disgrace and scorn who want to harm me.

**14** But I will always hope, and will add to all of Your praise.

**15** My mouth will tell about Your righteousness, and of Your salvation all day, though I do not know its full measure.

**16** I will come with the mighty acts of Adonai יְהוָה. I will make mention of Your righteousness, even of Yours alone.

**17** Elohim, You have taught me from my youth. Until now, I have declared Your wondrous works.

**18** Yes, even when I am old and gray-haired, Elohim, do not forsake me, until I have declared Your strength to the next generation, Your might to everyone who is to come.

**19** Your righteousness also, Elohim, reaches to the heavens; You have done great things. Elohim, who is like You?

**20** You, who have shown us many and bitter troubles, You will let me live. You will bring us up again from the depths of the earth.

**21** Increase my honor, and comfort me again.

**22** I will also praise You with the harp for Your truth, my Elohim. I sing praises to You with the lyre, Set-apart One of Yisra'el.

**23** My lips shall shout for joy! My being, which You have redeemed, sings praises to You! **24** My tongue will also talk about Your righteousness all day long, for they

<sup>a</sup> 31 See also Shemot 34:29.

are disappointed, and they are confounded, who want to harm me.

## 72 By Shelomoh.

1 Elohim, give the king Your judgments; Your righteousness to the royal son.

2 He will judge Your people with righteousness, and Your poor with judgment.

3 The mountains shall bring prosperity to the people. The hills bring the fruit of righteousness.

4 He will judge the poor of the people. He will save the children of the needy, and will break the oppressor in pieces.

5 They shall fear You while the sun endures; and as long as the moon, throughout all generations.

6 He will come down like rain on the mown grass, as showers that water the earth.

7 In His days, the righteous shall flourish, and abundance of peace, until the moon is no more.

8 He shall have dominion also from sea to sea, from the River to the ends of the earth.

9 Those who dwell in the wilderness shall bow before Him. His enemies shall lick the dust.

10 The kings of Tarshish and of the islands will bring tribute. The kings of Sheva and Seva shall offer gifts.

11 Yes, all kings shall bow down before Him. All nations shall serve Him.

12 For He will deliver the needy when he cries; the poor, who has no helper.

13 He will have pity on the poor and needy. He will save the beings of the needy.

14 He will redeem their being from oppression and violence. Their blood will be precious in His eyes.

15 They shall live, and to Him shall be given of the gold of Sheva. Men shall pray for Him continually. They shall bless Him all day long.

16 Abundance of grain shall be throughout the land. Its fruit sways like Levanon. Let it flourish, thriving like the grass of the field.

17 His Name endures forever. His Name continues as long as the sun. Men shall be blessed by Him. All nations will call Him blessed.

18 Praise be to Elohim, the Elohim of Yisra'el, who alone does marvelous deeds.

19 Blessed be His glorious Name forever! Let the whole earth be filled with His glory! Amein and amein.

20 This ends the prayers by David, the son of Yishai.

## 73 A Psalm by Asaph.

1 Surely Elohim is good to Yisra'el, to those who are pure in heart.

2 But as for me, my feet were almost gone. My steps had nearly slipped.

3 For I was envious of the arrogant, when I saw the prosperity of the wicked.

4 For there are no struggles in their death, but their strength is firm.

5 They are not in toil of men, neither are they plagued like other men.

6 Therefore pride is like a necklace around their neck. Violence covers them like a garment.

7 Their eyes bulge with fat. Their minds pass the limits of conceit.

8 They scoff and speak with malice. In arrogance, they threaten oppression.

9 They have set their mouth in the heavens. Their tongue walks through the earth.<sup>a</sup>

10 Therefore their people return to them, and they drink up waters of abundance.

11 They say, "How does El know? Is there knowledge in Elyon?"

12 Behold, these are the wicked. Being always at ease, they increase in riches.

13 Surely I have cleansed my heart in vain, and washed my hands in innocence,

14 For all day long I have been plagued, and punished every morning.

15 If I had said, "I will speak thus;" behold, I would have deceived the generation of Your children.

16 When I tried to understand this, it was toilsome for me;

17 Until I entered the set-apart place of El, and considered their latter end.

18 Surely You set them in slippery places. You throw them down to destruction.

19 How they are suddenly destroyed! They are completely swept away with terrors.

20 As a dream when one wakes up, so, פָּנָמִים, when You awake, You will despise their image.

21 For my heart was soured. I was pricked in my kidneys.

22 I was so senseless and ignorant. I was a brute beast before You.

23 Nevertheless, I am continually with You. You have held my right hand.

24 You will guide me with Your counsel, and afterward receive me to glory.

25 Whom do I have in heavens? There is no one on earth whom I desire besides You.

26 My flesh and my heart fails, but Elohim is the strength of my heart and my portion forever.

27 For, behold, those who are far from You shall perish.

<sup>a</sup> 9 Tongue walks through the earth – Idiom meaning "Arrogantly give orders."

You have destroyed all those who go whoring from You.

**28** But it is good for me to come close to Elohim. I have made Adonai יְהוָה my refuge, that I may tell of all Your works.

## 74 A contemplation by Asaph.

**1** Elohim, why have You rejected us forever? Why does Your anger smolder against the sheep of Your pasture?

**2** Remember Your congregation, which You purchased of old, which You have redeemed to be the tribe of Your inheritance; Mount Tsion, in which You have lived.

**3** Lift up Your feet to the perpetual ruins, all the evil that the enemy has done in the set-apart place.

**4** Your adversaries have roared in the middle of Your assembly. They have set up their standards as signs.

**5** They behaved like men wielding axes, cutting through a thicket of trees.

**6** Now they break all its carved work down with hatchet and hammers.

**7** They have burned Your set-apart place to the ground. They have profaned the dwelling place of Your Name.

**8** They said in their heart, "We will crush them together." They have burned up all the appointed times in the land of El.

**9** We see no miraculous signs. There is no longer any prophet, neither is there among us anyone who knows how long.

**10** How long, Elohim, shall the adversary reproach? Shall the enemy blaspheme Your Name forever?

**11** Why do You draw back Your hand, even Your right hand? Take it from Your chest and consume them!

**12** Yet Elohim is my King of old, working salvation throughout the earth.

**13** You divided the sea by Your strength. You broke the heads of the sea monsters in the waters.

**14** You broke the heads of Livyathan in pieces. You gave him as food to people and desert creatures.

**15** You opened up spring and wadi. You dried up mighty rivers.

**16** The day is Yours, the night is also Yours. You have prepared the light and the sun.

**17** You have set all the boundaries of the earth. You have made summer and winter.

**18** Remember this, that the enemy has mocked You, פָּתַח. Foolish people have blasphemed Your Name.

**19** Do not deliver the being of Your dove to wild beasts. Do not forget the life of Your poor forever.

**20** Honor Your covenant, for pastures of violence fill the dark places of the earth.

**21** Do not let the oppressed return ashamed. Let the poor and needy praise Your Name.

**22** Arise, Elohim! Plead Your own cause. Remember how the foolish man mocks You all day.

**23** Do not forget the voice of Your adversaries. The tumult of those who rise up against You ascends continually.

## 75 For the Chief Musician. To the tune of "Do Not Destroy." A Psalm by Asaph. A song.

**1** We give thanks to You, Elohim. We give thanks, for Your Name is near. Men tell about Your wondrous works.

**2** When I choose the appointed time, I will judge uprightly.

**3** The earth and all its inhabitants quake. I firmly hold its pillars

Selah.

**4** I said to the arrogant, "Do not boast!" I said to the wicked, "Do not lift up the horn. **5** Do not lift up your horn on high. Do not speak with a stiff neck."

**6** For neither from the east, nor from the west, nor yet from the south, comes exaltation.

**7** But Elohim is the judge. He puts down one, and lifts up another.

**8** For in the hand of פָּתַח there is a cup, full of foaming wine mixed with spices. He pours it out. Indeed the wicked of the earth drink and drink it to its very dregs.

**9** But I will declare this forever: I will sing praises to the Elohim of Ya'aqov.

**10** I will cut off all the horns of the wicked, but the horns of the righteous shall be lifted up.

## 76 For the Chief Musician. On stringed instruments. A Psalm by Asaph. A song.

**1** In Yehudah, Elohim is known. His name is great in Yisra'el.

**2** His Tabernacle is also in Shalem<sup>a</sup>; His dwelling place in Tsion.

**3** There He broke the flaming arrows of the bow, the shield, and the sword, and the weapons of war.

Selah.

**4** Glorious are You, and excellent, more than mountains of game.

**5** Stothearted men are despoiled, they have slept their last sleep. None of the men of war can lift their hands.

**6** At Your rebuke, Elohim of Ya'aqov, both chariot and horse are cast into a dead sleep.

**7** You, even You, are to be feared. Who can stand in

<sup>a</sup> 2 שְׁלֹמֶן (Shalem) – The old name for Yerushalayim. See also Bereshiyt 14:18 and Ivrim 7:2.

Your eyes when You are angry?

**8** You pronounced judgment from heavens. The earth feared, and was silent,  
**9** when Elohim arose to judgment, to save all the afflicted ones of the earth.

Selah.

**10** Surely the wrath of man praises You. The survivors of Your wrath are restrained.

**11** Make vows to יהוה your Elohim, and fulfill them! Let all of his neighbors bring presents to Him who is to be feared.

**12** He will cut off the spirit of princes. He is feared by the kings of the earth.

**77** For the Chief Musician. To Yeduthun. A Psalm by Asaph.

**1** My cry goes to Elohim! Indeed, I cry to Elohim for help, and for Him to listen to me.

**2** In the day of my trouble I sought יהוה. My hand was stretched out in the night, and did not get tired. My being refused to be comforted.

**3** I remember Elohim, and I groan. I complain, and my spirit is overwhelmed.

Selah.

**4** You hold my eyelids open. I am so troubled that I cannot speak.

**5** I have considered the days of old, the years of ancient times.

**6** I remember my song in the night. I consider in my own heart; my spirit diligently inquires:

**7** "Will יהוה reject us forever? Will He be favorable no more? **8** Has His loving-kindness vanished forever? Does His promise fail for generations? **9** Has Elohim forgotten to favor? Has He, in anger, withheld His compassion?"

Selah.

**10** Then I thought, "I will appeal to this: the years of the right hand of Elyon.

**11** I will remember the deeds of Yah; for I will remember Your wonders of old.

**12** I will also meditate on all Your work, and consider Your doings.

**13** Your way, Elohim, is in the set-apart place. What else is great like Elohim?

**14** You are the Elohim who does wonders. You have made Your strength known among the peoples.

**15** You have redeemed Your people with Your arm, the sons of Ya'aqov and Yoseph.

Selah.

**16** The waters saw You, Elohim. The waters saw You, and they writhed. The depths also convulsed.

**17** The clouds poured out water. The skies resounded with thunder. Your arrows also flashed around.

**18** The voice of Your thunder was in the whirlwind. The lightnings lit up the world. The earth trembled and shook.

**19** Your way was through the sea; Your paths through the great waters. Your footsteps were not known.

**20** You led Your people like a flock, by the hand of Mosheh and Aharon.

## 78 A contemplation by Asaph.

**1** Hear my Torah, my people. Turn your ears to the speeches of my mouth.

**2** I will open my mouth in a parable. I will utter dark sayings of old,

**3** Which we have heard and known, and our fathers have told us.

**4** We will not hide them from their children, telling to the generation to come the praises of יהוה, His strength, and His wondrous deeds that He has done.

**5** For He established a witness in Ya'aqov, and appointed a Torah in Yisra'el, which He commanded our fathers, that they should make them known to their children;

**6** that the generation to come might know, even the children who should be born; who should arise and tell their children,

**7** that they might set their hope in Elohim, and not forget the deeds of Elohim, but preserve His commands,  
**8** and might not be as their fathers, a stubborn and rebellious generation, a generation that did not make their hearts loyal, whose spirit was not faithful with Elohim.

**9** The children of Ephrayim, being armed and carrying bows, turned back in the day of battle.

**10** They did not guard the covenant of Elohim, and refused to walk in His Torah.

**11** They forgot His doings, His wondrous deeds that He had shown them.

**12** He did marvelous things in the sight of their fathers, in the land of Mitsrayim, in the field of Tsoan.

**13** He split the sea, and caused them to pass through. He made the waters stand as a heap.

**14** In the daytime He also led them with a cloud, and all night with a light of fire.

**15** He split rocks in the wilderness, and gave them drink abundantly as out of the depths.

**16** He brought streams also out of the rock, and caused waters to run down like rivers.

**17** Yet they still went on to sin against Him, to rebel against Elyon in the desert.

**18** They tempted Elohim in their heart by asking food

for their being.

**19** Yes, they spoke against Elohim. They said, "Can Elohim prepare a table in the wilderness? **20** Behold, He struck the rock, so that waters gushed out, and wadis overflowed. Can He give bread also? Will He provide meat for His people?"

**21** Therefore יְהוָה heard, and was angry. A fire was kindled against Ya'aqov, anger also went up against Yisra'el,

**22** because they did not believe in Elohim, and did not rely on His salvation.

**23** Yet He commanded the skies above, and opened the doors of heavens.

**24** He rained down manna on them to eat, and gave them food from the heavens.

**25** Man ate the bread of messengers. He sent them food to the full.

**26** He caused the east wind to blow in the heavens. By His power He guided the south wind.

**27** He rained also meat on them as the dust; winged birds as the sand of the seas.

**28** He let them fall in the middle of their camp, around their habitations.

**29** So they ate, and were well filled. He gave them their own desire.

**30** They were not estranged from their desires. Their food was yet in their mouths,

**31** when the anger of Elohim went up against them, killed some of their fattest, and struck down the young men of Yisra'el.

**32** For all this they still sinned, and did not trust in His wondrous works.

**33** Therefore He consumed their days in vanity, and their years in terror.

**34** When He killed them, then they inquired after Him. They returned and sought Elohim earnestly.

**35** They remembered that Elohim was their rock, El Elyon, their redeemer.

**36** But they flattered Him with their mouth, and lied to Him with their tongue.

**37** For their heart was not right with Him, neither did they trust in His covenant.

**38** But He, being compassionate, atoned *for* iniquity, and did not destroy them. Yes, many times He turned His anger away, and did not stir up all His wrath.

**39** He remembered that they were but flesh, a wind that passes away, and does not come again.

**40** How often they rebelled against Him in the wilderness, and grieved Him in the desert!

**41** They turned again and tempted Elohim, and provoked the Set-apart One of Yisra'el.

**42** They did not remember His hand, nor the day when He redeemed them from the adversary;

**43** how He set His signs in Mitsrayim, His wonders in

the field of Tsoan,

**44** He turned their rivers into blood, and their streams, so that they could not drink.

**45** He sent among them swarms of flies, which devoured them; and frogs, which destroyed them.

**46** He gave also their increase to the caterpillar, and their labor to the locust.

**47** He destroyed their vines with hail, their sycamore fig trees with frost.

**48** He gave over their livestock also to the hail, and their flocks to hot thunderbolts.

**49** He threw on them the fierceness of His anger, wrath, indignation, and trouble, and a band of evil messengers.

**50** He made a path for His anger. He did not spare their being from death, but gave their life over to the pestilence,

**51** and struck all the firstborn in Mitsrayim, the chief of their strength in the tents of Ḥam.

**52** But He led out his own people like sheep, and guided them in the wilderness like a flock.

**53** He led them securely, so that they were not afraid, but the sea overwhelmed their enemies.

**54** He brought them to the border of His set-apart place, to this mountain, which His right hand had taken.

**55** He also drove out the nations before them, allotted them for an inheritance by line, and made the tribes of Yisra'el to dwell in their tents.

**56** Yet they tempted and rebelled against Elohim Elyon, and did not guard His witnesses;

**57** but turned back, and dealt deceitfully like their fathers. They were turned aside like a deceitful bow.

**58** For they provoked Him to anger with their high places, and moved Him to jealousy with their engraved images.

**59** When Elohim heard this, He was angry, and greatly abhorred Yisra'el;

**60** So that He abandoned the Tabernacle of Shiloh, the tent which He placed among men;

**61** and delivered his strength into captivity, his glory into the adversary's hand.

**62** He also gave His people over to the sword, and was angry with His inheritance.

**63** Fire devoured their young men. Their virgins had no wedding song.

**64** Their priests fell by the sword, and their widows could not weep.

**65** Then יְהוָה awakened as one out of sleep, like a mighty man who shouts by reason of wine.

**66** He struck His adversaries backward. He put them to a perpetual reproach.

**67** Moreover He rejected the tent of Yoseph, and did not choose the tribe of Ephrayim,

**68** But chose the tribe of Yehudah, Mount Tsion which He loved.

**69** He built His set-apart place like the heights, like the earth which He has established forever.

**70** He also chose David His servant, and took him from the sheepfolds;

**71** from following the ewes that have their young, He brought him to be the shepherd of Ya'aqov, His people, and Yisra'el, His inheritance.

**72** So he was their shepherd according to the integrity of his heart, and guided them by the skillfulness of his hands.

## **79** A Psalm by Asaph.

**1** Elohim, the nations have come into Your inheritance. They have defiled Your set-apart Temple. They have laid Yerushalayim in heaps.

**2** They have given the dead bodies of Your servants to be food for the birds of the heavens, the flesh of Your set-apart ones to the animals of the earth.

**3** Their blood they have shed like water around Yerushalayim. There was no one to bury them.

**4** We have become a reproach to our neighbors, a scoffing and derision to those who are around us.

**5** How long, **מִתְּלַאֲנָה**? Will You be angry forever? Will Your jealousy burn like fire?

**6** Pour out Your wrath on the nations that do not know You; on the kingdoms that do not call on Your Name;

**7** For they have devoured Ya'aqov, and destroyed his homeland.

**8** Do not hold the iniquities of our forefathers against us. Let Your compassion speedily meet us, for we are in desperate need.

**9** Help us, Elohim of our salvation, for the glory of Your Name. Deliver us, and atone *for* our sins, for Your Name's sake.

**10** Why should the nations say, "Where is their Elohim?" Let it be known among the nations, before our eyes, that vengeance for Your servants' blood is being poured out.

**11** Let the sighing of the prisoner come before You. According to the greatness of Your power, preserve those who are sentenced to death.

**12** Pay back to our neighbors seven times into their bosom their reproach with which they have reproached You, **מִתְּלַאֲנָה**.

**13** So we, Your people and sheep of Your pasture, will give You thanks forever. We will praise You forever, to all generations.

## **80** For the Chief Musician. To the tune of "The Lilies of the Covenant." A Psalm by Asaph.

**1** Hear us, Shepherd of Yisra'el, You who lead Yoseph like a flock, You who sit above the keruvim, shine out.

**2** Before Ephrayim and Benyamin and Menasheh, stir up Your might! Come to save us!

**3** Turn us again, Elohim. Cause Your face to shine, and we will be saved.

**4** **מִתְּלַאֲנָה** Elohim Tsevaot, how long will You be angry against the prayer of Your people?

**5** You have fed them with the bread of tears, and given them tears to drink in large measure.

**6** You make us a source of contention to our neighbors. Our enemies laugh among themselves.

**7** Turn us again, Elohim Tsevaot. Cause Your face to shine, and we will be saved.

**8** You brought a vine out of Mitsrayim. You drove out the nations, and planted it.

**9** You cleared the ground for it. It took deep root, and filled the land.

**10** The mountains were covered with its shadow. Its boughs were like the cedars of Elohim.

**11** It sent out its branches to the sea, its shoots to the River.

**12** Why have You broken down its walls, so that all those who pass by the way pluck it?

**13** The boar out of the wood ravages it. The wild animals of the field feed on it.

**14** Turn again, we beg You, Elohim Tsevaot. Look down from heavens, and see, and visit this vine,

**15** the stock which Your right hand planted, the branch that You made strong for Yourself.

**16** It is burned with fire. It is cut down. They perish at Your rebuke.

**17** Let Your hand be on the One of Your right hand, on the Son of Man whom You made strong for Yourself.

**18** So we will not turn away from You. Revive us, and we will call on Your Name.

**19** Turn us again, **מִתְּלַאֲנָה** Elohim Tsevaot. Cause Your face to shine, and we will be saved.

**81** For the Chief Musician. On an instrument of Gath. By Asaph.

**1** Sing aloud to Elohim, our strength! Make a joyful shout to the Elohim of Ya'aqov!

**2** Raise a song, and bring here the tambourine, the pleasant lyre with the harp.

**3** Blow the shofar in the New Moon, at the covered<sup>a</sup> moon, to our Feast day.

**4** For it is a statute for Yisra'el, a judgment of the Elohim of Ya'aqov.

**5** He appointed it in Yehoseph for a witness, when He

<sup>a</sup> 3 Hebrew word **חֵסֶךְ** (*keseh*) here is typically translated as "full" [moon] though the word comes from **חֵסֶךְ** (*kasah*) meaning "covered."

went out over the land of Mitsrayim; I heard a language that I did not know.

**6** "I removed his shoulder from the burden. His hands were freed from the basket. **7** You called in trouble, and I delivered you. I answered you in the secret place of thunder. I tested you at the waters of Merivah."

Selah.

**8** "Hear, My people, and I will testify to you, Yisra'el, if you would listen to Me! **9** There shall be no strange el in you, neither shall you bow down to any foreign el. **10** I am יְהוָה, your Elohim, who brought you up out of the land of Mitsrayim. Open your mouth wide, and I will fill it. **11** But My people did not listen to My voice.

Yisra'el desired none of Me. **12** So I let them go after the stubbornness of their hearts, that they might walk in their own counsels. **13** Oh that My people would listen to Me, that Yisra'el would walk in My ways! **14** I would soon subdue their enemies, and turn My hand against their adversaries. **15** The haters of יְהוָה would cringe before Him, and their punishment would last forever. **16** But He would have also fed them with the finest of the wheat. I will satisfy you with honey out of the rock."

## 82 A Psalm by Asaph.

**1** Elohim presides in the great assembly. He judges among the elohim.

**2** How long will you judge unrighteously, and show partiality to the wicked?"

Selah.

**3** Judge the weak, the poor, and the fatherless. Maintain the rights of the poor and oppressed. **4** Rescue the weak and needy. Deliver them out of the hand of the wicked."

**5** They do not know, neither do they understand. They walk back and forth in darkness. All the foundations of the earth are shaken.

**6** I said, "You are elohim, all of you are children of Elyon. **7** Nevertheless you shall die like men, and fall like one of the rulers."

**8** Arise, Elohim, judge the earth, for You inherit all of the nations.

## 83 A song. A Psalm by Asaph.

**1** El, do not keep silent. Do not keep silent, and do not be still, Elohim.

**2** For, behold, Your enemies are stirred up. Those who hate You have lifted up their heads.

**3** They conspire with cunning against Your people. They plot against Your cherished ones.

**4** "Come," they say, "let us destroy them as a nation, that the name of Yisra'el may be remembered no more."

**5** For they have conspired together with one heart. They cut a covenant against You.

**6** The tents of Edom and the Yishma'elites; Moav, and the Hagrites;

**7** Geval, Ammon, and Amaleq; Philistia with the inhabitants of Tsr;

**8** Ashuwr also is joined with them. They have helped the children of Lot.

Selah.

**9** Do to them as You did to Midian, as to Sisera, as to Yavin, at the wadi Qishon;

**10** who perished at Endor, who became as dung for the earth.

**11** Make their nobles like Orev and Zeev; yes, all their princes like Zevah and Tsalmunna;

**12** who said, "Let us take possession of the pasture lands of Elohim."

**13** My Elohim, make them like tumbleweed; like chaff before the wind.

**14** As the fire that burns the forest, as the flame that sets the mountains on fire,

**15** so pursue them with Your tempest, and terrify them with Your storm.

**16** Fill their faces with confusion, that they may seek Your Name, יְהוָה.

**17** Let them be disappointed and dismayed forever. Yes, let them be confounded and perish;

**18** that they may know that You alone, whose Name is יְהוָה, are Elyon over all the earth.

## 84 For the Chief Musician. On an instrument of Gath.

A Psalm by the sons of Qorah.

**1** How lovely are Your dwellings, יְהוָה Tsevaot!

**2** My being longs, and even faints for the courts of יְהוָה. My heart and my flesh cry out for the living El.

**3** Yes, the sparrow has found a home, and the swallow a nest for herself, where she may have her young, near Your altars, יְהוָה Tsevaot, my King, and my Elohim.

**4** Blessed are those who dwell in Your house. They are always praising You.

Selah.

**5** Blessed are those whose strength is in You; who have set their hearts on a pilgrimage.

**6** Passing through the valley of Weeping, they make it a place of springs. Yes, the autumn rain covers it with blessings.

**7** They go from strength to strength. Every one of them appears before Elohim in Tsion.

**8** יְהוָה, Elohim Tsevaot, hear my prayer. Listen, Elohim of Ya'aqov.

Selah.

**9** Behold, Elohim our shield, look at the face of Your anointed.

**10** For a day in Your courts is better than a thousand. I would rather be a doorkeeper in the house of my Elohim, than to dwell in the tents of wickedness.

**11** For You, יְהוָה Elohim is a sun and a shield. יְהוָה will give favor and glory. He withholds no good thing from those who walk blamelessly.

**12** Tsevaot, blessed is the man who relies on You.

**85** For the Chief Musician. A Psalm by the sons of Qorah.

**1** You have been favorable to Your land. You have restored the fortunes of Ya'aqov.

**2** You have forgiven the iniquity of Your people. You have covered all their sin.

Selah.

**3** You have taken away all Your wrath. You have turned from the fierceness of Your anger.

**4** Turn us, Elohim of our salvation, and cause Your indignation toward us to cease.

**5** Will You be angry with us forever? Will You draw out Your anger to all generations?

**6** Will You not revive us again, that Your people may rejoice in You?

**7** Show us Your loving-kindness, יְהוָה. Grant us Your salvation.

**8** I will hear what El, יְהוָה, will speak, for He will speak peace to His people, His set-apart ones; but let them not turn again to blind confidence.

**9** Surely His salvation is near those who fear Him, that glory may dwell in our land.

**10** Mercy and truth meet together. Righteousness and peace have kissed each other.

**11** Truth springs out of the earth. Righteousness has looked down from heavens.

**12** Yes, יְהוָה will give that which is good. Our land will yield its increase.

**13** Righteousness goes before Him, and prepares the way for His steps.

**86** A Prayer by David.

**1** Hear, יְהוָה, and answer me, for I am poor and needy.

**2** Guard my being, for I am kind. You, my Elohim, save Your servant who relies on You.

**3** Be kind to me, יְהוָה, for I call to You all day long.

**4** Bring joy to the being of Your servant, for to You, יְהוָה, do I lift up my being.

**5** For You, יְהוָה, are good, and ready to forgive; abundant in loving-kindness to all those who call on You.

**6** Hear, יְהוָה, my prayer. Listen to the voice of my petitions.

**7** In the day of my trouble I will call on You, for You will answer me.

**8** There is no one like You among the elohim, יְהוָה, nor any deeds like Your deeds.

**9** All nations You have made will come and bow down before You, יְהוָה. They shall glorify Your Name.

**10** For You are great, and do wondrous things. You are Elohim alone.

**11** Teach me Your way, יְהוָה. I will walk in Your truth. Make my heart undivided to fear Your Name.

**12** I will praise You, יְהוָה my Elohim, with my whole heart. I will glorify Your Name forever more.

**13** For Your loving-kindness is great toward me. You have delivered my being from the lowest Sheol.

**14** Elohim, the proud have risen up against me. A company of tyrants have sought after my being, and they do not hold regard for You before them.

**15** But You, יְהוָה, are a compassionate and kind El, slow to anger, and abundant in loving-kindness and truth.

**16** Turn to me, and be kind to me! Give Your strength to Your servant. Save the son of Your servant.

**17** Show me a sign of Your goodness, that those who hate me may see it, and be shamed, because You, יְהוָה, have helped me, and comforted me.

**87** A Psalm by the sons of Qorah; a Song.

**1** His foundation is in the set-apart mountains.

**2** יְהוָה loves the gates of Tsion more than all the dwellings of Ya'aqov.

**3** Glorious things are spoken about you, city of Elohim.

Selah.

**4** I will record Rahav and Bavel among those who acknowledge Me. Behold, Philistia, Tsor, and also Kush: "This one was born there."

**5** Yes, of Tsion it will be said, "This one and that one was born in her;" the Most High himself will establish her.

**6** יְהוָה will count, when He writes up the peoples, "This one was born there."

Selah.

**7** Those who sing as well as those who dance say, "All my springs are in you."

**88** A Song. A Psalm by the sons of Qorah. For the Chief Musician. To the tune of "The Suffering of Affliction." A contemplation by Heman, the Ezrahite.

**1** יְהוָה, the Elohim of my salvation, I have cried day and

night before You.

**2** Let my prayer enter into Your presence. Turn Your ear to my cry.

**3** For my being is full of troubles. My life draws near to Sheol.

**4** I am counted among those who go down into the pit. I am like a man who has no help,

**5** set apart among the dead, like the slain who lie in the grave, whom You remember no more. They are cut off from Your hand.

**6** You have laid me in the lowest pit, in the darkest depths.

**7** Your wrath lies heavily on me. You have afflicted me with all Your waves.

Selah.

**8** You have taken my friends from me. You have made me an abomination to them. I am confined, and I cannot escape.

**9** My eyes are dim from grief. I have called on You daily, **תְּהִלָּתֶךָ**. I have spread out my hands to You.

**10** Do You show wonders to the dead? Do the Rephaim rise up and praise You?

Selah.

**11** Is Your loving-kindness declared in the grave? Or Your faithfulness in Avaddon?

**12** Are Your wonders made known in the dark? Or Your righteousness in the land of forgetfulness?

**13** But to You, **תְּהִלָּתֶךָ**, I have cried. In the morning, my prayer comes before You.

**14** **תְּהִלָּתֶךָ**, why do You reject my being? Why do You hide Your face from me?

**15** I am afflicted and ready to die from my youth up. While I suffer Your terrors, I am distracted.

**16** Your fierce wrath has gone over me. Your terrors have cut me off.

**17** They came around me like water all day long. They completely engulfed me.

**18** You have put lover and friend far from me, and my friends into darkness.

## 89 A contemplation by Ethan, the Ezrahite.

**1** I will sing of the loving-kindness of **תְּהִלָּתֶךָ** forever. With my mouth, I will make known Your faithfulness to all generations.

**2** I indeed declare, "Love stands firm forever. You established the heavens. Your faithfulness is in them."

**3** "I have cut a covenant with My chosen one, I have sworn to David, My servant, **4** I will establish your seed forever, and build up your throne to all generations."

Selah.

**5** The heavens will praise Your wonders, **תְּהִלָּתֶךָ**; Your faithfulness also in the assembly of the set-apart ones.

**6** For who in the skies can be compared to **תְּהִלָּתֶךָ**? Who among the sons of the mighty is like **תְּהִלָּתֶךָ**, **7** a very awesome El in the council of the set-apart ones, to be feared above all those who are around *Him*?

**8** **יְהוָה**, Elohim Tsevaot, who is a mighty one, like You? Yah, Your faithfulness is around *You*.

**9** You rule the pride of the sea. When its waves rise up, You calm them.

**10** You have broken Rahav in pieces, like one of the slain. You have scattered Your enemies with Your mighty arm.

**11** The heavens are Yours. The earth also is Yours; the world and its fullness. You have founded them.

**12** The north and the south, You have created them. Tavor and Hermon rejoice in Your Name.

**13** You have a mighty arm. Your hand is strong, and Your right hand is exalted.

**14** Righteousness and judgment are the foundation of Your throne. Kindness and truth go before Your face.

**15** Blessed are the people who learn to acclaim You. They walk in the light of Your presence, **תְּהִלָּתֶךָ**.

**16** In Your Name they rejoice all day. In Your righteousness, they are exalted.

**17** For You are the glory of their strength. In Your acceptance, our horn will be exalted.

**18** For our shield belongs to **תְּהִלָּתֶךָ**; our king to the Set-apart One of Yisra'el.

**19** Then You spoke in vision to Your set-apart ones, and said, "I have given strength to the warrior. I have exalted a young man from the people. **20** I have found David, My servant. I have anointed him with My set-apart oil, **21** with whom My hand shall be established. My arm will also strengthen him. **22** No enemy will tax him. No son of unrighteousness will oppress him. **23** I will beat down his adversaries before him, and strike those who hate him. **24** But My faithfulness and My loving-kindness will be with him. In My Name, his horn will be exalted. **25** I will set his hand also on the sea, and his right hand on the rivers. **26** He will call to me, 'You are my Father, my El, and the rock of my salvation!' **27** I will also appoint him My firstborn, the highest of the kings of the earth. **28** I will guard My loving-kindness for him forever more. My covenant will be faithful with him. **29** I will also make his seed endure forever, and his throne as the days of heavens. **30** If his children forsake My Torah, and do not walk in My judgment; **31** if they break My statutes, and do not guard My commands;

**32** then I will punish their sin with the rod, and their iniquity with stripes. **33** But I will not completely take My loving-kindness from him, nor allow My faithfulness to fail. **34** I will not break My covenant, nor

alter what my lips have uttered. **35** Once I have sworn by My set-apartness, I will not lie to David. **36** His seed will endure forever, his throne like the sun before Me. **37** It will be established forever like the moon, a faithful witness in the sky."

Selah.

**38** But You have rejected and spurned. You have been angry with Your anointed. **39** You have renounced the covenant of Your servant. You have defiled his crown in the dust.

**40** You have broken down all his hedges. You have brought his strongholds to ruin.

**41** All who pass by the way rob him. He has become a reproach to his neighbors.

**42** You have exalted the right hand of his adversaries. You have made all of his enemies rejoice.

**43** Yes, You turn back the edge of his sword, and have not supported him in battle.

**44** You have ended his splendor, and thrown his throne down to the ground.

**45** You have shortened the days of his youth. You have covered him with shame.

Selah.

**46** How long, יְהוָה? Will You hide Yourself forever? Will Your wrath burn like fire?

**47** Remember how short my time is! For what vanity have You created all the children of men!

**48** What man is he who shall live and not see death, who shall deliver his being from the power of Sheol?

Selah.

**49** יְהוָה, where are Your former loving-kindnesses, which You swore to David in Your faithfulness?

**50** Remember, יְהוָה, the reproach of Your servants, how I bear in my heart the taunts of all the mighty peoples,

**51** with which Your enemies have mocked: יְהוָה, with which they have mocked the footsteps of Your anointed one<sup>a</sup>.

**52** Blessed be יְהוָה forever more. Amein, and Amein.

## 90 A Prayer by Mosheh, the man of Elohim.

**1** יְהוָה, You have been our dwelling place for all generations.

**2** Before the mountains were born, before You had formed the earth and the world, even from everlasting to everlasting, You are El.

**3** You turn man to destruction, saying, "Return, You children of men."

**4** For a thousand years in Your eyes are just like yesterday when it is past, like a watch in the night.

**5** You sweep them away as they sleep. In the morning they sprout like new grass.

**6** In the morning it sprouts and springs up. By evening, it is withered and dry.

**7** For we are consumed in Your anger. We are troubled in Your wrath.

**8** You have set our iniquities before You, our secret sins in the light of Your presence.

**9** For all our days have passed away in Your wrath. We bring our years to an end as a sigh.

**10** The days of our years are seventy, or even by reason of strength eighty years; yet their pride is but toil and vain exertion, for it passes quickly, and we fly away.

**11** Who knows the power of Your anger, Your wrath according to the fear that is due to You?

**12** So teach us to number our days,<sup>b</sup> that we may gain a heart of wisdom.

**13** Relent, יְהוָה! How long? Have compassion on Your servants!

**14** Satisfy us in the morning with Your loving-kindness, that we may rejoice and be glad all our days.

**15** Make us glad for as many days as You have afflicted us, for as many years as we have seen evil.

**16** Let Your work appear to Your servants; Your glory to their children.

**17** Let the favor of יְהוָה our Elohim be on us; establish the work of our hands for us; yes, establish the work of our hands.

**91** He who dwells in the secret place of Elyon will rest in the shadow of the Almighty.

**2** I will say of יְהוָה, "He is my refuge and my fortress; my Elohim, on whom I rely."

**3** For He will deliver you from the snare of the fowler, and from the deadly pestilence.

**4** He will cover you with His feathers. Under His wings you will take refuge. His truth is your shield and rampart.

**5** You shall not be afraid of the terror by night, nor of the arrow that flies by day; **6** nor of the pestilence that walks in darkness, nor of the destruction that wastes at noonday.

**7** A thousand may fall at your side, and ten thousand at your right hand; but it will not come near you.

**8** You will only look with your eyes, and see the recompense of the wicked.

**9** Because you have made יְהוָה your refuge, and Elyon your dwelling place,

**10** no evil shall happen to you, neither shall any plague

<sup>a</sup> 51 Anointed one – Hebrew word מֶשֶׁךְ (mash'iy'ach): "Messiah."

<sup>b</sup> 12 Number...days – Idiom meaning "use time wisely."

come near your dwelling.

**11** For He will put His messenger in charge of you, to guard you in all your ways.

**12** They will bear you up in their hands, so that you will not dash your foot against a stone.

**13** You will tread on the lion and cobra. You will trample the young lion and the serpent underfoot.

**14** "Because he has set his love on Me, therefore I will deliver him. I will set him on high, because he has known My Name. **15** He will call on me, and I will answer him. I will be with him in trouble. I will deliver him, and honor him. **16** I will satisfy him with long life, and show him My salvation."

## **92** A Psalm. A song for the Sabbath day.

**1** It is a good thing to give thanks to יְהוָה, to sing praises to Your Name, Elyon;

**2** to proclaim Your loving-kindness in the morning, and Your faithfulness every night,

**3** with the ten-stringed lute, with the harp, and with the melody of the lyre.

**4** For You, יְהוָה, have made me glad through Your work. I will triumph in the works of Your hands.

**5** How great are Your works, יְהוָה! Your thoughts are very deep.

**6** A senseless man does not know, neither does a fool understand this:

**7** though the wicked spring up as the grass, and all the workers of vain exertion flourish, they will be destroyed forever.

**8** But You, יְהוָה, are on high forever more.

**9** For, behold, Your enemies, יְהוָה, for, behold, Your enemies shall perish. All the workers of vain exertion will be scattered.

**10** But You have exalted my horn like that of the wild ox. I am anointed with fresh oil.

**11** My eye has also seen my enemies. My ears have heard of the wicked enemies who rise up against me.

**12** The righteous shall flourish like the palm tree. He will grow like a cedar in Lebanon.

**13** They are planted in the house of יְהוָה. They will flourish in the courts of our Elohim.

**14** They will still produce fruit in old age. They will be full of sap and green,

**15** to show that יְהוָה is upright. He is my rock, and there is no unrighteousness in Him.

**93** יְהוָה reigns! He is clothed with majesty! יְהוָה is armed with strength. The world also is established. It cannot be moved.

**2** Your throne is established from long ago. You are from everlasting.

**3** The floods have lifted up, יְהוָה, the floods have lifted

up their voice. The floods lift up their waves.

**4** Above the voices of many waters, the mighty breakers of the sea, יְהוָה on high is mighty.

**5** Your witnesses are great and faithful. Set-apartness adorns Your house, יְהוָה, forever more.

**94** יְהוָה, You, El to whom vengeance belongs, You, El to whom vengeance belongs, shine out.

**2** Rise up, You judge of the earth. Pay back the proud what they deserve.

**3** יְהוָה, how long will the wicked, how long will the wicked triumph?

**4** They pour out arrogant words. All the workers of vain exertion boast.

**5** They break Your people in pieces, יְהוָה, and afflict Your heritage.

**6** They kill the widow and the sojourner, and murder the fatherless.

**7** They say, "Yah will not see, neither will Ya'aqov's Elohim consider."

**8** Consider, you senseless among the people; you fools, when will you be wise?

**9** He who implanted the ear, will He not hear? He who formed the eye, will He not see?

**10** He who disciplines the nations, will He not punish? He who teaches man knows.

**11** יְהוָה knows the thoughts of man, that they are futile.

**12** Blessed is the man whom You discipline, Yah, and teach out of Your Torah;

**13** that You may give him rest from the days of adversity, until the pit is dug for the wicked.

**14** For יְהוָה will not reject His people, neither will He forsake His inheritance.

**15** For judgment will return to righteousness. All the upright in heart shall follow it.

**16** Who will rise up for me against the wicked? Who will stand up for me against the workers of vain exertion?

**17** Unless יְהוָה had been my help, my being would have soon lived in silence.

**18** When I said, "My foot is slipping!" Your loving-kindness, יְהוָה, sustained me.

**19** In the multitude of my thoughts within me, Your comforts delight my being.

**20** Shall the throne of wickedness have fellowship with You, which brings about toil by statute?

**21** They gather themselves together against the being of the righteous, and condemn the innocent blood.

**22** But יְהוָה has been my high tower, my Elohim, the rock of my refuge.

**23** He has brought on them their own vain exertion, and

will cut them off in their own wickedness. **תְּהִלָּה**, our Elohim, will cut them off.

**95** Oh come, let us sing to **תְּהִלָּה**. Let us shout aloud to the rock of our salvation!

2 Let us come before His presence with thanksgiving. Let us extol Him with songs!

3 For **תְּהִלָּה** is a great El, a great King above all elohim.

4 In His hand are the deep places of the earth. The heights of the mountains are also His.

5 The sea is His, and He made it. His hands formed the dry land.

6 Oh come, let us bow down and kneel. Let us bless before **תְּהִלָּה**, our Maker,

7 for He is our Elohim. We are the people of His pasture, and the sheep in His care. Today, oh that you would hear His voice!

8 "Do not harden your heart, as at Merivah, as in the day of Massah in the wilderness, 9 when your fathers tempted Me, tested Me, and saw My work. 10 Forty long years I was grieved with that generation, and said, 'It is a people that errs in their heart. They have not known My ways.' 11 Therefore I swore in My wrath, 'they will not enter into My rest.'"

**96** Sing to **תְּהִלָּה** a new song! Sing to **תְּהִלָּה**, all the earth.

2 Sing to **תְּהִלָּה**! Bless His Name! Proclaim His salvation from day to day!

3 Declare His glory among the nations, His marvelous works among all the peoples.

4 For great is **תְּהִלָּה**, and greatly to be praised! He is to be feared above all elohim.

5 For all the elohim of the peoples are idols, but **תְּהִלָּה** made the heavens.

6 Honor and majesty are before Him. Strength and beauty are in His set-apart place.

7 Ascribe to **תְּהִלָּה**, you families of nations, ascribe to **תְּהִלָּה** glory and strength.

8 Ascribe to **תְּהִלָּה** the glory due to His Name. Bring an offering, and come into His courts.

9 Bow down to **תְּהִלָּה** in set-apart array. Tremble before Him, all the earth.

10 Say among the nations, "**תְּהִלָּה** reigns." The world is also established. It cannot be moved. He will judge the peoples with uprightness.

11 Let the heavens be glad, and let the earth rejoice. Let the sea roar, and its fullness!

12 Let the field and all that is in it exult! Then all the trees of the woods shall sing for joy

13 before **תְּהִלָּה**; for He comes, for He comes to judge the earth. He will judge the world with righteousness, the peoples with His faithfulness.

**97** **תְּהִלָּה** reigns! Let the earth rejoice! Let the multitude of islands be glad!

2 Clouds and darkness are around Him. Righteousness and judgment are the foundation of His throne.

3 A fire goes before Him, and burns up His adversaries on every side.

4 His lightning lights up the world. The earth sees, and trembles.

5 The mountains melt like wax at the presence of **תְּהִלָּה**, at the presence of the Master of the whole earth.

6 The heavens declare His righteousness. All the peoples have seen His glory.

7 Let all them be shamed who serve engraved images, who boast in their idols. Bow down to Him, all you elohim<sup>a</sup>!

8 Tsion heard and was glad. The daughters of Yehudah rejoiced, because of Your judgments, **תְּהִלָּה**.

9 For You, **תְּהִלָּה**, are Elyon above all the earth. You are exalted far above all elohim.

10 You who love **תְּהִלָּה**, hate evil. He guards the beings of His set-apart ones. He delivers them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Be glad in **תְּהִלָּה**, you righteous people! Give thanks to His set-apart Name.

**98** A Psalm.

1 Sing to **תְּהִלָּה** a new song, for he has done marvelous things! His right hand, and His set-apart arm, have worked salvation for Him.

2 **תְּהִלָּה** has made known His salvation. He has openly shown His righteousness in the sight of the nations.

3 He has remembered His loving-kindness and His faithfulness toward the house of Yisra'el. All the ends of the earth have seen the salvation of our Elohim.

4 Make a joyful noise to **תְּהִלָּה**, all the earth! Burst out and sing for joy, yes, sing praises!

5 Sing praises to **תְּהִלָּה** with the harp, with the harp and the voice of melody.

6 With trumpets and voice of the shofar, make a joyful noise before the King, **תְּהִלָּה**.

7 Let the sea roar with its fullness; the world, and those who dwell therein.

8 Let the rivers clap their hands. Let the mountains sing for joy together.

<sup>a</sup> 7 LXX reads, "messengers" here instead of "elohim."

**9** Let them sing before יְהוָה, for He comes to judge the earth. He will judge the world with righteousness, and the peoples with uprightness.

**99** יְהוָה reigns! Let the peoples tremble. He sits enthroned among the keruvim. Let the earth be moved. **2** יְהוָה is great in Tsion. He is high above all the peoples.

**3** Let them praise Your great and awesome Name. He is set-apart!

**4** The King's strength also loves judgment. You do establish uprightness. You execute judgment and righteousness in Ya'aqov.

**5** Exalt יְהוָה our Elohim. Bow down at His footstool. He is set-apart!

**6** Mosheh and Aharon were among His priests, Shemu'el among those who call on His Name; they called on יְהוָה, and He answered them.

**7** He spoke to them in the pillar of cloud. They guarded His witnesses, the statute that He gave them.

**8** You answered them, יְהוָה our Elohim. You are an El who forgave them, although You took vengeance for their doings.

**9** Exalt יְהוָה, our Elohim. Bow down at His set-apart hill, for יְהוָה, our Elohim, is set-apart!

## **100** A Psalm of thanksgiving.

**1** Shout for joy to יְהוָה, all you lands!

**2** Serve יְהוָה with gladness. Come before His presence with singing.

**3** Know that יְהוָה, He is Elohim. It is He who has made us, and we are His. We are His people, and the sheep of His pasture.

**4** Enter into His gates with thanksgiving, into His courts with praise. Give thanks to Him, and bless His Name.

**5** For יְהוָה is good. His loving-kindness endures forever, His faithfulness to all generations.

## **101** A Psalm by David.

**1** I will sing of loving-kindness and judgment. To You, יְהוָה, I will sing praises.

**2** I will be careful to live a blameless life. When will You come to me? I will walk within my house with a blameless heart.

**3** I will set no worthless thing before my eyes. I hate the deeds of those that turn aside. They will not cling to me.

**4** A perverse heart will be far from me. I will have nothing to do with evil.

**5** I will silence whoever secretly slanders his neighbor. I will not tolerate one who is haughty and conceited.

**6** My eyes *will be* on the faithful of the land, that they may dwell with me. He who walks in a perfect way, he

will serve me.

**7** He who practices deceit will not dwell within my house. He who speaks falsehood will not be established before my eyes.

**8** Morning by morning, I will destroy all the wicked of the land; to cut off all the workers of vain exertion from the city of יְהוָה.

## **102** A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before יְהוָה.

**1** Hear my prayer, יְהוָה! Let my cry come to You.

**2** Do not hide Your face from me in the day of my distress. Turn Your ear to me. Answer me quickly in the day when I call.

**3** For my days consume away like smoke. My bones are burned as a torch.

**4** My heart is blighted like grass, and withered, for I forgot to eat my bread.

**5** By reason of the voice of my groaning, my bones stick to my skin.

**6** I am like a pelican of the wilderness. I have become as an owl of the waste places.

**7** I watch, and have become like a sparrow that is alone on the housetop.

**8** My enemies reproach me all day. Those who are mad at me use my name as a curse.

**9** For I have eaten ashes like bread, and mixed my drink with tears.

**10** Because of Your indignation and Your wrath, for You have taken me up, and thrown me away.

**11** My days are like a long shadow. I have withered like grass.

**12** But You, יְהוָה, will remain forever; Your renown endures to all generations.

**13** You will arise and have compassion on Tsion; for it is time to be kind to her. Yes, the set time has come.

**14** For Your servants take pleasure in her stones, and have pity on her dust.

**15** So the nations will fear the Name of יְהוָה; all the kings of the earth, Your glory.

**16** For יְהוָה has built up Tsion. He has appeared in His glory.

**17** He has responded to the prayer of the destitute, and has not despised their prayer.

**18** This will be written for the generation to come. A people which will be created will praise Yah.

**19** For He has looked down from the height of His set-apart place. From heavens, יְהוָה saw the earth; **20** to hear the groans of the prisoner; to free those who are condemned to death; **21** that men may declare the Name of יְהוָה in Tsion, and His praise in Yerushalayim;

**22** when the peoples are gathered together, the kingdoms, to serve יְהוָה.

23 He weakened my strength along the course. He shortened my days.  
 24 I said, "My El, do not take me away in the middle of my days. Your years are throughout all generations.  
 25 Of old, You laid the foundation of the earth. The heavens are the work of Your hands. 26 They will perish, but You will endure. Yes, all of them will wear out like a garment. You will change them like a cloak, and they will be changed. 27 But You are the same. Your years will have no end. 28 The children of Your servants will continue. Their seed will be established before You."

## 103 By David.

1 Praise יהוה, my being! All that is within me, praise His set-apart Name!  
 2 Praise יהוה, my being, and do not forget all His benefits; 3 who forgives all your sins; who heals all your diseases; 4 who redeems your life from destruction; who crowns you with loving-kindness and compassions; 5 who satisfies your desire with good things, so that your youth is renewed like the eagle's. 6 יהוה executes righteous acts, and judgments for all who are oppressed.  
 7 He made known His ways to Mosheh, his deeds to the children of Yisra'el.  
 8 יהוה is compassionate and kind, slow to anger, and abundant in loving-kindness.  
 9 He will not always accuse; neither will He stay angry forever.  
 10 He has not dealt with us according to our sins, nor repaid us for our iniquities.  
 11 For as the heavens are high above the earth, so great is His loving-kindness toward those who fear Him.  
 12 As far as the east is from the west, so far has He removed our transgressions from us.  
 13 Like a father has compassion on his children, so יהוה has compassion on those who fear Him.  
 14 For He knows how we are inclined. He remembers that we are dust.  
 15 As for man, his days are like grass. As a flower of the field, so he flourishes.  
 16 For the wind passes over it, and it is gone. Its place remembers it no more.  
 17 But the loving-kindness of יהוה is from everlasting to everlasting with those who fear Him, His righteousness to children's children;  
 18 to those who guard His covenant, to those who remember to obey His precepts.  
 19 יהוה has established His throne in the heavens. His kingdom rules over all.  
 20 Praise יהוה, you messengers of His, who are mighty in strength, who fulfill His word, obeying the voice of

His word.

21 Praise יהוה, all you armies of His, you servants of His, who do His will.  
 22 Praise יהוה, all you works of His, in all places of His dominion. Praise יהוה, my being!

**104** Bless יהוה, my being. יהוה, my Elohim, You are very great. You are clothed with honor and majesty.  
 2 He covers Himself with light as with a garment. He stretches out the heavens like a curtain.  
 3 He lays the beams of His rooms in the waters. He makes the clouds His chariot. He walks on the wings of the wind.  
 4 He makes His messengers winds; His servants flames of fire.  
 5 He laid the foundations of the earth, that it should not be moved forever.  
 6 You covered it with the deep as with a cloak. The waters stood above the mountains.  
 7 At Your rebuke they fled. At the voice of Your thunder they hurried away.  
 8 The mountains rose, the valleys sank down, to the place which You had assigned to them.  
 9 You have set a boundary that they may not pass over; that they do not turn again to cover the earth.  
 10 He sends springs into the wadis. They run among the mountains.  
 11 They give drink to every animal of the field. The wild donkeys quench their thirst.  
 12 The birds of the heavens nest by them. They sing among the branches.  
 13 He waters the mountains from His rooms. The earth is filled with the fruit of Your works.  
 14 He causes the grass to grow for the livestock, and plants for the service of man, that he may produce food out of the earth: 15 wine that makes glad the heart of man, oil to make his face to shine, and bread that sustains man's heart.  
 16 The trees of יהוה are well watered, the cedars of Levanon, which He has planted; 17 where the birds make their nests. The stork makes its home in the cypress trees.  
 18 The high mountains are for the wild goats. The rocks are a refuge for the shaphan.  
 19 He appointed the moon for seasons. The sun knows when to set.  
 20 You make darkness, and it is night, in which all the animals of the forest prowl.  
 21 The young lions roar after their prey, and seek their food from El.  
 22 The sun rises, and they steal away, and lay down in their dens.  
 23 Man goes out to his deeds, to his service until evening.

**24** פָּנָצַד, how many are Your works! In wisdom have You made them all. The earth is full of Your riches.  
**25** There is the sea, great and wide, in which are innumerable living things, both small and large animals.  
**26** There the ships go, and Livyathan, whom You formed to play there.  
**27** These all wait for You, that You may give them their food in due season.  
**28** You give to them; they gather. You open Your hand; they are satisfied with good.  
**29** You hide Your face: they are troubled; You take away their breath: they die, and return to the dust.  
**30** You send out Your Ruah and they are created. You renew the face of the ground.  
**31** Let the glory of יְהוָה endure forever. Let יְהוָה rejoice in His works.  
**32** He looks at the earth, and it trembles. He touches the mountains, and they smoke.  
**33** I will sing to יְהוָה as long as I live. I will sing praise to my Elohim while I have any being.  
**34** Let my meditation be sweet to Him. I will rejoice in יְהוָה.  
**35** Let sinners be consumed out of the earth. Let the wicked be no more. Bless פָּנָצַד, my being. Praise Yah!

**105** Give thanks to יְהוָה! Call on His Name! Make His doings known among the peoples.  
**2** Sing to Him, sing praises to Him! Tell of all His marvelous works.  
**3** Glory in His set-apart Name. Let the heart of those who seek יְהוָה rejoice.  
**4** Seek יְהוָה and His strength. Seek His face forever more.  
**5** Remember His marvelous works that He has done; His wonders, and the judgments of His mouth,  
**6** you seed of Avraham, His servant, you children of Ya'aqov, His chosen ones.  
**7** He is פָּנָצַד, our Elohim. His judgments are in all the earth.  
**8** He has remembered His covenant forever, the word which He commanded to a thousand generations,  
**9** the covenant which He cut with Avraham, His oath to Yitshaq,  
**10** and confirmed the same to Ya'aqov for a statute; to Yisra'el for an everlasting covenant,  
**11** saying, "To you I will give the land of Kena'an, the lot of your inheritance;"  
**12** when they were but a few men in number, yes, very few, and sojourners in it.  
**13** They went about from nation to nation, from one kingdom to another people.  
**14** He allowed no one to do them wrong. Yes, He reproved kings for their sakes,

**15** "Do not touch My anointed ones! Do My prophets no harm!"  
**16** He called for a famine on the land. He destroyed the food supplies.  
**17** He sent a man before them. Yoseph was sold for a slave.  
**18** They bruised his feet with shackles. His neck was locked in irons, **19** until the time that His word came, and the speeches of פָּנָצַד tried.  
**20** The king sent and freed him; even the ruler of peoples, and let him go free.  
**21** He made him master of his house, and ruler of all of his possessions;  
**22** to discipline his princes at his pleasure, and to teach his elders wisdom.  
**23** Yisra'el also came into Mitsrayim. Ya'aqov lived in the land of Ham.  
**24** He increased His people greatly, and made them stronger than their adversaries.  
**25** He turned their heart to hate His people, to conspire against His servants.  
**26** He sent Mosheh, His servant, and Aharon, whom He had chosen.  
**27** They performed miracles among them, and wonders in the land of Ham.  
**28** He sent darkness, and made it dark. They did not rebel against His words.  
**29** He turned their waters into blood, and killed their fish.  
**30** Their land swarmed with frogs, even in the rooms of their kings.  
**31** He spoke, and swarms of flies came, and lice in all their borders.  
**32** He gave them hail for rain, with lightning in their land.  
**33** He struck their vines and also their fig trees, and shattered the trees of their country.  
**34** He spoke, and the locusts came, and the grasshoppers, without number, **35** ate up every plant in their land; and ate up the fruit of their ground.  
**36** He struck also all the firstborn in their land, the first fruits of all their manhood.  
**37** He brought them out with silver and gold. There was not one feeble person among His tribes.  
**38** Mitsrayim was glad when they departed, for the fear of them had fallen on them.  
**39** He spread a cloud for a covering, fire to give light in the night.  
**40** They asked, and He brought quails, and satisfied them with the bread of the heavens.  
**41** He opened the rock, and waters gushed out. They ran as a river in the dry places.  
**42** For He remembered His set-apart word, and Avraham, His servant.

43 He brought His people out with joy, His chosen ones with singing.

44 He gave them the lands of the nations. They took the toil of the peoples in possession,

45 that they might guard His statutes, and preserve His Torot. Praise Yah!

**106** Praise יְהוָה! Give thanks to יְהוָה, for He is good, for His loving-kindness endures forever.

2 Who can utter the mighty acts of יְהוָה, or fully declare all His praise?

3 Blessed are those who keep judgment. Blessed is one who does what is right at all times.

4 Remember me, פָּנָאָתִי, with the acceptance that You show to Your people. Visit me with Your salvation, 5 that I may see the prosperity of Your chosen, that I may rejoice in the gladness of Your nation, that I may glory with Your inheritance.

6 We have sinned with our fathers. We have committed iniquity. We have done wickedly.

7 Our fathers did not understand Your wonders in Mitsrayim. They did not remember the multitude of Your loving-kindnesses, but were rebellious at the sea, even at the Sea of Reeds.

8 Nevertheless He saved them for His Name's sake, that He might make His mighty power known.

9 He rebuked the Sea of Reeds also, and it was dried up; so He led them through the depths, as through a desert.

10 He saved them from the hand of him who hated them, and redeemed them from the hand of the enemy.

11 The waters covered their adversaries. There was not one of them left.

12 Then they believed His words. They sang His praise.

13 They soon forgot His works. They did not wait for His counsel, 14 but gave in to craving in the desert, and tested El in the wasteland.

15 He gave them their request, but sent leanness into their being.

16 They envied Mosheh also in the camp, and Aharon, the set-apart one of יְהוָה.

17 The earth opened and swallowed up Dathan, and covered the company of Aviram.

18 A fire was kindled in their company. The flame burned up the wicked.

19 They made a calf in Horev, and bowed down to a molten image.

20 Thus they exchanged their glory for an image of a bull that eats grass.

21 They forgot El, their Savior, who had done great things in Mitsrayim,

22 Wondrous works in the land of Ham, and awesome things by the Sea of Reeds.

23 Therefore He said that He would destroy them, had Mosheh, His chosen, not stood before Him in the

breach, to turn away His wrath, so that He would not destroy them.

24 Yes, they despised the pleasant land. They did not believe His word,

25 but murmured in their tents, and did not listen to the voice of פָּנָאָתִי.

26 Therefore He swore to them that He would overthrow them in the wilderness, 27 that He would overthrow their seed among the nations, and scatter them in the lands.

28 They joined themselves also to Ba'al Peor, and ate the sacrifices of the dead.

29 Thus they provoked Him to anger with their deeds. The plague broke in on them.

30 Then Pinehas stood up, and executed judgment, so the plague was stopped.

31 That was credited to him for righteousness, for all generations to come.

32 They angered Him also at the waters of Merivah, so that Mosheh was troubled for their sakes;

33 because they were rebellious against his spirit, he spoke rashly with his lips.

34 They did not destroy the peoples, as יְהוָה commanded them, 35 but mixed themselves with the nations, and learned their works.

36 They served their idols, which became a snare to them.

37 Yes, they slaughtered their sons and their daughters to demons.

38 They shed innocent blood, even the blood of their sons and of their daughters, whom they slaughtered to the idols of Kena'an. The land was polluted with blood.

39 Thus were they defiled with their works, and whored themselves in their deeds.

40 Therefore יְהוָה burned with anger against His people. He abhorred His inheritance.

41 He gave them into the hand of the nations. Those who hated them ruled over them.

42 Their enemies also oppressed them. They were brought into subjection under their hand.

43 He rescued them many times, but they were rebellious in their counsel, and were brought low in their iniquity.

44 Nevertheless He regarded their distress, when he heard their cry.

45 He remembered for them His covenant, and relented according to the multitude of His loving-kindnesses.

46 He made them also to be pitied by all those who carried them captive.

47 Save us, פָּנָאָתִי, our Elohim, gather us from among the nations, to give thanks to Your set-apart Name, to triumph in Your praise!

48 Blessed be פָּנָאָתִי, the Elohim of Yisra'el, from

everlasting even to everlasting! Let all the people say, "Amein." Praise Yah!

## **107** Give thanks to יְהוָה, for He is good, for His loving-kindness endures forever.

- 2 Let the redeemed by יְהוָה say so, whom He has redeemed from the hand of the adversary,
- 3 And gathered out of the lands, from the east and from the west, from the north and from the south.
- 4 They wandered in the wilderness in a desert way. They found no city to live in.
- 5 Hungry and thirsty, their being fainted in them.
- 6 Then they cried to יְהוָה in their trouble, and He delivered them out of their distresses,
- 7 He led them also by a straight way, that they might go to a city to live in.
- 8 Let them praise יְהוָה for His loving-kindness, for His wonderful deeds to the children of men!
- 9 For He satisfies the longing being. He fills the hungry being with good.
- 10 Some sat in darkness and in the shadow of death, being bound in affliction and iron, 11 because they rebelled against the speeches of El, and condemned the counsel of Elyon.
- 12 Therefore He brought down their heart with toil. They fell down, and there was no one to help.
- 13 Then they cried to יְהוָה in their trouble, and He saved them out of their distresses.
- 14 He brought them out of darkness and the shadow of death, and broke away their chains.
- 15 Let them praise יְהוָה for His loving-kindness, for His wonderful deeds to the children of men!
- 16 For He has broken the gates of copper, and cut through bars of iron.
- 17 Fools are afflicted because of their disobedience, and because of their iniquities.
- 18 Their being abhors all kinds of food. They draw near to the gates of death.
- 19 Then they cry to יְהוָה in their trouble, He saves them out of their distresses.
- 20 He sends His word, and heals them, and delivers them from their graves.
- 21 Let them praise יְהוָה for His loving-kindness, for His wonderful deeds to the children of men!
- 22 Let them slaughter the sacrifices of thanksgiving, and declare His deeds with singing.
- 23 Those who go down to the sea in ships, who do business in great waters;
- 24 These see the deeds of יְהוָה, and His wonders in the deep.
- 25 For He commands, and raises the stormy wind, which lifts up its waves.
- 26 They mount up to the heavens; they go down again

to the depths. Their being melts away because of trouble.

- 27 They reel back and forth, and stagger like a drunken man, and are at their wits' end.
- 28 Then they cry to יְהוָה in their trouble, and He brings them out of their distress.
- 29 He makes the storm a calm, so that its waves are still.
- 30 Then they are glad because it is calm, so He brings them to their desired haven.
- 31 Let them praise יְהוָה for His loving-kindness, for His wonderful deeds for the children of men!
- 32 Let them exalt Him also in the assembly of the people, and praise Him in the seat of the elders.
- 33 He turns rivers into a desert, water springs into a thirsty ground, 34 and a fruitful land into a salt waste, for the wickedness of those who dwell in it.
- 35 He turns *the* wilderness into a pool of water, and a dry land into water springs.
- 36 There He makes the hungry live, that they may prepare a city to live in,
- 37 sow fields, plant vineyards, and reap the fruits of increase.
- 38 He blesses them also, so that they are multiplied greatly. He does not allow their livestock to decrease.
- 39 Again, they are diminished and bowed down through oppression, trouble, and sorrow.
- 40 He pours contempt on princes, and causes them to wander in a trackless waste.
- 41 Yet He lifts the needy out of their affliction, and increases their families like a flock.
- 42 The upright will see it, and be glad. All the unrighteous will shut their mouths.
- 43 Whoever is wise? Let him guard these things, and consider the loving-kindnesses of יְהוָה.

## **108** A Song. A Psalm by David.

- 1 My heart is steadfast, Elohim. I will sing and I will make music with my being.
- 2 Wake up, harp and lyre! I will wake up the dawn.
- 3 I will give thanks to You, יְהוָה, among the nations. I will sing praises to You among the peoples.
- 4 For Your loving-kindness is great above the heavens. Your truth reaches to the skies.
- 5 Be exalted, Elohim, above the heavens! Let Your glory be over all the earth.
- 6 That Your beloved may be delivered, save with Your right hand, and answer us.
- 7 Elohim has spoken from His set-apart place: "In triumph, I will divide Shekhem, and measure out the valley of Sukkoth. 8 Gilad is Mine. Menasheh is Mine. Ephrayim also is My helmet. Yehudah is My scepter.
- 9 Moav is my wash pot. I will toss my sandal on Edom. I will shout over Philistia."

**10** Who will bring me into the fortified city? Who has led me to Edom?

**11** Have You not rejected us, Elohim? You do not go out, Elohim, with our armies.

**12** Give us help against the enemy, for the help of man is vain.

**13** Through Elohim, we will do valiantly. For it is He who will tread down our enemies.

## **109** For the Chief Musician. A Psalm by David.

**1** Elohim of my praise, do not remain silent,

**2** for they have opened the mouth of the wicked and the mouth of deceit against me. They have spoken to me with a lying tongue.

**3** They have also surrounded me with words of hatred, and fought against me without a cause.

**4** In return for my love, they are my adversaries; but I am in prayer.

**5** They have rewarded me evil for good, and hatred for my love.

**6** Set a wicked man over him. Let an adversary stand at his right hand.

**7** When he is judged, let him come out wicked. Let his prayer be turned into sin.

**8** Let his days be few. Let another take his office.

**9** Let his children be fatherless, and his wife a widow.

**10** Let his children be wandering beggars. Let them be sought from their ruins.

**11** Let the creditor seize all that he has. Let strangers plunder the fruit of his labor.

**12** Let there be no one to extend loving-kindness to him, neither let there be anyone to have pity on his fatherless children.

**13** Let his posterity be cut off. In the generation following let their name be blotted out.

**14** Let the iniquity of his fathers be remembered by **חַדְשָׁה**. Do not let the sin of his mother be blotted out.

**15** Let them be before **חַדְשָׁה** continually, that He may cut off their memory from the earth;

**16** because he did not remember to show loving-kindness, but persecuted the poor and needy man, the broken in heart, to kill them.

**17** Yes, he loved cursing, and it came to him. He did not delight in blessing, and it was far from him.

**18** He clothed himself also with cursing as with his garment. It came into his inward parts like water, like oil into his bones.

**19** Let it be to him as the clothing with which he covers himself, for the belt that is always around him.

**20** This is the reward of my adversaries from **חַדְשָׁה**, of those who speak evil against my being.

**21** But deal with me, Adonai **חַדְשָׁה**, for Your Name's sake, because Your loving-kindness is good, deliver me;

**22** for I am poor and needy. My heart is wounded within me.

**23** I fade away like an evening shadow. I am shaken off like a locust.

**24** My knees are weak through fasting. My body is thin and lacks fat.

**25** I have also become a reproach to them. When they see me, they shake their head.

**26** Help me, **חַדְשָׁה**, my Elohim. Save me according to Your loving-kindness;

**27** that they may know that this is Your hand; that You, **חַדְשָׁה**, have done it.

**28** They may curse, but You bless. When they arise, they will be shamed, but Your servant shall rejoice.

**29** Let my adversaries be clothed with dishonor. Let them cover themselves with their own shame as with a robe.

**30** I will give great thanks to **יְהוָה** with my mouth. Yes, I will praise Him among the multitude.

**31** For He will stand at the right hand of the needy, to save him from those who judge his being.

## **110** A Psalm by David.

**1** **חַדְשָׁה** says to my Master, "Sit at My right hand, until I make Your enemies Your footstool for Your feet."

**2** **חַדְשָׁה** will send out the rod of Your strength out of Tsion. Rule among Your enemies.

**3** Your people offer themselves as freewill offerings in the day of Your power, in set-apart array. Out of the womb of the morning, You have the dew of Your youth.

**4** **חַדְשָׁה** has sworn, and will not change His mind: "You are a priest forever in the order of Malkizedeq."

**5** **חַדְשָׁה** is at Your right hand. He will crush kings in the day of His wrath.

**6** He will judge among the nations. He will heap up dead bodies. He will crush the ruler of the whole earth.

**7** He will drink of the wadi on the way; therefore He will lift up His head.

## **111** Praise Yah!

**א** (Alef)

I will give thanks to **יְהוָה** with my whole heart,

**ב** (Bet)

in the council of the upright, and in the congregation.

**ג** (Gimel)

**2** The works of **יְהוָה** are great,

**ד** (Dalet)

pondered by all those who delight in them.

**ת** (Hey)

3 His work is honor and majesty.

**ו** (Vav)

His righteousness endures forever.

**ז** (Zayin)

4 He has caused His wonderful works to be remembered.

**ח** (Het)

חָנָן is kind and compassionate.

**ט** (Tet)

5 He has given food to those who fear Him.

**י** (Yod)

He always remembers His covenant.

**כ** (Kaf)

6 He has shown His people the power of His works,

**ל** (Lamed)

in giving them the heritage of the nations.

**מ** (Mem)

7 The works of His hands are truth and judgment.

**נ** (Nun)

All His precepts are faithful.

**ס** (Samekh)

8 They are upheld forever and ever.

**ע** (Ayin)

They are done in truth and uprightness.

**פ** (Pe)

9 He has sent redemption to His people.

**צ** (Tsade)

He has ordained His covenant forever.

**ק** (Qof)

His Name is set-apart and awesome!

**ר** (Resh)

10 The fear of יְהֹוָה is the beginning of wisdom.

**ש** (Shin)

All those who do His work have a good understanding.

**ת** (Tav)His praise endures forever!<sup>a</sup>**112** Praise Yah!**א** (Alef)

Blessed is the man who fears יְהֹוָה,

**ב** (Bet)

who delights greatly in His commands.

**ג** (Gimel)

2 His seed will be mighty in the land.

**ד** (Dalet)

The generation of the upright will be blessed.

**ה** (Hey)

3 Wealth and riches are in his house.

**ו** (Vav)

His righteousness endures forever.

**ז** (Zayin)

4 Light dawns in the darkness for the upright,

**ח** (Het)

kind, compassionate, and righteous.

**ט** (Tet)

5 It is well with the man who deals favorably and lends.

**י** (Yod)

He will maintain his cause in judgment.

**כ** (Kaf)

6 For he will never be shaken.

**ל** (Lamed)

The righteous will be remembered forever.

**מ** (Mem)

7 He will not be afraid of evil news.

**נ** (Nun)

His heart is steadfast, relying on יְהֹוָה.

**ס** (Samekh)

8 His heart is upheld.

**ע** (Ayin)

He will not be afraid in the end when he sees his adversaries.

<sup>a</sup> 10 Tehillim 111 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first

sentence begins with an Alef, while the second sentence begins with a Bet, and the third a Gimel, and so on.

**ב (Pe)**

**9** He has dispersed, he has given to the poor.

**צ (Tsade)**

His righteousness endures forever.

**ק (Qof)**

His horn will be exalted with honor.

**ר (Resh)**

**10** The wicked will see it, and be grieved.

**ש (Shin)**

He shall gnash with his teeth, and melt away.

**ת (Tav)**

The desire of the wicked will perish.<sup>a</sup>

**113** Praise Yah! Praise, you servants of יְהוָה, praise the Name of יְהוָה.

**2** Blessed be the Name of יְהוָה, from this time forward and forever more.

**3** From the rising of the sun to the going down of the same, the Name of יְהוָה is to be praised.

**4** יְהוָה is high above all nations, His glory above the heavens.

**5** Who is like יְהוָה, our Elohim, who has His seat on high.

**6** Who stoops down to see in heavens and in the earth?

**7** He raises up the poor out of the dust. Lifts up the needy from the ash heap; **8** that He may set him with princes, even with the princes of His people.

**9** He settles the barren woman in her home, as a joyful mother of children. Praise Yah!

**114** When Yisra'el went out of Mitsrayim, the house of Ya'aqov from a people of foreign language;

**2** Yehudah became His set-apart place, Yisra'el His dominion.

**3** The sea saw it, and fled. The Yarden was driven back.

**4** The mountains skipped like rams, the little hills like lambs.

**5** What was it, you sea, that you fled? You Yarden, that you turned back?

**6** You mountains, that you skipped like rams; you little hills, like lambs?

**7** Tremble, you earth, at the presence of יְהוָה, at the presence of the Eloah of Ya'aqov,

**8** who turned the rock into a pool of water, the flint into a spring of waters.

**115** Not to us, יְהוָה, not to us, but to Your Name give glory, for Your loving-kindness, and for Your truth's sake.

**2** Why should the nations say, "Where is their Elohim, now?"

**3** But our Elohim is in the heavens. He does whatever He pleases.

**4** Their idols are silver and gold, the work of men's hands.

**5** They have mouths, but they do not speak. They have eyes, but they do not see.

**6** They have ears, but they do not hear. They have noses, but they do not smell.

**7** They have hands, but they do not feel. They have feet, but they do not walk, neither do they speak through their throat.

**8** Those who make them will be like them; yes, everyone who relies on them.

**9** Yisra'el, rely on יְהוָה! He is their help and their shield.

**10** House of Aharon, rely on יְהוָה! He is their help and their shield.

**11** You who fear יְהוָה, rely on יְהוָה! He is their help and their shield.

**12** יְהוָה remembers us. He will bless us. He will bless the house of Yisra'el. He will bless the house of Aharon.

**13** He will bless those who fear יְהוָה, both small and great.

**14** May יְהוָה increase you more and more, you and your children.

**15** Blessed are you by יְהוָה, who made heavens and earth.

**16** The heavens are the heavens of יְהוָה; but the earth has He given to the children of men.

**17** The dead do not praise Yah, neither any who go down into silence;

**18** But we will bless Yah, from this time forward and forever more. Praise Yah!

**116** I love יְהוָה, because He listens to my voice, and my petitions.

**2** Because He has turned His ear to me, therefore I will call on Him as long as I live.

**3** The cords of death surrounded me, the pains of Sheol got a hold of me. I found trouble and sorrow.

**4** Then I called on the Name of יְהוָה, יְהוָה, I beg You, deliver my being."

<sup>a</sup> 10 Tehillim 112 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first

sentence begins with an Alef, while the second sentence begins with a Bet, and the third a Gimel, and so on.

**5** יְהוָה is kind and righteous. Yes, our Elohim is compassionate.  
**6** יְהוָה guards the simple. I was brought low, and He saved me.  
**7** Return to your rest, my being, for יְהוָה has dealt bountifully with you.  
**8** For You have delivered my being from death, my eyes from tears, and my feet from falling.  
**9** I will walk before יְהוָה in the land of the living.  
**10** I trusted, therefore I said, "I was greatly afflicted."  
**11** I said in my haste, "All men are liars."  
**12** What will I give to יְהוָה for all His benefits toward me?  
**13** I will take the cup of salvation, and call on the Name of יְהוָה.  
**14** I will pay my vows to יְהוָה, yes, in the presence of all His people.  
**15** Precious in the sight of יְהוָה is the death of His set-apart ones.  
**16** נָסַרְתִּי, truly I am Your servant. I am Your servant, the son of Your servant. You have freed me from my chains.  
**17** I will slaughter to You the sacrifice of thanksgiving, and will call on the Name of יְהוָה.  
**18** I will pay my vows to יְהוָה, yes, in the presence of all His people, **19** in the courts of the house of יְהוָה, in the middle of you, Yerushalayim. Praise Yah!

**117** Praise יְהוָה, all you nations! Extol Him, all you peoples!  
**2** For His loving-kindness is great toward us. The truth of יְהוָה endures forever. Praise Yah!

**118** Give thanks to יְהוָה, for He is good, for His loving-kindness endures forever.  
**2** Let Yisra'el now say that His loving-kindness endures forever.  
**3** Let the house of Aharon now say that His loving-kindness endures forever.  
**4** Now let those who fear יְהוָה say that His loving-kindness endures forever.  
**5** Out of my distress, I called on Yah. Yah answered me with freedom.  
**6** יְהוָה is on my side. I will not be afraid. What can man do to me?  
**7** יְהוָה is on my side among those who help me. Therefore I will look in triumph at those who hate me.  
**8** It is better to take refuge in יְהוָה, than to rely on man.  
**9** It is better to take refuge in יְהוָה, than to rely on princes.  
**10** All the nations surrounded me, but in the Name of

יְהוָה, I cut them off.  
**11** They surrounded me, yes, they surrounded me. In the Name of יְהוָה I indeed cut them off.  
**12** They surrounded me like bees. They are quenched like the burning thorns. In the Name of יְהוָה I cut them off.  
**13** You pushed me back hard, to make me fall, but יְהוָה helped me.  
**14** Yah is my strength and song. He has become my salvation.  
**15** The voice of rejoicing and salvation is in the tents of the righteous. "The right hand of יְהוָה does valiantly.  
**16** The right hand of יְהוָה is exalted! The right hand of יְהוָה does valiantly!"  
**17** I will not die, but live, and declare the works of Yah.  
**18** Yah has disciplined me severely, but He has not given me over to death.  
**19** Open to me the gates of righteousness. I will enter into them. I will give thanks to Yah.  
**20** This is the gate of יְהוָה; the righteous will enter into it.  
**21** I will give thanks to You, for You have answered me, and have become my salvation.  
**22** The stone which the builders rejected has become the cornerstone.  
**23** This is the doing of יְהוָה. It is marvelous in our eyes.  
**24** This is the day that יְהוָה has made. We will rejoice and be glad in it!  
**25** Save us now, we beg You, יְהוָה! יְהוָה, we beg You, send prosperity now.  
**26** Blessed is He who comes in the Name of יְהוָה! We have blessed You out of the house of יְהוָה.  
**27** יְהוָה is El, and He has given us light. Bind the Feast offering with cords, even to the horns of the altar.  
**28** You are my El, and I will give thanks to You. You are my Elohim, I will exalt You.  
**29** Oh give thanks to יְהוָה, for He is good, for His loving-kindness endures forever.

**119**

א (Alef)

**1** Blessed are those whose ways are blameless, who walk according to the Torah of יְהוָה.  
**2** Blessed are those who preserve His witnesses, who seek Him with their whole heart.  
**3** Yes, they do no unrighteousness. They walk in His ways.  
**4** You have commanded Your precepts, that we should fully guard them.

**5** Oh that my ways were steadfast to guard Your statutes!

**6** Then I would not be disappointed, when I consider all of Your commands.

**7** I will give thanks to You with uprightness of heart, when I learn Your righteous judgments.

**8** I will guard Your statutes. Do not utterly forsake me.

### ב (Bet)

**9** How can a young man keep his way pure? By guarding *it* according to Your word.

**10** With my whole heart, I have sought You. Do not let me wander from Your commands.

**11** I have hidden Your speeches in my heart, that I might not sin against You.

**12** Blessed are You, יְהוָה. Teach me Your statutes.

**13** With my lips, I have declared all the judgments of Your mouth.

**14** I have rejoiced in the way of Your witnesses, as much as in all riches.

**15** I will meditate on Your precepts, and consider Your ways.

**16** I will delight myself in Your statutes. I will not forget Your word.

### ג (Gimel)

**17** Do good to Your servant. I will live and I will guard Your word.

**18** Open my eyes, that I may see wondrous things out of Your Torah.

**19** I am a sojourner on the earth. Do not hide Your commands from me.

**20** My being is consumed with longing for Your judgments at all times.

**21** You have rebuked the proud who are cursed, who wander from Your commands.

**22** Take reproach and contempt away from me, for I have preserved Your witnesses.

**23** Though princes sit and slander me, Your servant will meditate in Your statutes.

**24** Indeed Your witnesses are my delight, and my counselors.

### ד (Dalet)

**25** My being is laid low in the dust. Revive me according to Your word!

**26** I declared my ways, and You answered me. Teach me Your statutes.

**27** Let me understand the teaching of Your precepts! Then I will meditate on Your wondrous works.

**28** My being is weary with sorrow: strengthen me according to Your word.

**29** Keep me from the way of deceit. Grant me Your Torah favorably!

**30** I have chosen the faithful way. I have set Your

judgments before me.

**31** I cling to Your witnesses, יְהוָה. Do not let me be disappointed.

**32** I run in the path of Your commands, for You have set my heart free.

### ה (Hey)

**33** Teach me, יְהוָה, the way of Your statutes. I will preserve them to the end.

**34** Give me understanding, and I will preserve Your Torah. Yes, I will guard it with my whole heart.

**35** Direct me in the path of Your commands, for I delight in them.

**36** Turn my heart toward Your witnesses, not toward selfish gain.

**37** Turn my eyes away from looking at worthless things. Revive me in Your ways.

**38** Fulfill Your speeches to Your servant, that You may be feared.

**39** Take away my disgrace that I dread, for Your judgments are good.

**40** Behold, I long for Your precepts! Revive me in Your righteousness.

### ו (Vav)

**41** Let Your loving-kindness also come to me, יְהוָה, Your salvation, according to Your speeches.

**42** So I will have an answer for him who reproaches me, for I rely on Your word.

**43** Do not snatch the word of truth out of my mouth, for I hope for Your judgment.

**44** So I will guard Your Torah continually, forever and ever.

**45** I will walk in liberty, for I have sought Your precepts.

**46** I will also speak of Your witnesses before kings, and will not be disappointed.

**47** I will delight myself in Your commands, because I love them.

**48** I reach out my hands for Your commands, which I love. I will meditate on Your statutes.

### ז (Zayin)

**49** Remember Your word to Your servant, because You gave me hope.

**50** This is my comfort in my affliction, for Your speeches have revived me.

**51** The arrogant mock me excessively, but I do not swerve from Your Torah.

**52** I remember Your judgments of old, יְהוָה, and have comforted myself.

**53** Indignation has taken hold on me, because of the wicked who forsake Your Torah.

**54** Your statutes have been my songs, in the house where I live.

**55** I have remembered Your Name, נַאֲמָן, in the night, and I guard Your Torah.

**56** This is my way, that I preserve Your precepts.

### וּ (Het)

**57** נְדָבָן is my portion. I promised to guard Your words.

**58** I sought Your face with my whole heart. Be kind to me according to Your speeches.

**59** I considered my ways, and turned my steps to Your witnesses.

**60** I will hurry, and not delay, to guard Your commands.

**61** The ropes of the wicked bind me, but I will not forget Your Torah.

**62** At midnight I will rise to give thanks to You, because of Your righteous judgments.

**63** I am a friend of all those who fear You, of those who guard Your precepts.

**64** The earth is full of Your loving-kindness, נַחֲתָה.

Teach me Your statutes.

### טֵ (Tet)

**65** Do good to Your servant, according to Your word, נַחֲתָה.

**66** Teach me good judgment and knowledge, for I believe Your commands.

**67** Before I was afflicted, I went astray; but now I guard Your speeches.

**68** You are good, and do good. Teach me Your statutes.

**69** The proud have smeared a lie upon me. With my whole heart, I will preserve Your precepts.

**70** Their heart is as callous as the fat, but I delight in Your Torah.

**71** It is good for me that I have been afflicted, that I may learn Your statutes.

**72** The Torah of Your mouth is better to me than thousands of pieces of gold and silver.

### יָ (Yod)

**73** Your hands have made me and formed me. Give me understanding, that I may learn Your commands.

**74** Those who fear You will see me and be glad, because I have put my hope in Your word.

**75** נַהֲרָתִי, I know that Your judgments are righteous, that in faithfulness You have afflicted me.

**76** Please let Your loving-kindness be for my comfort, according to Your speeches to Your servant.

**77** Let Your compassion come to me, that I may live; for Your Torah is my delight.

**78** Let the proud be disappointed, for they have overthrown me wrongfully. I will meditate on Your precepts.

**79** Let those who fear You turn to me. They will know Your witnesses.

**80** Let my heart be blameless toward Your decrees, that I may not be disappointed.

### כּ (Kaf)

**81** My being faints for Your salvation. I hope in Your word.

**82** My eyes fail for Your speeches. I say, "When will You comfort me?"

**83** For I have become like a wineskin in the smoke. I do not forget Your statutes.

**84** How many are the days of Your servant? When will You execute judgment on those who persecute me?

**85** The proud have dug pits for me, contrary to Your Torah.

**86** All of Your commands are trustworthy. *The proud* persecute me wrongfully. Help me!

**87** They had almost wiped me from the earth, but I did not forsake Your precepts.

**88** Preserve my life according to Your loving-kindness, so I will guard the witnesses of Your mouth.

### לֶ (Lamed)

**89** נְהַזֵּךְ, Your word is settled in heavens forever.

**90** Your faithfulness is to all generations. You have established the earth, and it remains.

**91** Your judgments remain to this day, for all things serve You.

**92** Unless Your Torah had been my delight, I would have perished in my affliction.

**93** I will never forget Your precepts, for with them, You have revived me.

**94** I am Yours. Save me, for I have sought Your precepts.

**95** The wicked have waited for me, to destroy me. I will consider Your witnesses.

**96** I have seen a limit to all perfection, but Your commands are boundless.

### מֵ (Mem)

**97** How I love Your Torah! It is my meditation all day.

**98** Your commands make me wiser than my enemies, for Your commands are always with me.

**99** I have more understanding than all my teachers, for Your witnesses are my meditation.

**100** I understand more than the aged, because I have preserved Your precepts.

**101** I have kept my feet from every evil way, that I might guard Your word.

**102** I have not turned aside from Your judgments, for You have taught me.

**103** How sweet are Your speeches to my taste, more than honey to my mouth!

**104** Through Your precepts, I get understanding; therefore I hate every false way.

## ׃ (Nun)

- 105 Your word is a lamp to my feet, and a light for my path.
- 106 I have sworn, and have confirmed it, that I will guard Your righteous judgments.
- 107 I am afflicted very much. Revive me, תְּהִלָּתֶךָ, according to Your word.
- 108 Accept, I beg You, the freewill offerings of my mouth. תְּהִלָּתֶךָ, teach me Your judgments.
- 109 My being is continually in my hand, yet I will not forget Your Torah.
- 110 The wicked have laid a snare for me, yet I have not gone astray from Your precepts.
- 111 I have taken Your witnesses as a heritage forever, for they are the joy of my heart.
- 112 I have set my heart to perform Your statutes forever, even to the end.

## ם (Samekh)

- 113 I hate double-minded men, but I love Your Torah.
- 114 You are my hiding place and my shield. I hope in Your word.
- 115 Depart from me, you evildoers, that I may preserve the commands of my Elohim.
- 116 Uphold me according to Your speeches, that I may live. Let me not be ashamed of my hope.
- 117 Sustain me, and I will be safe, and will have respect for Your statutes continually.
- 118 You reject all those who stray from Your statutes, for their deceit is in vain.
- 119 You caused all the wicked of the earth to cease like dross. Therefore I love Your witnesses.
- 120 My flesh trembles for fear of You. I am afraid of Your judgments.

## ׁ (Ayin)

- 121 I have done judgment and righteousness. Do not leave me to my oppressors.
- 122 Ensure Your servant's well-being. Do not let the proud oppress me.
- 123 My eyes fail looking for Your salvation, for Your righteous speeches.
- 124 Deal with Your servant according to Your loving-kindness. Teach me Your statutes.
- 125 I am Your servant. Give me understanding, that I may know Your witnesses.
- 126 It is time to act, תְּהִלָּתֶךָ, for they break Your Torah.
- 127 Therefore I love Your commands more than gold, yes, more than pure gold.
- 128 Therefore I consider all of Your precepts to be right. I hate every false way.

## ׂ (Pe)

- 129 Your witnesses are wonderful, therefore my being

preserves them.

- 130 The entrance of Your words gives light. It gives understanding to the simple.
- 131 I opened my mouth wide and panted, for I longed for Your commands.
- 132 Turn to me, and be kind to me, according to Your judgment; to those who love Your Name.
- 133 Establish my footsteps in Your speeches. Do not let any vain exertion have dominion over me.
- 134 Redeem me from the oppression of man, so I will guard Your precepts.
- 135 Make Your face shine on Your servant. Teach me Your statutes.
- 136 Streams of tears run down my eyes, because they do not guard Your Torah.

## ׁ (Tsade)

- 137 You are righteous, תְּהִלָּתֶךָ. Your judgments are upright.
- 138 You have commanded Your witnesses in righteousness. They are great in faithfulness.
- 139 My zeal wears me out, because my enemies ignore Your words.
- 140 Your speeches have been thoroughly tested, and Your servant loves them.
- 141 I am small and despised. I do not forget Your precepts.
- 142 Your righteousness is an everlasting righteousness. Your Torah is truth.
- 143 Trouble and anguish have taken hold of me. Your commands are my delight.
- 144 Your witnesses are righteous forever. Give me understanding, that I may live.

## ׁ (Qof)

- 145 I have called with my whole heart. Answer me, תְּהִלָּתֶךָ! I will preserve Your statutes.
- 146 I have called to You. Save me! I will guard Your witnesses.
- 147 I rise before twilight and cry for help. I put my hope in Your words.
- 148 My eyes stay open through the night watches, that I might meditate on Your speeches.
- 149 Hear my voice according to Your loving-kindness. Revive me, תְּהִלָּתֶךָ, according to Your judgment.
- 150 They draw near who follow after lewdness. They are far from Your Torah.
- 151 You are near, תְּהִלָּתֶךָ. All Your commands are truth.
- 152 Of old I have known from Your witnesses, that You have founded them forever.

## ׂ (Resh)

- 153 Consider my affliction, and deliver me, for I do not forget Your Torah.

- 154** Plead my cause, and redeem me! Revive me according to Your speeches.
- 155** Salvation is far from the wicked, for they do not seek Your statutes.
- 156** Great are Your compassions, תִּתְנַחֲמָה. Revive me according to Your judgment.
- 157** Many are my persecutors and my adversaries. I have not swerved from Your witnesses.
- 158** I look at the deceitful with loathing, because they do not guard Your speeches.
- 159** Consider how I love Your precepts. Revive me, תִּתְהַנֵּה, according to Your loving-kindness.
- 160** All of Your words are truth. Every one of Your righteous judgments is everlasting.

**שׁ** (Shin)

- 161** Princes have persecuted me without a cause, but my heart stands in awe of Your words.
- 162** I rejoice at Your speeches, as one who finds great plunder.
- 163** I hate and abhor falsehood. I love Your Torah.
- 164** Seven times a day, I praise You, because of Your righteous judgments.
- 165** Those who love Your Torah have great peace. Nothing causes them to stumble.
- 166** I have hoped for Your salvation, תִּתְהַנֵּה. I have done Your commands.
- 167** My being has guarded Your witnesses. I love them exceedingly.
- 168** I have guarded Your precepts and Your witnesses, for all my ways are before You.

**תּ** (Tav)

- 169** Let my cry come before You, תִּתְהַנֵּה. Give me understanding according to Your word.
- 170** Let my petition come before You. Deliver me according to Your speeches.
- 171** Let my lips utter praise, for You teach me Your statutes.
- 172** Let my tongue sing of Your speeches, for all Your commands are righteousness.
- 173** Let Your hand be ready to help me, for I have chosen Your precepts.
- 174** I have longed for Your salvation, תִּתְהַנֵּה. Your Torah is my delight.
- 175** Let my being live, that I may praise You. Let Your judgments help me.
- 176** I have gone astray like a lost sheep. Seek Your servant, for I do not forget Your commands.<sup>a</sup>

**120** A Song of Ascents.

- 1** In my distress, I cried to יְהֹוָה. He answered me.
- 2** Deliver my being, תִּתְהַנֵּה, from lying lips, from a deceitful tongue.
- 3** What will be given to you, and what will be done more to you, you deceitful tongue?
- 4** Sharp arrows of the mighty, with coals of juniper.
- 5** Woe is me, that I live in Meshek, that I dwell among the tents of Qedar!
- 6** My being has had her dwelling too long with him who hates peace.
- 7** I am for peace, but when I speak, they are for war.

**121** A Song of Ascents.

- 1** I will lift up my eyes to the hills. Where does my help come from?
- 2** My help comes from יְהֹוָה, who made heavens and earth.
- 3** He will not allow your foot to be moved. He who guards you will not slumber.
- 4** Behold, He who guards Yisra'el will neither slumber nor sleep.
- 5** יְהֹוָה יְהֹוָה is your guard. יְהֹוָה יְהֹוָה is your shade on your right hand.
- 6** The sun will not harm you by day, nor the moon by night.
- 7** יְהֹוָה יְהֹוָה will guard you from all evil. He will guard your being.
- 8** יְהֹוָה יְהֹוָה will guard your going out and your coming in, from this time forward, and forever more.

**122** A Song of Ascents. By David.

- 1** I was glad when they said to me, "Let us go to the house of יְהֹוָה!"
- 2** Our feet are standing within your gates, Yerushalayim.
- 3** Yerushalayim, that is built as a city that is compact together; **4** where the tribes go up, even the tribes of Yah, according to a witness for Yisra'el, to give thanks to the Name of יְהֹוָה.
- 5** For there are set thrones for judgment, the thrones of David's house.
- 6** Pray for the peace of Yerushalayim. Those who love you will prosper.
- 7** Peace be within your walls, and prosperity within your palaces.
- 8** For my brothers' and companions' sakes, I will now say, "Peace be within you."

<sup>a</sup> 176 Tehillim 119 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the

first sentence begins with an Alef, while the second sentence begins with a Bet, and the third a Gimel, and so on.

9 For the sake of the house of יְהוָה our Elohim, I will seek your good.

## 123 A Song of Ascents.

1 To You I do lift up my eyes, You who sit in the heavens.

2 Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress; so our eyes look to יְהוָה, our Elohim, until He is kind to us.

3 Be kind to us, יְהוָה, be kind to us, for we have endured much contempt.

4 Our being is exceedingly filled with the scoffing of those who are at ease, with the contempt of the proud.

## 124 A Song of Ascents. By David.

1 If it had not been יְהוָה who was on our side, let

Yisra'el now say, 2 "If it had not been יְהוָה who was on our side, when men rose up against us; 3 then they would have swallowed us up alive, when their wrath was kindled against us; 4 then the waters would have overwhelmed us, the wadi would have gone over our being; 5 then the proud waters would have gone over our being.

6 "Blessed be יְהוָה, who has not given us as a prey to their teeth.

7 "Our being has escaped like a bird out of the fowler's snare. The snare is broken, and we have escaped.

8 "Our help is in the Name of יְהוָה, who made heavens and earth."

## 125 A Song of Ascents.

1 Those who rely on יְהוָה are as Mount Tsion, which cannot be moved, but remains forever.

2 As the mountains surround Yerushalayim, so יְהוָה surrounds His people from this time forward and forever more.

3 For the scepter of wickedness will not remain over the allotment of the righteous; so that the righteous will not use their hands for unrighteousness.

4 Do good, יְהוָה, to those who are good, to those who are upright in their hearts.

5 But as for those who turn aside to their crooked ways, יְהוָה will lead them away with the workers of vain exertion. Peace be on Yisra'el.

## 126 A Song of Ascents.

1 When יְהוָה brought back those who returned to Tsion, we were like those who dream.

2 Then our mouth was filled with laughter, and our tongue with singing. Then they said among the nations,

"יְהוָה has done great things for them."

3 יְהוָה has done great things for us, and we are glad.

4 Restore our fortunes again, יְהוָה, like the streams in the Negev.

5 Those who sow in tears will reap in joy.

6 He who goes out weeping, carrying seed for sowing, will certainly come again with joy, carrying His sheaves.

## 127 A Song of Ascents. By Shalomoh.

1 Unless יְהוָה builds the house, they labor in vain who build it. Unless יְהוָה guards the city, the guard guards it in vain.

2 It is vain for you to rise up early, to stay up late, eating the bread of toil; for He gives sleep to His loved ones.

3 Behold, children are a heritage of יְהוָה. The fruit of the womb is His reward.

4 As arrows in the hand of a mighty man, so are the children of youth.

5 Happy is the man who has his quiver full of them. They will not be disappointed when they speak with their enemies in the gate.

## 128 A Song of Ascents.

1 Blessed is everyone who fears יְהוָה, who walks in His ways.

2 For you will eat the labor of your hands. You will be happy, and it will be well with you.

3 Your wife will be as a fruitful vine, in the innermost parts of your house; your children like olive plants, around your table.

4 Behold, thus is the man blessed who fears יְהוָה.

5 May יְהוָה bless you out of Tsion, and may you see the good of Yerushalayim all the days of your life.

6 Yes, may you see your children's children. Peace be upon Yisra'el.

## 129 A Song of Ascents.

1 Many times they have afflicted me from my youth up. Let Yisra'el now say, 2 "Many times they have afflicted me from my youth up, yet they have not prevailed against me.

3 "The plowers plowed on my back. They made their furrows long.

4 "יְהוָה is righteous. He has cut apart the cords of the wicked."

5 Let them be disappointed and turned backward, all those who hate Tsion.

6 Let them be as the grass on the housetops, which withers before it grows up; 7 with which the reaper does not fill his hand, nor he who binds sheaves, his bosom.

8 Neither do those who go by say, "The blessing of הָדָם be on you. We bless you in the Name of יְהוָה."

## 130 A Song of Ascents.

1 Out of the depths I have cried to You, יְהוָה.

2 יְהוָה, hear my voice. Let Your ears be attentive to the voice of my petitions.

3 If You, Yah, guard iniquity, יְהוָה, who could stand?

4 But there is forgiveness with You, therefore You are feared.

5 I wait for הָדָם. My being waits. I hope in His word.

6 My being longs for יְהוָה more than watchmen long for the morning; more than watchmen for the morning.

7 Yisra'el, hope in יְהוָה, for with יְהוָה there is loving-kindness. With Him is abundant redemption.

8 He will redeem Yisra'el from all their sins.

## 131 A Song of Ascents. By David.

1 יְהוָה, my heart is not haughty, nor my eyes lofty; nor do I concern myself with great matters, or things too wonderful for me.

2 Surely I have stilled and quieted my being, like a weaned child with his mother, like a weaned child is my being within me.

3 Yisra'el, hope in הָדָם, from this time forward and forever more.

## 132 A Song of Ascents.

1 יְהוָה, remember David and all his affliction,

2 how he swore to הָדָם, and vowed to the Mighty One of Ya'aqov:

3 "Surely I will not come into the structure of my house, nor go up into my bed; 4 I will not give sleep to my eyes, or slumber to my eyelids; 5 until I find out a place for הָדָם, a dwelling for the Mighty One of Ya'aqov."

6 Behold, we heard of it in Ephrathah. We found it in the field of Ya'ar:

7 "We will go into His dwelling place. We will bow down at His footstool. 8 Arise, הָדָם, into Your resting place; You, and the ark of Your strength. 9 Let Your priests be clothed with righteousness. Let Your set-apart ones shout for joy!"

10 For Your servant David's sake, do not turn away the face of Your anointed one<sup>a</sup>.

11 הָדָם has sworn to David in truth. He will not turn from it: "I will set the fruit of your belly on your throne.

12 If your children will guard My covenant, My witness that I will teach them, their children also will sit on your

throne forever more."

13 For יְהוָה has chosen Tsion. He has desired it for His habitation.

14 "This is My resting place forever. Here I will live, for I have desired it. 15 I will abundantly bless her provision. I will satisfy her poor with bread. 16 Her priests I will also clothe with salvation. Her set-apart ones will shout aloud for joy. 17 There I will make the horn of David to bud. I have ordained a lamp for My anointed. 18 I will clothe His enemies with shame, but on Himself, His crown will be resplendent."

## 133 A Song of Ascents. By David.

1 See how good and how pleasant it is for brothers to live together in unity!

2 It is like the precious oil on the head, that ran down on the beard, even Aharon's beard; that came down on the edge of his robes; 3 like the dew of Hermon, that comes down on the hills of Tsion: for there יְהוָה gives the blessing, even life forever more.

## 134 A Song of Ascents.

1 Look! Praise הָדָם, all you servants of הָדָם, who stand by night in the house of יְהוָה!

2 Lift up your hands in the set-apart place. Praise הָדָם!

3 May יְהוָה bless you from Tsion; even He who made heavens and earth.

## 135 Praise Yah! Praise the Name of הָדָם! Praise

Him, you servants of יְהוָה

2 you who stand in the house of יְהוָה, in the courts of the house of our Elohim.

3 Praise Yah, for הָדָם is good. Sing praises to His Name, for that is pleasant.

4 For Yah has chosen Ya'aqov for Himself; Yisra'el for His own possession.

5 For I know that יְהוָה is great, that Adonai is above all elohim.

6 Whatever יְהוָה pleased, that He has done, in heavens and in earth, in the seas and in all deeps; 7 who causes the clouds to rise from the ends of the earth; who makes lightnings with the rain; who brings the wind out of His treasuries.

8 Who struck the firstborn of Mitsrayim, both of man and animal.

9 Who sent signs and wonders into the middle of you, Mitsrayim, on Pharaoh, and on all His servants;

10 who struck many nations, and killed mighty kings,  
11 Sihon king of the Amorites, Og king of Bashan, and

<sup>a</sup> 10 Anointed one – Hebrew word מֶשֶׁבֶת (*mash'iy'ach*): "Messiah."

all the kingdoms of Kena'an, 12 and gave their land for a heritage, a heritage to Yisra'el, His people.

13 Your Name, יְהוָה, endures forever; Your renown, יְהוָה, throughout all generations.

14 For יְהוָה will judge His people, and have compassion on His servants.

15 The idols of the nations are silver and gold, the work of men's hands.

16 They have mouths, but they cannot speak. They have eyes, but they cannot see.

17 They have ears, but they cannot hear; neither is there any breath in their mouths.

18 Those who make them will be like them; yes, everyone who relies on them.

19 House of Yisra'el, praise יְהוָה! House of Aharon, praise יְהוָה!

20 House of Levi, praise יְהוָה! You who fear יְהוָה, praise יְהוָה!

21 Blessed be יְהוָה from Tsion, who dwells at Yerushalayim. Praise Yah!

**136** Give thanks to יְהוָה, for He is good; for His loving-kindness endures forever.

2 Give thanks to the Elohim of elohim; for His loving-kindness endures forever.

3 Give thanks to the Master of masters; for His loving-kindness endures forever.

4 To Him who alone does great wonders; for His loving-kindness endures forever.

5 To Him who by understanding made the heavens; for His loving-kindness endures forever.

6 To Him who spread out the earth above the waters; for His loving-kindness endures forever.

7 To Him who made the great lights; for His loving-kindness endures forever.

8 The sun to rule by day; for His loving-kindness endures forever.

9 The moon and stars to rule by night; for His loving-kindness endures forever.

10 To Him who struck down the Mitsrayimian firstborn; for His loving-kindness endures forever.

11 And brought out Yisra'el from among them; for His loving-kindness endures forever.

12 With a strong hand, and with an outstretched Arm; for His loving-kindness endures forever.

13 To Him who divided the Sea of Reeds apart; for His loving-kindness endures forever.

14 And made Yisra'el to pass through the middle of it; for His loving-kindness endures forever.

15 But overthrew Pharaoh and His army in the Sea of Reeds; for His loving-kindness endures forever.

16 To Him who led His people through the wilderness; for His loving-kindness endures forever.

17 To Him who struck great kings; for His loving-kindness endures forever.

18 And killed mighty kings; for His loving-kindness endures forever.

19 Sihon king of the Amorites; for His loving-kindness endures forever.

20 Og king of Bashan; for His loving-kindness endures forever.

21 And gave their land as an inheritance; for His loving-kindness endures forever.

22 Even a heritage to Yisra'el His servant; for His loving-kindness endures forever.

23 Who remembered us in our low estate; for His loving-kindness endures forever.

24 And has delivered us from our adversaries; for His loving-kindness endures forever.

25 Who gives food to every creature; for His loving-kindness endures forever.

26 Oh give thanks to the El of the heavens; for His loving-kindness endures forever.

**137** By the rivers of Bavel, there we sat down. Yes, we wept, when we remembered Tsion.

2 On the willows in that land, we hung up our harps.

3 For there, those who led us captive asked us for songs. Those who tormented us demanded songs of joy: "Sing us one of the songs of Tsion!"

4 How can we sing the song of יְהוָה in a foreign land?

5 If I forget you, Yerushalayim, let my right hand forget its skill.

6 Let my tongue stick to the roof of my mouth if I do not remember you; if I do not prefer Yerushalayim above my chief joy.

7 Remember, תִּנְאַגֵּת, against the children of Edom, the day of Yerushalayim; who said, "Raze it! Raze it even to its foundation!"

8 Daughter of Bavel, doomed to destruction, he will be happy who rewards you, as you have served us.

9 Happy shall he be, who takes and dashes your little ones against the rock.

**138** By David.

1 I will give You thanks with my whole heart. Before the elohim, I will sing praises to You.<sup>a</sup>

2 I will bow down toward Your set-apart Temple, and give thanks to Your Name for Your loving-kindness

<sup>a</sup> 1 DSS reads, "I will give thanks to יְהוָה with my whole heart. I will sing praises to יְהוָה Elohim." here.

and for Your truth; for You have exalted Your Name and Your speeches above all.  
**3** In the day that I called, You answered me. You assured me with strength in my being.  
**4** All the kings of the earth will give You thanks, יְהוָה, for they have heard the speeches of Your mouth.  
**5** Yes, they will sing of the ways of יְהוָה; for great is the glory of יְהוָה.  
**6** For though יְהוָה is high, yet He looks after the lowly; but the proud, He knows from afar.  
**7** Though I walk in the middle of trouble, You will revive me. You will stretch out Your hand against the wrath of my enemies. Your right hand will save me.  
**8** יְהוָה will fulfill that which concerns me; Your loving-kindness, יְהוָה, endures forever. Do not forsake the works of Your own hands.

**139** For the Chief Musician. A Psalm by David.  
**1** יְהוָה, You have searched me, and You know me.  
**2** You know my sitting down and my rising up. You perceive my thoughts from afar.  
**3** You search out my path and my lying down, and are acquainted with all my ways.  
**4** For there is not a saying on my tongue, but, behold, יְהוָה, You know it altogether.  
**5** You hem me in behind and before. You laid Your hand on me.  
**6** This knowledge is beyond me. It is lofty. I cannot attain it.  
**7** Where could I go from Your Ruah? Or where could I flee from Your presence?  
**8** If I ascend up into the heavens, You are there. If I make my bed in Sheol, behold, You are there!  
**9** If I take the wings of the dawn, and settle in the uttermost parts of the sea;  
**10** Even there Your hand will lead me, and Your right hand will hold me.  
**11** If I say, "Surely the darkness will overwhelm me; the light around me will be night;" **12** even the darkness does not hide from You, but the night shines as the day. The darkness is like light to You.  
**13** For You formed my kidneys. You knit me together in my mother's womb.  
**14** I will give thanks to You, for I am fearfully and wonderfully made. Your works are wonderful. My being knows that very well.  
**15** My frame was not hidden from You, when I was made in secret, woven together in the depths of the earth.  
**16** Your eyes saw my body. In Your book they were all written, the days that were ordained for me, when as yet there were none of them.  
**17** How precious to me are Your thoughts, El! How vast

is their sum!

**18** If I would count them, they are more in number than the sand. When I wake up, I am still with You.  
**19** If only You, Eloah, would kill the wicked. Get away from me, you bloodthirsty men!  
**20** For they speak against You wickedly. Bring Your enemies to naught!  
**21** יְהוָה, do I not hate those who hate You? Am I not grieved with those who rise up against You?  
**22** I hate them with perfect hatred. They have become my enemies.  
**23** Search me, El, and know my heart. Try me, and know my thoughts.  
**24** See if there is any wicked way in me, and lead me in the everlasting way.

## 140 For the Chief Musician. A Psalm by David.

**1** Deliver me, יְהוָה, from the evil man. Preserve me from the violent man;  
**2** those who devise mischief in their hearts. They continually gather themselves together for war.  
**3** They have sharpened their tongues like a nahash. Viper's poison is under their lips.  
Selah.  
**4** יְהוָה, guard me from the hands of the wicked. Preserve me from the violent men who have determined to trip my feet.  
**5** The proud have hidden a snare for me, they have spread the cords of a net by the path. They have set traps for me.  
Selah.  
**6** I said to יְהוָה, "You are my El." Listen to the cry of my petitions, יְהוָה.  
**7** Adonai יְהוָה, the strength of my salvation, You have covered my head in the day of battle.  
**8** יְהוָה, do not grant the desires of the wicked. Do not let their evil plans succeed, or they will become proud.  
Selah.  
**9** As for the head of those who surround me, let the toil of their own lips cover them.  
**10** Let burning coals fall on them. Let them be thrown into the fire, into miry pits, from where they never rise.  
**11** An evil speaker will not be established in the earth. Evil will hunt the violent man to overthrow him.  
**12** I know that יְהוָה will maintain the cause of the afflicted, and judgment for the needy.  
**13** Surely the righteous will give thanks to Your Name. The upright will dwell in Your presence.

## 141 A Psalm by David.

1 **הָזֶה**, I have called on You. Come to me quickly!  
Listen to my voice when I call to You.  
2 Let my prayer be set before You like incense; the lifting up of my hands like the evening offering.  
3 Set a watch, **הָזֶה**, before my mouth. Preserve the door of my lips.  
4 Do not incline my heart to any evil thing, to practice deeds of wickedness with men who work vain exertion. Do not let me eat of their delicacies.  
5 Let the righteous strike me, it is loving-kindness; let him reprove me, it is like oil on the head; do not let my head refuse it; Yet my prayer is always against evil deeds.  
6 Their judges are thrown down by the sides of the rock. They will hear my speeches, for they are well spoken.  
7 "As when one plows and breaks up the earth, our bones are scattered at the mouth of Sheol."  
8 For my eyes are on You, Adonai **הָזֶה**. In You, I take refuge. Do not leave my being destitute.  
9 Guard me from the snare which they have laid for me, from the traps of the workers of vain exertion.  
10 Let the wicked fall together into their own nets, while I pass by.

## 142 A contemplation by David, when he was in the cave. A Prayer.

1 I cry with my voice to **הָזֶה**. With my voice, I petition **הָזֶה**.  
2 I pour out my complaint before Him. I tell Him my troubles.  
3 When my spirit was overwhelmed within me, You knew my route. On the path in which I walk, they have hidden a snare for me.  
4 Look on my right, and see; for there is no one who is concerned for me. Refuge has fled from me. No one cares for my being.  
5 I cried to You, **הָזֶה**. I said, "You are my refuge, my portion in the land of the living."  
6 Listen to my cry, for I am in desperate need. deliver me from my persecutors, for they are stronger than me.  
7 Bring my being out of prison, that I may give thanks to Your Name. The righteous will surround me, for You will be good to me.

## 143 A Psalm by David.

1 Hear my prayer, **הָזֶה**. Listen to my petitions. In Your faithfulness and righteousness, relieve me.  
2 Do not enter into judgment with Your servant, for in Your eyes no man living is righteous.  
3 For the enemy pursues my being. He has struck my life down to the ground. He has made me live in dark

places, as those who have been long dead.

4 Therefore my spirit is overwhelmed within me. My heart within me is desolate.  
5 I remember the days of old. I meditate on all Your doings. I contemplate the work of Your hands.  
6 I spread out my hands to You. My being thirsts for You, like a parched land.

Selah.

7 Hurry to answer me, **הָזֶה**. My spirit fails. Do not hide Your face from me, so that I do not become like those who go down into the pit.  
8 Cause me to hear Your loving-kindness in the morning, for I rely on You. Cause me to know the way in which I should walk, for I lift up my being to You.  
9 Deliver me, **הָזֶה**, from my enemies. I flee to You to hide me.  
10 Teach me to do Your will, for You are my Eloah. Your Ruah is good. Lead me in the land of uprightness.  
11 Revive me, **הָזֶה**, for Your Name's sake. In Your righteousness, bring my being out of trouble.  
12 In Your loving-kindness, cut off my enemies, and destroy all those who afflict my being, for I am Your servant.

## 144 By David.

1 Blessed be **הָזֶה**, my Rock, who teaches my hands to war, and my fingers to battle: 2 my loving-kindness, my fortress, my high tower, my deliverer, my shield, and He in whom I take refuge; who subdues my people under me.  
3 **הָזֶה**, what is man, that You care for him? Or the son of man, that You think of him?  
4 Man is like a breath. His days are like a shadow that passes away.  
5 Part Your heavens, **הָזֶה**, and come down. Touch the mountains, and they will smoke.  
6 Throw out lightning, and scatter them. Send out Your arrows, and rout them.  
7 Stretch out Your hand from above, rescue me, and deliver me out of great waters, out of the hands of foreigners; 8 whose mouths speak deceit, whose right hand is a right hand of falsehood.  
9 I will sing a new song to You, Elohim. On a ten-stringed lyre, I will sing praises to You.  
10 You are He who gives salvation to kings, who rescues David, His servant, from the deadly sword.  
11 Rescue me, and deliver me out of the hands of foreigners, whose mouths speak deceit, whose right hand is a right hand of falsehood.  
12 Then our sons will be like well-nurtured plants, our daughters like pillars carved to adorn a palace.  
13 Our barns are full, filled with all kinds of provision.

Our sheep produce thousands and ten thousands in our fields.

**14** Our oxen will pull heavy loads. There is no breaking in, and no going away, and no outcry in our streets.

**15** Happy are the people who are in such a situation.

Happy are the people whose Elohim is יְהוָה.

## 145 A praise psalm by David.

**א** (Alef)

**1** I will exalt You, my Eloah, the King. I will praise Your Name forever and ever.

**ב** (Bet)

**2** Every day I will praise You. I will extol Your Name forever and ever.

**ג** (Gimel)

**3** Great is יְהוָה, and greatly to be praised! His greatness is unsearchable.

**ד** (Daleth)

**4** One generation will commend Your works to another, and will declare Your mighty acts.

**ה** (Hey)

**5** Of the glorious majesty of Your honor, of Your wondrous works, I will meditate.

**ו** (Vav)

**6** Men will speak of the might of Your awesome acts. I will declare Your greatness.

**ז** (Zayin)

**7** They will utter the memory of Your great goodness, and will sing of Your righteousness.

**ח** (Het)

**8** יְהוָה is kind, compassionate, slow to anger, and of great loving-kindness.

**ט** (Tet)

**9** יְהוָה is good to all. His compassion is over all His works.

**י** (Yod)

**10** All Your works will give thanks to You, יְהוָה. Your set-apart ones will extol You.

**כ** (Kaf)

**11** They will speak of the glory of Your kingdom, and talk about Your power;

**ל** (Lamed)

**12** to make known to the sons of men His mighty acts, the glory of the majesty of His kingdom.

**מ** (Mem)

**13** Your kingdom is an everlasting kingdom. Your dominion endures throughout all generations. [**נ** (Nun) יְהוָה is faithful in all His words, and loving in all His deeds.]

**ס** (Samekh)

**14** יְהוָה supports all who fall, and raises up all those who are bowed down.

**ע** (Ayin)

**15** The eyes of all wait for You. You give them their food in due season.

**פ** (Pe)

**16** You open Your hand, and satisfy the will of every living thing.

**צ** (Tsade)

**17** יְהוָה is righteous in all His ways, and favorable in all His works.

**ק** (Qof)

**18** יְהוָה is near to all those who call on Him, to all who call on Him in truth.

**ר** (Resh)

**19** He will fulfill the will of those who fear Him. He also will hear their cry, and will save them.

**ש** (Shin)

**20** יְהוָה guards all those who love Him, but all the wicked He will destroy.

**ת** (Tav)

**21** My mouth will speak the praise of יְהוָה. Let all flesh bless His set-apart Name forever and ever.<sup>a</sup>

## 146 Praise Yah! Praise יְהוָה, my being.

**2** While I live, I will praise יְהוָה. I will sing praises to

<sup>a</sup> 21 Tehillim 145 is known as an acrostic psalm. That is, the first Hebrew letter of each sentence begins with a successive letter of the Hebrew Alef-Bet. For example, the first sentence begins with an Alef, while the second sentence begins with a Bet, and the third a Gimel, and so on. However, the letter Nun (ן) has been omitted from the Heb.

MT. In the DSS, the bracketed section above was found, which does begin with the letter Nun (ן), thus completing the acrostic. The bracketed reading is also attested in the LXX, Lat., and Syr..

my Elohim as long as I exist.

**3** Do not rely on princes, each a son of man in whom there is no help.

**4** His spirit departs, and he returns to the earth. In that very day, his thoughts perish.

**5** Happy is he who has the El of Ya'aqov for his help, whose hope is in יהוה, his Elohim: **6** who made heavens and earth, the sea, and all that is in them; who guards truth forever; **7** who executes judgment for the oppressed; who gives food to the hungry. יהוה frees the prisoners.

**8** יהוה opens the eyes of the blind. יהוה raises up those who are bowed down. יהוה loves the righteous.

**9** יהוה guards the sojourners. He upholds the fatherless and widow, but the way of the wicked He turns upside down.

**10** יהוה will reign forever; your Elohim, O Tsion, to all generations. Praise Yah!

**147** Praise Yah, for it is good to sing praises to our Elohim; for it is pleasant and fitting to praise Him.

**2** יהוה builds up Yerushalayim. He gathers together the outcasts of Yisra'el.

**3** He heals the broken in heart, and binds up their wounds.

**4** He counts the number of the stars. He calls them all by their names.

**5** Great is our Master, and mighty in power. His understanding is infinite.

**6** יהוה upholds the humble. He brings the wicked down to the ground.

**7** Sing to יהוה with thanksgiving. Sing praises on the harp to our Elohim, **8** who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains.

**9** He provides food for the livestock, and for the young ravens when they call.

**10** He does not delight in the strength of the horse. He takes no pleasure in the legs of a man.

**11** יהוה takes pleasure in those who fear Him, in those who hope in His loving-kindness.

**12** Praise יהוה, Yerushalayim! Praise your Elohim, Tsion!

**13** For He has strengthened the bars of your gates. He has blessed your children within you.

**14** He makes peace in your borders. He fills you with the finest of the wheat.

**15** He sends out His command to the earth. His speeches run very swiftly.

**16** He gives snow like wool, and scatters frost like ashes.

**17** He hurls down his hail like pebbles. Who can stand before His cold?

**18** He sends out His word, and melts them. He causes His wind to blow, and the waters flow.

**19** He shows His word to Ya'aqov; His statutes and His judgments to Yisra'el.

**20** He has not done this for just any nation. They do not know His judgment. Praise Yah!

**148** Praise Yah! Praise יהוה from the heavens! Praise Him in the heights!

**2** Praise Him, all His messengers! Praise Him, all His army!

**3** Praise Him, sun and moon! Praise Him, all you shining stars!

**4** Praise Him, you heavens of heavens, You waters that are above the heavens.

**5** Let them praise the Name of יהוה, for He commanded, and they were created.

**6** He has also established them forever and ever. He has made a decree which will not pass away.

**7** Praise יהוה from the earth, you great sea monsters, and all depths; **8** lightning and hail, snow and clouds; stormy wind, fulfilling His word; **9** mountains and all hills; fruit trees and all cedars; **10** wild animals and all livestock; small creatures and flying birds; **11** kings of the earth and all peoples; princes and all judges of the earth; **12** both young men and maidens; old men and children: **13** let them praise the Name of יהוה, for His Name alone is exalted. His glory is above the earth and the heavens.

**14** He has lifted up the horn of His people, the praise of all His set-apart ones; even of the children of Yisra'el, a people near to Him. Praise Yah!

**149** Praise יהוה! Sing to יהוה a new song, His praise in the assembly of the set-apart ones.

**2** Let Yisra'el rejoice in Him who made them. Let the children of Tsion be joyful in their King.

**3** Let them praise His Name with dance! Let them sing praises to Him with tambourine and harp!

**4** For יהוה takes pleasure in His people. He crowns the humble with salvation.

**5** Let the set-apart ones rejoice in honor. Let them sing for joy on their beds.

**6** May the high praises of El be in their mouths, and a two-edged sword in their hand;

**7** To execute vengeance on the nations, and punishments on the peoples;

**8** To bind their kings with chains, and their nobles with fetters of iron;

**9** to execute on them the written judgment. All His set-apart ones have this honor. Praise Yah!

- 150** Praise Yah! Praise El in His set-apart place!  
Praise Him in in His expanse of power!  
**2** Praise Him for His mighty acts! Praise Him according  
to His excellent greatness!  
**3** Praise Him with the sounding of the shofar! Praise  
Him with harp and lyre!  
**4** Praise Him with tambourine and dancing! Praise Him  
with stringed instruments and flute!  
**5** Praise Him with loud cymbals! Praise Him with  
resounding cymbals!  
**6** Let everything that has breath praise Yah! Praise Yah!

# מִשְׁלֵי

## Mishlei (Proverbs)

- 1** The proverbs of Shelomoh, the son of David, king of Yisra'el:
- 2** to know wisdom and correction; to discern the speeches of understanding;
  - 3** to receive correction in wise dealing, in righteousness, judgment, and uprightness;
  - 4** to give prudence to the simple, knowledge and discretion to the young man;
  - 5** that the wise man may hear, and increase in learning; that the man of understanding may attain to sound counsel;
  - 6** to understand a proverb, and parables, the words and riddles of the wise.
  - 7** The fear of הָנֹתֶר is the beginning of knowledge; but the foolish despise wisdom and correction.
  - 8** My son, listen to your father's correction, and do not forsake your mother's Torah:
  - 9** for they will be an ornament of favor to your head, and chains around your neck.
  - 10** My son, if sinners entice you, do not consent.
  - 11** If they say, "Come with us. Let us lay in wait for blood. Let us lurk secretly for the innocent without cause. **12** Let us swallow them up alive like Sheol, and whole, like those who go down into the pit. **13** We will find all valuable wealth. We will fill our houses with plunder. **14** You shall cast your lot among us. We all have one purse."
  - 15** My son, do not walk on the path with them. Keep your foot from their path,
  - 16** for their feet run to evil. They hurry to shed blood.
  - 17** For in vain is the net spread in the sight of any bird:
  - 18** but these lay wait for their own blood. They lurk secretly for their own beings.
  - 19** So are the ways of everyone who is greedy for gain. It takes away the being of its owners.
  - 20** Wisdom calls aloud in the street. She utters her voice in the public squares.
  - 21** She calls at the head of noisy places. At the entrance of the city gates, she utters her speeches:
  - 22** "How long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, and fools hate knowledge? **23** Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to you. **24** Because I have called, and you have refused; I have stretched out my hand, and no one has paid attention; **25** but you have ignored all my counsel, and wanted none of my reproof;
  - 26** I also will laugh at your disaster. I will mock when calamity overtakes you; **27** when calamity overtakes

you like a storm, when your disaster comes on like a whirlwind; when distress and anguish come on you.

**28** Then will they call on me, but I will not answer. They will seek me diligently, but they will not find me; **29** because they hated knowledge, and did not choose the fear of הָנֹתֶר. **30** They wanted none of my counsel. They despised all my reproof. **31** Therefore they will eat of the fruit of their own way, and be filled with their own schemes. **32** For the backsliding of the simple will kill them. The careless ease of fools will destroy them. **33** But whoever listens to me will dwell securely, and will be at ease, without fear of harm."

- 2** My son, if you will receive my speeches, and store up my commands within you;
- 2** So as to turn your ear to wisdom, and apply your heart to understanding;
  - 3** Yes, if you call out for discernment, and lift up your voice for understanding;
  - 4** If you seek her as silver, and search for her as for hidden treasures:
  - 5** then you will understand the fear of הָנֹתֶר, and find the knowledge of Elohim.
  - 6** For הָנֹתֶר gives wisdom. Out of His mouth comes knowledge and understanding.
  - 7** He lays up sound wisdom for the upright. He is a shield to those who walk in integrity, **8** that He may preserve the paths of judgment, and guard the way of His set-apart ones.
  - 9** Then you will understand righteousness and judgment, uprightness and every good path.
  - 10** For wisdom will enter into your heart. Knowledge will be pleasant to your being.
  - 11** Discretion will watch over you. Understanding will guard you, **12** to deliver you from the way of evil, from the men who speak perverse things; **13** who forsake the paths of uprightness, to walk in the ways of darkness; **14** who rejoice to do evil, and delight in the perverseness of evil; **15** who are crooked in their ways, and wayward in their paths; **16** to deliver you from the strange woman, even from the foreigner who flatters with her speeches; **17** who forsakes the friend of her youth, and forgets the covenant of her Elohim; **18** for her house leads down to death, and her paths to the Rephaim.
  - 19** None who go to her return again, neither do they attain to the paths of life.
  - 20** So you will walk in the way of good men, and guard the paths of the righteous.
  - 21** For the upright will dwell in the land. The perfect will remain in it.
  - 22** But the wicked will be cut off from the land. The deceitful will be rooted out of it.

- 3** My son, do not forget my Torah; but let your heart preserve my commands.
- 2** For they will add length of days, and years of life, and peace to you.
- 3** Do not let loving-kindness and truth forsake you. Bind them around your neck. Write them on the tablet of your heart.
- 4** So you will find favor, and good understanding in the sight of Elohim and man.
- 5** Trust in יהוה with all your heart, and do not lean on your own understanding.
- 6** In all your ways acknowledge Him, and He will make your paths straight.
- 7** Do not be wise in your own eyes. Fear יהוה, and depart from evil.
- 8** It will be health to your body, and nourishment to your bones.
- 9** Honor יהוה with your substance, with the first fruits of all your increase, **10** so that your barns will be filled with plenty, and your vats will overflow with new wine.
- 11** My son, do not despise the correction of יהוה, nor be weary of His reproof: **12** for whom יהוה loves, He reproves; even as a father reproves the son in whom he delights.
- 13** Happy is the man who finds wisdom, the man who gets understanding.
- 14** For her good profit is better than getting silver, and her return is better than fine gold.
- 15** She is more precious than rubies. None of the things you can desire are to be compared to her.
- 16** Length of days is in her right hand. In her left hand are riches and honor.
- 17** Her ways are ways of pleasantness. All her paths are peace.
- 18** She is a tree of life to those who lay hold of her. Happy is everyone who retains her.
- 19** By wisdom יהוה founded the earth. By understanding, He established the heavens.
- 20** By His knowledge, the depths were broken up, and the skies drop down the dew.
- 21** My son, do not let them depart from your eyes. Preserve sound wisdom and discretion, **22** so they will be life to your being, and favor to your neck.
- 23** Then you shall walk in your way securely. Your foot will not stumble.
- 24** When you lie down, you will not be afraid. Yes, you will lie down, and your sleep will be sweet.
- 25** Do not be afraid of sudden fear, neither of the desolation of the wicked, when it comes; **26** for יהוה will be your confidence, and will guard your foot from being taken.
- 27** Do not withhold good from those to whom it is due, when it is in the power of your hand to do it.
- 28** Do not say to your neighbor, "Go, and come again; tomorrow I will give it to you," when you have it by you.<sup>a</sup>
- 29** Do not devise evil against your neighbor, since he dwells securely by you.
- 30** Do not strive with a man without cause, if he has done you no harm.
- 31** Do not envy the man of violence. Choose none of his ways.
- 32** For the perverse is an abomination to יהוה, but His friendship is with the upright.
- 33** The curse of יהוה is in the house of the wicked, but He blesses the habitation of the righteous.
- 34** Surely He mocks the mockers, but He gives favor to the humble.
- 35** The wise will inherit glory, but shame will be the promotion of fools.
- 4** Listen, sons, to a father's correction. Pay attention and know understanding; **2** for I give you good teaching. Do not forsake my Torah.
- 3** For I was a son to my father, tender and an only child in the sight of my mother.
- 4** He taught me, and said to me: "Let your heart retain my words. Guard my commands, and live. **5** Get wisdom. Get understanding. Do not forget, neither swerve from the speeches of my mouth. **6** Do not forsake her, and she will guard you. Love her, and she will keep you. **7** Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding. **8** Esteem her, and she will exalt you. She will bring you to honor, when you embrace her. **9** She will give an ornament of favor to your head. She will deliver a crown of splendor to you."
- 10** Listen, my son, and receive my speeches. The years of your life will be many.
- 11** I have taught you in the way of wisdom. I have led you in straight paths.
- 12** When you go, your steps will not be hampered. When you run, you will not stumble.
- 13** Take a firm hold of correction. Do not let go. Preserve her, for she is your life.
- 14** Do not enter into the path of the wicked. Do not walk in the way of evil men.
- 15** Avoid it, and do not pass by it. Turn from it, and pass on.
- 16** For they do not sleep, unless they do evil. Their sleep is taken away, unless they make someone fall.
- 17** For they eat the bread of wickedness, and drink the wine of violence.

<sup>a</sup> 28 See Devarim 24:10-15.

18 But the path of the righteous is like the dawning light, that shines more and more until the perfect day.  
 19 The way of the wicked is like darkness. They do not know what they stumble over.  
 20 My son, attend to my speeches. Turn your ear to my sayings.  
 21 Let them not depart from your eyes. Guard them in the midst of your heart.  
 22 For they are life to those who find them, and health to their whole body.  
 23 Preserve your heart with all diligence, for out of it is the wellspring of life.  
 24 Put away from yourself a perverse mouth. Put corrupt lips far from you.  
 25 Let your eyes look straight ahead. Fix your gaze directly before you.  
 26 Make the path of your feet level. Let all of your ways be established.  
 27 Do not turn to the right hand nor to the left. Remove your foot from evil.

**5** My son, pay attention to my wisdom. Turn your ear to my understanding, 2 so that you may guard discretion, that your lips may preserve knowledge.  
 3 For the lips of a strange *woman* drip honey. Her mouth is smoother than oil, 4 but in the end she is as bitter as wormwood, and as sharp as a two-edged sword.  
 5 Her feet go down to death. Her steps lead straight to Sheol.  
 6 She gives no thought to the way of life. Her ways are crooked, and she does not know it.  
 7 Now therefore, my sons, listen to me. Do not depart from the speeches of my mouth.  
 8 Remove your way far from her. Do not come near the door of her house, 9 lest you give your honor to others, and your years to the cruel one; 10 lest strangers feast on your wealth, and your labors enrich the house of a foreigner.  
 11 You will groan at your latter end, when your flesh and your body are consumed, 12 and say, "How I have hated correction, and my heart despised reproof; 13 neither have I obeyed the voice of my teachers, nor turned my ear to those who instructed me! 14 I have come to the brink of utter ruin, among the gathered assembly."  
 15 Drink water out of your own cistern, running water out of your own well.  
 16 Should your springs overflow in the streets, streams of water in the public squares?  
 17 Let them be for yourself alone, not for strangers with you.  
 18 Let your spring be blessed. Rejoice in the wife of your youth.  
 19 A loving doe and a favored deer— let her breasts

satisfy you at all times. Be ravished always with her love.  
 20 For why should you, my son, be captivated with a strange *woman*? Why embrace the bosom of a foreigner?  
 21 For the ways of man are before the eyes of הָנֶגֶד. He examines all his paths.  
 22 The iniquity of the wicked ensnare him. The cords of his sin hold him firmly.  
 23 He will die for lack of correction. In the greatness of his foolishness, he will go astray.

**6** My son, if you have become collateral for your neighbor, if you have struck your hands in pledge for a stranger, 2 you are trapped by the speeches of your mouth. You are ensnared with the speeches of your mouth.  
 3 Do this now, my son, and deliver yourself, since you have come into the hand of your neighbor. Go, humble yourself. Assure your neighbor.  
 4 Give no sleep to your eyes, nor slumber to your eyelids.  
 5 Free yourself, like a gazelle from the hand of the hunter, like a bird from the snare of the fowler.  
 6 Go to the ant, you sluggard. Consider her ways, and be wise; 7 which – having no chief, overseer, or ruler – 8 provides her bread in the summer, and gathers her food in the harvest.  
 9 How long will you sleep, sluggard? When will you arise out of your sleep?  
 10 A little sleep, a little slumber, a little folding of the hands to sleep; 11 so your poverty will come as a robber, and your scarcity as an armed man.  
 12 A worthless one, a man of vain exertion, is he who walks with a perverse mouth, 13 who winks with his eyes, who signals with his feet, who motions with his fingers; 14 in whose heart is perverseness, who devises evil continually, who always sows discord.  
 15 Therefore his calamity will come suddenly. He will be broken suddenly, and without repair.  
 16 There are six things which הָנֶגֶד hates; yes, seven which are an abomination to Him: 17 haughty eyes, a lying tongue, hands that shed innocent blood; 18 a heart that devises plans of vain exertion, feet that are swift in running to evil, 19 a false witness who utters lies, and he who sends discord among brothers.  
 20 My son, preserve your father's command, and do not forsake your mother's Torah.  
 21 Bind them continually on your heart. Tie them around your neck.  
 22 When you walk, it will lead you. When you sleep, it will guard you. When you awake, it will talk with you.  
 23 For the command is a lamp, and the Torah is a light. Reproofs of correction are the way of life, 24 to guard you from the evil woman, *and* from the flattery of the

foreign woman's tongue.

**25** Do not lust after her beauty in your heart, neither let her captivate you with her eyelids.

**26** For a whore reduces you to a piece of bread. The adulteress hunts for your precious being.

**27** Can a man scoop fire into his lap, and his clothes not be burned?

**28** Or can one walk on hot coals, and his feet not be scorched?

**29** So is he who goes in to his neighbor's wife. Whoever touches her will not be unpunished.

**30** Men do not despise a thief if he steals to satisfy himself when he is hungry: **31** but if he is found, he shall restore seven times. He shall give all the wealth of his house.

**32** He who commits adultery with a woman is void of heart. He who does it destroys his own being.

**33** He will get wounds and dishonor. His reproach will not be wiped away.

**34** For jealousy arouses the fury of the husband. He will not spare in the day of vengeance.

**35** He will not regard any ransom, neither will he rest content, though you give many gifts.

**7** My son, guard my speeches. Lay up my commands within you.

**2** Guard my commands and live! Guard my Torah as the little man<sup>a</sup> of your eye.

**3** Bind them on your fingers. Write them on the tablet of your heart.

**4** Tell wisdom, "You are my sister." Call understanding your relative,

**5** that they may guard you from the strange woman, from the foreigner who flatters with her speeches.

**6** For at the window of my house, I looked out through my lattice.

**7** I saw among the simple ones. I discerned among the youths a young man lacking heart, **8** passing through the street near her corner, he went the way to her house, **9** in the breeze, in the evening of the day, in the middle of the night and in the darkness.

**10** Behold, there a woman met him with the attire of a whore, and secret of heart.

**11** She is loud and defiant. Her feet do not stay in her house.

**12** Now she is in the streets, now in the squares, and lurking at every corner.

**13** So she caught him, and kissed him. With an impudent face she said to him: **14** "Sacrifices of peace offerings are with me. Today I have paid my vows.

**15** Therefore I came out to meet you, to diligently seek your face, and I have found you. **16** I have spread my couch with carpets of tapestry, with striped cloths of the yarn of Mitsrayim. **17** I have perfumed my bed with myrrh, aloes, and cinnamon. **18** Come, let us take our fill of loving until the morning. Let us solace ourselves with loving. **19** For my husband is not at home. He has gone on a long journey. **20** He has taken a bag of money with him. He will come home at the covered moon<sup>b</sup>.

**21** With persuasive words, she led him astray. With the flattering of her lips, she seduced him.

**22** He followed her immediately, as an ox goes to the slaying, as one in fetters to the correction of a fool.<sup>c</sup>

**23** Until an arrow strikes through his liver, as a bird hurries to the snare, and does not know that it will cost his being.

**24** Now therefore, sons, listen to me. Pay attention to the speeches of my mouth.

**25** Do not let your heart turn to her ways. Do not go astray in her paths, **26** for she has thrown down many wounded. Yes, all her slain are a mighty army.

**27** Her house is the way to Sheol, going down to the rooms of death.

**8** Does not wisdom cry out? Does not understanding raise her voice?

**2** On the top of high places by the way, where the paths meet, she stands.

**3** Beside the gates, at the entry of the city, at the entry doors, she cries aloud:

**4** "To you men, I call! I send my voice to the sons of mankind. **5** You simple, understand prudence. You fools, be of an understanding heart. **6** Hear, for I will speak excellent things. The opening of my lips is for uprightness. **7** For my mouth speaks truth. Wickedness is an abomination to my lips. **8** All the speeches of my mouth are in righteousness. There is nothing crooked or perverse in them. **9** They are all plain to him who understands, right to those who find knowledge.

**10** Receive my correction rather than silver; knowledge rather than choice gold. **11** For wisdom is better than rubies. All the things that may be desired cannot be compared to it.

<sup>a</sup> See footnote at Tehillim 17:8. Also in verse 9 translated as "middle."

<sup>b</sup> See footnote at Tehillim 81:3. LXX and Syr. read, "...he will return after many days." Lat. reads, "...he will return at the full moon."

<sup>c</sup> Syr. reads, "And he went after her like a child, and like a bull that goes with a butcher, and like a dog to captivity."

LXX reads, "And he followed her, being gently led on, and that as an ox is led to the slaughter, and as a dog to bonds, or as a deer shot in the liver with an arrow."

**12** "I, wisdom, have made prudence my dwelling. Find out knowledge and discretion. **13** The fear of הָנֹתֶרֶת is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth. **14** Counsel and sound knowledge are mine. I have understanding and power. **15** By me kings reign, and princes decree justice. **16** By me princes rule; nobles, and all the righteous rulers of the earth. **17** I love those who love me. Those who seek me diligently will find me. **18** With me are riches, honor, enduring wealth, and prosperity. **19** My fruit is better than gold, yes, than fine gold; my yield than choice silver. **20** I walk in the way of righteousness, in the middle of the paths of judgment; **21** That I may give wealth to those who love me. I fill their treasuries.

**22** "הָנֹתֶרֶת possessed me in the beginning of His work, before His deeds of old. **23** I was set up from everlasting, from the beginning, before the earth existed. **24** When there were no depths, I was brought forth, when there were no springs abounding with water. **25** Before the mountains were settled in place, before the hills, I was brought forth; **26** while as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. **27** When He established the heavens, I was there; when He set a circuit on the surface of the deep, **28** when He established the skies above, when the springs of the deep became strong, **29** when He gave to the sea its boundary, that the waters should not violate His command, when He marked out the foundations of the earth; **30** then I was the craftsman by His side. I was a delight day by day, always rejoicing before Him, **31** Rejoicing in His whole world. My delight was with the sons of men.

**32** "Now therefore, my sons, listen to me, for blessed are those who guard my ways. **33** Hear correction, and be wise. Do not refuse it. **34** Blessed is the man who hears me, guarding daily at my gates, waiting at my door posts. **35** For whoever finds me, finds life, and will obtain acceptance from הָנֹתֶרֶת. **36** But he who sins against me wrongs his own being. All those who hate me, love death."

**9** Wisdom has built her house. She has carved out her seven pillars.

**2** She has prepared her meat. She has mixed her wine. She has also set her table.

**3** She has sent out her maidens. She cries from the highest places of the city:

**4** "Whoever is simple, let him turn in here!" As for him who lacks heart, she says to him, **5** "Come, eat some of my bread, drink some of the wine which I have mixed!

**6** Leave your simple ways, and live. Walk in the way of understanding."

**7** He who disciplines a mocker invites insult. He who

reproves a wicked man invites abuse.

**8** Do not reprove a scoffer, lest he hate you. Reprove a wise man, and he will love you.

**9** Instruct a wise man, and he will be still wiser. Teach a righteous man, and he will increase in learning.

**10** The fear of הָנֹתֶרֶת is the beginning of wisdom. The knowledge of the Set-apart One is understanding.

**11** For by me your days will be multiplied. The years of your life will be increased.

**12** If you are wise, you are wise for yourself. If you mock, you alone will bear it.

**13** The foolish woman is loud, undisciplined, and knows nothing.

**14** She sits at the door of her house, on a seat in the high places of the city, **15** to call to those who pass by, who go straight on their ways, **16** "Whoever is simple, let him turn in here." As for him who lacks heart, she says to him, **17** "Stolen water is sweet. Food eaten in secret is pleasant."

**18** But he does not know that the Rephaim are there, that her guests are in the depths of Sheol.

**10** The proverbs of Shalomoh. A wise son makes a glad father; but a foolish son brings grief to his mother.

**2** Treasures of wickedness profit nothing, but righteousness delivers from death.

**3** הָנֹתֶרֶת will not allow the being of the righteous to go hungry, but He thrusts away the desire of the wicked.

**4** He becomes poor who works with a lazy hand, but the hand of the diligent brings wealth.

**5** He who gathers in summer is a wise son, but he who sleeps during the harvest is a son who causes shame.

**6** Blessings are on the head of the righteous, but violence covers the mouth of the wicked.

**7** The memory of the righteous is blessed, but the name of the wicked will rot.

**8** The wise in heart accept commands, but a chattering fool will fall.

**9** He who walks blamelessly walks securely, but he who perverts his ways will be found out.

**10** One winking with the eye causes wounds, but a chattering fool will fall.

**11** The mouth of the righteous is a spring of life, but violence covers the mouth of the wicked.

**12** Hatred stirs up strife, but love covers all wrongs.

**13** Wisdom is found on the lips of him who has discernment, but a rod is for the back of him who lacks heart.

**14** Wise men lay up knowledge, but the mouth of the foolish is near ruin.

**15** The rich man's wealth is his strong city. The destruction of the poor is their poverty.

**16** The labor of the righteous leads to life. The increase of the wicked leads to sin.

**17** He is in the way of life who guards correction, but he

who forsakes reproof leads others astray.

**18** He who hides hatred has lying lips. He who utters a slander is a fool.

**19** In the multitude of words there is no lack of disobedience, but he who restrains his lips does wisely.

**20** The tongue of the righteous is like choice silver. The heart of the wicked is of little worth.

**21** The lips of the righteous feed many, but the foolish die for lack of heart.

**22** The blessing of יְהוָה brings wealth, and He adds no trouble to it.

**23** It is a fool's pleasure to do lewdness, but wisdom is a man of understanding's pleasure.

**24** What the wicked fear, will overtake them, but the desire of the righteous will be granted.

**25** When the whirlwind passes, the wicked is no more; but the righteous stand firm forever.

**26** As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to those who send him.

**27** The fear of יְהוָה prolongs days, but the years of the wicked shall be shortened.

**28** The prospect of the righteous is joy, but the hope of the wicked will perish.

**29** The way of נִזְנִית is a stronghold to the upright, but it is a destruction to the workers of vain exertion.

**30** The righteous will never be removed, but the wicked will not dwell in the land.

**31** The mouth of the righteous produces wisdom, but the perverse tongue will be cut off.

**32** The lips of the righteous know what is acceptable, but the mouth of the wicked is perverse.

**11** A false balance is an abomination to יְהוָה, but accurate weights are His *good* will.

**2** When pride comes, then comes shame, but with humility comes wisdom.

**3** The integrity of the upright shall guide them, but the perverseness of the deceitful shall destroy them.

**4** Riches do not profit in the day of wrath, but righteousness delivers from death.

**5** The righteousness of the blameless will direct his way, but the wicked shall fall by his own wickedness.

**6** The righteousness of the upright shall deliver them, but the deceitful will be trapped by evil desires.

**7** When a wicked man dies, hope perishes, and expectation of power comes to nothing.

**8** A righteous person is delivered out of trouble, and the wicked takes his place.

**9** With his mouth the profane man destroys his neighbor, but the righteous will be delivered through knowledge.

**10** When it goes well with the righteous, the city rejoices. When the wicked perish, there is shouting.

**11** By the blessing of the upright, the city is exalted, but

it is overthrown by the mouth of the wicked.

**12** One who despises his neighbor lacks heart, but a man of understanding holds his peace.

**13** One who brings gossip betrays a confidence, but one who is trustworthy of spirit is one who keeps a secret.

**14** Where there is no wise guidance, the nation falls, but in the multitude of counselors there is victory.

**15** He who is collateral for a stranger will suffer for it, but he who refuses pledges of collateral is secure.

**16** A favorable woman obtains honor, but tyrants obtain riches.

**17** The kind man does good to his own being, but he who is cruel troubles his own flesh.

**18** Wicked people earn deceitful wages, but one who sows righteousness reaps a sure reward.

**19** He who is truly righteous gets life. He who pursues evil gets death.

**20** Those who are perverse in heart are an abomination to נִזְנִית, but those whose ways are blameless are His *good* will.

**21** Most certainly, the evil man will not be unpunished, but the seed of the righteous will be delivered.

**22** Like a gold ring in a pig's snout, is a beautiful woman who lacks discretion.

**23** The desire of the righteous is only good. The expectation of the wicked is wrath.

**24** There is one who scatters, and increases yet more. There is one who withholds more than is appropriate, but gains poverty.

**25** The generous being shall be made fat. He who waters shall be watered also himself.

**26** People curse someone who withholds grain, but blessing will be on the head of him who sells it.

**27** He who diligently seeks good seeks acceptance, but he who searches after evil, it shall come to him.

**28** He who relies on his riches will fall, but the righteous shall flourish as the green leaf.

**29** He who troubles his own house shall inherit the wind. The foolish shall be servant to the wise-hearted.

**30** The fruit of the righteous is a tree of life. He who is wise wins beings.

**31** Behold, the righteous shall be repaid in the earth; how much more the wicked and the sinner!

**12** Whoever loves correction loves knowledge, but he who hates reproof is stupid.

**2** A good man shall obtain acceptance from נִזְנִית, but He will condemn a man of wicked devices.

**3** A man shall not be established by wickedness, but the root of the righteous shall not be moved.

**4** A woman of valor is the crown of her husband, but a disgraceful wife is as rottenness in his bones.

**5** The thoughts of the righteous are judgment, but the advice of the wicked is deceitful.

**6** The words of the wicked are about lying in wait for

- blood, but the speech of the upright rescues them.
- 7 The wicked are overthrown, and are no more, but the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom, but he who has a perverse heart shall be despised.
- 9 Better is he who is lightly esteemed, and has a servant, than he who honors himself, and lacks bread.
- 10 A righteous man respects the being of his animal, but the compassion of the wicked is cruel.
- 11 He who tills his land shall have plenty of bread, but he who chases fantasies lacks heart.
- 12 The wicked desires the plunder of evil men, but the root of the righteous flourishes.
- 13 An evil man is trapped by sinfulness of lips, but the righteous shall come out of trouble.
- 14 A man shall be satisfied with good by the fruit of his mouth. The work of a man's hands shall be rewarded to him.
- 15 The way of a fool is right in his own eyes, but he who is wise listens to counsel.
- 16 A fool shows his annoyance the same day, but one who overlooks an insult is prudent.
- 17 He who is trustworthy testifies honestly, but a false witness lies.
- 18 There is one who speaks rashly like the piercing of a sword, but the tongue of the wise heals.
- 19 Truth's lips will be established forever, but a lying tongue is only momentary.
- 20 Deceit is in the heart of those who plot evil, but joy comes to the promoters of peace.
- 21 No vain exertion shall occur to the righteous, but the wicked shall be filled with evil.
- 22 Lying lips are an abomination to הָנִינָה, but those who are faithful are His *good* will.
- 23 A prudent man keeps his knowledge, but the hearts of fools proclaim foolishness.
- 24 The hands of the diligent ones shall rule, but laziness ends in slave labor.
- 25 Anxiety in a man's heart makes it bow, but a kind word makes it glad.
- 26 A righteous person is cautious in friendship, but the way of the wicked leads them astray.
- 27 The slothful man does not roast his game, but the possessions of diligent men are prized.
- 28 In the way of righteousness is life; in its path there is no death.
- 13** A wise son listens to his father's correction, but a scoffer does not listen to rebuke.
- 2 By the fruit of his lips, a man enjoys good; but the being of the deceitful *desires* violence.
- 3 He who guards his mouth guards his being. One who opens wide his lips comes to ruin.
- 4 The being of the sluggard desires, and has nothing, but the desire of the diligent shall be fully satisfied.
- 5 A righteous man hates lies, but a wicked man brings shame and disgrace.
- 6 Righteousness preserves the way of integrity, but sin overthrows the wicked.
- 7 There are some who pretend to be rich, yet have nothing. There are some who pretend to be poor, yet have great wealth.
- 8 The ransom of a man's being is his riches, but the poor hears no rebuke.
- 9 The light of the righteous shines brightly, but the lamp of the wicked is snuffed out.
- 10 Pride only breeds quarrels, but with ones who take advice is wisdom.
- 11 Wealth gained dishonestly dwindles away, but he who gathers by hand makes it grow.
- 12 Hope deferred makes the heart sick, but when longing is fulfilled, it is a tree of life.
- 13 Whoever despises the word will pay for it, but he who respects a command will be rewarded.
- 14 The Torah of the wise is a spring of life, to turn from the snares of death.
- 15 Good understanding wins favor; but the way of the deceitful is hard.
- 16 Every prudent man acts from knowledge, but a fool exposes foolishness.
- 17 A wicked messenger falls into trouble, but a faithful envoy gains healing.
- 18 Poverty and shame come to him who refuses correction, but he who guards reproof shall be honored.
- 19 Longing fulfilled is sweet to the being, but fools detest turning from evil.
- 20 One who walks with wise men grows wise, but a companion of fools suffers harm.
- 21 Misfortune pursues sinners, but prosperity rewards the righteous.
- 22 A good man leaves an inheritance to his children's children, but the wealth of the sinner is stored for the righteous.
- 23 An abundance of food is in poor people's fields, but without judgment *it is* destroyed.
- 24 One who spares the rod hates his son, but one who loves him corrects him diligently.
- 25 The righteous one eats to the satisfying of his being, but the belly of the wicked goes hungry.
- 14** Every wise woman builds her house, but the foolish one tears it down with her own hands.
- 2 He who walks in his uprightness fears הָנִינָה, but he who is perverse in his ways despises Him.
- 3 The fool's talk brings a rod to his back, but the lips of the wise guard them.
- 4 Where no oxen are, the crib is clean, but much increase is by the strength of the ox.
- 5 A faithful witness will not lie, but a false witness pours out lies.

- 6** A scoffer seeks wisdom, and does not find it, but knowledge comes easily to a discerning person.
- 7** Stay away from a foolish man, for you will not find knowledge on his lips.
- 8** The wisdom of the prudent is to think about his way, but the folly of fools is deceit.
- 9** Fools mock at making atonement for sins, but among the upright there is *good will*.
- 10** The heart knows its own bitterness and joy; he will not share these with a stranger.
- 11** The house of the wicked will be overthrown, but the tent of the upright will flourish.
- 12** There is a way which seems right to a man, but in the end it leads to death.
- 13** Even in laughter the heart may be sorrowful, and mirth may end in heaviness.
- 14** The one who turns away will be repaid for his own ways; likewise a good man will be rewarded for his heart.
- 15** A simple man believes everything, but the prudent man carefully considers his ways.
- 16** A wise man fears and shuns evil, but the fool is arrogant and secure.
- 17** He who is quick to become angry will commit folly, and a crafty man is hated.
- 18** The simple inherit folly, but the prudent are crowned with knowledge.
- 19** The evil bow down before the good, and the wicked at the gates of the righteous.
- 20** The poor person is shunned even by his own neighbor, but the rich person has many friends.
- 21** He who despises his neighbor sins, but blessed is he who has pity on the poor.
- 22** Do not they go astray who plot evil? But favor and truth belong to those who plan good.
- 23** In all hard work there is profit, but the talk of the lips leads only to poverty.
- 24** The crown of the wise is their riches, but the folly of fools crowns them with folly.
- 25** A truthful witness saves beings, but a false witness is deceitful.
- 26** In the fear of **תִּתְהַלֵּךְ** is a secure fortress, and He will be a refuge for His children.
- 27** The fear of **תִּתְהַלֵּךְ** is a fountain of life, turning people from the snares of death.
- 28** In the multitude of people is the king's glory, but in the lack of people is the destruction of the prince.
- 29** He who is slow to anger has great understanding, but he who has a quick temper displays folly.
- 30** The life of the body is a heart at peace, but envy rots the bones.
- 31** He who oppresses the poor shows contempt for his Maker, but he who is kind to the needy honors Him.
- 32** The wicked is brought down in his calamity, but in death, the righteous has a refuge.

- 33** Wisdom rests in the heart of one who has understanding, and is even made known in the inward part of fools.
- 34** Righteousness exalts a nation, but sin is a disgrace to any people.
- 35** The king's acceptance is toward a servant who deals wisely, but his wrath is toward one who causes shame.
- 15** A gentle answer turns away wrath, but a harsh word stirs up anger.
- 2** The tongue of the wise commands knowledge, but the mouth of fools gush out folly.
- 3** The eyes of **תִּתְהַלֵּךְ** are everywhere, keeping watch on the evil and the good.
- 4** A gentle tongue is a tree of life, but deceit in it crushes the spirit.
- 5** A fool despises his father's correction, but he who guards reproof shows prudence.
- 6** In the house of the righteous is much treasure, but the income of the wicked brings trouble.
- 7** The lips of the wise spread knowledge; not so with the heart of fools.
- 8** The sacrifice made by the wicked is an abomination to **תִּתְהַלֵּךְ**, but the prayer of the upright is His *good will*.
- 9** The way of the wicked is an abomination to **תִּתְהַלֵּךְ**, but He loves him who follows after righteousness.
- 10** There is stern correction for one who forsakes the way: whoever hates reproof shall die.
- 11** Sheol and Avaddon are before **תִּתְהַלֵּךְ**— how much more, then, the hearts of the children of men!
- 12** A scoffer does not love to be reproved; he will not go to the wise.
- 13** A glad heart makes a cheerful face; but a wounded heart breaks the spirit.
- 14** The heart of one who has understanding seeks knowledge, but the mouths of fools feed on folly.
- 15** All the days of the afflicted are wretched, but one who has a cheerful heart enjoys a continual banquet.
- 16** Better is little, with the fear of **תִּתְהַלֵּךְ**, than great treasure with trouble.
- 17** Better is a dinner of herbs, where love is, than a fattened calf with hatred.
- 18** A wrathful man stirs up contention, but one who is slow to anger appeases strife.
- 19** The way of the sluggard is like a thorn patch, but the path of the upright is a highway.
- 20** A wise son makes a father glad, but a foolish man despises his mother.
- 21** Folly is joy to one who lacks heart, but a man of understanding keeps his way straight.
- 22** Where there is no counsel, plans fail; but in a multitude of counselors they are established.
- 23** Joy comes to a man with the reply of his mouth. How good is a word at the right time!

- 24** The path of life leads upward for the wise, to keep him from going downward to Sheol.
- 25** **תַּלְמִיד** will uproot the house of the proud, but He will keep the widow's borders intact.
- 26** **תַּלְמִיד** detests the evil thoughts, but pure speeches are pleasant.
- 27** He who is greedy for gain troubles his own house, but he who hates bribes will live.
- 28** The heart of the righteous weighs answers, but the mouth of the wicked gushes out evil.
- 29** **תַּלְמִיד** is far from the wicked, but He hears the prayer of the righteous.
- 30** The light of the eyes rejoices the heart. Good news gives health to the bones.
- 31** The ear that listens to reproof lives, and will be at home among the wise.
- 32** He who refuses correction despises his own being, but he who listens to reproof gains heart.
- 33** The fear of **יְהוָה** is correction for wisdom. Before honor is humility.

- 16** The plans of the heart belong to man, but the answer of the tongue is from **יְהוָה**.
- 2** All the ways of a man are clean in his own eyes; but **יְהוָה** weighs the motives.
- 3** Commit your deeds to **יְהוָה**, and your plans shall succeed.
- 4** **יְהוָה** has made everything for its own end— yes, even the wicked for the day of evil.
- 5** Everyone who is proud in heart is an abomination to **יְהוָה**: they shall certainly not be unpunished.
- 6** By loving-kindness and truth, iniquity is atoned for. By the fear of **יְהוָה** men depart from evil.
- 7** When a man's ways please **יְהוָה**, he makes even his enemies to be at peace with him.
- 8** Better is a little with righteousness, than great revenues without judgment.
- 9** A man's heart plans his course, but **יְהוָה** directs his steps.
- 10** Divination is on the lips of the king. His mouth shall not transgress judgment.
- 11** Balances and scales of judgment belong to **יְהוָה**; all the weights in the bag are His work.
- 12** It is an abomination for kings to commit wickedness, for the throne is established by righteousness.
- 13** Righteous lips are the *good* will of kings. They value one who speaks the truth.
- 14** The king's wrath is a messenger of death, but a wise man will atone for it.
- 15** In the light of the king's face is life. His acceptance is like a cloud of the spring rain.
- 16** How much better it is to get wisdom than gold! Yes,

- to get understanding is to be chosen rather than silver.
- 17** The highway of the upright is to depart from evil. He who guards his way preserves his being.
- 18** Pride goes before destruction, and a haughty spirit before a fall.
- 19** It is better to be of a lowly spirit with the poor, than to divide the plunder with the proud.
- 20** He who heeds the word finds prosperity. Whoever relies on **תַּלְמִיד** is blessed.
- 21** The wise in heart shall be called prudent. Pleasantness of the lips promotes instruction.
- 22** Understanding is a fountain of life to one who has it, but the correction of fools is their folly.
- 23** The heart of the wise instructs his mouth, and adds learning to his lips.
- 24** Pleasant speeches are a honeycomb, sweet to the being, and health to the bones.
- 25** There is a way which seems right to a man, but in the end it leads to death.
- 26** The appetite of the laboring man labors for him; for his mouth urges him on.
- 27** A worthless man devises mischief. His speech is like a scorching fire.
- 28** A perverse man stirs up strife. A whisperer separates close friends.
- 29** A man of violence entices his neighbor, and leads him in a way that is not good.
- 30** One who winks his eyes to plot perversities, one who compresses his lips, is bent on evil.
- 31** Gray hair is a crown of glory. It is attained by a life of righteousness.
- 32** One who is slow to anger is better than the mighty; one who rules his spirit, than he who takes a city.
- 33** The lot is cast into the lap, but its every judgment is from **יְהוָה**.
- 17** Better is a dry morsel with quietness, than a house full of sacrifice with strife.
- 2** A servant who deals wisely will rule over a son who causes shame, and shall have a part in the inheritance among the brothers.
- 3** The refining pot is for silver, and the furnace for gold, but **יְהוָה** tests the hearts.
- 4** An evildoer heeds lips of vain exertion. A liar gives ear to a mischievous tongue.
- 5** Whoever mocks the poor reproaches his Maker. He who is glad at calamity shall not be unpunished.
- 6** Children's children are the crown of old men; the glory of children are their parents.
- 7** Arrogant speech is not fitting for a fool, much less do lying lips fit a prince.
- 8** A bribe is a precious stone in the eyes of him who gives it; wherever he turns, he prospers.
- 9** He who covers an offense promotes love; but he who

- repeats a matter separates best friends.
- 10** A rebuke enters deeper into one who has understanding than a hundred lashes into a fool.
- 11** An evil man seeks only rebellion; therefore a cruel messenger shall be sent against him.
- 12** Let a bear robbed of her cubs meet a man, rather than a fool in his folly.
- 13** Whoever rewards evil for good, evil shall not depart from his house.
- 14** The beginning of strife is like breaching a dam, therefore stop contention before quarreling breaks out.
- 15** He who declares right the wicked, and he who condemns the righteous, both of them alike are an abomination to **תִּתְנַחֲמָה**.
- 16** Why is there money in the hand of a fool to buy wisdom, since he has no heart?
- 17** A friend loves at all times; and a brother is born for adversity.
- 18** A man lacking heart strikes hands, and becomes a pledge in the presence of his neighbor.
- 19** He who loves disobedience loves strife. One who builds a high gate seeks destruction.
- 20** One who has a perverse heart does not find prosperity, and one who has a deceitful tongue falls into trouble.
- 21** He who becomes the father of a fool grieves. The father of a fool has no joy.
- 22** A cheerful heart makes good medicine, but a crushed spirit dries up the bones.<sup>a</sup>
- 23** A wicked man receives a bribe in secret, to pervert the ways of judgment.
- 24** Wisdom is before the face of one who has understanding, but the eyes of a fool wander to the ends of the earth.
- 25** A foolish son brings grief to his father, and bitterness to her who bore him.
- 26** Also to punish the righteous is not good, nor to flog officials for their integrity.
- 27** He who spares his speeches has knowledge. He who is even tempered is a man of understanding.
- 28** Even a fool, when he keeps silent, is counted wise. When he shuts his lips, he is thought to be discerning.
- 18** A self-seeking man pursues selfishness, and defies all sound judgment.
- 2** A fool has no delight in understanding, but only in revealing his heart.
- 3** When wickedness comes, contempt also comes, and with shame comes disgrace.
- 4** The words of a man's mouth are like deep waters. The fountain of wisdom is like a flowing wadi.
- 5** To be partial to the faces of the wicked is not good, nor to deprive the righteous of judgment.
- 6** A fool's lips come into strife, and his mouth invites beatings.
- 7** A fool's mouth is his destruction, and his lips are a snare to his being.
- 8** The words of a gossip are like dainty morsels: they go down into the inner chambers of *the belly*.
- 9** One who is slack in his work is brother to him who is a master of destruction.
- 10** The Name of **תִּתְנַחֲמָה** is a strong tower: the righteous run to him, and are safe.
- 11** The rich man's wealth is his strong city, like an unscalable wall in his own imagination.
- 12** Before destruction the heart of man is proud, but before honor is humility.
- 13** He who gives answer before he hears, that is folly and shame to him.
- 14** A man's spirit will sustain him in sickness, but a crushed spirit, who can bear?
- 15** The heart of the discerning gets knowledge. The ear of the wise seeks knowledge.
- 16** A man's gift makes room for him, and brings him before great men.
- 17** He who pleads his cause first seems right; until another comes and questions him.
- 18** The lot settles disputes, and keeps strong ones apart.
- 19** A brother offended is more difficult than a fortified city; and disputes are like the bars of a fortress.
- 20** A man's belly is filled with the fruit of his mouth<sup>b</sup>. With the harvest of his lips he is satisfied.
- 21** Death and life are in the power of the tongue; those who love it will eat its fruit.
- 22** Whoever finds a wife finds a good thing, and obtains acceptance from **תִּתְנַחֲמָה**.
- 23** The poor petition, but the rich answer harshly.
- 24** A man of many companions may be ruined, but there is a friend who sticks closer than a brother.

- 19** Better is the poor who walks in his integrity than he who is perverse in his lips and is a fool.
- 2** It is not good to have zeal without knowledge; nor being hasty with one's feet and missing the way.
- 3** The foolishness of man subverts his way; his heart rages against **תִּתְנַחֲמָה**.
- 4** Wealth adds many friends, but the poor is separated from his friend.
- 5** A false witness shall not be unpunished. He who pours out lies shall not go free.
- 6** Many will entreat the favor of a ruler, and everyone is a friend to a man who gives gifts.
- 7** All the relatives of the poor shun him: how much more do his friends avoid him! He pursues *them with* speeches, but they are gone.

<sup>a</sup> 22 Dries up the bones – Idiom meaning "drains strength."

<sup>b</sup> 20 Fruit of...mouth – Idiom meaning "what is said."

8 He who gains heart loves his own being. He who guards understanding shall find good.

9 A false witness shall not be unpunished. He who utters lies shall perish.

10 Delicate living is not appropriate for a fool, much less for a servant to have rule over princes.

11 The discretion of a man makes him slow to anger. It is his glory to overlook an offense.

12 The king's wrath is like the roaring of a lion, but his acceptance is like dew on the grass.

13 A foolish son is the calamity of his father. A wife's quarrels are a continual dripping.

14 House and riches are an inheritance from fathers, but a prudent wife is from יְהוָה.

15 Slothfulness casts into a deep sleep. The idle being shall suffer hunger.

16 He who guards the command guards his being, but he who is contemptuous in his ways shall die.

17 He who has pity on the poor lends to יְהוָה; He will reward him.

18 Discipline your son, for there is hope; do not be a willing party to his death.

19 A hot-tempered man must pay the penalty, for if you rescue him, you must do it again.

20 Listen to counsel and receive correction, that you may be wise in your latter end.

21 There are many plans in a man's heart, but the counsel of יְהוָה will prevail.

22 That which makes a man to be desired is his loving-kindness. A poor man is better than a liar.

23 The fear of יְהוָה leads to life, then contentment; he rests and will not be touched by trouble.

24 The sluggard buries his hand in the dish; he will not so much as bring it to his mouth again.

25 Flog a scoffer, and the simple will learn prudence; rebuke one who has understanding, and he will gain knowledge.

26 He who robs his father and drives away his mother, is a son who causes shame and brings reproach.

27 If you stop listening to correction, my son, you will stray from the speeches of knowledge.

28 A worthless witness mocks judgment, and the mouth of the wicked gulps down vain exertion.

29 Penalties are prepared for scoffers, and beatings for the backs of fools.

**20** Wine is a mocker, and strong drink is a brawler. Whoever is led astray by them is not wise.

2 The terror of a king is like the roaring of a lion. He who provokes him to anger forfeits his own being.

3 It is an honor for a man to keep aloof from strife; but

every fool will be quarreling.

4 The sluggard will not plow by reason of the winter; therefore he shall beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Many men claim to be men of unfailing love, but who can find a trustworthy man?

7 A righteous man walks in integrity. Blessed are his children after him.

8 A king who sits on the throne of judgment scatters away all evil with his eyes.

9 Who can say, "I have made my heart pure. I am clean and without sin?"

10 Differing weights and differing measures, both of them alike are an abomination to יְהוָה.

11 Even a child makes himself known by his doings, whether his work is pure, and whether it is right.

12 The hearing ear, and the seeing eye, יְהוָה has made even both of them.

13 Do not love sleep, lest you come to poverty. Open your eyes, and you shall be satisfied with bread.

14 "It is no good, it is no good," says the buyer; but when he is gone his way, then he boasts.

15 There is gold and abundance of rubies; but the lips of knowledge are a rare jewel.

16 Take the garment of one who puts up collateral for a stranger; and hold him in pledge for a foreign woman.

17 Fraudulent food is sweet to a man, but afterwards his mouth is filled with gravel.

18 Plans are established by advice; by wise guidance you wage war!

19 He who goes about as a tale-bearer reveals secrets; therefore do not keep company with him who opens wide his lips.

20 Whoever curses his father or his mother, his lamp shall be put out in blackness<sup>a</sup> of darkness.

21 An inheritance quickly gained at the beginning, will not be blessed in the end.

22 Do not say, "I will pay back evil." Wait for יְהוָה, and He will save you.

23 יְהוָה detests differing weights, and dishonest scales are not pleasing.

24 A man's steps are from יְהוָה; how then can man understand His way?

25 It is a snare to a man to make a rash dedication, then later to consider his vows.

26 A wise king winnows out the wicked, and drives the threshing wheel over them.

27 The breath of man is the lamp of יְהוָה, searching all the inner chambers of his belly.

28 Favor and truth preserve the king safe. His throne is

<sup>a</sup> 20 Word for "blackness" here is אִשׁׁוֹן (*ishon*). See footnote at Tehillim 17:8.

sustained by favor.

**29** The glory of young men is their strength. The splendor of old men is their gray hair.

**30** Wounding blows cleanse away evil, and beatings purge the inner chambers of the belly.

**21** The king's heart is in the hand of יהוה like the watercourses. He turns it wherever he desires.

**2** Every way of a man is right in his own eyes, but יהוה weighs the hearts.

**3** To do righteousness and judgment is more acceptable to יהוה than sacrifice.

**4** A high look, and a proud heart, the lamp of the wicked, is sin.

**5** The plans of the diligent surely lead to profit; and everyone who is hasty surely rushes to poverty.

**6** Getting treasures by a lying tongue is a fleeting vapor for those who seek death.

**7** The violence of the wicked will drive them away, because they refuse to do judgment.

**8** The way of the guilty is devious, but the conduct of the innocent is upright.

**9** It is better to dwell in the corner of the housetop, than in a wide house with a contentious woman.

**10** The being of the wicked desires evil; his neighbor finds no loving-kindness in his eyes.

**11** When the mocker is punished, the simple gains wisdom. When the wise is instructed, he receives knowledge.

**12** The Righteous One considers the house of the wicked, and brings the wicked to ruin.

**13** Whoever stops his ears at the cry of the poor, he will also cry out, but shall not be heard.

**14** A gift in secret pacifies anger; and a bribe in the cloak, strong wrath.

**15** It is joy to the righteous to do justice; but it is a destruction to the workers of vain exertion.

**16** The man who wanders out of the way of understanding shall rest in the assembly of the Rephaim.

**17** He who loves pleasure shall be a poor man. He who loves wine and oil shall not be rich.

**18** The wicked is a ransom for the righteous; the deceitful for the upright.

**19** It is better to dwell in a desert land, than with a contentious and fretful woman.

**20** There is precious treasure and oil in the dwelling of the wise; but a foolish man swallows it up.

**21** He who follows after righteousness and loving-kindness finds life, righteousness, and honor.

**22** A wise man scales the city of the mighty, and brings down the strength of its confidence.

**23** Whoever guards his mouth and his tongue keeps his

being from troubles.

**24** The proud and haughty man, "scoffer" is his name; he works in the arrogance of pride.

**25** The desire of the sluggard kills him, for his hands refuse to labor.

**26** There are those who covet greedily all day long; but the righteous give and do not withhold.

**27** The sacrifice of the wicked is an abomination; how much more, when he brings it with lewdness!

**28** A false witness will perish, and a man who listens speaks to eternity.

**29** A wicked man hardens his face; but as for the upright, he establishes his ways.

**30** There is no wisdom nor understanding nor counsel against יהוה.

**31** The horse is prepared for the day of battle; but victory is with יהוה.

**22** A good name is more desirable than great riches, and loving favor is better than silver and gold.

**2** The rich and the poor have this in common: יהוה is the maker of them all.

**3** A prudent man sees danger, and hides himself; but the simple pass on, and suffer for it.

**4** The result of humility and the fear of יהוה is wealth, honor, and life.

**5** Thorns and snares are in the path of the wicked: whoever guards his being stays from them.

**6** Dedicate a child in the way he should go, and when he is old he will not depart from it.

**7** The rich rule over the poor. The borrower is servant to the lender.

**8** He who sows unrighteousness reaps trouble, and the rod of his fury will be destroyed.

**9** He who has a good eye<sup>a</sup> will be blessed, for he shares his food with the poor.

**10** Drive out the mocker, and strife will go out; yes, quarrels and insults will stop.

**11** He who loves purity of heart and speaks favorably is the king's friend.

**12** The eyes of יהוה preserve knowledge; but He frustrates the words of the deceitful.

**13** The sluggard says, "There is a lion outside! I will be killed in the streets!"

**14** The mouth of a strange woman is a deep pit. He who is under the wrath of יהוה will fall into it.

**15** Foolishness is bound up in the heart of a child: the rod of correction drives it far from him.

**16** Whoever oppresses the poor for his own increase and whoever gives to the rich, both come to poverty.

**17** Turn your ear, and listen to the words of the wise. Apply your heart to my teaching.

<sup>a</sup> 9 Good eye – Idiom meaning "generous."

- 18** For it is a pleasant thing if you guard them in your belly, if all of them are ready on your lips.
- 19** That your faith may be in תִּתְעַמֵּךְ, I teach you today, even you.
- 20** Have I not written to you thirty excellent things of counsel and knowledge,
- 21** To teach you truth, reliable speeches, to give true speeches to the ones who sent you?
- 22** Do not exploit the poor, because he is poor; and do not crush the needy in court;
- 23** for תִּתְלַזֵּם will plead their case, and plunder the life of those who plunder them.
- 24** Do not befriend a hot-tempered man, and do not associate with one who harbors anger:
- 25** lest you learn his ways, and ensnare your being.
- 26** Do not be one of those who strike hands, of those who are collateral for debts.
- 27** If you do not have means to pay, why should he take away your bed from under you?
- 28** Do not move the ancient boundary stone, which your fathers have set up.
- 29** Do you see a man skilled in his work? He will serve kings. He will not serve obscure men.

- 23** When you sit to eat with a ruler, consider diligently what is before you.
- 2** And put a knife to your throat if you are an owner of a being.
- 3** Do not be desirous of his dainties, since they are deceitful food.
- 4** Do not weary yourself to be rich. In your wisdom, show restraint.
- 5** Why do you set your eyes on that which is not? For it certainly sprouts wings like an eagle and flies in the heavens.
- 6** Do not eat the food of him who has an evil eye<sup>a</sup>, and do not crave his delicacies:
- 7** for as he thinks in his being, so he is. "Eat and drink!" he says to you, but his heart is not with you.
- 8** The morsel which you have eaten you shall vomit up, and lose your pleasant words.
- 9** Do not speak in the ears of a fool, for he will despise the understanding of your sayings.
- 10** Do not move the ancient boundary stone. Do not go into the fields of the fatherless:
- 11** for their Redeemer is strong. He will plead their case with you.
- 12** Apply your heart to correction, and your ears to the speeches of knowledge.
- 13** Do not withhold correction from a child. If you strike him with the rod, he will not die.
- 14** Strike him with the rod, and deliver his being from

- Sheol.
- 15** My son, if your heart is wise, then my heart will be glad also; even mine.
- 16** Yes, my kidneys will rejoice when your lips speak uprightness.
- 17** Do not let your heart envy sinners; but rather fear תִּתְלַזֵּם all day long.
- 18** Indeed surely there is a future hope, and your hope will not be cut off.
- 19** Listen, my son, and be wise, and keep your heart on the right path!
- 20** Do not be among ones drinking too much wine, or those who gorge themselves on meat:
- 21** for the drunkard and the glutton shall become poor; and drowsiness clothes them in rags.
- 22** Listen to your father who gave you life, and do not despise your mother when she is old.
- 23** Buy the truth, and do not sell it. Get wisdom, correction, and understanding.
- 24** The father of the righteous has great joy. Whoever fathers a wise child delights in him.
- 25** Let your father and your mother be glad! Let her who bore you rejoice!
- 26** My son, give me your heart; and let your eyes keep in my ways.
- 27** For a whore is a deep pit; and a foreign woman is a narrow well.
- 28** Yes, she lies in wait like a robber, and increases the deceitful among men.
- 29** Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes?
- 30** Those who stay long at the wine; those who go to seek out mixed wine.
- 31** Do not look at the wine when it is red, when it sparkles in the cup, when it goes uprightly.
- 32** In the end, it bites like a naḥash, and poisons like a viper.
- 33** Your eyes will see strange things, and your mind will imagine confusing things.
- 34** Yes, you will be as he who lies down in the heart of the sea, or as he who lies on top of the rigging:
- 35** "They hit me, and I was not hurt! They beat me, and I do not feel it! When will I wake up? I can do it again. I can find another."
- 24** Do not be envious of evil ones, nor desire to be with them:
- 2** for their hearts devise destruction, and their lips speak of toil.
- 3** By wisdom a house is built, and by understanding it is established,
- 4** and by knowledge the rooms are filled with all rare

<sup>a</sup> Evil eye – Idiom meaning "stingy."

and beautiful treasure.

**5** A wise man has great power; and a knowledgeable man increases strength;  
**6** for by wise guidance you wage your war; and victory is in many advisors.

**7** Wisdom is too high for a fool: he does not open his mouth in the gate.

**8** One who plots to do evil will be called a schemer.

**9** The lewdness of foolishness is sin. The mocker is detested by men.

**10** If you falter in the time of trouble, your strength is small.

**11** Rescue those who are being led away to death!

Indeed, hold back those who are staggering to the slaughter!

**12** If you say, "Behold, we did not know this," does not He who weighs the hearts consider it? He who preserves your being, does He not know it? Shall He not render to every man according to his work?

**13** My son, eat honey, for it is good; the droppings of the honeycomb, which are sweet to your taste.

**14** Know that wisdom is such to your being; if you have found it, then there will be a reward, your hope will not be cut off.

**15** Do not lay in wait, wicked man, against the habitation of the righteous. Do not destroy his resting place: **16** for a righteous man falls seven times, and rises up again; but the wicked are overthrown by calamity.  
**17** Do not rejoice when your enemy falls. Do not let your heart be glad when he is overthrown; **18** lest יְהוָה see it, and it displease Him, and He turn away His wrath from him.

**19** Do not fret yourself because of evildoers; neither be envious of the wicked: **20** for there will be no reward to the evil man; and the lamp of the wicked shall be snuffed out.

**21** My son, fear יְהוָה and the king. Do not join those who are rebellious: **22** for their calamity will rise suddenly; the destruction from them both—who knows it?

**23** These also are sayings of the wise. To show partiality in judgment is not good.

**24** He who says to the wicked, "You are righteous;" peoples will curse him, and nations will abhor him—

**25** but it will go well with those who convict the guilty, and a rich blessing will come on them.

**26** An honest answer is like a kiss on the lips.

**27** Prepare your work outside, and get your fields ready. Afterwards, build your house.

**28** Do not be a witness against your neighbor without cause. Do not deceive with your lips.

**29** Do not say, "I will do to him as he has done to me; I will render to the man according to his work."

**30** I went by the field of the sluggard, by the vineyard of the man lacking heart;

**31** Behold, it was all grown over with thorns. Its surface was covered with nettles, and its stone wall was broken down.

**32** Then I saw, and considered well. I set my heart *on it*, and received correction: **33** a little sleep, a little slumber, a little folding of the hands to sleep; **34** so your poverty will come as a robber, and your want as an armed man.

**25** These also are proverbs of Shelomoh, which the men of Hizqiyah king of Yehudah copied out.

**2** It is the glory of Elohim to conceal a thing, but the glory of kings is to search out a matter.

**3** As the heavens for height, and the earth for depth, so the hearts of kings are unsearchable.

**4** Take away the dross from the silver, and material comes out for the refiner.

**5** Take away the wicked from the king's presence, and his throne will be established in righteousness.

**6** Do not exalt yourself in the presence of the king, or claim a place among great men; **7** for it is better that it be said to you, "Come up here," than that you should be put lower in the presence of the prince, whom your eyes have seen.<sup>a</sup>

**8** Do not be hasty in bringing charges to court. What will you do in the end when your neighbor shames you?

**9** Debate your case with your neighbor, and do not betray the confidence of another, **10** lest one who hears it put you to shame, and your bad reputation never depart.

**11** A word fitly spoken is like apples of gold in settings of silver.

**12** As an earring of gold, and an ornament of fine gold, so is a wise reproof to an obedient ear.

**13** As the cold of snow in the time of harvest, so is a faithful messenger to those who send him; for he refreshes the being of his masters.

**14** As clouds and wind without rain, so is he who boasts of gifts deceptively.

**15** By patience a ruler is persuaded. A soft tongue breaks the bone.

**16** Have you found honey? Eat as much as is sufficient for you, lest you eat too much, and vomit it.

**17** Let your foot be seldom in your neighbor's house, lest he be weary of you, and hate you.

**18** A man who gives false witness against his neighbor is like a club, a sword, or a sharp arrow.

**19** Trust in a deceitful *man* in time of trouble is like a bad tooth, or a lame foot.

**20** As one who takes away a garment in cold weather, or vinegar on lye, so is one who sings songs to a heavy heart.

<sup>a</sup> 7 See Loukas 14:7-11.

**21** If your enemy is hungry, give him food to eat. If he is thirsty, give him water to drink: **22** for you will heap coals of fire on his head, and **נָתַן** will reward you.

**23** The north wind produces rain; so a backbiting tongue brings an angry face.

**24** It is better to dwell in the corner of the housetop, than in a wide house with a contentious woman.

**25** Like cold water to a thirsty being, so is good news from a far country.

**26** Like a fouled spring, and a corrupted well, so is a righteous one who gives way before the wicked.

**27** It is not good to eat much honey; nor is it honorable to seek one's own honor.

**28** Like a city that is broken down and without walls is a man whose spirit is without restraint.

**26** Like snow in summer, and as rain in harvest, so honor is not fitting for a fool.

**2** Like a fluttering sparrow, like a darting swallow, so the undeserved curse does not come to rest.

**3** A whip is for the horse, a bridle for the donkey, and a rod for the back of fools!

**4** Do not answer a fool according to his folly, lest you also be like him.

**5** Answer a fool according to his folly, lest he be wise in his own eyes.

**6** One who sends a message by the hand of a fool is cutting off feet and drinking violence.

**7** Like the legs of the lame that hang loose, so is a parable in the mouth of fools.

**8** As one who binds a stone in a sling, so is he who gives honor to a fool.

**9** Like a thorn bush that goes into the hand of a drunkard, so is a parable in the mouth of fools.

**10** As an archer who wounds all, so is he who hires a fool or he who hires those who pass by.

**11** As a dog that returns to his vomit, so is a fool who repeats his folly.

**12** Do you see a man wise in his own eyes? There is more hope for a fool than for him.

**13** The sluggard says, "There is a lion in the road! A fierce lion roams the streets!"

**14** As the door turns on its hinges, so does the sluggard on his bed.

**15** The sluggard buries his hand in the dish. He is too lazy to bring it back to his mouth.

**16** The sluggard is wiser in his own eyes than seven men who answer with discretion.

**17** Like one who grabs a dog's ears is one who passes by and meddles in a quarrel not his own.

**18** Like a madman who shoots torches, arrows, and death, **19** is the man who deceives his neighbor and says, "Am I not joking?"

**20** For lack of wood a fire goes out. Without gossip, a quarrel dies down.

**21** As coals are to hot embers, and wood to fire, so is a contentious man to kindling strife.

**22** The words of a whisperer are as dainty morsels, they go down into the inner chambers of the belly.

**23** Like silver dross on an earthen vessel are the lips of a fervent one with an evil heart.

**24** A malicious man disguises himself with his lips, but he harbors evil in his heart.

**25** When his speech is charming, do not trust him; for there are seven abominations in his heart.

**26** His malice may be concealed by deception, but his wickedness will be exposed in the assembly.

**27** Whoever digs a pit shall fall into it. Whoever rolls a stone, it will come back on him.

**28** A lying tongue hates those it hurts; and a flattering mouth works ruin.

**27** Do not boast about tomorrow; for you do not know what a day may bring.

**2** Let another man praise you, and not your own mouth; a foreigner, and not your own lips.

**3** A stone is heavy, and sand is a burden; but a fool's provocation is heavier than both.

**4** Wrath is cruel, and anger is overwhelming; but who is able to stand before jealousy?

**5** Better is open rebuke than hidden love.

**6** The wounds of a friend are faithful; although the kisses of an enemy are profuse.

**7** A full being loathes a honeycomb; but to a hungry being, every bitter thing is sweet.

**8** As a bird that wanders from her nest, so is a man who wanders from his home.

**9** Perfume and incense bring joy to the heart; so does earnest counsel from a person's friend.

**10** Do not forsake your friend and your father's friend. Do not go to your brother's house in the day of your disaster: better is a neighbor who is near than a distant brother.

**11** Be wise, my son, and bring joy to my heart, then I can answer my tormentor.

**12** A prudent man sees danger and takes refuge; but the simple pass on, and suffer for it.

**13** Take his garment when he puts up collateral for a stranger. Hold it for a foreign woman!

**14** He who blesses his neighbor with a loud voice early in the morning, it will be taken as a curse by him.

**15** A continual dropping on a rainy day and a contentious wife are alike:

**16** restraining her is like restraining the wind, or like grasping oil in his right hand.

**17** Iron sharpens iron; so a man sharpens his friend's countenance.

**18** Whoever preserves the fig tree shall eat its fruit. He who guards his master shall be honored.

**19** Like water reflects a face, so a man's heart reflects the

man.

**20** Sheol and Avaddon are never satisfied; and a man's eyes are never satisfied.

**21** The crucible is for silver, and the furnace for gold; but man is refined by his praise.

**22** Though you grind a fool in a mortar with a pestle along with grain, yet his foolishness will not be removed from him.

**23** Know well the state of your flocks, and set your heart to your herds: **24** for riches are not forever, nor does the crown endure to all generations.

**25** The hay is removed, and the new growth appears, the grasses of the hills are gathered in.

**26** The lambs are for your clothing, and the goats are the price of a field.

**27** There will be plenty of goats' milk for your food, for your family's food, and for the nourishment of your maidens.

**28** The wicked flee when no one pursues; but the righteous are as secure as a lion.

**2** In rebellion, a land has many rulers, but order is maintained by a man of understanding and knowledge.

**3** A needy man who oppresses the poor is like a driving rain which leaves no crops.

**4** Those who forsake the Torah praise the wicked; but those who guard the Torah contend with them.

**5** Evil men do not understand judgment; but those who seek תְּבִרָא understand it fully.

**6** Better is the poor who walks in his integrity, than he who is perverse in his ways, and he is rich.

**7** Whoever preserves the Torah is a wise son; but he who is a companion of gluttons shames his father.

**8** He who increases his wealth by excessive interest gathers it for one who has pity on the poor.

**9** He who turns away his ear from hearing the Torah, even his prayer is an abomination.

**10** Whoever causes the upright to go astray in an evil way, he will fall into his own trap; but the blameless will inherit good.

**11** The rich man is wise in his own eyes; but the poor who has understanding sees through him.

**12** When the righteous triumph, there is great glory; but when the wicked rise, men hide themselves.

**13** He who conceals his sins does not prosper, but whoever confesses and renounces them finds compassion.

**14** Blessed is the man who always fears; but one who hardens his heart falls into trouble.

**15** As a roaring lion or a charging bear, so is a wicked ruler over helpless people.

**16** A tyrannical ruler lacks judgment. One who hates ill-gotten gain will have long days.

**17** A man who is tormented by a person's blood will be a fugitive until death; no one will support him.

**18** Whoever walks blamelessly is kept safe; but one with perverse ways will fall suddenly.

**19** One who works his land will have an abundance of food; but one who chases fantasies will have his fill of poverty.

**20** A faithful man is rich with blessings; but one who is eager to be rich will not go unpunished.

**21** To show partiality is not good; yet a man will do wrong for a piece of bread.

**22** A stingy man hurries after riches, and does not know that poverty waits for him.

**23** One who rebukes a man will afterward find more favor than one who flatters with the tongue.

**24** Whoever robs his father or his mother, and says, "It is not wrong." He is a partner with a destroyer.

**25** One who is greedy stirs up strife; but one who relies on תְּבִרָא will prosper.

**26** One who relies on himself is a fool; but one who walks in wisdom is kept safe.

**27** One who gives to the poor has no lack; but one who closes his eyes will have many curses.

**28** When the wicked rise, men hide themselves; but when they perish, the righteous thrive.

**29** He who is often rebuked and stiffens his neck will be destroyed suddenly, with no remedy.

**2** When the righteous thrive, the people rejoice; but when the wicked rule, the people groan.

**3** Whoever loves wisdom brings joy to his father; but a companion of whores squanders his wealth.

**4** The king, by judgment, makes the land stable, but he who takes bribes tears it down.

**5** A man who flatters his neighbor spreads a net for his feet.

**6** An evil man is snared by his sin, but the righteous can sing and be glad.

**7** The righteous care about justice for the poor. The wicked are not concerned about knowledge.

**8** Mockers stir up a city, but wise men turn away anger.

**9** If a wise man seeks judgment with a foolish man, the fool rages or scoffs, and there is no peace.

**10** The bloodthirsty hate a man of integrity; and they seek the being of the upright.

**11** A fool vents all of his anger, but a wise man brings himself under control.

**12** If a ruler listens to lies, all of his officials are wicked.

**13** The poor man and the oppressor have this in common: תְּבִרָא gives sight to the eyes of both.

**14** The king who fairly judges the poor, his throne shall be established forever.

**15** The rod of correction gives wisdom, but a child left to himself causes shame to his mother.

**16** When the wicked increase, sin increases; but the righteous will see their downfall.

**17** Discipline your son, and he will give you peace; yes,

he will bring delight to your being.

**18** Where there is no revelation, the people cast off restraint; but one who guards the Torah is blessed.

**19** A servant cannot be disciplined by words. Though he understands, yet he will not respond.

**20** Do you see a man who is hasty in his words? There is more hope for a fool than for him.

**21** He who pampers his servant from youth will have him become a son in the end.

**22** An angry man stirs up strife, and a wrathful man abounds in sin.

**23** A man's pride brings him low, but one of lowly spirit gains honor.

**24** Whoever is an accomplice of a thief is an enemy of his own being. He takes an oath, but dares not testify.

**25** The fear of man proves to be a snare, but whoever relies on הָנֶסֶת is kept safe.

**26** Many seek the ruler's favor, but a man's judgment comes from הָנֶסֶת.

**27** An unrighteous man is an abomination to the righteous; and he who is upright is abominable to the wicked.

**30** The words of Agur the son of Yaqeh; the message: the man says to Ithi'el, to Ithi'el and Ukal:

**2** "Surely I am the most ignorant man, and do not have a man's understanding. **3** I have not learned wisdom, neither do I have the knowledge of the Set-apart One.

**4** Who has ascended up into heavens, and descended? Who has gathered the wind in His fists? Who has bound the waters in His garment? Who has established all the ends of the earth? What is His Name, and what is His Son's Name, if you know?"<sup>a</sup>

**5** "All speeches of Eloah are flawless. He is a shield to those who take refuge in Him. **6** Do not add to His words, lest He reprove you, and you be found a liar.

**7** Two things I have asked of you; do not deny me before I die: **8** Remove far from me falsehood and lies. Give me neither poverty nor riches. Feed me with the food that is needful for me; **9** lest I be full, deny You, and say, 'Who is הָנֶסֶת?' or lest I be poor, and steal, and so dishonor the Name of my Elohim.

**10** "Do not slander a servant to his master, lest he curse you, and you be held guilty. **11** There is a generation that curses their father, and does not bless their mother.

**12** There is a generation that is pure in their own eyes, yet are not washed from their filthiness. **13** There is a generation, oh how lofty are their eyes! Their eyelids are lifted up. **14** There is a generation whose teeth are

like swords, and their jaws like knives, to devour the poor from the earth, and the needy from among men.

**15** "The leach has two daughters: 'Give, give.' There are three things that are never satisfied; four that do not say, 'Enough.' **16** Sheol, the barren womb, the earth that is not satisfied with water; and the fire that does not say, 'Enough.' **17** The eye that mocks at his father, and scorns obedience to his mother: the ravens of the wadi shall pick it out, the young eagles shall eat it.

**18** "There are three things which are too amazing for me, four which I do not understand: **19** the way of an eagle in the air; the way of a nahash on a rock; the way of a ship in the heart of the sea; and the way of a man with a maiden.

**20** So is the way of an adulterous woman: she eats and wipes her mouth, and says, 'I have done not worked vain exertion.'

**21** For three things the earth tremble, and under four, it cannot bear up: **22** for a servant when he is king; a fool when he is filled with food; **23** for an unloved woman when she is married; and a servant who is heir to her mistress.

**24** There are four things which are little on the earth, but they are exceedingly wise: **25** the ants are not a strong people, yet they provide their food in the summer.

**26** The shaphan are but a feeble folk, yet they make their houses in the rocks. **27** The locusts have no king, yet they advance in ranks. **28** You can catch a lizard with your hands, yet it is in kings' palaces.

**29** There are three things which are stately in their march, four which are stately in going:

**30** The lion, which is mightiest among animals, and does not turn away for any;

**31** the [rooster struts among the hens], the male goat also [leads the herd]; and the king [speaking before a nation].<sup>b</sup>

**32** "If you have done foolishly in lifting up yourself, or if you have thought evil, put your hand over your mouth.

**33** For as the churning of milk produces butter, and the wringing of the nose produces blood; so the forcing of wrath produces strife."

**31** The words of King Lemuel; the message with which his mother disciplined him.

**2** "Oh, my son! Oh, son of my womb! Oh, son of my vows!

**3** Do not give your strength to women, nor your ways to that which destroys kings.

**4** It is not for kings, Lemuel; it is not for kings to drink wine; nor for rulers to desire strong drink, **5** lest they

<sup>a</sup> See also Devarim 30:12; Yohanan 3:13-31.

<sup>b</sup> 31 Bracketed sections indicate reading present in LXX and Syr., but absent from Heb. MT. The Masoretic here seems deficient.

drink and forget the statutes, and pervert the justice due to anyone who is afflicted.

**6** Give strong drink to him who is perishing; and wine to the bitter in being.

**7** Let him drink and forget his poverty, and remember his toil no more.

**8** Open your mouth for the mute, in the cause of all who are left desolate.

**9** Open your mouth, judge righteously, and serve justice to the poor and needy."

#### א (Alef)

**10** A woman of valor<sup>a</sup>, who can find one? For her price is far above rubies.

#### ב (Bet)

**11** The heart of her husband relies on her. He shall have no lack of gain<sup>b</sup>.

#### ג (Gimel)

**12** She does him good, and not harm, all the days of her life.

#### ד (Dalet)

**13** She seeks wool and flax, and works eagerly with her hands.

#### ה (Hey)

**14** She is like the merchant ships. She brings her bread from afar.

#### ו (Vav)

**15** She rises also while it is yet night, gives food<sup>c</sup> to her household, and portions for her servant girls.

#### ז (Zayin)

**16** She considers a field, and buys it. With the fruit of her hands, she plants a vineyard.

#### ח (Het)

**17** She arms her loins with strength, and makes her arms strong.

#### ט (Tet)

**18** She perceives that her merchandise is profitable. Her lamp does not go out by night.

#### י (Yod)

**19** She lays her hands to the distaff, and her hands hold the spindle.

#### כ (Kaf)

**20** She opens her arms to the poor; yes, she extends her hands to the needy.

#### ל (Lamed)

**21** She is not afraid of the snow for her household; for all her household are clothed with scarlet.

#### מ (Mem)

**22** She makes for herself carpets of tapestry. Her clothing is fine linen and purple.

#### נ (Nun)

**23** Her husband is respected in the gates, when he sits among the elders of the land.

#### ס (Samekh)

**24** She makes linen garments and sells them, and delivers sashes to the merchant.

#### ע (Ayin)

**25** Strength and dignity are her clothing. She laughs in the latter day.

#### פ (Pe)

**26** She opens her mouth with wisdom. A Torah of favor is on her tongue.

#### צ (Tsade)

**27** She looks well to the ways of her household, and does not eat the bread of idleness.

#### ק (Qof)

**28** Her children rise up and call her blessed. Her husband also praises her:

#### ר (Resh)

**29** "Many women do noble things, but you excel them all."

#### ש (Shin)

**30** Charm is deceitful, and beauty is vain; but a woman who fears יְהָוָה, she shall be praised.

#### ת (Tav)

**31** Give her of the fruit of her hands! Let her works praise her in the gates!<sup>d</sup>

<sup>a</sup> 10 יְחִידָה תַּשֵּׁא (Eshet hayil) – Hebrew phrase usually translated as "virtuous woman."

<sup>b</sup> 11 שָׁלָל (Shalal) – Hebrew word translated as "gain." Literally means "spoil."

<sup>c</sup> 15 טְרֵפָה (Teref) – Hebrew word translated as "food." Literally means "prey."

<sup>d</sup> 31 The last 22 verses of Mishlei 31 are an acrostic. That is, the first word of each sentence begins with a successive letter of the Hebrew Alef-Bet.

## Iyyov (Job)

**1** There was a man in the land of Uts, whose name was Iyyov. That man was blameless and upright, and one who feared Elohim, and turned away from evil. **2** There were born to him seven sons and three daughters. **3** His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very great household; so that this man was the greatest of all the children of the east. **4** His sons went and held a banquet in the house of each one on his day; and they sent and called for their three sisters to eat and to drink with them. **5** It was so, when the days of their banquets had run their course, that Iyyov sent and set them apart, and rose up early in the morning, and offered ascension offerings according to the number of them all. For Iyyov said, "It may be that my sons have sinned, and renounced Elohim in their hearts." Iyyov did so continually.

**6** Now there was the day when the sons of Elohim *come* to present themselves before יהוה, and the adversary<sup>a</sup> also came among them. **7** יהוה said to the adversary, "Where have you come from?" Then the adversary answered יהוה, and said, "From going back and forth in the earth, and from walking up and down in it."

**8** יהוה said to the adversary, "Have you *set* your heart on My servant, Iyyov? For there is no one like him in the earth, a blameless and an upright man, one who fears Elohim, and turns away from evil."

**9** Then the adversary answered יהוה, and said, "Does Iyyov fear Elohim for nothing? **10** Have You not made a hedge around him, and around his house, and around all that he has, on every side? You have blessed the work of his hands, and his substance is increased in the land. **11** But stretch out Your hand now, and touch all that he has, and he will curse You to Your face."

**12** יהוה said to the adversary, "Behold, all that he has is in your power. Only do not stretch out your hand on<sup>b</sup> him." So the adversary went out from the presence of יהוה.

**13** It fell on a day when his sons and his daughters were eating and drinking wine in their oldest brother's house, **14** that there came a messenger to Iyyov, and said, "The oxen were plowing, and the donkeys feeding beside them, **15** and the Saveans attacked, and took them away.

Yes, they have killed the servants with the edge of the sword, and I alone have escaped to tell you."

**16** While he was still speaking, there also came another, and said, "The fire of Elohim has fallen from the heavens, and has burned up the sheep and the servants, and consumed them, and I alone have escaped to tell you."

**17** While he was still speaking, there came also another, and said, "The Kaldeans made three bands, and swept down on the camels, and have taken them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you."

**18** While he was still speaking, there came also another, and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, **19** and behold, there came a great wind from the wilderness, and struck the four corners of the house, and it fell on the young men, and they are dead. I alone have escaped to tell you."

**20** Then Iyyov arose, and tore his robe, and shaved his head, and fell onto the ground, and bowed down. **21** He said, "Naked I came out of my mother's womb, and naked shall I return there. יהוה gave, and יהוה has taken away. Blessed be the Name of יהוה." **22** In all this, Iyyov did not sin, nor charge Elohim with wrongdoing.

**2** Again, on the day when the sons of Elohim came to present themselves before יהוה, the adversary came also among them to present himself before יהוה. **2** יהוה said to the adversary, "Where have you come from?" the adversary answered יהוה, and said, "From going back and forth in the earth, and from walking up and down in it."

**3** יהוה said to the adversary, "Have you *set* your heart on My servant Iyyov? For there is no one like him in the earth, a blameless and an upright man, one who fears Elohim, and turns away from evil. He still maintains his integrity, although you incited Me against him, to ruin him without cause."

**4** The adversary answered יהוה, and said, "Skin for skin. Yes, all that a man has he will give for his being. **5** But stretch out Your hand now, and touch his bone and his flesh, and he will curse You to Your face."

**6** יהוה said to the adversary, "Behold, he is in your hand. Only guard his being."

<sup>a</sup> See footnote at Zekharyah 3:1.

<sup>b</sup> 12 Stretch out...hand on – Idiom meaning "harm."

7 So the adversary went out from the presence of יְהוָה, and struck Iyyov with painful sores from the sole of his foot to his head. 8 He took for himself a potsherd to scrape himself with, and he sat among the ashes. 9 Then his wife said to him, "Do you still maintain your integrity? Curse Elohim, and die."

10 But he said to her, "You speak as one of the foolish women would speak. What? Shall we receive good at the hand of Elohim, and shall we not receive evil?" In all this Iyyov did not sin with his lips. 11 Now when Iyyov's three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Tsophar the Na'amathite; and they made an appointment together to come to sympathize with him and to comfort him.

12 When they lifted up their eyes from a distance, and did not recognize him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads toward the heavens. 13 So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.

**3** After this Iyyov opened his mouth, and cursed the day of his birth.

2 Iyyov answered: 3 "Let the day perish in which I was born, the night which said, 'A male child!' 4 Let that day be darkness. Do not let Eloah from above seek for it, neither let the light shine on it. 5 Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes black the day terrify it. 6 As for that night, let thick darkness seize on it. Let it not rejoice among the days of the year. Let it not come into the number of the months. 7 Behold, let that night be barren. Let no joyful voice come therein. 8 Let them curse it who curse the day, who are ready to rouse up Livyathan. 9 Let the stars of its twilight be dark. Let it look for light, but have none, neither let it see the eyelids of the morning, 10 because it did not close up the doors of my mother's womb, nor did it hide toil from my eyes.

11 "Why did I not die from the womb? Why did I not give up the spirit when my mother bore me? 12 Why did the knees receive me? Or why the breast, that I should nurse? 13 For now should I have lain down and been quiet. I should have slept, then I would have been at rest, 14 with kings and counselors of the earth, who built up waste places for themselves; 15 or with princes who had gold, who filled their houses with silver: 16 or as a hidden untimely birth I had not been, as infants who never saw light. 17 There the wicked cease from troubling. There the weary are at rest. 18 There the prisoners are at ease together. They do not hear the

voice of the taskmaster. 19 The small and the great are there. The servant is free from his master.

20 "Why is light given to him who labors, life to the bitter in being, 21 who long for death, but it does not come; and dig for it more than for hidden treasures, 22 who rejoice exceedingly, and are glad, when they can find the grave? 23 Why is light given to a man whose way is hidden, whom Eloah has hedged in? 24 For my sighing comes before I eat. My groanings are poured out like water. 25 For the thing which I fear comes on me, that which I am afraid of comes to me. 26 I am not at ease, neither am I quiet, neither have I rest; but trouble comes."

**4** Then Eliphaz the Temanite answered, 2 "If someone ventures to talk with you, will you be grieved? But who can withhold himself from saying? 3 Behold, you have disciplined many, you have strengthened the weak hands. 4 Your sayings have supported him who was falling, You have made firm the feeble knees. 5 But now it has come to you, and you faint. It touches you, and you are troubled. 6 Is your reverence not your confidence? Is the integrity of your ways not your hope?

7 "Remember, now, whoever perished, being innocent? Or where were the upright cut off? 8 According to what I have seen, those who plow vain exertion, and sow toil, reap the same. 9 By the breath of Eloah they perish. By the blast of His anger are they consumed. 10 The roaring of the lion, and the voice of the fierce lion, the teeth of the young lions, are broken. 11 The old lion perishes for lack of prey. The cubs of the lioness are scattered abroad.

12 "Now a thing was secretly brought to me. My ear received a whisper of it. 13 In thoughts from the visions of the night, when deep sleep falls on men, 14 fear came on me, and trembling, which made all my bones shake. 15 Then a spirit passed before my face. The hair of my flesh stood up. 16 It stood still, but I could not discern its appearance. A form was before my eyes. Silence, then I heard a voice, saying, 17 'Shall mortal man be more righteous than Eloah? Shall a man be more pure than his Maker? 18 Behold, He puts no trust in His servants. He charges His messenger with error. 19 How much more, those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth! 20 Between morning and evening they are destroyed. They perish forever without any regarding it. 21 Is their tent cord not plucked up within them? They die, and that without wisdom.'"

**5** "Call now; is there any who will answer you? To which of the set-apart ones will you turn? 2 For resentment kills the foolish man, and jealousy kills the

simple. 3 I have seen the foolish taking root, but suddenly I cursed his habitation. 4 His children are far from safety. They are crushed in the gate. Neither is there any to deliver them, 5 whose harvest the hungry eats up, and take it even out of the thorns. The snare gapes for their substance. 6 For vain exertion does not come out of the dust, neither does toil spring out of the ground; 7 but man is born to toil, as the sparks fly upward.

8 "But as for me, I would seek El. I would commit my cause to Elohim, 9 who does great things that cannot be fathomed, marvelous things without number; 10 who gives rain on the earth, and sends waters on the fields; 11 so that He sets up on high those who are low, those who mourn are exalted to safety. 12 He frustrates the devices of the crafty, so that their hands cannot perform their enterprise. 13 He takes the wise in their own craftiness; the counsel of the cunning is carried headlong. 14 They meet with darkness in the day time, and grope at noonday as in the night. 15 But He saves from the sword of their mouth, even the needy from the hand of the mighty. 16 So the poor has hope, and unrighteousness shuts her mouth.

17 "Behold, happy is the man whom Eloah corrects. Therefore do not despise the correction of the Almighty. 18 For He wounds, and binds up. He injures, and His hands make whole. 19 He will deliver you in six troubles; yes, in seven no evil shall touch you. 20 In famine He will redeem you from death; in war, from the power of the sword. 21 You shall be hidden from the scourge of the tongue, neither shall you be afraid of destruction when it comes. 22 At destruction and famine you shall laugh, neither shall you be afraid of the animals of the earth. 23 For you shall be allied with the stones of the field. The animals of the field shall be at peace with you. 24 You shall know that your tent is in peace. You shall visit your fold, and shall miss nothing. 25 You shall know also that your offspring shall be great, your seed *will be* as the grass of the earth. 26 You shall come to your grave in a full age, like a shock of grain comes in its season. 27 Look *at* this, we have searched it, and so it is. Hear it, and know it for your good."

6 Then Iyyov answered, 2 "Oh that my anguish were weighed, and all my calamity laid in the balances! 3 For now it would be heavier than the sand of the seas, therefore have my words been rash. 4 For the arrows of the Almighty are within me. My spirit drinks up their poison. The terrors of Eloah set themselves in array against me. 5 Does the wild donkey bray when he has grass? Or does the ox low over his fodder? 6 Can that which has no flavor be eaten without salt? Or is there

any taste in the white of an egg? 7 My being refuses to touch them. They are as loathsome food to me.

8 "Oh that I might have my request, that Eloah would grant the thing that I long for, 9 even that it would please Eloah to crush me; that He would let loose His hand, and cut me off! 10 Be it still my consolation, yes, let me exult in pain that does not spare, that I have not denied the speeches of the Set-apart One. 11 What is my strength, that I should wait? What is my end, that I should prolong my being? 12 Is my strength the strength of stones? Or is my flesh of copper? 13 Is it not that I have no help in me, that wisdom is driven quite from me?

14 "To him who is ready to faint, loving-kindness should be shown from his friend; even to him who forsakes the fear of the Almighty. 15 My brothers have dealt deceitfully as a wadi, as the cannel of wadis that pass away; 16 Which are black by reason of the ice, in which the snow hides itself. 17 In the dry season, they vanish. When it is hot, they are consumed out of their place. 18 The caravans that travel beside them turn aside. They go up into the waste, and perish. 19 The caravans of Tema looked. The companies of Sheva waited for them. 20 They were distressed because they were confident. They came there, and were confounded. 21 For now you are nothing. You see a terror, and are afraid. 22 Did I say, 'Give to me?' or, 'Offer a present for me from your substance?' 23 or, 'Deliver me from the adversary's hand?' or, 'Redeem me from the hand of the tyrants?'

24 "Teach me, and I will hold my peace. Cause me to understand wherein I have erred. 25 How forcible are speeches of uprightness! But your reproof, what does it reprove? 26 Do you intend to reprove sayings, since the speeches of one who is desperate are as wind? 27 Yes, you would even cast lots for the fatherless, and make merchandise of your friend. 28 Now therefore be pleased to look at me, for surely I shall not lie to your face. 29 Please return. Let there be no unrighteousness. Yes, return again. My cause is righteous. 30 Is there unrighteousness on my tongue? Cannot my taste discern mischievous things?"

7 "Is a man not forced to labor on earth? Are his days not like the days of a hired hand? 2 As a servant who earnestly desires the shadow, as a hireling who looks for his wages, 3 so am I made to possess months of misery, toilsome nights are appointed to me. 4 When I lie down, I say, 'When shall I arise, and the night be gone?' I toss and turn until the twilight of the day. 5 My flesh is clothed with worms and clods of dust. My skin closes up, and breaks out afresh. 6 My days are swifter than a weaver's shuttle, and are spent without hope. 7 Oh

remember that my life is a breath. My eye shall no more see good. **8** The eye of him who sees me shall see me no more. Your eyes shall be on me, but I shall not be. **9** As the cloud is consumed and vanishes away, so he who goes down to Sheol shall come up no more. **10** He shall return no more to his house, neither shall his place know him anymore.

**11** "Therefore I will not keep silent. I will speak in the anguish of my spirit. I will complain in the bitterness of my being. **12** Am I a sea, or a sea monster, that you put a guard over me? **13** When I say, 'My bed shall comfort me. My couch shall ease my complaint,' **14** then You scare me with dreams, and terrify me through visions: **15** so that my being chooses strangling, death rather than my bones. **16** I loathe my life. I do not want to live forever. Leave me alone, for my days are but a breath. **17** What is man, that You should magnify him, that You should set Your heart on him, **18** that You should visit him every morning, and test him every moment? **19** How long will You not look away from me, nor leave me alone until I swallow down my spittle? **20** If I have sinned, what do I do to You, You preserver of men? Why have You set me as a mark for You, so that I am a burden to myself?<sup>a</sup> **21** Why do You not pardon my disobedience, and take away my iniquity? For now shall I lie down in the dust. You will seek me diligently, but I shall not be."

**8** Then Bildad the Shuhite answered, **2** "How long will you speak these things? Shall the speeches of your mouth be a mighty wind? **3** Does El pervert judgment? Or does the Almighty pervert righteousness? **4** If your children have sinned against Him, He has delivered them into the hand of their disobedience. **5** If you want to seek El diligently, make your petition to the Almighty. **6** If you were pure and upright, surely now He would awaken for you, and make the habitation of your righteousness prosperous. **7** Though your beginning was small, yet your latter end would greatly increase.

**8** "Please inquire of past generations. Find out about the learning of their fathers. **9** (For we are but of yesterday, and know nothing, because our days on earth are a shadow.) **10** Shall they not teach you, tell you, and bring forth sayings out of their heart?

**11** "Can the papyrus grow up without mire? Can the rushes grow without water? **12** While it is yet in its greenness, not cut down, it withers before any other reed. **13** So are the paths of all who forget El. The hope

of the profane man shall perish, **14** Whose confidence shall break apart, whose trust is a spider's web. **15** He shall lean on his house, but it shall not stand. He shall cling to it, but it shall not endure. **16** He is green before the sun. His shoots go out along his garden. **17** His roots are wrapped around the rock pile. He sees the place of stones. **18** If he is destroyed from his place, then it shall deny him, saying, 'I have not seen you.' **19** Behold, this is the joy of his way: out of the earth, others shall spring.

**20** "Behold, El will not cast away a blameless man, neither will he uphold the evildoers. **21** He will still fill your mouth with laughter, your lips with shouting. **22** Those who hate you shall be clothed with shame. The tent of the wicked shall be no more."

**9** Then Iyyov answered, **2** "Truly I know that it is so, but how can man be declared right with El? **3** If He is pleased to contend with him, he cannot answer Him one time in a thousand. **4** Elohim who is wise in heart, and mighty in strength: who has hardened himself against Him, and prospered? **5** He removes the mountains, and they do not know it, when He overturns them in His anger. **6** He shakes the earth out of its place. Its pillars tremble. **7** He commands the sun, and it does not rise, and seals up the stars. **8** He alone stretches out the heavens, and treads on the waves of the sea. **9** He makes the Bear, Orion, and the Pleiades, and the rooms of the south. **10** He does great things past finding out; yes, marvelous things without number. **11** Behold, He goes by me, and I do not see Him. He passes on also, but I do not perceive Him. **12** Behold, He snatches away. Who can hinder Him? Who will ask Him, 'What are You doing?'

**13** "Eloah will not withdraw His anger. The helpers of arrogance stoop under Him. **14** How much less shall I answer Him, and choose my words to argue with Him? **15** Though I were righteous, yet I would not answer Him. I would make petitions to my judge. **16** If I had called, and He had answered me, yet I still would not believe that He listened to my voice. **17** For He breaks me with a storm, and multiplies my wounds without cause. **18** He will not allow me to catch my breath, but fills me with bitterness. **19** If it is a matter of strength, behold, He is mighty! If of judgment, 'Who,' says He, 'will summon Me?' **20** Though I am righteous, my own mouth shall condemn me. Though I am blameless, it shall prove me perverse. **21** I am blameless. I do not respect myself. I despise my life.

<sup>a</sup> 20 Some Masoretic Hebrew manuscripts and the LXX read, "...a burden to You?" instead of "...a burden to myself?"

**22** "It is all the same. Therefore I say He destroys the blameless and the wicked. **23** If the scourge kills suddenly, he will mock at the trial of the innocent. **24** The earth is given into the hand of the wicked. He covers the faces of its judges. If not He, then who is it?

**25** "Now my days are swifter than a runner. They flee away, they see no good. **26** They have passed away as the swift ships, as the eagle that swoops on the prey.

**27** If I say, 'I will forget my complaint, I will put off my sad face, and will smile;' **28** I am afraid of all my wounds, I know that you will not hold me innocent. **29** I shall be condemned. Why then do I labor in vain? **30** If I wash myself with snow, and cleanse my hands with lye, **31** yet You will plunge me in the ditch. My own clothes shall abhor me. **32** For He is not a man, as I am, that I should answer Him, that we should come together in judgment. **33** There is no mediator between us, that might lay his hand on us both. **34** Let Him take His rod away from me. Let his terror not make me afraid; **35** then I would speak, and not fear Him, for I am not so in myself."

**10** "My being is weary of my life. I will give free course to my complaint. I will speak in the bitterness of my being. **2** I will tell Eloah, 'Do not condemn me. Show me why You contend with me. **3** Is it good to you that You should oppress, that You should despise the work of Your hands, and smile on the counsel of the wicked? **4** Do You have eyes of flesh? Or do You see as man sees? **5** Are Your days as the days of mortals, or Your years as man's years, **6** that You inquire after my iniquity, and search after my sin? **7** Although You know that I am not wicked, there is no one who can deliver out of Your hand.

**8** "Your hands have framed me and fashioned me altogether, yet You destroy me. **9** Remember, I beg You, that You have fashioned me as clay. Will You bring me into dust again? **10** Have You not poured me out like milk, and curdled me like cheese? **11** You have clothed me with skin and flesh, and knit me together with bones and sinews. **12** You have granted me life and loving-kindness. Your visitation has preserved my spirit. **13** Yet You hid these things in Your heart. I know that this is with You: **14** if I sin, then You guard me. You will not acquit me from my iniquity. **15** If I am wicked, woe to me. If I am righteous, I still shall not lift up my head, being filled with disgrace, and conscious of my affliction. **16** If my head is held high, You hunt me like a lion. Again You show yourself powerful to me. **17** You renew Your witnesses against me, and increase Your indignation on me. Changes and warfare are with me.

**18** "Why, then, have You brought me out of the womb? Oh that I had perished, and no eye had seen me. **19** I

should have been as though I had not been. I should have been carried from the womb to the grave. **20** Are not my days few? Cease then. Leave me alone, that I may find a little comfort, **21** before I go where I shall not return from, to the land of darkness and of the shadow of death; **22** the land dark as midnight, of the shadow of death, without any order, where the light is as midnight."

**11** Then Tsophar, the Na'amathite, answered,

**2** "Should not the multitude of words be answered? Should a man full of talk be declared right? **3** Should your boastings make men hold their peace? When you mock, shall no man make you ashamed? **4** For you say, 'My doctrine is pure. I am clean in Your eyes.' **5** But oh that Eloah would speak, and open His lips against you, **6** that He would show you the secrets of wisdom! For true wisdom has two sides. Know therefore that Eloah exacts of you less than your iniquity deserves.

**7** "Can you fathom the mystery of Eloah? Or can you probe the limits of the Almighty? **8** They are high as heavens. What can you do? They are deeper than Sheol. What can you know? **9** Its measure is longer than the earth, and broader than the sea. **10** If He passes by, or confines, or convenes a court, then who can oppose Him? **11** For He knows false men. He sees vain exertion also, even though He does not consider it. **12** An empty-headed man becomes wise when a man is born as a wild donkey's colt.

**13** "If you set your heart aright, stretch out your hands toward Him. **14** If vain exertion is in your hand, put it far away. Do not let unrighteousness dwell in your tents. **15** Surely then you shall lift up your face without spot; yes, you shall be steadfast, and shall not fear: **16** for you shall forget your toil. You shall remember it like waters that have passed away. **17** Life shall be clearer than the noonday. Though there is darkness, it shall be as the morning. **18** You shall be secure, because there is hope. Yes, you shall search, and shall lie down securely. **19** Also you shall crouch, and no one shall make you afraid. Yes, many shall entreat your face. **20** But the eyes of the wicked shall fail. They shall have no way to flee. Their hope shall be the giving up of the being."

**12** Then Iyyov answered, **2** "No doubt, but you are the people, and wisdom shall die with you. **3** But I have understanding as well as you; I am not inferior to you. Yes, who does not know such things as these? **4** I am like one who is a joke to his neighbor, I, who called on Eloah, and He answered. The just, the blameless man is a joke. **5** In the thought of Him who is at ease there is contempt for misfortune. It is ready for them whose foot slips. **6** The tents of robbers prosper. Those who

provoke El are secure, who carry their eloah in their hands.

**7** "But ask the animals, now, and they shall teach you; the birds of the heavens, and they shall tell you. **8** Or speak to the earth, and it shall teach you. The fish of the sea shall declare to you. **9** Who does not know that in all these, the hand of **תְּבִנָה** has done this, **10** in whose hand is the being of every living thing, and the breath of all mankind? **11** Does not the ear try sayings, even as the palate tastes its food? **12** With aged men is wisdom, in length of days understanding.

**13** "With Elohim is wisdom and might. He has counsel and understanding. **14** Behold, He breaks down, and it cannot be built again. He imprisons a man, and there can be no release. **15** Behold, He withholds the waters, and they dry up. Again, He sends them out, and they overturn the earth. **16** With him is strength and wisdom. The deceived and the deceiver are His. **17** He leads counselors away stripped. He makes judges fools. **18** He loosens the correction of kings. He binds their loins with a belt. **19** He leads priests away stripped, and overthrows the mighty. **20** He removes the speech of those who are trusted, and takes away the understanding of the elders. **21** He pours contempt on princes, and loosens the belt of the strong. **22** He uncovers deep things out of darkness, and brings out to light the shadow of death. **23** He increases the nations, and He destroys them. He enlarges the nations, and He leads them captive. **24** He takes away heart from the chiefs of the people of the earth, and causes them to wander in a wilderness where there is no way. **25** They grope in the dark without light. He makes them stagger like a drunken man.

**13** "Behold, my eye has seen all this. My ear has heard and understood it. **2** What you know, I know also. I am not inferior to you.

**3** "Surely I would speak to the Almighty. I desire to reason with El. **4** But you are forgers of lies. You are all physicians of no value. **5** Oh that you would be completely silent! Then you would be wise. **6** Hear now my reasoning. Listen to the pleadings of my lips. **7** Will you speak unrighteously for El, and talk deceitfully for Him? **8** Will you show partiality to Him? Will you contend for El? **9** Is it good that He should search you out? Or as one deceives a man, will you deceive Him?

**10** He will surely reprove you, if you secretly show partiality. **11** Shall not His majesty make you afraid, and His dread fall on you? **12** Your memorable sayings are proverbs of ashes, your defenses are defenses of clay.

**13** "Be silent, leave me alone, that I may speak. Let come on me what will. **14** Why should I take my flesh in my teeth, and put my being in my hand? **15** Behold, He will kill me. I have no hope. Nevertheless, I will maintain my ways before Him. **16** This also shall be my salvation, that a profane man shall not come before Him. **17** Hear diligently my saying. Let my declaration be in your ears. **18** See now, I have set my judgment in order. I know that I am righteous. **19** Who is he who will contend with me? For then would I hold my peace and give up the spirit.

**20** "Only do not do two things to me; then I will not hide myself from Your face: **21** withdraw Your hand far from me; and do not let Your terror make me afraid. **22** Then call, and I will answer; or let me speak, and You answer me. **23** How many are my iniquities and sins? Make me know my disobedience and my sin. **24** Why do You hide Your face, and hold me for Your enemy? **25** Will You harass a driven leaf? Will You pursue the dry stubble? **26** For You write bitter things against me, and make me inherit the iniquities of my youth: **27** You also put my feet in the stocks, and guard all my paths. You set a bound to the soles of my feet, **28** though I am decaying like a rotten thing, like a garment that is moth-eaten.

**14** "Man, who is born of a woman, is of few days, and full of trouble. **2** He grows up like a flower, and is cut down. He also flees like a shadow, and does not continue. **3** Do you open your eyes on such a one, and bring me<sup>a</sup> into judgment with you? **4** Who can bring a clean thing out of an unclean? Not one. **5** Seeing his days are determined, the number of his new moons is with you, and you have appointed his bounds that he cannot pass; **6** Look away from him, that he may rest, until he shall accomplish, as a hireling, his day.

**7** "For there is hope for a tree, If it is cut down, that it will sprout again, that the tender branch of it will not cease. **8** Though its root grows old in the earth, and its stock dies in the ground, **9** yet through the scent of water it will bud, and sprout boughs like a plant. **10** But man dies, and is laid low. Yes, man gives up the spirit, and where is he? **11** As the waters fail from the sea, and the river wastes and dries up, **12** so man lies down and does not rise. Until the heavens are no more, they shall not awake, nor be roused out of their sleep.

**13** "Oh that You would hide me in Sheol, that You would keep me secret, until Your wrath is past, that You would appoint me a set time, and remember me! **14** If a man dies, shall he live again? All the days of my warfare would I wait, until my release should come.

<sup>a</sup> 3 LXX, Syr. and Lat. all read "him" instead of "me" here.

**15** You would call, and I would answer You. You would have a desire to the work of Your hands. **16** But now You count my steps. Do You not guard my sin? **17** My disobedience is sealed up in a bag. You fasten up my iniquity.

**18** "But the mountain falling comes to nothing. The rock is removed out of its place; **19** The waters wear the stones. The torrents of it wash away the dust of the earth. So You destroy the hope of man. **20** You forever prevail against him, and he departs. You change his face, and send him away. **21** His sons come to honor, and he does not know it. They are brought low, but he does not perceive it of them. **22** But his flesh on him has pain, and his being mourns over him."

**15** Then Eliphaz the Temanite answered, **2** "Should a wise man answer with vain knowledge, and fill his belly with the east wind? **3** Should he reason with useless talk, or with sayings with which he can do no good? **4** Yes, you do away with fear, and hinder devotion before El. **5** For your iniquity teaches your mouth, and you choose the language of the crafty. **6** Your own mouth condemns you, and not I. Yes, your own lips testify against you.

**7** "Are you the first man who was born? Or were you brought out before the hills? **8** Have you heard the secret counsel of Eloah? Do you limit wisdom to yourself? **9** What do you know, that we do not know? What do you understand, which is not in us? **10** With us are both the gray-headed and the very aged men, much elder than your father. **11** Are the consolations of El too small for you, even the word that is gentle toward you? **12** Why does your heart carry you away? Why do your eyes flash, **13** That you turn your spirit against El, and let such sayings go out of your mouth? **14** What is man, that he should be clean? What is he who is born of a woman, that he should be righteous? **15** Behold, He puts no trust in His set-apart ones. Yes, the heavens are not clean in His eyes; **16** how much less one who is abominable and corrupt, a man who drinks unrighteousness like water!

**17** "I will show you, listen to me; that which I have seen I will declare **18** (which wise men have told by their fathers, and have not hidden it; **19** to whom alone the land was given, and no stranger passed among them): **20** the wicked man writhes in pain all his days, even the number of years that are laid up for the tyrant. **21** A sound of terrors is in his ears. In prosperity the destroyer shall come on him. **22** He does not believe that he shall return out of darkness. He is waited for by the sword. **23** He wanders abroad for bread, saying, 'Where is it?' He knows that the day of darkness is ready at his hand. **24** Distress and anguish make him afraid. They prevail

against him, as a king ready to the battle. **25** Because he has stretched out his hand against El, and behaves himself proudly against the Almighty; **26** he runs at Him with a stiff neck, with the thick shields of his bucklers; **27** because he has covered his face with his fatness, and gathered fat on his thighs. **28** He has lived in desolate cities, in houses which no one inhabited, which were ready to become heaps. **29** He shall not be rich, neither shall his substance continue, neither shall their possessions be extended on the earth. **30** He shall not depart out of darkness. The flame shall dry up his branches. By the breath of the mouth of Elohim shall he go away. **31** Let him not trust in emptiness, deceiving himself; for emptiness shall be his reward. **32** It shall be accomplished before his time. His branch shall not be green. **33** He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive tree. **34** For the company of the profane shall be barren, and fire shall consume the tents of bribery. **35** They conceive toil, and produce vain exertion. Their belly prepares deceit."

**16** Then Iyyov answered, **2** "I have heard many such things. *You* toilsome comforters! **3** Shall vain words have an end? Or what provokes you that you answer? **4** I also could speak as you do. If your being were in my being's place, I could join sayings together against you, and shake my head at you, **5** but I would strengthen you with my mouth. The solace of my lips would relieve you.

**6** "Though I speak, my grief is not subsided. Though I forbear, what am I eased? **7** But now, Elohim, You have surely worn me out. You have made desolate all my company. **8** You have shriveled me up. This is a witness against me. My leanness rises up against me. It testifies to my face. **9** He has torn me in His wrath, and persecuted me. He has gnashed on me with His teeth. My adversary sharpens his eyes on me. **10** They have gaped on me with their mouth. They have struck me on the cheek reproachfully. They gather themselves together against me. **11** El delivers me to the profane, and casts me into the hands of the wicked.

**12** I was at ease, and He broke me apart. Yes, He has taken me by the neck, and dashed me to pieces. He has also set me up for His target. **13** His archers surround me. He splits my kidneys apart, and does not spare. He pours out my gall on the ground. **14** He breaks me with breach on breach. He runs on me like a giant. **15** I have sewed sackcloth on my skin, and have thrust my horn in the dust. **16** My face is red with weeping. Deep darkness is on my eyelids. **17** Although there is no violence in my hands, and my prayer is pure.

**18** "Earth, do not cover my blood. Let my cry have no place to rest. **19** Even now, behold, my witness is in

heavens. He who vouches for me is on high. **20** My friends scoff at me. My eyes pour out tears to Eloah, **21** that He would maintain the right of a man with Eloah, of a son of man with his neighbor! **22** For when a few years have come, I shall go the way of no return.

**17** "My spirit is consumed. My days are extinct and the grave is ready for me. **2** Surely there are mockers with me. My eye dwells on their provocation.

**3** "Now give a pledge, be collateral for me with yourself. Who is there who will strike hands with me? **4** For you have hidden their heart from understanding, therefore you shall not exalt them. **5** He who denounces his friends for plunder, even the eyes of his children shall fail.

**6** "But he has made me a byword of the people. They spit in my face. **7** My eye also is dim by reason of sorrow. All my members are as a shadow. **8** Upright men shall be astonished at this. The innocent shall stir up himself against the profane. **9** Yet shall the righteous hold on his way. He who has clean hands shall grow stronger and stronger. **10** But as for you all, come on now again; I shall not find a wise man among you.

**11** My days are past, my plans are broken off, as are the thoughts of my heart. **12** They change the night into day, saying 'The light is near' in the presence of darkness.

**13** If I look for Sheol as my house, if I have spread my couch in the darkness, **14** if I have said to corruption, 'You are my father,' to the worm, 'My mother,' and 'my sister,' **15** where then is my hope? As for my hope, who shall see it? **16** Shall it go down with me to the gates of Sheol, or descend together into the dust?"

**18** Then Bildad the Shuhite answered, **2** "How long will you hunt for sayings? Consider, and afterwards we will speak. **3** Why are we counted as animals, which have become unclean in your eyes? **4** You who tear yourself in your anger, shall the earth be forsaken for you? Or shall the rock be removed out of its place?

**5** "Yes, the light of the wicked shall be put out, the spark of his fire shall not shine. **6** The light shall be dark in his tent. His lamp above him shall be put out. **7** The steps of his strength shall be shortened. His own counsel shall cast him down. **8** For he is cast into a net by his own feet, and he wanders into its mesh. **9** A snare will take him by the heel. A trap will catch him. **10** A noose is hidden for him in the ground, a trap for him on the path. **11** Terrors shall make him afraid on every side, and shall chase him at his heels. **12** His strength shall be famished. Calamity shall be ready at his side. **13** The members of his body shall be devoured. The firstborn of death shall devour his members. **14** He shall be

rooted out of the security of his tent. He shall be brought to the king of terrors. **15** There shall dwell in his tent that which is none of his. Sulfur shall be scattered on his habitation. **16** His roots shall be dried up beneath. Above shall his branch be cut off. **17** His memory shall perish from the earth. He shall have no name in the street. **18** He shall be driven from light into darkness, and chased out of the world. **19** He shall have neither son nor grandson among his people, nor any remaining where he lived. **20** Those who come after shall be astonished at his day, as those who went before were frightened. **21** Surely such are the dwellings of the unrighteous. This is the place of him who does not know El."

**19** Then Iyyov answered, **2** "How long will you torment me, and crush me with sayings? **3** You have reproached me ten times. You are not ashamed that you attack me. **4** If it is true that I have erred, my error remains with myself. **5** If indeed you will magnify yourselves against me, and plead against me my reproach; **6** know now that Eloah has subverted me, and has surrounded me with His net.

**7** "Behold, I cry out of wrong, but I am not heard. I cry for help, but there is no judgment. **8** He has walled up my way so that I cannot pass, and has set darkness in my paths. **9** He has stripped me of my glory, and taken the crown from my head. **10** He has broken me down on every side, and I am gone. He has plucked up my hope like a tree. **11** He has also kindled His wrath against me. He counts me among His adversaries. **12** His troops come on together, build a siege ramp against me, and encamp around my tent.

**13** "He has put my brothers far from me. My acquaintances are wholly estranged from me. **14** My relatives have gone away. My familiar friends have forgotten me. **15** Those who dwell in my house and my maids consider me a stranger. I am a foreigner in their sight. **16** I call to my servant, and he gives me no answer. I beg him with my mouth. **17** My breath is strange to my wife. I entreated the children of my belly. **18** Even young children despise me. If I arise, they speak against me. **19** All my familiar friends abhor me. They whom I loved have turned against me. **20** My bones stick to my skin and to my flesh. I have escaped by the skin of my teeth. **21** Have pity on me, have pity on me, you my friends; for the hand of Eloah has touched me. **22** Why do You persecute me as El, and are not satisfied with my flesh?

**23** "Oh that my sayings were now written! Oh that they were inscribed in a book! **24** That with an iron pen and lead they were engraved in the rock forever! **25** But as for me, I know that my Redeemer lives. In the end, He

will rise upon the dust. **26** After my skin is destroyed, then in my flesh shall I see Eloah, **27** whom I, even I, shall see on my side. My eyes shall see, and not as a stranger. My heart is consumed within me.

**28** "If you say, 'How will we persecute him, because the root of the matter is found in me?<sup>a</sup>' **29** be afraid of the sword, for wrath brings the iniquity of the sword, that you may know there is a judgment."

**20** Then Tsophar the Na'amathite answered,

**2** "Therefore do my thoughts give answer to me, even by reason of my haste that is in me. **3** I have heard the correction which puts me to shame. The spirit of my understanding answers me. **4** Do you not know this from old time, since man was placed on earth, **5** that the triumphing of the wicked is short, the joy of the profane but for a moment? **6** Though his height mount up to the heavens, and his head reach to the clouds, **7** yet he shall perish forever like his own dung. Those who have seen him shall say, 'Where is he?' **8** He shall fly away as a dream, and shall not be found. Yes, he shall be chased away like a vision of the night. **9** The eye which saw him shall see him no more, neither shall his place anymore see him. **10** His children shall seek the favor of the poor. His hands shall give back his wealth. **11** His bones are full of his youth, but youth shall lie down with him in the dust.

**12** "Though wickedness is sweet in his mouth, though he hide it under his tongue, **13** though he spare it, and will not let it go, but keep it still within his mouth; **14** yet his food in his gut is turned. It is cobra venom within him. **15** He has swallowed down riches, and he shall vomit them up again. El will cast them out of his belly. **16** He shall suck cobra venom. The viper's tongue shall kill him. **17** He shall not see the divions of rivers, the wadis of honey and butter. **18** That for which he labored he shall restore, and shall not swallow it down. According to the substance that he has gotten, he shall not rejoice. **19** For he has oppressed and forsaken the poor. He has violently taken away a house, and he shall not build it up.

**20** "Because he knew no quietness in his belly,<sup>b</sup> he shall not save anything of that in which he delights. **21** There was nothing left that he did not devour, therefore his prosperity shall not endure. **22** In the fullness of his sufficiency, distress shall overtake him. The hand of everyone who labors shall come on him. **23** When he is about to fill his belly, Elohim will cast the fierceness of His wrath on him. It will rain on him while he is eating. **24** He shall flee from the iron weapon. The copper

arrow shall strike him through. **25** He draws it out, and it comes out of his body. Yes, the glittering point comes out of his liver. Terrors are on him. **26** All darkness is laid up for his treasures. An unfanned fire shall devour him. It shall consume that which is left in his tent.

**27** The heavens shall reveal his iniquity. The earth shall rise up against him. **28** The increase of his house shall depart. They shall rush away in the day of his wrath. **29** This is the portion of a wicked man from El, the heritage spoken to him by Elohim."

**21** Then Iyyov answered, **2** "Listen diligently to my saying. Let this be your consolation. **3** Allow me, and I also will speak; after I have spoken, mock on. **4** As for me, is my complaint to man? Why should I not be impatient? **5** Look at me, and be astonished. Lay your hand on your mouth. **6** When I remember, I am troubled. Horror takes hold of my flesh.

**7** "Why do the wicked live, become old, yes, and grow mighty in power? **8** Their child is established with them in their sight, their seed before their eyes. **9** Their houses are safe from fear, neither is the rod of Eloah upon them. **10** Their bulls breed without fail. Their cows calve, and do not miscarry. **11** They send out their little ones like a flock. Their children dance. **12** They sing to the tambourine and harp, and rejoice at the sound of the pipe. **13** They spend their days in prosperity. In an instant they go down to Sheol. **14** They tell El, 'Depart from us, for we do not want to know about Your ways. **15** What is the Almighty, that we should serve Him? What profit should we have, if we pray to Him?' **16** Behold, their prosperity is not in their hand. The counsel of the wicked is far from me.

**17** "How often is it that the lamp of the wicked is put out, that their calamity comes on them, that Elohim distributes sorrows in His anger? **18** How often is it that they are as stubble before the wind, as chaff that the storm carries away? **19** You say, 'Eloah lays up his vain exertion for his children.' Let him recompense it to himself, that he may know it. **20** Let his own eyes see his destruction. Let him drink of the wrath of the Almighty. **21** For what does he care for his house after him, when the number of his new moons is cut off?

**22** "Shall any teach El knowledge, since He judges those who are on high? **23** One dies in his full strength, being wholly at ease and quiet. **24** His pails are full of milk. The marrow of his bones is moistened. **25** Another dies in bitterness of being, and never tastes of good. **26** They lie down alike in the dust. The worm covers them.

<sup>a</sup> 28 LXX and Lat. read, "him" instead of "me" here.

<sup>b</sup> 20 Knew no quietness in...belly – Idiom meaning "to be greedy."

**27** "Behold, I know your thoughts, the devices with which you would wrong me. **28** For you say, 'Where is the house of the prince? Where is the tent in which the wicked lived?' **29** Have you not asked wayfaring men? Do you not know their evidences, **30** that the evil man is reserved to the day of calamity, that they are led out to the day of wrath? **31** Who shall declare his way to his face? Who shall repay him what he has done? **32** Yet he will be borne to the grave. Men shall keep watch over the tomb. **33** The clods of the wadi shall be sweet to him. All men shall draw after him, as there were innumerable before him. **34** So how can you comfort me with nonsense, because in your answers there remains only falsehood?"

**22** Then Eliphaz the Temanite answered, **2** "Can a man be useful to El? Surely he who is wise is useful to himself? **3** Is it any pleasure to the Almighty, that you are righteous? Or does it benefit Him, that you make your ways perfect? **4** Is it for your fear that He reproves you, that He enters with you into judgment? **5** Is not your wickedness great? Neither is there any end to your iniquities. **6** For you have taken pledges from your brother for nothing, and stripped the naked of their clothing. **7** You have not given water to the weary to drink, and you have withheld bread from the hungry. **8** But as for the man of power, he had the earth. The honorable man, he lived in it. **9** You have sent widows away empty, and the arms of the fatherless have been broken. **10** Therefore snares are around you. Sudden fear troubles you, **11** or darkness, so that you cannot see, and floods of waters cover you.

**12** "Is not Eloah in the heights of heavens? See the height of the stars, how high they are! **13** You say, 'What does El know? Can He judge through the thick darkness?' **14** Thick clouds are a covering to Him, so that He does not see. He walks on the circuit of the heavens.' **15** Will you guard the old way, which men of vain exertion have trodden, **16** who were snatched away before their time, whose foundation was poured out as a stream, **17** who said to El, 'Depart from us;' and, 'What can the Almighty do for us?' **18** Yet He filled their houses with good things, but the counsel of the wicked is far from me. **19** The righteous see it, and are glad. The innocent ridicule them, **20** saying, 'Surely those who rose up against us are cut off. The fire has consumed their remnant.'

**21** "Make yourself useful toward Him, now, and be at peace. Thereby good shall come to you. **22** Please receive instruction from His mouth, and lay up His speeches in your heart. **23** If you return to the Almighty, you shall be built up, if you put away unrighteousness far from your tents. **24** Lay your treasure in the dust, the

gold of Ophir among the stones of *the wadis*. **25** The Almighty will be your treasure, and precious silver to you. **26** For then you will delight yourself in the Almighty, and shall lift up your face to Eloah. **27** You shall make your prayer to Him, and He will hear you. You shall pay your vows. **28** You shall also decree a thing, and it shall be established to you. Light shall shine on your ways. **29** When they cast down, you shall say, 'be lifted up.' He will save the humble person. **30** He will even deliver him who is not innocent. Yes, he shall be delivered through the cleanness of your hands."

**23** Then Iyyov answered, **2** "Even today my complaint is rebellious. His hand is heavy in spite of my groaning. **3** Oh that I knew where I might find Him! That I might come even to His seat! **4** I would set my judgment in order before Him, and fill my mouth with arguments. **5** I would know the sayings which He would answer me, and understand what He would tell me. **6** Would He contend with me in the greatness of His power? No, but He would listen to me. **7** There the upright might reason with Him, so I should be delivered forever from my judge.

**8** "If I go east, He is not there; if west, I cannot find Him; **9** He works to the north, but I cannot see Him. He turns south, but I cannot catch a glimpse of Him. **10** But He knows the way that I take. When he has tried me, I shall come out like gold. **11** My foot has held fast to His steps. I have guarded His way, and not turned aside. **12** I have not gone back from the command of His lips. I have treasured up the speeches of His mouth more than my necessary food. **13** But He stands alone, and who can oppose Him? What His being desires, even that He does. **14** For He performs that which is appointed for me. Many such things are with Him. **15** Therefore I am terrified at His presence. When I consider, I am afraid of Him. **16** For El has made my heart faint. The Almighty has terrified me. **17** Because I was not cut off before the darkness, neither did He cover the thick darkness from my face.

**24** "Why are times not laid up by the Almighty? Why do those who know Him not see His days? **2** There are people who remove the landmarks. They violently take away flocks, and feed them. **3** They drive away the donkey of the fatherless, and they take the widow's ox for a pledge. **4** They turn the needy out of the way. The poor of the earth all hide themselves. **5** Behold, as wild donkeys in the desert, they go out to their work, seeking diligently for food. The wilderness yields them bread for their children. **6** They cut their food in the field. They glean the vineyard of the wicked. **7** They lie all night naked without clothing, and have no covering in the cold. **8** They are wet with the showers of the

mountains, and embrace the rock for lack of a shelter. **9** There are those who pluck the fatherless from the breast, and take a pledge of the poor, **10** So that they go around naked without clothing. Being hungry, they carry the sheaves. **11** They make oil within the walls of these men. They tread wine presses, and suffer thirst.

**12** From out of the populous city, men groan. The being of the wounded cries out, yet Eloah does not regard the folly.

**13** "These are of those who rebel against the light. They do not know its ways, nor stay in its paths. **14** The murderer rises with the light. He kills the poor and needy. In the night he is like a thief. **15** The eye also of the adulterer waits for the twilight, saying, 'No eye shall see me.' He disguises his face. **16** In the dark they dig through houses. They shut themselves up in the daytime. They do not know the light. **17** For the morning is to all of them like thick darkness, for they know the terrors of the thick darkness.

**18** "They are foam on the surface of the waters. Their portion is cursed in the earth. They do not turn into the way of the vineyards. **19** Drought and heat consume the snow waters, so does Sheol those who have sinned. **20** The womb shall forget him. The worm shall feed sweetly on him. He shall be no more remembered. Unrighteousness shall be broken as a tree. **21** He devours the barren who do not bear. He shows no kindness to the widow. **22** Yet Elohim preserves the mighty by his power. He rises up who has no assurance of life. **23** Elohim gives them security, and they rest in it. His eyes are on their ways. **24** They are exalted; yet a little while, and they are gone. Yes, they are brought low, they are taken out of the way as all others, and are cut off as the tops of the ears of grain. **25** If it is not so now, who will prove me a liar, and make my saying worth nothing?"

**25** Then Bildad the Shuhite answered, **2** "Dominion and fear are with Him. He makes peace in His high places. **3** Can His armies be counted? On whom does His light not arise? **4** How then can man be declared right with El? Or how can he who is born of a woman be clean? **5** Behold, even the moon has no brightness, and the stars are not pure in His eyes; **6** How much less man, who is a worm, the son of man, who is a worm!"

**26** Then Iyyov answered, **2** "How have you helped him who is without power? How have you saved the arm that has no strength? **3** How have you counseled him who has no wisdom, and plentifully declared sound knowledge? **4** To whom have you uttered sayings? Whose breath came out of you?

**5** "The Rephaim tremble, those beneath the waters and all that live in them. **6** Sheol is naked before Elohim, and Avaddon has no covering. **7** He stretches out the north over empty space, and hangs the earth on nothing. **8** He binds up the waters in His thick clouds, and the cloud is not burst under them. **9** He encloses the face of His throne, and spreads His cloud on it. **10** He has described a boundary on the surface of the waters, and to the confines of light and darkness. **11** The pillars of heavens tremble and are astonished at His rebuke. **12** He stirs up the sea with His power, and by His understanding He strikes through arrogance. **13** By His Ruah the heavens are garnished. His hand has pierced the swift nahash. **14** Behold, these are but the outskirts of His ways. How small a whisper do we hear of Him! But the thunder of His power, who can understand?"

**27** Iyyov again took up his parable, and said, **2** "As El lives, who has taken away my judgment, the Almighty, who has made my being bitter **3** (for the length of my life is still in me, and the Ruah of Eloah is in my nostrils); **4** surely my lips shall not speak unrighteousness, neither shall my tongue utter deceit. **5** Far be it from me that I should declare you right. Until I die I will not put away my integrity from me. **6** I hold fast to my righteousness, and will not let it go. My heart shall not reproach me so long as I live.

**7** "Let my enemy be as the wicked. Let him who rises up against me be as the unrighteous. **8** For what is the hope of the profane, when he is cut off, when Eloah takes away his being? **9** Will El hear his cry when trouble comes on him? **10** Will he delight himself in the Almighty, and call on Eloah at all times? **11** I will teach you about the hand of El. That which is with the Almighty will I not conceal. **12** Behold, all of you have seen it yourselves; why then have you become altogether vain?

**13** "This is the portion of a wicked man with El, the inheritance of tyrants, which they receive from the Almighty. **14** If his children are multiplied, it is for the sword. His offspring shall not be satisfied with bread. **15** Those who remain of him shall be buried in death. His widows shall make no lamentation. **16** Though he heap up silver as the dust, and prepare clothing as the clay; **17** he may prepare it, but the just shall put it on, and the innocent shall divide the silver. **18** He builds his house as the moth, as a booth which the watchman makes. **19** He lies down rich, but he shall not do so again. He opens his eyes, and he is not. **20** Terrors overtake him like waters. A storm steals him away in the night. **21** The east wind carries him away, and he departs. It sweeps him out of his place. **22** For it hurls at him, and does not spare, as he flees away from his hand.

**23** Men shall clap their hands at him, and shall hiss him out of his place.

**28** "Surely there is a mine for silver, and a place for gold which they refine. **2** Iron is taken out of the earth, and copper is smelted out of the ore. **3** Man sets an end to darkness, and searches out, to the furthest bound, the stones of obscurity and of thick darkness. **4** He breaks open a wadi away from where people live. They are forgotten by the foot. They hang far from men, they swing back and forth. **5** As for the earth, out of it comes bread; underneath it is turned up as it were by fire. **6** Sapphires come from its rocks. It has dust of gold. **7** No bird of prey knows that path, neither has the falcon's eye seen it. **8** The proud animals have not trodden it, nor has the fierce lion passed by there. **9** He puts his hand on the flinty rock, and he overturns the mountains by the roots. **10** He cuts out channels among the rocks. His eye sees every precious thing. **11** He binds the streams that they do not trickle.<sup>a</sup> The thing that is hidden He brings out to light.

**12** "But where shall wisdom be found? Where is the place of understanding? **13** Man does not know its price; neither is it found in the land of the living. **14** The deep says, 'It is not in me.' The sea says, 'It is not with me.' **15** It cannot be gotten for gold, neither shall silver be weighed for its price. **16** It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. **17** Gold and glass cannot equal it, neither shall it be exchanged for jewels of fine gold. **18** No mention shall be made of coral or of crystal. Yes, the price of wisdom is above rubies. **19** The topaz of Kush shall not equal it, neither shall it be valued with pure gold. **20** Where then does wisdom come from? Where is the place of understanding? **21** Seeing it is hidden from the eyes of all living, and kept close from the birds of the heavens. **22** Avaddon and Death say, 'We have heard a rumor of it with our ears.'

**23** "Elohim understands its way, and He knows its place. **24** For He looks to the ends of the earth, and sees under the whole heavens. **25** He establishes the force of the wind. Yes, He measures out the waters by measure. **26** When He made a decree for the rain, and a way for the lightning of the thunder, **27** then He saw it and declared it. He established it, yes, and searched it out. **28** To man He said, 'Behold, the fear of **תִּתְּנָא** that is wisdom. To depart from evil is understanding.'"

**29** Iyyov again took up his parable, and said, **2** "Oh that I were as in the months of old, as in the days when

Eloah guarded me; **3** when His lamp shone on my head, and by His light I walked through darkness, **4** as I was in the ripeness of my days, when the friendship of Eloah was in my tent, **5** when the Almighty was yet with me, and my children were around me, **6** when my steps were washed with butter, and the rock poured out streams of oil for me; **7** when I went out to the city gate, when I prepared my seat in the street. **8** The young men saw me and hid themselves. The aged rose up and stood. **9** The princes refrained from saying *anything*, and laid their hand on their mouth. **10** The voice of the nobles was hushed, and their tongue stuck to the roof of their mouth. **11** For when the ear heard me, then it blessed me; and when the eye saw me, it commanded me: **12** Because I delivered the poor who cried, and the fatherless also, who had no one to help him, **13** the blessing of him who was ready to perish came on me, and I caused the widow's heart to sing for joy. **14** I put on righteousness, and it clothed me. My judgment was as a robe and a diadem. **15** I was eyes to the blind, and feet to the lame. **16** I was a father to the needy. The cause of him who I did not know, I searched out. **17** I broke the jaws of the unrighteous, and plucked the prey out of his teeth. **18** Then I said, 'I shall die in my own house, I shall count my days as the sand. **19** My root is spread out to the waters. The dew lies all night on my branch. **20** My glory is fresh in me. My bow is renewed in my hand.'

**21** "Men listened to me, waited, and kept silence for my counsel. **22** After my words they did not speak again. My saying fell on them. **23** They waited for me as for the rain. Their mouths drank as with the spring rain. **24** I smiled on them when they had no confidence. They did not reject the light of my face. **25** I chose out their way, and sat as chief. I lived as a king in the army, as one who comforts the mourners."

**30** "But now those who are younger than I have me in derision, whose fathers I would have disdained to put with my sheep dogs. **2** Of what use is the strength of their hands to me, *a man* in whom ripe age has perished? **3** They are gaunt from lack and famine. They gnaw the dry ground, in the gloom of waste and desolation. **4** They pluck salt herbs by the bushes. The roots of the broom are their food. **5** They are driven out from among men. They cry after them as after a thief; **6** so that they dwell in frightful wadis, and in holes of the earth and of the rocks. **7** Among the bushes they bray; and under the nettles they are gathered together. **8** They are children of fools, yes, children without a name. They were flogged out of the land.

<sup>a</sup> 11 LXX and Lat. both read, "He searches out the streams." Instead of "He binds up the streams that they do not trickle."

9 "Now I have become their song. Yes, I am a *bad* saying to them. 10 They abhor me, they stand aloof from me, and do not hesitate to spit in my face. 11 For He has untied His cord, and afflicted me; and they have thrown off restraint before me. 12 On my right hand rise the rabble. They thrust aside my feet, they cast up against me their ways of destruction. 13 They mar my path, they set forward my calamity, without anyone's help. 14 As through a wide breach they come, in the middle of the desolation they roll themselves in. 15 Terrors have turned on me. They chase my honor as the wind. My welfare has passed away as a cloud.

16 "Now my being is poured out within me. Days of affliction have taken hold on me. 17 In the night season my bones are pierced in me, and the pains that gnaw me take no rest. 18 By great force is my garment disfigured. It binds me about as the collar of my coat. 19 He has cast me into the mire. I have become like dust and ashes. 20 I cry to You, and You do not answer me. I stand up, and You gaze at me. 21 You have turned to be cruel to me. With the might of Your hand You persecute me. 22 You lift me up to the wind, and drive me with it. You dissolve me in the storm. 23 For I know that You will bring me to death, to the house appointed for all living.

24 "However, does one not stretch out a hand in his fall? Or in his calamity therefore cry for help? 25 Did I not weep for him who was in trouble? Was my being not grieved for the needy? 26 When I looked for good, then evil came; When I waited for light, there came darkness. 27 My gut boils, and does not rest. Days of affliction have come on me. 28 I go mourning without the sun. I stand up in the assembly, and cry for help. 29 I am a brother to monsters, and a companion to ostriches. 30 My skin grows black and peels from me. My bones are burned with heat. 31 Therefore my harp has turned to mourning, and my pipe into the voice of those who weep.

**31** "I cut a covenant with my eyes; how then should I look lustfully at a virgin? 2 For what is the portion from Eloah above, and the heritage from the Almighty on high? 3 Is it not calamity to the unrighteous, and disaster to the workers of vain exertion? 4 Does He not see my ways, and count all my steps?

5 "If I have walked with falsehood, and my foot has hurried to deceit, 6 let me be weighed in an even balance, that Eloah may know my integrity; 7 if my step has turned out of the way, if my heart walked after my eyes, if any defilement has stuck to my hands, 8 then let me sow, and let another eat. Yes, let my offspring be

rooted out. 9 If my heart has been enticed to a woman, and I have laid wait at my neighbor's door, 10 then let my wife grind for another, and let others kneel over<sup>a</sup> her. 11 For that would be lewdness. Yes, it would be an iniquity to be punished by the judges. 12 For it is a fire that consumes to Avaddon, and would root out all my increase.

13 "If I have despised the judgment of my male servant or of my female servant, when they contended with me, 14 what then shall I do when El rises up? When He visits, what shall I answer Him? 15 Did He who made me in the womb not *also* make him? Did not one fashion us in the womb?

16 "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, 17 or have eaten my morsel alone, and the fatherless has not eaten of it 18 (no, from my youth he grew up with me as with a father, her I have guided from my mother's womb); 19 if I have seen any perish for want of clothing, or that the needy had no covering; 20 if his loins has not blessed me, if he has not been warmed with my sheep's fleece; 21 if I have lifted up my hand against the fatherless, because I saw my help in the gate, 22 then let my shoulder fall from the shoulder blade, and my arm be broken from the bone. 23 For calamity from El is a terror to me. Because of His majesty, I can do nothing.

24 "If I have made gold my hope, and have said to the fine gold, 'You are my confidence;' 25 If I have rejoiced because my wealth was great, and because my hand had gotten much; 26 if I have seen the sun when it shined, or the moon moving in splendor, 27 and my heart has been secretly enticed, and my hand threw a kiss from my mouth, 28 this also would be an iniquity to be punished by the judges; for I should have denied the El who is above. 29 If I have rejoiced at the destruction of him who hated me, or lifted up myself when evil found him 30 (yes, I have not allowed my mouth to sin by asking his being with a curse); 31 if the men of my tent have not said, 'Who can find one who has not been filled with his meat?' 32 (the sojourner has not camped in the street, but I have opened my doors to the traveler); 33 if like Adam I have covered my transgressions, by hiding my iniquity in my heart, 34 because I feared the great multitude, and the contempt of families terrified me, so that I kept silence, and did not go out of the door— 35 oh that I had one to hear me! Behold, here is my signature! Let the Almighty answer me! Let the accuser write my indictment! 36 Surely I would carry it on my shoulder; and I would bind it to me as a crown. 37 I would declare to Him the number of my steps. As a

<sup>a</sup> 10 Kneel over – Idiom meaning "have intercourse with."

prince would I go near to Him. **38** If my land cries out against me, and its furrows weep together; **39** if I have eaten its fruits without money, or have caused its owners to lose their being, **40** let briers grow instead of wheat, and stinkweed instead of barley." The words of Iyyov are ended.

**32** So these three men ceased to answer Iyyov, because he was righteous in his own eyes. **2** Then the wrath of Elihu the son of Barakel, the Buzite, of the family of Ram, was kindled against Iyyov. His wrath was kindled because he declared himself right, rather than Elohim. **3** Also his wrath was kindled against his three friends, because they had found no answer, and yet had condemned Iyyov. **4** Now Elihu had waited to speak to Iyyov, because they were elder than he. **5** When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

**6** Elihu the son of Barakel the Buzite answered, "I am young, and you are very old; therefore I held back, and did not dare show you my opinion. **7** I said, 'Days should speak, and multitude of years should teach wisdom.' **8** But there is a spirit in man, and the breath of the Almighty gives them understanding. **9** It is not the great who are wise, nor the aged who understand judgment. **10** Therefore I said, 'Listen to me; I also will show my opinion.'

**11** "Behold, I waited for your words, and I listened for your reasoning, while you searched out a saying.

**12** Yes, I gave you my full attention, but there was no one who convinced Iyyov, or who answered his speeches, among you. **13** Beware lest you say, 'We have found wisdom, El may refute him, not man;' **14** for he has not directed his sayings against me; neither will I answer him with your speeches.

**15** "They are dismayed. They do not answer, and have left of saying. **16** Shall I wait, because they do not speak, because they stand still, and answer no more? **17** I also will answer my part, and I also will show my opinion. **18** For I am full of sayings. The spirit in my belly constrains me. **19** Behold, my breast is as wine which has no vent; like new wineskins it is ready to burst. **20** I will speak, that I may be refreshed. I will open my lips and answer. **21** Please do not let me respect any man's person, neither will I give flattering titles to any man. **22** For I do not know how to give flattering titles; or else my Maker would soon take me away."

**33** "However, Iyyov, please hear my sayings, and listen to all my words. **2** See now, I have opened my mouth. My tongue has spoken in my mouth. **3** My speeches shall utter the uprightness of my heart. That which my lips know they shall speak sincerely. **4** The

Ruah of El has made me, and the breath of the Almighty gives me life. **5** If you can, answer me. Set your words in order before me, and stand up. **6** Behold, I am toward El even as you are. I am also formed out of the clay. **7** Behold, my terror shall not make you afraid, neither shall my pressure be heavy on you.

**8** "Surely you have spoken in my hearing, I have heard the voice of your sayings, **9** I am clean, without disobedience. I am innocent, neither is there iniquity in me. **10** Behold, He finds occasions against me. He counts me for His enemy. **11** He puts my feet in the stocks. He guards all my paths.'

**12** "Behold, I will answer you. In this you are not righteous, for Eloah is greater than man. **13** Why do you strive against Him, because He does not give account of any of His matters? **14** For El speaks once, yes twice, though man pays no attention. **15** In a dream, in a vision of the night, when deep sleep falls on men, in slumbering on the bed; **16** Then He opens the ears of men, and seals their instruction, **17** That He may withdraw man from His purpose, and hide pride from man. **18** He keeps back his being from the pit, and his life from perishing by the sword. **19** He is chastened also with pain on his bed, with continual strife in his bones; **20** So that his life abhors bread, and his being dainty food. **21** His flesh is so consumed away, that it cannot be seen. His bones that were not seen stick out. **22** Yes, his being draws near to the pit, and his life to the destroyers.

**23** "If there is a messenger beside him, an interpreter, one among a thousand, to show to man what is right for him; **24** then Elohim favors him, and says, 'Deliver him from going down to the pit, I have found a ransom.' **25** His flesh shall be fresher than a child's. He returns to the days of his youth. **26** He prays to Eloah, and He is favorable to him, so that he sees His face with joy. He restores to man his righteousness. **27** He sings before men, and says, 'I have sinned, and perverted that which was right, and it did not profit me. **28** He has redeemed my being from going into the pit. My life shall see the light.'

**29** "Behold, El does all these things, twice, yes three times, with a man, **30** to bring back his being from the pit, that he may be enlightened with the light of the living. **31** Mark well, Iyyov, and listen to me. Hold your peace, and I will speak. **32** If you have a saying, answer me. Speak, for I desire to declare you right. **33** If not, listen to me. Hold your peace, and I will teach you wisdom."

**34** Moreover Elihu answered, **2** "Hear my sayings, you wise men. Give ear to me, who have

knowledge. 3 For the ear tries sayings as the palate tastes food. 4 Let us choose judgment for ourselves. Let us know among ourselves what is good. 5 For Iyyov has said, 'I am righteous, El has taken away my judgment: 6 notwithstanding my judgment I am considered a liar. My wound is incurable, though I am without disobedience.' 7 What man is like Iyyov, who drinks scorn like water, 8 who goes in company with the workers of vain exertion, and walks with men of wickedness? 9 For he has said, 'It is not useful for a man that he should delight himself with Elohim.'

10 "Therefore listen to me, you men of understanding: far be it from El, that He should do wickedness, from the Almighty, that He should commit unrighteousness. 11 For the work of a man He will render to him, and cause every man to find according to his ways. 12 Yes surely, El will not do wickedly, neither will the Almighty pervert judgment. 13 Who put Him in charge of the earth? Or who has appointed Him over the whole world? 14 If He set His heart on him, if He gathered to Himself his spirit and his breath, 15 all flesh would perish together, and man would turn again to dust.

16 "If now you have understanding, hear this. Listen to the voice of my sayings. 17 Shall even one who hates judgment govern? Will you condemn him who is righteous and mighty? 18 Who says to a king, 'Worthless!' or to nobles, 'Wicked!?' 19 Who does not respect the persons of princes, nor respects the rich more than the poor; for they all are the work of His hands. 20 In a moment they die, even at midnight. The people are shaken and pass away. The mighty are taken away without a hand.

21 "For His eyes are on the ways of a man. He sees all his goings. 22 There is no darkness, nor thick gloom, where the workers of vain exertion may hide themselves. 23 For He does not need to consider a man further, that he should go before El in judgment. 24 He breaks in pieces mighty men in ways past finding out, and sets others in their place. 25 Therefore He takes knowledge of their works. He overturns them in the night, so that they are destroyed. 26 He strikes them as wicked men in the open sight of others; 7 because they turned aside from following Him, and would not pay attention to any of His ways, 28 so that they caused the cry of the poor to come to Him. He heard the cry of the afflicted. 29 When He gives quietness, who then can condemn? When He hides His face, who then can see Him? Alike whether to a nation, or to a man, 30 that the profane man may not reign, that there be no one to ensnare the people.

31 "For has any said to El, 'I am guilty, but I will not offend any more. 32 Teach me that which I do not see.

If I have done unrighteousness, I will do it no more?" 33 Shall His recompense be as you desire, that you refuse it? For you must choose, and not I. Therefore speak what you know. 34 Men of understanding will tell me, yes, every wise man who hears me: 35 'Iyyov speaks without knowledge. His words are without wisdom.' 36 My desire is that Iyyov were tried to the end, because of his answering like men of vain exertion. 37 For he adds rebellion to his sin. He claps his hands among us, and multiplies his speeches against El."

**35** Moreover Elihu answered, 2 "Do you think this is according to judgment, or do you say, 'My righteousness is more than that of El,' 3 That you ask, 'What use will it be to you? What profit shall I have, more than if I had sinned?' 4 I will say to you, and your companions with you. 5 Look to the heavens, and see. See the skies, which are higher than you. 6 If you have sinned, what effect do you have against Him? If your transgressions are multiplied, what do you do to Him? 7 If you are righteous, what do you give Him? Or what does He receive from your hand? 8 Your wickedness may hurt a man as you are, and your righteousness may profit a son of man.

9 "By reason of the multitude of oppressions they cry out. They cry for help by reason of the arm of the mighty. 10 But no one says, 'Where is Eloah my Maker, who gives songs in the night, 11 who teaches us more than the animals of the earth, and makes us wiser than the birds of the heavens?' 12 There they cry, but no one gives answer, because of the pride of evil men.

13 Surely El will not hear an empty cry, neither will the Almighty regard it. 14 How much less when you say you do not see Him. The cause is before Him, and you wait for Him! 15 But now, because He has not visited in His anger, neither does He greatly regard arrogance.

16 Therefore Iyyov opens his mouth with empty talk, and he multiplies sayings without knowledge."

**36** Elihu also continued, and said, 2 "Bear with me a little, and I will show you; for I still have a saying on the behalf of Eloah. 3 I will get my knowledge from afar, and will ascribe righteousness to my Maker. 4 For truly my sayings are not false. One who is perfect in knowledge is with you.

5 "Behold, El is mighty, and does not reject anyone. He is mighty in strength of heart. 6 He does not preserve the life of the wicked, but gives to the afflicted their judgment. 7 He does not withdraw His eyes from the righteous, but with kings on the throne, He sets them forever, and they are exalted. 8 If they are bound in fetters, and are taken in the cords of afflictions, 9 then He shows them their work, and their transgressions, that they have behaved themselves proudly. 10 He also

opens their ears to correction, and commands that they return from vain exertion. **11** If they listen and serve Him, they shall spend their days in prosperity, and their years in pleasures. **12** But if they do not listen, they shall perish by the sword; they shall die without knowledge.

**13** "But those who are profane in heart lay up anger. They do not cry for help when he binds them. **14** They die in youth. Their life perishes among the unclean.

**15** He delivers the afflicted by their affliction, and opens their ear in oppression. **16** Yes, He would have allured you out of distress, into a wide place, where there is no restriction. That which is set on your table would be full of fatness.

**17** "But you are full of the judgment of the wicked. Judgment and justice take hold of you. **18** Do not let riches entice you to wrath, neither let the great size of a bribe turn you aside. **19** Would your wealth sustain you in distress, or all the might of your strength? **20** Do not desire the night, when people are cut off in their place. **21** Be on guard, do not regard vain exertion; for you have chosen this rather than affliction. **22** Behold, El is exalted in His power. Who is a teacher like Him? **23** Who has prescribed His way for Him? Or who can say, 'You have committed unrighteousness'?

**24** "Remember that you magnify His work, whereof men have sung. **25** All men have looked on it. Man sees it afar off. **26** Behold, El is great, and we do not know Him. The number of His years is unsearchable. **27** For He draws up the drops of water, which distill in rain from His vapor, **28** which the skies pour down and which drop on man abundantly. **29** Yes, can any understand the spreading of the clouds, and the thunderings of His pavilion? **30** Behold, He spreads His light around it. He covers the bottom of the sea. **31** For by these He judges the people. He gives food in abundance. **32** He covers His hands with the lightning, and commands it to strike the mark. **33** Its noise tells about Him, and the livestock also concerning the storm that comes up."

**37** "Yes, at this my heart trembles, and is moved out of its place. **2** Hear, oh, hear the noise of his voice, the sound that goes out of His mouth. **3** He sends it out under the whole heavens, and His lightning to the ends of the earth. **4** After it a voice roars. He thunders with the voice of His majesty. He does not hold back anything when his voice is heard. **5** El thunders marvelously with His voice. He does great things, which we cannot comprehend. **6** For He says to the snow, 'Fall on the earth,' likewise to the shower of rain, and to the showers of His mighty rain. **7** He seals up the hand of every man, that all men whom He has made may know it. **8** Then the animals take cover, and remain

in their dens. **9** Out of its room comes the storm, and cold out of the north. **10** By the breath of El, ice is given, and the width of the waters is frozen. **11** Yes, He loads the thick cloud with moisture. He spreads abroad the cloud of His lightning. **12** It is turned around by His guidance, that they may do whatever He commands them on the surface of the habitable world, **13** whether it is for correction, or for His land, or for loving-kindness, that He causes it to come.

**14** "Listen to this, Iyyov. Stand still, and consider the wondrous works of El. **15** Do you know how Eloah controls them, and causes the lightning of His cloud to shine? **16** Do you know the workings of the clouds, the wondrous works of Him who is perfect in knowledge? **17** You whose clothing is warm, when the earth is still by reason of the south wind? **18** Can you, with Him, spread out the sky, which is strong as a cast metal mirror? **19** Teach us what we shall tell Him, for we cannot make our case by reason of darkness. **20** Will it be told Him that I would speak? Or should a man ask to be swallowed up? **21** Now men do not see the light which is bright in the skies, but the wind passes, and clears them. **22** Out of the north comes golden splendor. With Eloah is awesome majesty. **23** We cannot reach the Almighty. He is exalted in power. In judgment and great righteousness, He will not oppress. **24** Therefore men revere Him. He does not regard any who are wise of heart."

**38** Then **נָאָתָה** answered Iyyov out of the whirlwind, **2** "Who is this who darkens counsel by sayings without knowledge? **3** Gird your loins like a man, for I will question you, then you answer Me!"

**4** "Where were you when I laid the foundations of the earth? Declare, if you have understanding. **5** Who determined its measures, if you know? Or who stretched the line on it? **6** Whereupon were its foundations fastened? Or who laid its cornerstone, **7** when the morning stars sang together, and all the sons of Elohim shouted for joy?"

**8** "Or who closed up the sea with doors, when it broke out of the womb, **9** when I made clouds its garment, and wrapped it in thick darkness, **10** marked out for it my bound, set bars and doors, **11** and said, 'Here you may come, but no further. Here your proud waves shall be stayed'?"

**12** "Have you commanded the morning in your days, and caused the dawn to know its place; **13** that it might take hold of the ends of the earth, and shake the wicked out of it? **14** It is changed as clay under the seal, and presented as a garment. **15** From the wicked, their light is withheld. The high arm is broken."

**16** "Have you entered into the springs of the sea? Or have you walked in the recesses of the deep? **17** Have the gates of death been revealed to you? Or have you seen the gates of the shadow of death? **18** Have you comprehended the earth in its width? Declare, if you know it all.

**19** "What is the way to the dwelling of light? As for darkness, where is its place, **20** that you should take it to its bound, that you should discern the paths to its house? **21** Surely you know, for you were born then, and the number of your days is great! **22** Have you entered the treasures of the snow, or have you seen the treasures of the hail, **23** which I have reserved against the time of trouble, against the day of battle and war? **24** By what way is the lightning distributed, or the east wind scattered on the earth? **25** Who has cut a channel for the flood water, or the path for the thunderstorm; **26** To cause it to rain on a land where no man is; on the wilderness, in which there is no man; **27** to satisfy the waste and desolate ground, to cause the tender grass to grow? **28** Does the rain have a father? Or who fathers the drops of dew? **29** Out of whose womb came the ice? The gray frost of the heavens, who has given birth to it? **30** The waters become hard like stone, when the surface of the deep is frozen.

**31** "Can you bind the cluster of the Pleiades, or loosen the cords of Orion? **32** Can you lead the constellations out in their season? Or can you guide the Bear with her cubs? **33** Do you know the statutes of heavens? Can you establish its dominion over the earth?

**34** "Can you lift up your voice to the clouds, that abundance of waters may cover you? **35** Can you send out lightnings, that they may go? Do they report to you, 'Here we are?' **36** Who has put wisdom in the inward parts? Or who has given understanding to the mind? **37** Who can count the skies by wisdom? Or who can pour out the bottles of the heavens, **38** when the dust runs into a mass, and the clods of earth stick together? **39** Can you hunt the prey for the lioness, or satisfy the stomach of the young lions, **40** when they crouch in their dens, and lie in wait in the thicket? **41** Who provides for the raven his prey, when his young ones cry to El, and wander for lack of food?"

**39** "Do you know the time when the mountain goats give birth? Do you guard when the doe bears fawns? **2** Can you count the months that they fulfill? Or do you know the time when they give birth? **3** They bow themselves, they bear their young. They end their labor pains. **4** Their young ones become strong. They grow up in the open field. They go out, and do not return again. **5** Who has set the wild donkey free? Or who has loosened the bonds of the swift donkey, **6** whose home I

have made the wilderness, and the salt land his dwelling place? **7** He scorns the tumult of the city, neither does he hear the shouting of the driver. **8** The range of the mountains is his pasture, he searches after every green thing.

**9** "Will the wild ox be content to serve you? Or will he stay by your feeding trough? **10** Can you hold the wild ox in the furrow with his harness? Or will he till the valleys after you? **11** Will you rely on him, because his strength is great? Or will you leave to him your labor? **12** Will you confide in him, that he will bring home your seed, and gather the grain of your threshing floor?

**13** The wings of the ostrich wave proudly; but are they the feathers and plumage of love? **14** For she leaves her eggs on the earth, warms them in the dust, **15** and forgets that the foot may crush them, or that the wild animal may trample them. **16** She deals harshly with her young ones, as if they were not hers. Though her labor is in vain, she is without fear, **17** because Elohim has deprived her of wisdom, neither has he imparted to her understanding. **18** When she lifts up herself on high, she scorns the horse and his rider.

**19** "Have you given the horse might? Have you clothed his neck with a quivering mane? **20** Have you made him to leap as a locust? The glory of his snorting is awesome. **21** He paws in the valley, and rejoices in his strength. He goes out to meet the armed men. **22** He mocks at fear, and is not dismayed, neither does he turn back from the sword. **23** The quiver rattles against him, the flashing spear and the javelin. **24** He eats up the ground with fierceness and rage, neither does he stand still at the sound of the shofar. **25** As often as the shofar sounds he snorts, 'Aha!' He smells the battle afar off, the thunder of the captains, and the shouting.

**26** "Is it by your wisdom that the hawk soars, and stretches her wings toward the south? **27** Is it at your command that the eagle mounts up, and makes his nest on high? **28** On the cliff he dwells, and makes his home, on the point of the cliff, and the stronghold. **29** From there he spies out the prey. His eyes see it afar off. **30** His young ones also suck up blood. Where the slain are, there he is."

**40** Moreover **נָבָל** answered Iyyov,

**2** "Shall he who argues contend with the Almighty? He who argues with Eloah, let him answer it."

**3** Then Iyyov answered **נָבָל**, **4** "Behold, I am of small account. What shall I answer you? I lay my hand on my mouth. **5** I have spoken once, and I will not answer; Yes, twice, but I will proceed no further."

**6** Then בָּבֶן answered Iyyov out of the whirlwind,  
**7** "Now gird up your loins like a man. I will question you, and you will answer Me. **8** Will you even annul My judgment? Will you condemn Me, so that you may be declared right? **9** Or do you have an arm like El? Can you thunder with a voice like Him? **10** Now deck yourself with excellency and dignity. Array yourself with honor and majesty. **11** Pour out the fury of your anger. Look at everyone who is proud, and bring him low. **12** Look at everyone who is proud, and humble him. Crush the wicked in their place. **13** Hide them in the dust together. Bind their faces in the hidden place. **14** Then I will also admit to you that your own right hand can save you.

**15** "See now, behemoth, which I made as well as you. He eats grass as an ox. **16** Look now, his strength is in his loins. His force is in the muscles of his belly. **17** He moves his tail like a cedar. The sinews of his thighs are knit together. **18** His bones are like tubes of copper. His limbs are like bars of iron. **19** He is the chief of the ways of El. He who made him draws near His sword.

**20** Surely the mountains produce food for him, where all the animals of the field play. **21** He lies under the lotus trees, in the covert of the reed, and the marsh. **22** The lotuses cover him with their shade. The willows of the wadi surround him. **23** Behold, if a river overflows, he does not tremble. He is secure, though the Yarden swells even to his mouth. **24** Shall any take him when he is on the watch, or pierce through his nose with a snare?"

**41** "Can you draw out Livyathan with a fish hook, or press down his tongue with a cord? **2** Can you put a rope into his nose, or pierce his jaw through with a hook? **3** Will he make many petitions to you, or will he speak soft words to you? **4** Will he cut a covenant with you, that you should take him for a servant forever? **5** Will you play with him as with a bird? Or will you bind him for your girls? **6** Will traders barter for him? Will they part him among the merchants? **7** Can you fill his skin with barbed irons, or his head with fish spears? **8** Lay your hand on him. Remember the battle, and do so no more. **9** Behold, the hope of him is in vain. Will one not be cast down even at the sight of him? **10** None is so fierce that he dare stir him up. Who then is he who can stand before Me? **11** Who has first given to Me, that I should repay him? Everything under the heavens are Mine.

**12** "I will not keep silence concerning his limbs, nor his mighty strength, nor his goodly frame. **13** Who can strip off his outer garment? Who shall come within his jaws? **14** Who can open the doors of his face? Around his teeth is terror. **15** Strong scales are his pride, closed up

together with a tight seal. **16** One is so near to another, that no air can come between them. **17** They are joined to one another. They stick together, so that they cannot be pulled apart. **18** His sneezing flashes out light. His eyes are like the eyelids of the morning. **19** Out of his mouth go burning torches. Sparks of fire leap out. **20** Out of his nostrils a smoke goes, as of a boiling pot over a fire of reeds. **21** His being kindles coals. A flame goes out of his mouth. **22** There is strength in his neck. Terror dances before him. **23** The flakes of his flesh are joined together. They are firm on him. They cannot be moved. **24** His heart is as firm as a stone, yes, firm as the lower millstone. **25** When he raises himself up, the mighty are afraid. They retreat before his thrashing. **26** If one attacks him with the sword, it cannot prevail; nor the spear, the dart, nor the pointed shaft. **27** He counts iron as straw; and copper as rotten wood. **28** The arrow cannot make him flee. Sling stones are like chaff to him. **29** Clubs are counted as stubble. He laughs at the rushing of the javelin. **30** His undersides are like sharp potsherds, leaving a trail in the mud like a threshing sledge. **31** He makes the deep to boil like a pot. He makes the sea like a pot of ointment. **32** He makes a path shine after him. One would think the deep had white hair. **33** On earth there is not his equal, that is made without fear. **34** He sees everything that is high. He is king over all the sons of pride."

**42** Then Iyyov answered בָּבֶן, saying, **2** "I know that You can do all things, and that no purpose of Yours can be restrained. **3** You asked, 'Who is this who hides counsel without knowledge?' therefore I have uttered that which I did not understand, things too wonderful for me, which I did not know. **4** You said, 'Listen, now, and I will speak; I will question you, and you will answer Me.' **5** I had heard of You by the hearing of the ear, but now my eye sees You. **6** Therefore I abhor myself, and repent in dust and ashes."

**7** It was so, that after בָּבֶן had spoken these words to Iyyov, בְּנֵי הַדָּבָר said to Eliphaz the Temanite, "My wrath is kindled against you, and against your two friends; for you have not spoken of Me the thing that is right, as My servant Iyyov has. **8** Now therefore, take to yourselves seven bulls and seven rams, and go to My servant Iyyov, and offer up for yourselves an ascension offering; and My servant Iyyov shall pray for you, for I will accept him, that I not deal with you according to your senseless behavior. For you have not spoken of Me the thing that is right, as My servant Iyyov has."

**9** So Eliphaz the Temanite and Bildad the Shuhite and Tsophar the Na'amathite went, and did what יְהוָה commanded them, and did what בְּנֵי הַדָּבָר accepted Iyyov. **10** יְהוָה turned the captivity of Iyyov, when he prayed for his

friends. **נָתָן** gave Iyyov twice as much as he had before. **11** Then came there to him all his brothers, and all his sisters, and all those who had been of his acquaintance before, and ate bread with him in his house. They comforted him, and consoled him concerning all the evil that **נָזְרָה** had brought on him. Everyone also gave him a piece of money, and everyone a ring of gold.

**12** So **נָזְרָה** blessed the latter end of Iyyov more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand female donkeys. **13** He had also seven sons and three daughters. **14** He called the name of the first, Yemimah; and the name of the second, Qetsiah; and the name of the third, Qeren Happukh. **15** In all the land were no women found as beautiful as the daughters of Iyyov. Their father gave them an inheritance among their brothers. **16** After this Iyyov lived one hundred forty years, and saw his sons, and his sons' sons, to four generations. **17** So Iyyov died, being old and full of days.

# שיר השירים

## Shir Ha'Shirim (Song of Songs)

**1** The Song of songs, which is Shalomoh's.<sup>a</sup>

2 Let him kiss me with the kisses of his mouth; for your love is better than wine. 3 Your oils have a pleasing fragrance. Your name is oil poured out, therefore the maidens love you. 4 Take me away with you. Let us hurry. The king has brought me into his rooms.

We will be glad and rejoice in you. We will praise your love more than wine!

The upright love you. 5 I am dark, but lovely, you daughters of Yerushalayim, like Qedar's tents, like Shalomoh's curtains. 6 Do not stare at me because I am dark, because the sun has scorched me. My mother's sons were angry with me. They made me keeper of the vineyards. I have not kept my own vineyard. 7 Tell me, you whom my being loves, where you graze your flock, where you rest them at noon; for why should I be as one who is veiled beside the flocks of your companions?

8 If you do not know, most beautiful among women, follow the tracks of the sheep. Graze your young goats beside the shepherds' tents. 9 I have compared you, my darling, to a steed in Pharaoh's chariots. 10 Your cheeks are beautiful with earrings, your neck with strings of jewels. 11 We will make you earrings of gold, with studs of silver.

12 While the king sat at his table, my perfume spread its fragrance. 13 My beloved is to me a sachet of myrrh, that lies between my breasts. 14 My beloved is to me a cluster of henna blossoms from the vineyards of En Gedi.

15 Behold, you are beautiful, my darling. Behold, you are beautiful. Your eyes are doves.

16 Behold, you are beautiful, my beloved, yes, pleasant; and our couch is verdant.

17 The beams of our house are cedars. Our rafters are firs.

**2** I am a rose of Sharon, a lily of the valleys.

2 As a lily among thorns, so is my darling among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, his fruit was sweet to my taste. 4 He brought me to the banquet hall. His banner over me is love.<sup>b</sup> 5 Support me with raisin cakes, refresh me with apples; for I am faint with love. 6 His left hand is under my head. His right hand embraces me. 7 I adjure you, daughters of Yerushalayim, by the roes, or by the hinds of the field, that you not stir up, nor awaken love, until it so desires. 8 The voice of my beloved! Behold, he comes, leaping on the mountains, skipping on the hills. 9 My beloved is like a roe or a young deer. Behold, he stands behind our wall! He looks in at the windows. He glances through the lattice. 10 My beloved spoke, and said to me, "Rise up, my darling, my beautiful one, and come away. 11 For, behold, the winter is past. The rain is over and gone. 12 The flowers appear on the earth. The time of the singing has come, and the voice of the turtledove is heard in our land. 13 The fig tree ripens her green figs. The vines are in blossom. They give out their fragrance. Arise, my darling, my beautiful one, and come away."

14 My dove in the clefts of the rock, in the hiding places of the mountainside. Let me see your face. Let me hear your voice; for your voice is sweet, and your face is lovely. 15 Catch for us the foxes, the little foxes that plunder the vineyards; for our vineyards are in blossom.

16 My beloved is mine, and I am his. He browses among the lilies. 17 Until the day breathes,<sup>c</sup> and the shadows flee away, turn, my beloved, and be like a roe or a young deer on the mountains of Bether.

**3** By night on my bed, I sought him whom my being loves. I sought him, but I did not find him. 2 I will get up now, and go about the city; in the streets and in the squares I will seek him whom my being loves. I sought him, but I did not find him. 3 The guards who go about the city found me; "Have you seen him whom my being loves?" 4 I had scarcely passed from them, when I found him whom my being loves. I held him, and would not let him go, until I had brought him into my mother's house, into the room of her who conceived me. 5 I adjure you, daughters of Yerushalayim, by the roes, or by the hinds of the field, that you not stir up, nor awaken love, until it so desires. 6 Who is this who comes up from the wilderness like pillars of smoke, perfumed

<sup>a</sup> 1 The structure of Shir Ha'Shirim is written to indicate two primary contributors, usually called "the bride" and "the bridegroom." The gender of the words used in the text switches periodically between masculine and feminine, indicating a change of speakers. Occasionally the third

person is used, possibly indicating a group commonly called "friends of the bridegroom."

<sup>b</sup> 4 Banner over...is love – Idiom meaning "greatly love."

<sup>c</sup> 17 Day breathes – Idiom meaning "dawn."

with myrrh and frankincense, with all spices of the merchant? 7 Behold, it is Shelomoh's carriage! Sixty mighty men are around it, of the mighty men of Yisra'el. 8 They all handle the sword, and are expert in war. Every man has his sword on his thigh, because of fear in the night. 9 King Shelomoh made himself a carriage of the wood of Levanon. 10 He made its pillars of silver, its bottom of gold, its seat of purple, the middle of it being paved with love, from the daughters of Yerushalayim. 11 Go out, you daughters of Tsion, and see King Shelomoh, with the crown with which his mother has crowned him, in the day of his weddings, in the day of the gladness of his heart.

**4** Behold, you are beautiful, my darling. Behold, you are beautiful. Your eyes are doves behind your veil. Your hair is as a flock of goats, that descend from Mount Gilad. 2 Your teeth are like a newly shorn flock, which have come up from the washing, where every one of them has twins. None is missing among them. 3 Your lips are like scarlet thread. Your mouth is lovely. Your temples are like a piece of a pomegranate behind your veil. 4 Your neck is like David's tower built for an armory, whereon a thousand shields hang, all the shields of the mighty men. 5 Your two breasts are like two fawns that are twins of a roe, which feed among the lilies. 6 Until the day is cool, and the shadows flee away, I will go to the mountain of myrrh, to the hill of frankincense. 7 You are altogether beautiful, my darling. There is no blemish in you. 8 Come with me from Levanon, my bride, with me from Levanon. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards. 9 You have ravished my heart, my sister, my bride. You have ravished my heart with one of your eyes, with one chain of your neck. 10 How beautiful is your love, my sister, my bride! How much better is your love than wine! The fragrance of your perfumes than all kinds of spices! 11 Your lips, my bride, drip like the honeycomb. Honey and milk are under your tongue. The smell of your garments is like the smell of Levanon. 12 A locked up garden is my sister, my bride; a locked up spring, a sealed fountain. 13 Your shoots are an orchard of pomegranates, with precious fruits: henna with spikenard plants, 14 spikenard and saffron, calamus and cinnamon, with every kind of incense tree; myrrh and aloes, with all the best spices, 15 a fountain of gardens, a well of living waters, flowing streams from Levanon.

**16** Awake, north wind; and come, you south! Blow on my garden, that its spices may flow out. Let my beloved come into his garden, and taste his precious fruits.

**5** I have come into my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.

Eat, friends! Drink, yes, drink abundantly, beloved.

**2** I was asleep, but my heart was awake. It is the voice of my beloved who knocks: "Open to me, my sister, my darling, my dove, my undefiled; for my head is filled with dew, and my hair with the dampness of the night." **3** I have taken off my robe. Indeed, must I put it on? I have washed my feet. Indeed, must I soil them? **4** My beloved thrust his hand in through the latch opening. My gut hummed for him. **5** I rose up to open for my beloved. My hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock. **6** I opened to my beloved; but my beloved left; and had gone away. My being went out when he spoke. I looked for him, but I did not find him. I called him, but he did not answer. **7** The guards who go about the city found me. They beat me. They bruised me. The guards of the walls took my cloak away from me. **8** I adjure you, daughters of Yerushalayim, if you find my beloved, that you tell him that I am faint with love.

**9** How is your beloved better than another beloved, you fairest among women? How is your beloved better than another beloved, that you do so adjure us?

**10** My beloved is white and ruddy. The best among ten thousand. **11** His head is like the purest gold. His hair is bushy, black as a raven. **12** His eyes are like doves beside the water brooks, washed with milk, mounted like jewels. **13** His cheeks are like a bed of spices with towers of perfumes. His lips are like lilies, dropping liquid myrrh. **14** His hands are like rings of gold set with beryl. His gut is like bright ivory overlaid with sapphires. **15** His legs are like pillars of marble set on sockets of fine gold. His appearance is like Levanon, excellent as the cedars. **16** His mouth is sweetness; yes, he is altogether lovely. This is my beloved, and this is my friend, daughters of Yerushalayim.

**6** Where has your beloved gone, you fairest among women? Where has your beloved turned, that we may seek him with you?

**2** My beloved has gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies. **3** I am my beloved's, and my beloved is mine. He browses among the lilies.

**4** You are beautiful, my darling, as Tirtsah, lovely as Yerushalayim, awesome as an army with banners.

**5** Turn away your eyes from me, for they have assured me. Your hair is like a flock of goats, that lie along the

side of Gilad. **6** Your teeth are like a flock of ewes, which have come up from the washing; of which every one has twins; no one is bereaved among them. **7** Your temples are like a piece of a pomegranate behind your veil. **8** There are sixty queens, eighty concubines, and maidens without number. **9** My dove, my perfect one, is unique. She is her mother's only daughter. She is the favorite one of her who bore her. The daughters saw her, and called her blessed; the queens and the concubines, and they praised her. **10** Who is she who looks out as the morning, beautiful as the moon, clear as the sun, and awesome as an army with banners? **11** I went down into the nut tree grove, to see the blossoms of the wadi, to see whether the vine budded, and the pomegranates were in flower. **12** Without realizing it, my desire set me with my royal people's chariots.

**13** Return, return, Shulammite! Return, return, that we may gaze at you.

Why do you desire to gaze at the Shulammite, as at the dance of Mahanaim?

**7** How beautiful are your feet in sandals, O nobleman's daughter! *The curves of your thighs are like jewels, the work of the hands of a skillful workman.* **2** Your navel is like a round goblet, no mixed wine is lacking. Your belly is like a heap of wheat, set about with lilies. **3** Your two breasts are like two fawns, twins of a gazelle. **4** Your neck is like an ivory tower. Your eyes are like the pools in Heshbon by the gate of Bathrabbim. Your nose is like the tower of Levanon which looks toward Dammeseq. **5** Your head on you is like Karmel. The hair of your head like purple. The king is held captive in its locks. **6** How beautiful and how pleasant you are, love, with your dainties! **7** This, your stature, is like a palm tree, your breasts like its clusters. **8** I said, "I will climb up into the palm tree. I will take hold of its fruit-stalks." And now it shall be, your breasts are like clusters of the vine, the smell of your nose like apples.

**9** And the roof of your mouth is like the good wine, that goes down in smoothness for my beloved, gliding through the lips of those who are asleep. **10** I am my beloved's. His turning is toward me. **11** Come, my beloved, let us go out into the field. Let us lodge in the villages. **12** Let us go early up to the vineyards. Let us see whether the vine has budded, its blossom is open, and the pomegranates are in flower. There I will give you my love. **13** The mandrakes give a scent. At our doors are all kinds of excellent fruits, new and old, which I have stored up for you, my beloved.

**8** Oh that you were like my brother, who nursed from the breasts of my mother! If I found you outside, I would kiss you; yes, and no one would despise me. **2** I would lead you, bringing you into my mother's house, who would instruct me. I would cause you to drink spiced wine, of the juice of my pomegranate. **3** His left hand would be under my head. His right hand would embrace me. **4** I adjure you, daughters of Yerushalayim, that you not stir up, nor awaken love, until it so desires.

**5** Who is this who comes up from the wilderness, leaning on her beloved? Under the apple tree I aroused you. There your mother was in travail with you. There she was in travail that brought you forth.<sup>a</sup>

**6** Set me as a seal on your heart, as a seal on your arm; for love is strong as death. Jealousy is as cruel as Sheol. Its flashes are flashes of fire, a very flame of הַנִּירָא.

**7** Many waters cannot quench love, neither can floods drown it. If a man would give all the wealth of his house for love, he would be utterly scorned.

**8** We have a little sister. She has no breasts. What shall we do for our sister in the day when she is to be spoken for? **9** If she is a wall, we will build on her a turret of silver. If she is a door, we will enclose her with boards of cedar.

**10** I am a wall, and my breasts like towers, then I was in his eyes like one who found peace. **11** Shelomoh had a vineyard at Ba'al Hamon. He leased out the vineyard to keepers. Each was to bring a thousand sheqels of silver for its fruit. **12** My own vineyard is before me. The thousand are for you, Shelomoh; two hundred for those who tend its fruit.

**13** You who dwell in the gardens, with friends in attendance, let me hear your voice!

**14** Come away, my beloved! Be like a gazelle or a young fawn on the mountains of spices!

<sup>a</sup> Hebrew word translated as "travail" here is הַבָּרֶךְ (*habal*), meaning literally "to bind tightly" and is often given the association of a tightly knit band of corrupt men. The Lat.

renders this sentence as, "there your mother was corrupted, there she that brought you forth was deflowered."

# רָתַע

## Ruth

**1** In the days when the judges judged, there was a famine in the land. A certain man of Beth-lehem Yehudah went to live in the country of Moav, he, and his wife, and his two sons. **2** The name of the man was Elimelekh, and the name of his wife was Naomi. The names of his two sons were Mahlon and Kilion, Ephrathites of Beth-lehem Yehudah. They came into the country of Moav, and lived there. **3** Elimelekh, Naomi's husband, died; and she was left with her two sons. **4** They took for themselves wives of the women of Moav. The name of the one was Orpah, and the name of the other was Ruth. They lived there about ten years.

**5** Mahlon and Kilion both died, and the woman was bereaved of her two children and of her husband.

**6** Then she arose with her daughters-in-law, that she might return from the country of Moav; for she had heard in the country of Moav how יְהוָה had visited His people in giving them bread. **7** She went out of the place where she was, and her two daughters-in-law with her. They went on the way to return to the land of Yehudah. **8** Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May יְהוָה deal in loving-kindness with you, as you have dealt with the dead, and with me. **9** May יְהוָה grant you that you may find rest, each of you in the house of her husband." Then she kissed them, and they lifted up their voices, and wept.

**10** They said to her, "No, but we will return with you to your people."

**11** Naomi said, "Go back, my daughters. Why do you want to go with me? Do I still have sons in my gut, that they may be your husbands? **12** Go back, my daughters, go your way; for I am too old to have a husband. If I should say, 'I have hope,' if I should even have a husband tonight, and should also bear sons; **13** would you then wait until they were grown? Would you then refrain from having husbands? No, my daughters, for it grieves me seriously for your sakes, for the hand of יְהוָה has gone out against me."

**14** They lifted up their voices, and wept again; then Orpah kissed her mother-in-law, but Ruth joined with her. **15** She said, "Behold, your sister-in-law has gone

back to her people, and to her elohim. Follow your sister-in-law."

**16** Ruth said, "Do not urge me to leave you, and to return from following you; for where you go, I will go, and where you stay, I will stay. Your people will be my people, and your Elohim will be my Elohim. **17** Where you die, I will die, and there I will be buried. May יְהוָה do so to me, and more also, if anything but death parts you and me."

**18** When she saw that she was determined to go with her, she stopped urging her.

**19** So they both went until they came to Beth-lehem. When they had come to Beth-lehem, all the city was excited about them, and they asked, "Is this Naomi?"

**20** She said to them, "Do not call me Naomi<sup>a</sup>. Call me Mara<sup>b</sup>; for the Almighty has dealt very bitterly with me.

**21** I went out full, and יְהוָה has brought me home again empty. Why do you call me Naomi, since יְהוָה has testified against me, and the Almighty has afflicted me?" **22** So Naomi returned, and Ruth the Moavitess, her daughter-in-law, with her, who returned out of the country of Moav. They came to Beth-lehem in the beginning of barley harvest.

**2** Naomi had a relative of her husband's, a mighty man of wealth, of the family of Elimelekh, and his name was Boaz. **2** Ruth the Moavitess said to Naomi, "Let me now go to the field, and glean among the ears of grain after him in whose sight I find favor." She said to her, "Go, my daughter."

**3** She went, and came and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelekh.

**4** Behold, Boaz came from Beth-lehem, and said to the reapers, "May יְהוָה be with you." They answered him, "May יְהוָה bless you."

**5** Then Boaz said to his servant who was set over the reapers, "Whose young woman is this?"

**6** The servant who was set over the reapers answered, "It is the young Moavite woman who came back with Naomi out of the country of Moav. **7** She said, 'Please let me glean and gather after the reapers among the sheaves.' So she came, and has continued even from the morning until now, except that she rested a little in the house."

<sup>a</sup> 20 נָעִמָה (Naomi) means "pleasant."

<sup>b</sup> 20 מָרָא (Mara) means "bitter."

**8** Then Boaz said to Ruth, "Listen, my daughter. Do not go to glean in another field, and do not go from here, but stay here close to my maidens. **9** Let your eyes be on the field that they reap, and go after them. Have I not commanded the young men not to touch you? When you are thirsty, go to the vessels, and drink from that which the young men have drawn."

**10** Then she fell on her face, and bowed herself to the ground, and said to him, "Why have I found favor in your eyes, that you should take knowledge of me, since I am a foreigner?"

**11** Boaz answered her, "I have been fully told about all that you have done to your mother-in-law since the death of your husband, and how you have left your father and your mother, and the land of your birth, and have come to a people that you did not know before.

**12** May יְהוָה repay your work, and a full reward be given to you from יְהוָה, the Elohim of Yisra'el, under whose wings you have come to take refuge." **13** Then she said, "Let me find favor in your eyes, my master, because you have comforted me, and because you have spoken *from your heart* to your servant, though I am not as one of your servants."

**14** At meal time Boaz said to her, "Come here, and eat some bread, and dip your morsel in the vinegar." She sat beside the reapers, and they passed her parched grain, and she ate, and was satisfied, and left some of it. **15** When she had risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her. **16** Also pull out some for her from the bundles, and leave it. Let her glean, and do not rebuke her."

**17** So she gleaned in the field until evening; and she beat out that which she had gleaned, and it was about an ephah of barley. **18** She took it up, and went into the city. Then her mother-in-law saw what she had gleaned; and she brought out and gave to her that which she had left after she had enough. **19** Her mother-in-law said to her, "Where have you gleaned today? Where have you worked? Blessed be he who noticed you." She told her mother-in-law with whom she had worked, "The man's name with whom I worked today is Boaz." **20** Naomi said to her daughter-in-law, "May he be blessed by יְהוָה, who has not left off His loving-kindness to the living and to the dead." Naomi said to her, "The man is a close relative to us, one of our kinsman-redeemers." **21** Ruth the Moavitess said, "Yes, he said to me, 'You shall stay close to my young men, until they have finished all my harvest.'"

**22** Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his maidens, and that they not meet you in any other field." **23** So she stayed close to the maidens of Boaz, to glean to the end of barley harvest and of wheat harvest; and she lived with her mother-in-law.

**3** Naomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, that it may be well with you? **2** Now is Boaz not our kinsman, with whose maidens you were? Behold, he will be winnowing barley tonight on the threshing floor. **3** Therefore wash yourself, anoint yourself, get dressed, and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. **4** It shall be, when he lies down, that you shall note the place where he is lying. Then you shall go in, uncover his feet, and lay down. Then he will tell you what to do."

**5** She said to her, "All that you say, I will do." **6** She went down to the threshing floor, and did everything that her mother-in-law told her. **7** When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. She came softly, uncovered his feet, and laid down. **8** At midnight, the man was startled and turned himself; and behold, a woman lay at his feet. **9** He said, "Who are you?" She answered, "I am Ruth your servant. Therefore spread the corner of your garment over your servant; for you are a kinsman-redeemer."

**10** He said, "You are blessed by יְהוָה, my daughter. You have shown more loving-kindness in the latter end than at the beginning, because you did not follow young men, whether poor or rich. **11** Now, my daughter, do not be afraid. I will do to you all that you say; for all the city of my people knows that you are a woman of valor.

**12** Now it is true that I am a kinsman-redeemer.

However, there is a kinsman-redeemer nearer than I.

**13** Stay this night, and in the morning, if he will redeem you, good. Let him redeem you<sup>a</sup>. But if he will not redeem you, then I will redeem you, as יְהוָה lives. Lie down until the morning."

**14** She lay at his feet until the morning, then she rose up before one could discern another. For he said, "Let it not be known that the woman came to the threshing floor."

**15** He said, "Bring the mantle that is on you, and hold it." She held it; and he measured six measures of barley, and laid it on her; then he went into the city.

**16** When she came to her mother-in-law, she said, "How did it go, my daughter?" She told her all that the man

<sup>a</sup> 13 See Devarim 25:5-10 and Vayyiqra 25.

had done for her. **17** She said, "He gave me these six measures of barley; for he said, 'Do not go empty to your mother-in-law.'" **18** Then she said, "Wait, my daughter, until you know what will happen; for the man will not rest until he has settled this today."

**4** Now Boaz went up to the gate, and sat down there. And behold, the kinsman-redeemer of whom Boaz spoke came by. He said to him, "Come over here, friend, and sit down!" He turned aside, and sat down. **2** He took ten men of the elders of the city, and said, "Sit down here," and they sat down.

**3** He said to the kinsman-redeemer, "Naomi, who has come back out of the country of Moav, is selling the parcel of land, which was our brother Elimelekh's. **4** I thought I should tell you, saying, 'Buy it before those who sit here, and before the elders of my people.' If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know. For there is no one to redeem it besides you, and I am after you." And he said, "I will redeem it."

**5** And Boaz said, "On the day you buy the field from the hand of Naomi, you must buy it also from Ruth the Moavitess, the wife of the dead, to raise up the name of the dead on his inheritance." **6** And the kinsman-redeemer said, "I cannot redeem it for myself, lest I ruin my own inheritance. Take my right of redemption for yourself; for I cannot redeem it."

**7** Now this was the custom in former time in Yisra'el concerning redeeming and concerning exchanging, to confirm all things: a man took off his shoe, and gave it to his neighbor; and this was the witness in Yisra'el.

**8** So the kinsman-redeemer said to Boaz, "Buy it for yourself," then he took off his shoe.

**9** Boaz said to the elders, and to all the people, "You are witnesses today, that I have bought all that was Elimelekh's, and all that was Kilion's and Mahlon's, from the hand of Naomi. **10** Moreover Ruth the Moavitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead on his inheritance, that the name of the dead may not be cut off from among his brothers, and from the gate of his place. You are witnesses today."

**11** All the people who were in the gate, and the elders, said, "We are witnesses. May **תְּהִלָּה** make the woman who has come into your house like Raheil and like Leah, which both built the house of Yisra'el; and treat you worthily in Ephrathah, and be famous in Beth-lehem. **12** Let your house be like the house of Perets, whom Tamar bore to Yehudah, of the seed which **תְּהִלָּה** will give you by this young woman."

**13** So Boaz took Ruth, and she became his wife; and he went in to her, and **תְּהִלָּה** enabled her to conceive, and she brought forth a son. **14** The women said to Naomi, "Blessed be **תְּהִלָּה**, who has not ceased from you today without a near kinsman-redeemer. Let his name be famous in Yisra'el. **15** He shall be to you a restorer of *your* being, and sustain you in your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him." **16** Naomi took the child, and laid him in her bosom, and became a faithful *nurse* to him. **17** The women, her neighbors, gave him a name, saying, "A son is born to Naomi." They named him Oved. He is the father of Yishai, the father of David.

**18** Now this is the history of the generations of Perets: Perets brought forth Hetsron, **19** and Hetsron brought forth Ram, and Ram brought forth Amminadav, **20** and Amminadav brought forth Nahshon, and Nahshon brought forth Salmon, **21** and Salmon brought forth Boaz, and Boaz brought forth Oved, **22** and Oved brought forth Yishai, and Yishai brought forth David.

## Eikhah (Lamentations)

**1** א (Alef)

1 How the city sits solitary, that was full of people! She has become as a widow, who was great among the nations! She who was a princess among the provinces has become a slave!

ב (Bet)

2 She weeps bitterly in the night. Her tears are on her cheeks. Among all her lovers she has no one to comfort her. All her friends have dealt deceitfully with her. They have become her enemies.

ג (Gimel)

3 Yehudah has gone into captivity because of affliction, and because of great service. She dwells among the nations. She finds no rest. All her persecutors overtook her within the straits.

ד (Dalet)

4 The roads to Tsion mourn, because no one comes to the solemn assembly. All her gates are desolate. Her priests sigh. Her virgins are afflicted, and she herself is in bitterness.

ה (Hey)

5 Her adversaries have become the head. Her enemies prosper; for יְהוָה has afflicted her for the multitude of her transgressions. Her young children have gone into captivity before the adversary.

ו (Vav)

6 All majesty has departed from the daughter of Tsion. Her princes have become like deer that find no pasture. They have gone without strength before the pursuer.

ז (Zayin)

7 Yerushalayim remembers in the days of her affliction and of her miseries all her pleasant things that were from the days of old; when her people fell into the hand of the adversary, and no one helped her. The adversaries saw her. They mocked at her desolations.

ח (Het)

8 Yerushalayim has grievously sinned. Therefore she has become unclean. All who honored her despise her, because they have seen her nakedness. Yes, she sighs, and turns backward.

ט (Tet)

9 Her filthiness was in her skirts. She did not remember her latter end. Therefore she has come down astoundingly. She has no comforter. "See, יְהוָה, my affliction; for the enemy has magnified himself."

י (Yod)

10 The adversary has spread out his hand on all her pleasant things; for she has seen that the nations have entered into her set-apart place, concerning whom you commanded that they should not enter into your assembly.

כ (Kaf)

11 All her people sigh. They seek bread. They have given their pleasant things for food to refresh their being. "Look, יְהוָה", and see; for I have become despised."

ל (Lamed)

12 "Is it nothing to you, all you who pass by? Look, and see if there is any sorrow like my sorrow, which is brought on me, with which יְהוָה has afflicted me in the day of His fierce anger.

מ (Mem)

13 "From on high has He sent fire into my bones, and it prevails against them. He has spread a net for my feet. He has turned me back. He has made me desolate and I am sick<sup>a</sup> all day long.

נ (Nun)

14 "The yoke of my transgressions is bound by His hand. They are knit together. They have come up on my neck. He made my strength fail. יְהוָה has delivered me into their hands, against whom I am not able to stand.

ס (Samekh)

15 "יְהוָה has set at nothing all my mighty men within me. He has called a solemn assembly against me to crush my young men. יְהוָה has trodden the virgin daughter of Yehudah as in a wine press.

ע (Ayin)

16 "For these things I weep. My eye, my eye runs down with water, because the comforter who should refresh my being is far from me. My children are desolate, because the enemy has prevailed."

פ (Pe)

17 Tsion spreads out her hands. There is no one to comfort her. יְהוָה has commanded concerning Ya'aqov, that those who are around him should be his

<sup>a</sup> 13 See footnote at Vayyiqra 20:18.

adversaries. Yerushalayim is among them as an unclean thing.

### ש (Tsade)

**18** "תְּבִדֵּל is righteous; for I have rebelled against His command. Please hear all you peoples, and see my sorrow. My virgins and my young men have gone into captivity.

### ת (Qof)

**19** "I called for my lovers, but they deceived me. My priests and my elders gave up the spirit in the city, while they sought food for themselves to refresh their beings.

### ר (Resh)

**20** "Look, תְּבִדֵּל; for I am in distress. My gut is troubled. My heart turns over within me, for I have grievously rebelled. Abroad, the sword bereaves. At home, it is like death.

### ש (Shin)

**21** "They have heard that I sigh. There is no one to comfort me. All my enemies have heard of my trouble. They are glad that You have done it. You will bring the day that You have proclaimed, and they will be like me.

### ט (Tav)

**22** "Let all their wickedness come before You. Do to them as You have done to me for all my transgressions. For my sighs are many, and my heart is faint.

## 2 א (Alef)

**1** How has תְּבִדֵּל covered the daughter of Tsion with a cloud in His anger! He has cast the beauty of Yisra'el down from heavens to earth, and has not remembered His footstool in the day of His anger.

### ב (Bet)

**2** תְּבִדֵּל has swallowed up all the dwellings of Ya'aqov without pity. He has thrown down in His wrath the strongholds of the daughter of Yehudah. He has brought them down to the ground. He has profaned the kingdom and its princes.

### ג (Gimel)

**3** He has cut off all the horn of Yisra'el in fierce anger. He has drawn back His right hand from before the enemy. He has burned up Ya'aqov like a flaming fire, which devours all around.

### ד (Daleth)

**4** He has bent His bow like an enemy. He has stood with His right hand as an adversary. Has killed all that were pleasant to the eye. In the tent of the daughter of Tsion, He has poured out His wrath like fire.

### ה (Hey)

**5** תְּבִדֵּל has become as an enemy. He has swallowed up Yisra'el. He has swallowed up all her palaces. He has destroyed His strongholds. He has multiplied mourning and lamentation in the daughter of Yehudah.

### ו (Vav)

**6** He has violently taken away His Tabernacle, as if it were of a garden. He has destroyed His place of assembly. תְּבִדֵּל has caused solemn assembly and Sabbath to be forgotten in Tsion. In the indignation of His anger, He has despised the king and the priest.

### ז (Zayin)

**7** תְּבִדֵּל has cast off His altar. He has abhorred His set-apart place. He has given the walls of her palaces into the hand of the enemy. They have made a noise in the house of תְּבִדֵּל, as in the day of a solemn assembly.

### ח (Het)

**8** תְּבִדֵּל has purposed to destroy the wall of the daughter of Tsion. He has stretched out the line. He has not withdrawn His hand from destroying; He has made the rampart and wall lament. They wither together.

### ט (Tet)

**9** Her gates have sunk into the ground. He has destroyed and broken her bars. Her king and her princes are among the nations where the Torah is no more. Yes, her prophets find no vision from תְּבִדֵּל.

### י (Yod)

**10** The elders of the daughter of Tsion sit on the ground. They keep silence. They have cast up dust on their heads. They have clothed themselves with sackcloth. The virgins of Yerushalayim hang down their heads to the ground.

### כ (Kaf)

**11** My eyes fail with tears. My gut is troubled. My liver is poured on the earth, because of the destruction of the daughter of my people, because the young children and the infants swoon in the streets of the city.

### ל (Lamed)

**12** They ask their mothers, "Where is grain and wine?" when they swoon as the wounded in the streets of the city, when their being is poured out into their mothers' bosom.

### מ (Mem)

**13** What shall I testify to you? What shall I liken to you, daughter of Yerushalayim? What shall I compare to you, that I may comfort you, virgin daughter of Tsion? For your breach is as big as the sea. Who can heal you?

## ׃(Nun)

**14** Your prophets have seen false and foolish visions for you. They have not uncovered your iniquity, to reverse your captivity, but have seen for you false revelations and causes of banishment.

## ם(Samekh)

**15** All that pass by clap their hands at you. They hiss and wag their head at the daughter of Yerushalayim, saying, "Is this the city that men called 'The perfection of beauty, the joy of the whole earth'?"

## ׁ(Ayin)

**16** All your enemies have opened their mouth wide against you. They hiss and gnash their teeth. They say, "We have swallowed her up. Certainly this is the day that we looked for. We have found it. We have seen it."

## ׂ(Pe)

**17** יְהוָה has done that which He planned. He has fulfilled His speeches that He commanded in the days of old. He has thrown down, and has not pitied. He has caused the enemy to rejoice over you. He has exalted the horn of your adversaries.

## ׄ(Tsade)

**18** Their heart cried to יְהוָה. O wall of the daughter of Tsion, let tears run down like a wadi day and night. Give yourself no relief. Do not let your eyes rest.

## ׆(Qof)

**19** Arise, cry out in the night, at the beginning of the watches! Pour out your heart like water before the face of הַנּוּן. Lift up your hands toward Him for the being of your young children, who faint for hunger at the head of every street.

## ׈(Resh)

**20** "Look, יְהוָה, and see to whom You have done thus! Should the women eat their offspring, the children that they held and bounced on their knees? Should the priest and the prophet be killed in the set-apart place of יְהוָה?"

## ׁ(Shin)

**21** "The youth and the old man lie on the ground in the streets. My virgins and my young men have fallen by the sword. You have killed them in the day of Your anger. You have slaughtered, and not pitied.

## ׅ(Tav)

**22** "You have called, as in the day of a solemn assembly, my terrors on every side. There was no one that escaped or remained in the day of the anger of הַנּוּן. My enemy has consumed those whom I have cared for and brought up.

## ׁ(Alef)

**1** I am the man who has seen affliction by the rod of His wrath. **2** He has led me and caused me to walk in darkness, and not in light. **3** Surely He turns His hand against me again and again all day long.

## ׂ(Bet)

**4** He has made my flesh and my skin old. He has broken my bones. **5** He has built against me, and surrounded me with bitterness and hardship. **6** He has made me dwell in dark places, as those who have been long dead.

## ׁ(Gimel)

**7** He has walled me about, so that I cannot go out. He has made my chain heavy. **8** Yes, when I cry, and call for help, He shuts out my prayer. **9** He has walled up my ways with cut stone. He has made my paths crooked.

## ׆(Dalet)

**10** He is to me as a bear lying in wait, as a lion in secret places. **11** He has turned aside my ways, and pulled me in pieces. He has made me desolate. **12** He has bent His bow, and set me as a mark for the arrow.

## ׄ(Hey)

**13** He has caused the shafts of His quiver to enter into my kidneys. **14** I have become a derision to all my people, and their song all day long. **15** He has filled me with bitterness. He has stuffed me with wormwood.

## ׁ(Vav)

**16** He has also broken my teeth with gravel. He has covered me with ashes. **17** You have removed my being far away from peace. I forgot prosperity. **18** I said, "My strength has perished, along with my expectation from הַנּוּן."

## ׈(Zayin)

**19** Remember my affliction and my misery, the wormwood and the bitterness. **20** My being still remembers them, and is bowed down within me. **21** This I recall to my heart; therefore I have hope.

## ׆(Het)

**22** It is because of the loving-kindnesses of יְהוָה that we are not consumed, because His compassion does not fail. **23** They are new every morning. Great is Your faithfulness. **24** "הַנּוּן is my portion," says my being. "Therefore I will hope in Him."

## ׁ(Tet)

**25** הַנּוּן is good to those who wait for Him, to the being who seeks Him. **26** It is good that a man should hope and quietly wait for the salvation of יְהוָה. **27** It is good for a man that he bear the yoke in his youth.



## ו (Vav)

6 For the iniquity of the daughter of my people is greater than the sin of Sodom, which was overthrown as in a moment. No hands were laid on her.

## ז (Zayin)

7 Her separated ones were purer than snow. They were whiter than milk. They were more ruddy in body than rubies. Their polishing was like sapphire.

## ח (Het)

8 Their appearance is blacker than a coal. They are not known in the streets. Their skin clings to their bones. It is withered. It has become like a stick.

## ט (Tet)

9 Those who are killed with the sword are better than those who are killed with hunger; for these pine away, stricken through, for lack of the fruits of the field.

## י (Yod)

10 The hands of the pitiful women have cooked their own children. They were their food in the destruction of the daughter of my people.

## כ (Kaf)

11 הַנְּאָזֶן has accomplished His wrath. He has poured out His fierce anger. He has kindled a fire in Tsion, which has devoured its foundations.

## ל (Lamed)

12 The kings of the earth did not believe, neither did all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Yerushalayim.

## מ (Mem)

13 It is because of the sins of her prophets and the iniquities of her priests, that have shed the blood of the just in the middle of her.

## נ (Nun)

14 They wander as blind men in the streets. They are polluted with blood, so that men cannot touch their garments.

## ס (Samekh)

15 "Go away!" they cried to them. "Unclean! Go away! Go away! Do not touch! When they fled away and wandered, men said among the nations, "They cannot live here anymore."

## ע (Ayin)

16 The anger of הַנְּאָזֶן has scattered them. He will not pay attention to them anymore. They did not respect the persons of the priests. They did not favor the elders.

## פ (Pe)

17 Our eyes still fail, looking in vain for our help. In our watching we have watched for a nation that could not save.

## צ (Tsade)

18 They hunt our steps, so that we cannot go in our streets. Our end is near. Our days are fulfilled, for our end has come.

## ק (Qof)

19 Our pursuers were swifter than the eagles of the heavens. They chased us on the mountains. They set an ambush for us in the wilderness.

## ר (Resh)

20 The breath of our nostrils, the anointed of הַנְּאָזֶן, was taken in their pits; of whom we said, under his shadow we will live among the nations.

## ש (Shin)

21 Rejoice and be glad, daughter of Edom, that dwells in the land of Uz. The cup will pass through to you also. You will be drunken, and will make yourself naked.

## ת (Tav)

22 Your iniquity is accomplished, daughter of Tsion. He will no more carry you away into captivity. He will visit your iniquity, daughter of Edom. He will uncover your sins.

**5** Remember, הַנְּאָזֶן, what has come on us. Look, and see our reproach. **2** Our inheritance has been turned over to strangers, our houses to foreigners.

**3** We are orphans and fatherless. Our mothers are as widows. **4** We have drunken our water for money. Our wood is sold to us. **5** Our pursuers are on our necks. We are weary, and have no rest. **6** We have given our hands to the Mitsrites, and to the Ashuwrites, to be satisfied with bread. **7** Our fathers sinned, and are no more. We have borne their iniquities. **8** Servants rule over us. There is no one to deliver us out of their hand. **9** We get our bread at the peril of our beings, because of the sword of the wilderness. **10** Our skin is black like an oven, because of the burning heat of famine. **11** They ravished the women in Tsion, the virgins in the cities of Yehudah.

**12** Princes were hanged up by their hands. The faces of elders were not honored. **13** The young men carry millstones. The children stumbled under loads of wood.

**14** The elders have ceased from the gate, and the young men from their music. **15** The joy of our heart has ceased. Our dance is turned into mourning.

**16** The crown has fallen from our head. Woe to us, for

we have sinned! **17** For this our heart is sick<sup>a</sup>. For these things our eyes are dim. **18** For the mountain of Tsion, which is desolate. The foxes walk on it.

**19** You, יְהוָה, remain forever. Your throne is from generation to generation. **20** Why do You forget us forever, and forsake us for so long a time? **21** Turn us to Yourself, יְהוָה, and we will be turned. Renew our days as of old. **22** But You have utterly rejected us. You are very angry against us.

---

<sup>a</sup> 17 See footnote at Vayyiqra 20:18.

# קָהֶלֶת

## Qoheleth (Ecclesiastes)

**1** The words of the Qoheleth<sup>a</sup>, the son of David, king in Yerushalayim:

**2** "Vanity of vanities," says the Qoheleth; "Vanity of vanities, all is vanity." **3** What does man gain from all his toil in which he labors under the sun? **4** One generation goes, and another generation comes; but the earth remains forever. **5** The sun also rises, and the sun goes down, and hurries to its place where it rises. **6** The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses. **7** All the wadis run into the sea, yet the sea is not full. To the place where the wadis flow, there they flow again. **8** All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing. **9** That which has been is that which shall be; and that which has been done is that which shall be done: and there is nothing new under the sun. **10** Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us. **11** There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

**12** I, the Qoheleth, was king over Yisra'el in Yerushalayim. **13** I applied my heart to seek and to search out by wisdom concerning all that is done under the heavens. It is a heavy burden that Elohim has given to the sons of men to be afflicted with. **14** I have seen all the works that are done under the sun; and behold, all is vanity and a chasing after wind. **15** That which is crooked cannot be made straight; and that which is lacking cannot be counted. **16** I said *in* my heart, "Behold, I have obtained for myself great wisdom above all who were before me in Yerushalayim. Yes, my heart has had great experience of wisdom and knowledge." **17** I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind. **18** For in much wisdom is much grief; and he who increases knowledge increases sorrow.

**2** I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;" and behold, this also

was vanity. **2** I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"

**3** I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under the heavens all the days of their lives. **4** I made myself great works. I built myself houses. I planted myself vineyards. **5** I made myself gardens and parks, and I planted trees in them of all kinds of fruit. **6** I made myself pools of water, to water from it the forest where trees were reared. **7** I bought male servants and female servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Yerushalayim; **8** I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the delights of the sons of men—musical instruments, and that of all sorts. **9** So I was great, and increased more than all who were before me in Yerushalayim. My wisdom also remained with me.

**10** Whatever my eyes desired, I did not keep from them. I did not withhold my heart from any joy, for my heart rejoiced because of all my toil, and this was my portion from all my toil. **11** Then I looked at all the works that my hands had worked, and at the toil that I had labored to do; and behold, all was vanity and a chasing after wind, and there was no profit under the sun.

**12** I turned myself to consider wisdom, madness, and folly: for what can the king's successor do? Just that which has been done long ago. **13** Then I saw that wisdom excels folly, as far as light excels darkness. **14** The wise man's eyes are in his head, and the fool walks in darkness—and yet I perceived that one event happens to them all. **15** Then I said in my heart, "As it happens to the fool, so will it happen even to me; and why was I then wiser?" Then I said in my heart that this also is vanity. **16** For of the wise man, even as of the fool, there is no memory for ever, since in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

**17** So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind. **18** I hated all my toil in which I labored under the sun, because I must leave it to the man who comes after me. **19** Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my toil in which I have labored, and in which I have shown myself wise under the sun. This also is vanity.

<sup>a</sup> 1 קָהֶלֶת (*Qoheleth*) – Hebrew word typically rendered as "proclaimer." It literally means "the assembler" or "the

collector." This in the sense of leading an assembly, or lecturing.

**20** Therefore I began to cause my heart to despair concerning all the toil in which I had labored under the sun. **21** For there is a man whose toil is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored for it. This also is vanity and a great evil. **22** For what has a man of all his toil, and of the striving of his heart, in which he labors under the sun? **23** For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity. **24** There is nothing better for a man than that he should eat and drink, and make his being enjoy good in his toil. This also I saw, that it is from the hand of Elohim. **25** For who can eat, or who can have enjoyment, more than I? **26** For to the man who pleases Him, Elohim gives wisdom, knowledge, and joy; but to the sinner He gives travail, to gather and to heap up, that He may give to him who pleases Elohim. This also is vanity and a chasing after wind.

**3** For everything there is a season, and a time for every purpose under the heavens: **2** a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; **3** a time to kill, and a time to heal; a time to break 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; a time to guard, and a time to cast away; **7** a time to tear, and a time to sew; a time to keep silence, and a time to speak; **8** a time to love, and a time to hate; a time for war, and a time for peace.

**9** What profit has he who works in that in which he labors? **10** I have seen the burden which Elohim has given to the sons of men to be afflicted with. **11** He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man cannot find out the work that Elohim has done from the beginning even to the end. **12** I know that there is nothing better for them than to rejoice, and to do good as long as they live. **13** Also that every man should eat and drink, and enjoy good in all his toil, is the gift of Elohim. **14** I know that whatever Elohim does, it shall be forever. Nothing can be added to it, nor anything taken from it; and Elohim has done it, that men should fear before him. **15** That which is has been long ago, and that which is to be has been long ago: and Elohim seeks again that which is passed away.

**16** Moreover I saw under the sun, in the place of judgment, that wickedness was there; and in the place of righteousness, that wickedness was there. **17** I said in my heart, "Elohim will judge the righteous and the wicked; for there is a time there for every purpose and

for every work." **18** I said in my heart, "As for the sons of men, Elohim tests them, so that they may see that they themselves are like animals. **19** For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals: for all is vanity. **20** All go to one place. All are from the dust, and all turn to dust again. **21** Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"

**22** Therefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?

**4** Then I returned and saw all the oppressions that are done under the sun: and behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. **2** Therefore I praised the dead who have been long dead more than the living who are yet alive. **3** Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun. **4** Then I saw all the toil and achievement that is the envy of a man's neighbor. This also is vanity and a striving after wind.

**5** The fool folds his hands together and ruins himself. **6** Better is a handful, with quietness, than two handfuls with toil and chasing after wind.

**7** Then I returned and saw vanity under the sun. **8** There is one who is alone, and he has neither son nor brother. There is no end to all of his toil, neither are his eyes satisfied with wealth. "For whom then, do I labor, and deprive my being of enjoyment?" This also is vanity. Yes, it is a miserable business.

**9** Two are better than one, because they have a good reward for their toil. **10** For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and does not have another to lift him up. **11** Again, if two lie together, then they have warmth; but how can one keep warm alone? **12** If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.

**13** Better is a poor and wise youth than an old and foolish king who does not know how to receive admonition any more. **14** For out of prison he came out to be king; yes, even in his kingdom he was born poor. **15** I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him.

**16** There was no end of all the people, even of all them over whom he was—yet those who come after shall not

rejoice in him. Surely this also is vanity and a chasing after wind.

**5** Guard your steps when you go to the house of Elohim; for to draw near to listen is better than to give the sacrifice of fools, for they do not know that they do evil. **2** Do not be rash with your mouth, and do not let your heart be hasty to utter anything before Elohim; for Elohim is in heavens, and you on earth. Therefore let your words be few. **3** For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words. **4** When you vow a vow to Elohim, do not defer to pay it; for He has no pleasure in fools. Pay that which you vow. **5** It is better that you should not vow, than that you should vow and not pay. **6** Do not allow your mouth to lead you into sin. Do not protest before the messenger that this was *done* unknowingly. Why should Elohim be angry at your voice, and destroy the work of your hands? **7** For in the multitude of dreams there are vanities, as well as in many words: but you must fear Elohim.

**8** If you see the oppression of the poor, and the violent taking away of judgment and righteousness in a district, do not marvel at the matter: for one official is guarded by a higher one; and there are officials over them.

**9** Moreover the profit of the earth is for all. The king profits from the field.

**10** He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity. **11** When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?

**12** The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.

**13** There is a grievous evil which I have seen under the sun: wealth guarded by its owner to his harm. **14** Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. **15** As he came out of his mother's womb, naked shall he go again as he came, and shall take nothing for his toil, which he may carry away in his hand. **16** This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind? **17** All his days he also eats in darkness, he is frustrated, and has sickness and wrath.

**18** Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his toil, in which he labors under the sun, all the days of his life which Elohim has given him; for this is his portion.

**19** Every man also to whom Elohim has given riches and wealth, and has given him power to eat of it, and to

take his portion, and to rejoice in his toil—this is the gift of Elohim. **20** For he shall not often reflect on the days of his life; because Elohim occupies him with the joy of his heart.

**6** There is an evil which I have seen under the sun, and it is heavy on men: **2** a man to whom Elohim gives riches, wealth, and honor, so that he lacks nothing for his being of all that he desires, yet Elohim gives him no power to eat of it, but a foreigner eats it. This is vanity, and it is an evil disease.

**3** If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his being is not filled with good, and moreover he has no burial; I say, that a stillborn child is better than he: **4** for it comes in vanity, and departs in darkness, and its name is covered with darkness. **5** Moreover it has not seen the sun nor known it. This has rest rather than the other.

**6** Yes, though he live a thousand years twice told, and yet fails to enjoy good, do not all go to one place? **7** All the toil of man is for his mouth, and yet the appetite is not filled. **8** For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living? **9** Better is the sight of the eyes than the wandering of the being. This also is vanity and a chasing after wind. **10** Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he. **11** For there are many words that create vanity. What does that profit man? **12** For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

**7** A good name is better than fine perfume; and the day of death better than the day of one's birth. **2** It is better to go to the house of mourning than to go to the house of banquets: for that is the end of all men, and the living should take this to heart. **3** Sorrow is better than laughter; for by the sadness of the face the heart is made good. **4** The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. **5** It is better to hear the rebuke of the wise, than for a man to hear the song of fools. **6** For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. **7** Surely extortion makes the wise man foolish; and a bribe destroys the understanding. **8** Better is the end of a thing than its beginning. The patient in spirit is better than the proud in spirit. **9** Do not be hasty in your spirit to be angry, for anger rests in the bosom of fools. **10** Do not say, "Why were the former days better than these?" For you do not ask wisely about this.

**11** Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. **12** For wisdom is a

defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

**13** Consider the work of Elohim, for who can make straight, that which He has made crooked? **14** In the day of prosperity be joyful, and in the day of adversity consider; yes, Elohim has made the one side by side with the other, to the end that man should not find out anything after him.

**15** All this I have seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evildoing. **16** Do not be overly righteous, neither make yourself overly wise. Why should you destroy yourself? **17** Do not be too wicked, neither be foolish. Why should you die before your time? **18** It is good that you should take hold of this. Yes, also do not withdraw your hand from that; for he who fears Elohim will come out of them all. **19** Wisdom is a strength to the wise man more than ten rulers who are in a city. **20** Surely there is not a righteous man on earth, who does good and does not sin. **21** Also do not take to your heart to all words that are spoken, lest you hear your servant curse you; **22** for often your own heart knows that you yourself have likewise cursed others. **23** All this I have proved in wisdom. I said, "I will be wise;" but it was far from me. **24** That which is, is far off and exceedingly deep. Who can find it out? **25** I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

**26** I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases Elohim shall escape from her; but the sinner will be ensnared by her.

**27** "Behold, I have found this," says the Qoheleth, "to one another, to find out the scheme; **28** which my being still seeks; but I have not found. I have found one man among a thousand; but I have not found a woman among all those. **29** Behold, I have only found this: that Elohim made man upright; but they search for many schemes."

**8** Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed. **2** I say, "Guard the king's command!" because of the oath to Elohim. **3** Do not be hasty to go out of his presence. Do not persist in an evil thing, for he does whatever

pleases him, **4** for the king's word is supreme. Who can say to him, "What are you doing?" **5** Whoever guards the command shall not come to harm, and his wise heart will know the time and judgment. **6** For there is a time and judgment for every purpose, although the misery of man is heavy on him. **7** For he does not know that which will be; for who can tell him how it will be? **8** There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practice it.

**9** All this I have seen, and applied my heart to every work that is done under the sun. There is a time in which one man has power over another to his hurt.

**10** So I saw the wicked buried. Indeed they came also from set-apartness. They went and were forgotten in the city where they did this. This also is vanity. **11** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. **12** Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear Elohim, who are reverent before him. **13** But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he does not fear Elohim.

**14** There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity. **15** Then I commanded mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his toil all the days of his life which Elohim has given him under the sun.

**16** When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes), **17** then I saw all the work of Elohim, that man cannot find out the work that is done under the sun, because however much a man labors to seek it out, yet he will not find it. Yes even though a wise man thinks he can comprehend it, he will not be able to find it.

**9** For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of Elohim; whether it is love or hatred, man does not know it; all is before them.

**2** All things come alike to all. There is one event to the righteous and to the wicked; to the good,<sup>a</sup> to the clean, to the unclean, to him who slaughters, and to him who

<sup>a</sup> 2 LXX, Syr. and Lat. all include, "and the bad" after "to the good" here.

does not slaughter. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. **3** This is an evil in all that is done under the sun, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. **4** For to him who is joined with all the living there is hope; for a living dog is better than a dead lion. **5** For the living know that they will die, but the dead do not know anything, neither do they have any more a reward; for their memory is forgotten. **6** Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done under the sun.

**7** Go your way—eat your bread with joy, and drink your wine with a merry heart; for Elohim has already accepted your works. **8** Let your garments be always white, and do not let your head lack oil. **9** Live joyfully with the wife whom you love all the days of your life of vanity, which He has given you under the sun, all your days of vanity: for that is your portion in life, and in your toil in which you labor under the sun. **10** Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.

**11** I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all.

**12** For man also does not know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

**13** I have also seen wisdom under the sun in this way, and it seemed great to me. **14** There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it. **15** Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man.

**16** Then I said, "Wisdom is better than strength." Nevertheless the poor man's wisdom is despised, and his words are not heard. **17** The words of the wise heard in quiet are better than the cry of him who rules among fools. **18** Wisdom is better than weapons of war; but one sinner destroys much good.

**10** Dead flies cause the oil of the perfumer to produce an evil odor; so does a little folly outweigh wisdom and honor.

**2** A wise man's heart is at his right hand, but a fool's heart at his left. **3** Yes also, when the fool walks by the

way, his heart fails him, and he says to everyone that he is a fool. **4** If the spirit of the ruler rises up against you, do not leave your place; for gentleness lays great sins to rest.

**5** There is an evil which I have seen under the sun, the sort of *thing done* unknowingly which proceeds from the ruler. **6** Folly is set in great dignity, and the rich sit in a low place. **7** I have seen servants on horses, and princes walking like servants on the earth. **8** He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a nahash. **9** Whoever carves out stones may be injured by them. Whoever splits wood may be endangered thereby. **10** If the ax is blunt, and one does not sharpen the edge, then he must use more strength; but skill brings success.

**11** If the nahash bites before it is charmed, then is there no profit for the charmer's tongue. **12** The words of a wise man's mouth are favorable; but a fool is swallowed by his own lips. **13** The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. **14** A fool also multiplies words. Man does not know what will be; and that which will be after him, who can tell him? **15** The toil of fools wearies every one of them; for he does not know how to go to the city.

**16** Woe to you, land, when your king is a child, and your princes eat in the morning! **17** Happy are you, land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!

**18** By slothfulness the roof sinks in; and through idleness of the hands the house leaks. **19** A feast is made for laughter, and wine makes the life glad; and money is the answer for all things. **20** Do not curse the king, no, not in your thoughts; and do not curse the rich in your bedroom: for a bird of the heavens may carry your voice, and that which has wings may tell the matter.

**11** Cast your bread on the waters; for you shall find it after many days. **2** Give a portion to seven, yes, even to eight; for you do not know what evil will be on the earth.

**3** If the clouds are full of rain, they empty themselves on the earth; and if a tree falls toward the south, or toward the north, in the place where the tree falls, there shall it be. **4** He who guards the wind will not sow; and he who regards the clouds will not reap. **5** As you do not know what is the way of the wind, nor how the bones grow in the womb of her who is with child; even so you do not know the work of Elohim who does all. **6** In the morning sow your seed, and in the evening do not withhold your hand; for you do not know which will prosper, whether this or that, or whether they both will be equally good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to see the sun. 8 Yes, if a man lives many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that comes is vanity. 9 Rejoice, young man, in your youth, and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things Elohim will bring you into judgment. 10 Therefore remove sorrow from your heart, and put away evil from your flesh; for youth and the dawn of life are vanity.

**12** Remember also your Creator in the days of your youth, before the evil days come, and the years draw near, when you will say, "I have no pleasure in them;" 2 Before the sun, the light, the moon, and the stars are darkened, and the clouds return after the rain; 3 in the day when the guards of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened, 4 and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; 5 yes, they shall be afraid of heights, and terrors will be on the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goes to his everlasting home, and the mourners go about the streets: 6 *Remember him* before the silver cord is severed, or the golden bowl is broken, or the pitcher is broken at the spring, or the wheel broken at the cistern, 7 and the dust returns to the earth as it was, and the spirit returns to Elohim who gave it. 8 "Vanity of vanities," says the Qoheleth. "All is vanity!"

9 Further, because the Qoheleth was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. 10 The Qoheleth sought to find out acceptable words, and that which was written blamelessly, words of truth. 11 The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. 12 Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 Let us hear the end of the matter: fear Elohim, and guard His commands: for this *is for* all mankind. 14 For Elohim will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.



## Hadassah (Esther)

**1** Now in the days of Ahashverosh (this is Ahashverosh who reigned from Hodu even to Kush, over one hundred twenty-seven provinces), **2** in those days, when the King Ahashverosh sat on the throne of his kingdom, which was in Shushan the palace, **3** in the third year of his reign, he made a banquet for all his princes and his servants; the power of Paras and Media, the nobles and princes of the provinces, being before him. **4** He displayed the riches of his glorious kingdom and the honor of his excellent majesty many days, even one hundred eighty days. **5** When these days were fulfilled, the king made a seven day banquet for all the people who were present in Shushan the palace, both great and small, in the court of the garden of the king's palace. **6** There were hangings of white, green, and blue material, fastened with cords of fine linen and purple to silver rings and marble pillars. The couches were of gold and silver, on a pavement of red, white, yellow, and black marble. **7** They gave them drinks in golden vessels of various kinds, including royal wine in abundance, according to the hand<sup>a</sup> of the king. **8** In accordance with the decree, the drinking was not compulsory; for so the king had instructed all the officials of his house, that they should do according to every man's will.

**9** Also Vashti the queen made a banquet for the women in the royal house which belonged to King Ahashverosh.

**10** On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harvonah, Bigha, and Avagtha, Zethar, and Karkas, the seven eunuchs who served in the presence of Ahashverosh the king, **11** to bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was beautiful. **12** But the queen Vashti refused to come at the king's command by the eunuchs. Therefore the king was very angry, and his anger burned in him.

**13** Then the king said to the wise men, who knew the times (for it was the king's custom to consult those who knew decree and judgment; **14** and the next to him were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, the seven princes of Paras and Media, who saw the king's face,<sup>b</sup> and sat first in the kingdom), **15** "What shall we do to the queen Vashti according to

decree, because she has not done the bidding of the King Ahashverosh by the eunuchs?"

**16** Memukan answered before the king and the princes, "Vashti the queen has not done wrong to just the king, but also to all the princes, and to all the people who are in all the provinces of the King Ahashverosh. **17** For this deed of the queen will become known to all women, causing them to show contempt for their husbands, when it is reported, 'King Ahashverosh commanded Vashti the queen to be brought in before him, but she did not come.' **18** Today, the princesses of Paras and Media who have heard of the queen's deed will tell all the king's princes. This will cause much contempt and wrath.

**19** "If it please the king, let a royal command go from him, and let it be written among the decrees of the Parasiens and the Medes, so that it cannot be altered, that Vashti may never again come before King Ahashverosh; and let the king give her royal estate to another who is better than she. **20** When the king's edict which he shall make is published throughout all his kingdom (for it is great), all the wives will give their husbands honor, both great and small."

**21** This advice pleased the king and the princes, and the king did according to the word of Memukan. **22** for he sent letters into all the king's provinces, into every province according to its writing, and to every people in their language, that every man should rule his own house, speaking in the language of his own people.

**2** After these things, when the wrath of King Ahashverosh was pacified, he remembered Vashti, and what she had done, and what was decreed against her. **2** Then the king's servants who served him said, "Let beautiful young virgins be sought for the king. **3** Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to the citadel of Shushan, to the women's house, to the custody of Hegai the king's eunuch, guard of the women. Let cosmetics be given them; **4** and let the maiden who pleases the king be queen instead of Vashti." The thing pleased the king, and he did so.

**5** There was a certain Yehudite in the citadel of Shushan, whose name was Mordekhai, the son of Yair, the son of Shimi, the son of Qish, a Benyamite, **6** who had been carried away from Yerushalayim with the captives who had been carried away with Yekonyah king of Yehudah, whom Nevukhadnetsar the king of Bavel had carried away. **7** He was the faithful *nurturing father* of Hadassah, that is, Esther, his uncle's daughter;

<sup>a</sup> 7 According to the hand – Idiom meaning "according to the generosity."

<sup>b</sup> 14 Saw...face – Idiom meaning "had access to."

for she had neither father nor mother. The maiden was fair and beautiful; and when her father and mother were dead, Mordekhai took her for his own daughter.

**8** So, when the king's word and his decree was heard, and when many maidens were gathered together to the citadel of Shushan, to the custody of Hegai, Esther was taken into the king's house, to the custody of Hegai, guard of the women. **9** The maiden pleased him, and she obtained loving-kindness from him. He quickly gave her cosmetics and her portions of food, and the seven choice maidens who were to be given her out of the king's house. He moved her and her maidens to the best place in the women's house. **10** Esther had not made known her people nor her relatives, because Mordekhai had instructed her that she should not make it known. **11** Mordekhai walked every day in front of the court of the women's house, to find out how Esther was doing, and what would become of her.

**12** Each young woman's turn came to go in to King Ahashverosh after her purification for twelve new moons (for so were the days of their purification accomplished, six new moons with oil of myrrh, and six new moons with sweet fragrances and with preparations for beautifying women). **13** The young woman then came to the king like this: whatever she desired was given her to go with her out of the women's house to the king's house. **14** In the evening she went, and on the next day she returned into the second women's house, to the custody of Sha'ashgaz, the king's eunuch, who guarded the concubines. She came in to the king no more, unless the king delighted in her, and she was called by name. **15** Now when the turn of Esther, the daughter of Avihayil the uncle of Mordekhai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the guard of the women, advised. Esther obtained favor in the sight of all those who looked at her.

**16** So Esther was taken to King Ahashverosh into his royal house in the tenth new moon, which is the new moon Tevet, in the seventh year of his reign. **17** The king loved Esther more than all the women, and she obtained favor and loving-kindness in his eyes more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti. **18** Then the king made a great banquet for all his princes and his servants, even Esther's banquet; and he proclaimed a rest in the provinces, and gave gifts according to the king's bounty.

**19** When the virgins were gathered together the second time, Mordekhai was sitting in the king's gate. **20** Esther had not yet made known her relatives nor her people, as Mordekhai had commanded her; for Esther obeyed

Mordekhai, like she did when she was brought up by him. **21** In those days, while Mordekhai was sitting in the king's gate, two of the king's eunuchs, Bighan and Teresh, who were doorkeepers, were angry, and sought to lay hands on the King Ahashverosh. **22** This thing became known to Mordekhai, who informed Esther the queen; and Esther informed the king in Mordekhai's name. **23** When this matter was investigated, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles in the king's presence.

**3** After these things King Ahashverosh promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who were with him. **2** All the king's servants who were in the king's gate knelt, and bowed down to Haman; for the king had so commanded concerning him. But Mordekhai did not kneel or bow down to him. **3** Then the king's servants, who were in the king's gate, said to Mordekhai, "Why do you disobey the king's command?" **4** Now it came about, when they spoke daily to him, and he did not listen to them, that they told Haman, to see whether Mordekhai's reason would stand; for he had told them that he was a Yehudite. **5** When Haman saw that Mordekhai did not kneel, nor bow down, Haman was full of wrath. **6** But he scorned the thought of laying hands on Mordekhai alone, for they had made known to him Mordekhai's people. Therefore Haman sought to destroy all the Yehudim who were throughout the whole kingdom of Ahashverosh, even Mordekhai's people.

**7** In the first new moon, which is the new moon Nisan, in the twelfth year of King Ahashverosh, they cast Pur, that is, the lot, before Haman from day to day, and from new moon to new moon, and chose the twelfth new moon, which is the new moon Adar. **8** Haman said to King Ahashverosh, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom, and their decrees are different than other people's. They do not keep the king's decrees. Therefore it is not for the king's profit to allow them to remain. **9** If it pleases the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those who are in charge of the king's business, to bring it into the king's treasuries."

**10** The king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the enemy of the Yehudim. **11** The king said to Haman, "The silver is given to you, the people also, to do with them as it seems good in your eyes."

**12** Then the king's scribes were called in on the first new moon, on the thirteenth day; and all that Haman

commanded was written to the king's satraps, and to the governors who were over every province, and to the princes of every people, to every province according to its writing, and to every people in their language. It was written in the name of King Ahashverosh, and it was sealed with the king's ring. **13** Letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Yehudim, both young and old, little children and women, in one day, even on the thirteenth day of the twelfth new moon, which is the new moon Adar, and to plunder their spoils. **14** A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that they should be ready against that day. **15** The couriers went out in haste by the king's command, and the decree was given out in the citadel of Shushan. The king and Haman sat down to drink; but the city of Shushan was perplexed.

**4** Now when Mordekhai found out all that was done, Mordekhai tore his clothes, and put on sackcloth with ashes, and went out into the middle of the city, and wailed loudly and bitterly. **2** He came even before the king's gate, for no one is allowed inside the king's gate clothed with sackcloth. **3** In every province, wherever the king's word and his decree came, there was great mourning among the Yehudim, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

**4** Esther's maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordekhai, to replace his sackcloth; but he did not receive it. **5** Then Esther called for Hathakh, one of the king's eunuchs, whom he had appointed to attend her, and commanded him to go to Mordekhai, to find out what this was, and why it was. **6** So Hathakh went out to Mordekhai, to city square which was before the king's gate. **7** Mordekhai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the destruction of the Yehudim. **8** He also gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it to Esther, and to declare it to her, and to urge her to go in to the king, to seek favor from him, and to make request before him, for her people.

**9** Hathakh came and told Esther the words of Mordekhai. **10** Then Esther spoke to Hathakh, and gave him a message to Mordekhai: **11** "All the king's servants, and the people of the king's provinces, know, that whoever, whether man or woman, comes to the king into the inner court without being called, there is one decree for him, that he be put to death, except those to whom the king might hold out the golden scepter, that

he may live. I have not been called to come in to the king these thirty days."

**12** They told Esther's words to Mordekhai. **13** Then Mordekhai asked them to return this answer to Esther: "Do not think to yourself that you will escape in the king's house any more than all the Yehudim. **14** For if you remain silent now, then relief and deliverance will come to the Yehudim from another place, but you and your father's house will perish. Who knows if you have not come to the kingdom for such a time as this?"

**15** Then Esther asked them to answer Mordekhai, **16** "Go, gather together all the Yehudim who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the decree; and if I perish, I perish." **17** So Mordekhai went his way, and did according to all that Esther had commanded him.

**5** Now on the third day, Esther put on her royal clothing, and stood in the inner court of the king's house, next to the king's house. The king sat on his royal throne in the royal house, next to the entrance of the house. **2** When the king saw Esther the queen standing in the court, she obtained favor in his eyes; and the king held out to Esther the golden scepter that was in his hand. So Esther came near, and touched the top of the scepter. **3** Then the king asked her, "What would you like, queen Esther? What is your request? It shall be given you even to the half of the kingdom."

**4** Esther said, "If it seems good to the king, let the king and Haman come today to the banquet that I have prepared for him."

**5** Then the king said, "Bring Haman quickly, so that it may be done as Esther has said." So the king and Haman came to the banquet that Esther had prepared.

**6** The king said to Esther at the banquet of wine, "What is your petition? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed."

**7** Then Esther answered and said, "My petition and my request is this. **8** If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said."

**9** Then Haman went out that day joyful and glad of heart, but when Haman saw Mordekhai in the king's gate, that he did not stand up nor move for him, he was filled with wrath against Mordekhai. **10** Nevertheless Haman restrained himself, and went home. There, he

sent and called for his friends and Zeresh his wife.

**11** Haman recounted to them the glory of his riches, the multitude of his children, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king. **12** Haman also said, "Yes, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and tomorrow I am also invited by her together with the king. **13** Yet all this avails me nothing, so long as I see Mordekhai the Yehudite sitting at the king's gate."

**14** Then Zeresh his wife and all his friends said to him, "Let a gallows be made fifty cubits high, and in the morning speak to the king about hanging Mordekhai on it. Then go in merrily with the king to the banquet." This pleased Haman, so he had the gallows made.

**6** On that night, the king could not sleep. He commanded the book of records of the chronicles to be brought, and they were read to the king. **2** It was found written that Mordekhai had told of Bighana and Teresh, two of the king's eunuchs, who were doorkeepers, who had tried to lay hands on the King Ahashverosh. **3** The king said, "What honor and dignity has been given to Mordekhai for this?" Then the king's servants who attended him said, "Nothing has been done for him."

**4** The king said, "Who is in the court?" Now Haman had come into the outer court of the king's house, to speak to the king about hanging Mordekhai on the gallows that he had prepared for him.

**5** The king's servants said to him, "Behold, Haman stands in the court." The king said, "Let him come in." **6** So Haman came in. The king said to him, "What shall be done to the man whom the king delights to honor?" Now Haman said in his heart, "Who would the king delight to honor more than myself?" **7** Haman said to the king, "For the man whom the king delights to honor, **8** let royal clothing be brought which the king uses to wear, and the horse that the king rides on, and on the head of which a royal crown is set. **9** Let the clothing and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delights to honor with them, and have him ride on horseback through the city square, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor'!"

**10** Then the king said to Haman, "Hurry and take the clothing and the horse, as you have said, and do this for Mordekhai the Yehudite, who sits at the king's gate. Let nothing fail of all that you have spoken."

**11** Then Haman took the clothing and the horse, and arrayed Mordekhai, and had him ride through the city

square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"

**12** Mordekhai came back to the king's gate, but Haman hurried to his house, mourning and having his head covered. **13** Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordekhai, before whom you have begun to fall, is of Yehudite seed, you will not prevail against him, but you will surely fall before him." **14** While they were yet talking with him, the king's eunuchs came, and hurried to bring Haman to the banquet that Esther had prepared.

**7** So the king and Haman came to banquet with Esther the queen. **2** The king said again to Esther on the second day at the banquet of wine, "What is your petition, queen Esther? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed."

**3** Then Esther the queen answered, "If I have found favor in your eyes, O king, and if it please the king, let my being be given me at my petition, and my people at my request. **4** For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for male and female slaves, I would have held my peace, although the adversary could not have compensated for the king's loss."

**5** Then King Ahashverosh said to Esther the queen, "Who is he, and where is he who dared presume in his heart to do so?"

**6** Esther said, "An adversary and an enemy, even this wicked Haman!" Then Haman was afraid before the king and the queen. **7** The king arose in his wrath from the banquet of wine and went into the palace garden. Haman stood up to make request for his being to Esther the queen; for he saw that there was evil determined against him by the king. **8** Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen on the couch where Esther was. Then the king said, "Will he even subdue the queen in front of me in the house?" As the word went out of the king's mouth, they covered Haman's face.

**9** Then Harvonah, one of the eunuchs who were with the king said, "Behold, the gallows fifty cubits high, which Haman has made for Mordekhai, who spoke good for the king, is standing at Haman's house." The king said, "Hang him on it!"

**10** So they hanged Haman on the gallows that he had prepared for Mordekhai. Then was the king's wrath pacified.

**8** On that day, King Ahashverosh gave the house of Haman, the enemy of the Yehudim, to Esther the queen. Mordekhai came before the king; for Esther had told what he was to her. **2** The king took off his ring, which he had taken from Haman, and gave it to Mordekhai. Esther set Mordekhai over the house of Haman.

**3** Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Yehudim. **4** Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. **5** She said, "If it pleases the king, and if I have found favor in his eyes, and the thing seem right to the king, and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Yehudim who are in all the king's provinces. **6** For how can I endure to see the evil that would come to my people? How can I endure to see the destruction of my relatives?"

**7** Then King Ahashverosh said to Esther the queen and to Mordekhai the Yehudite, "See, I have given Esther the house of Haman, and him they have hanged on the gallows, because he laid his hand on the Yehudim.

**8** Write also to the Yehudim, as it pleases you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may not be reversed by any man."

**9** Then the king's scribes were called at that time, in the third new moon, which is the new moon Sivan, on the twenty-third day; and it was written according to all that Mordekhai commanded to the Yehudim, and to the satraps, and the governors and princes of the provinces which are from Hodu to Kush, one hundred twenty-seven provinces, to every province according to its writing, and to every people in their language, and to the Yehudim in their writing, and in their language.

**10** He wrote in the name of King Ahashverosh, and sealed it with the king's ring, and sent letters by courier on horseback, riding on royal horses that were bred from swift steeds. **11** In those letters, the king granted the Yehudim who were in every city to gather themselves together, and to defend their being, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to plunder their spoils, **12** on one day in all the provinces of King Ahashverosh, on the thirteenth day of the twelfth new moon, which is the new moon Adar. **13** A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that the Yehudim should be ready for that day to avenge themselves on their enemies. **14** So the couriers who rode on royal horses went out,

hastened and pressed on by the king's command. The decree was given out in the citadel of Shushan.

**15** Mordekhai went out of the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad. **16** The Yehudim had light, gladness, joy, and honor. **17** In every province, and in every city, wherever the king's command and his decree came, the Yehudim had gladness, joy, a banquet, and a good day. Many from among the peoples of the land became Yehudim; for the fear of the Yehudim was fallen on them.

**9** Now in the twelfth new moon, which is the new moon Adar, on the thirteenth day, when the king's command and his decree came near to be put in execution, on the day that the enemies of the Yehudim hoped to conquer them, (but it was turned out the opposite happened, that the Yehudim conquered those who hated them), **2** the Yehudim gathered themselves together in their cities throughout all the provinces of the King Ahashverosh, to lay hands on those who wanted to harm them. No one could withstand them, because the fear of them had fallen on all the people.

**3** All the princes of the provinces, the satraps, the governors, and those who did the king's business helped the Yehudim, because the fear of Mordekhai had fallen on them. **4** For Mordekhai was great in the king's house, and his fame went out throughout all the provinces; for the man Mordekhai grew greater and greater. **5** The Yehudim struck all their enemies with the stroke of the sword, and with slaughter and destruction, and did what to those who hated them as they willed. **6** In the citadel of Shushan, the Yehudim killed and destroyed five hundred men. **7** They killed Parshandatha, Dalphon, Aspatha, **8** Poratha, Adalia, Aridatha, **9** Parmashta, Arisai, Aridai, and Vaizatha, **10** the ten sons of Haman the son of Hammedatha, the enemy of the Yehudim, but they did not lay their hand on the plunder.

**11** On that day, the number of those who were slain in the citadel of Shushan was brought before the king.

**12** The king said to Esther the queen, "The Yehudim have slain and destroyed five hundred men in the citadel of Shushan, including the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is your petition? It shall be granted you. What is your further request? It shall be done."

**13** Then Esther said, "If it pleases the king, let it be granted to the Yehudim who are in Shushan to do tomorrow also according to today's decree, and let Haman's ten sons be hanged on the gallows."

**14** The king commanded this to be done. A decree was given out in Shushan; and they hanged Haman's ten

sons. **15** The Yehudim who were in Shushan gathered themselves together on the fourteenth day also of the new moon Adar, and killed three hundred men in Shushan; but they did not lay their hand on the plunder. **16** The other Yehudim who were in the king's provinces gathered themselves together, defended their beings, had rest from their enemies, and killed seventy-five thousand of those who hated them; but they did not lay their hand on the plunder.

**17** This was done on the thirteenth day of the new moon Adar; and on the fourteenth day they rested and made it a day of banquets and gladness. **18** But the Yehudim who were in Shushan assembled together on the thirteenth and on the fourteenth days; and on the fifteenth they rested, and made it a day of banquets and gladness. **19** Therefore the Yehudim of the villages, who live in the unwalled towns, make the fourteenth day of the new moon Adar a day of gladness and banquets, a good day, and a day of sending presents of food to one another.

**20** Mordekhai wrote these things, and sent letters to all the Yehudim who were in all the provinces of the King Ahashverosh, both near and far, **21** to enjoin them that they should keep the fourteenth and fifteenth days of the new moon Adar yearly, **22** as the days in which the Yehudim had rest from their enemies, and the new moon which was turned to them from sorrow to gladness, and from mourning into a good day; that they should make them days of banquets and gladness, and of sending presents of food to one another, and gifts to the needy. **23** The Yehudim accepted the custom that they had begun, as Mordekhai had written to them; **24** because Haman the son of Hammedatha, the Agagite, the enemy of all the Yehudim, had plotted against the Yehudim to destroy them, and had cast "Pur", that is the lot, to consume them, and to destroy them; **25** but when this became known to the king, he commanded by letters that his wicked device, which he had devised against the Yehudim, should return on his own head, and that he and his sons should be hanged on the gallows.

**26** Therefore they called these days "Purim," from the word "Pur." Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come to them, **27** the Yehudim established, and imposed on themselves, and on their seed, and on all those who joined themselves to them, so that it should not fail, that they would keep these two days according to what was written, and according to its appointed time, every year; **28** and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail

from among the Yehudim, nor their memory perish from their seed.

**29** Then Esther the queen, the daughter of Avihayil, and Mordekhai the Yehudite, wrote with all authority to confirm this second letter of Purim. **30** He sent letters to all the Yehudim, to the hundred twenty-seven provinces of the kingdom of Ahashverosh, with words of peace and truth, **31** to confirm these days of Purim in their appointed times, as Mordekhai the Yehudite and Esther the queen had decreed, and as they had imposed upon themselves and their seed, in the matter of the fastings and their cry. **32** The command of Esther confirmed these matters of Purim; and it was written in the book.

**10** King Ahashverosh laid a tribute on the land, and on the islands of the sea. **2** All the acts of his power and of his might, and the full account of the greatness of Mordekhai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Paras? **3** For Mordekhai the Yehudite was next to King Ahashverosh, and great among the Yehudim, and accepted by the multitude of his brothers, seeking the good of his people, and speaking peace to all his seed.



## Ezra

**1** Now in the first year of Koresh king of Paras, that the word of יְהוָה by Yirmayah's mouth might be accomplished, נָתַן stirred up the spirit of Koresh king of Paras, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, **2** "Thus says Koresh king of Paras, נָתַן, the Elohim of the heavens, has given me all the kingdoms of the earth; and He has commanded me to build Him a house in Yerushalayim, which is in Yehudah. **3** Whoever there is among you of all His people, may his Elohim be with him, and let him go up to Yerushalayim, which is in Yehudah, and build the house of נָתַן, the Elohim of Yisra'el (He is Elohim), which is in Yerushalayim. **4** Whoever is left, in any place where he lives, let the men of his place help him with silver, with gold, with goods, and with animals, besides the freewill offering for the house of Elohim which is in Yerushalayim."

**5** Then the heads of fathers' households of Yehudah and Benyamin, the priests, and the Levites, all whose spirit Elohim had stirred to go up rose up to build the house of נָתַן which is in Yerushalayim. **6** All those who were around them strengthened their hands with vessels of silver, with gold, with goods, with animals, and with precious things, besides all that was willingly offered. **7** Also Koresh the king brought out the vessels of the house of נָתַן, which Nevukhadnetsar had brought out of Yerushalayim, and had put in the house of his elohim; **8** even those, Koresh king of Paras brought out by the hand of Mithredath the treasurer, and counted them out to Sheshbatsar, the prince of Yehudah. **9** This is the number of them: thirty platters of gold, one-thousand platters of silver, twenty-nine knives, **10** thirty bowls of gold, four-hundred and ten silver bowls of a second sort, and one-thousand other vessels. **11** All the vessels of gold and of silver were five-thousand and four-hundred. Sheshbatsar brought all these up when the captives were brought up from Bavel to Yerushalayim.

**2** Now these are the children of the province, who went up out of the captivity of those who had been carried away, whom Nevukhadnetsar the king of Bavel had carried away to Bavel, and who returned to Yerushalayim and Yehudah, everyone to his city; **2** who came with Zerubbavel, Yeshua, Nehemyah, Serayah, Reelayah, Mordekhai, Bilshan, Mispar, Bigvai, Rehum,

and Ba'anah. The number of the men of the people of Yisra'el:

**3** The children of Parosh, two-thousand one-hundred seventy-two. **4** The children of Shephatyah, three-hundred seventy-two. **5** The children of Arah, seven-hundred seventy-five. **6** The children of Pahath-Moav, of the children of Yeshua and Yoav, two-thousand eight-hundred twelve. **7** The children of Elam, one-thousand two-hundred fifty-four. **8** The children of Zattu, nine-hundred forty-five. **9** The children of Zakai, seven hundred sixty. **10** The children of Vani, six-hundred forty-two. **11** The children of Bebai, six-hundred twenty-three. **12** The children of Azgad, one-thousand two-hundred twenty-two. **13** The children of Adoniqam, six-hundred sixty-six. **14** The children of Bigvai, two-thousand fifty-six. **15** The children of Adin, four-hundred fifty-four. **16** The children of Ater, of Hizqiyah, ninety-eight. **17** The children of Betsai, three-hundred twenty-three. **18** The children of Yorah, one-hundred twelve. **19** The children of Hashum, two-hundred twenty-three. **20** The children of Gibbar, ninety-five. **21** The children of Beth-lehem, one-hundred twenty-three. **22** The men of Netophah, fifty-six. **23** The men of Anathoth, one-hundred twenty-eight. **24** The children of Azmaveth, forty-two. **25** The children of Qiryath Arim, Kephirah, and Beeroth, seven-hundred forty-three. **26** The children of Ramah and Geva, six-hundred twenty-one. **27** The men of Mikmas, one-hundred twenty-two. **28** The men of Beth-El and Ai, two-hundred twenty-three. **29** The children of Nevo, fifty-two. **30** The children of Magbish, one-hundred fifty-six. **31** The children of the other Elam, one-thousand two-hundred fifty-four. **32** The children of Harim, three-hundred twenty. **33** The children of Lod, Hadid, and Ono, seven-hundred twenty-five. **34** The children of Yeriho, three-hundred forty-five. **35** The children of Sena'ah, three thousand six hundred thirty.

**36** The priests: the children of Yedayah, of the house of Yeshua, nine-hundred seventy-three. **37** The children of Immer, one-thousand fifty-two. **38** The children of Pashhur, one-thousand two-hundred forty-seven. **39** The children of Harim, one-thousand seventeen.

**40** The Levites: the children of Yeshua and Qadmi'el, of the children of Hodavyah, seventy-four. **41** The singers: the children of Asaph, one-hundred twenty-eight.

**42** The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Aquv, the children of Hatita, the children of Shovai, in all one-hundred thirty-nine.

**43** The Temple servants: the children of Tsiga, the children of Hasupha, the children of Tabbaoth, **44** the children of Qeros, the children of Siaha, the children of

Padon, **45** the children of Lebahah, the children of Hagavah, the children of Aquv, **46** the children of Hagav, the children of Shamlai, the children of Hanan, **47** the children of Giddel, the children of Gahar, the children of Reayah, **48** the children of Retsin, the children of Nekoda, the children of Gazzam, **49** the children of Uzza, the children of Paseah, the children of Besai, **50** the children of Asnah, the children of Meunim, the children of Nephisim, **51** the children of Bakbuk, the children of Haqupha, the children of Harhur, **52** the children of Batsluth, the children of Mehida, the children of Ḥarsha, **53** the children of Barkos, the children of Sisera, the children of Temah, **54** the children of Nezyah, the children of Hatipha.

**55** The children of Shelomoh's servants: the children of Sotai, the children of Sophereth, the children of Peruda, **56** the children of Ya'alah, the children of Darkon, the children of Giddel, **57** the children of Shephatyah, the children of Ḥattil, the children of Pokereth-Hatsevayim, the children of Ami. **58** All the Temple servants, and the children of Shelomoh's servants, were three-hundred ninety-two.

**59** These were those who went up from Tel Melah, Tel Ḥarsha, Keruv, Addan, and Immer; but they could not show their fathers' houses, and their seed, whether they were of Yisra'el: **60** the children of Delayah, the children of Toviyah, the children of Nekoda, six hundred fifty-two. **61** Of the children of the priests: the children of Ḥavayah, the children of Haqots, and the children of Barzillai, who took a wife of the daughters of Barzillai the Giladite, and was called after their name. **62** These sought their place among those who were registered by genealogy, but they were not found: therefore were they deemed disqualified and removed from the priesthood. **63** The governor told them that they should not eat of the most set-apart things until a priest stood up to serve with Urim and with Thummim.

**64** The whole assembly together was forty-two thousand three-hundred sixty, **65** besides their male servants and their female servants, of whom there were seven-thousand three-hundred thirty-seven; and they had two-hundred singing men and singing women. **66** Their horses were seven hundred thirty-six; their mules, two hundred forty-five; **67** their camels, four-hundred thirty-five; their donkeys, six-thousand seven-hundred twenty.

**68** Some of the heads of fathers' households, when they came to the house of **תְּהִלָּה** which is in Yerushalayim, offered willingly for the house of Elohim to set it up in its place. **69** They gave according to their ability into the treasury of the work sixty-one thousand darics of gold,

and five-thousand minas of silver, and one-hundred priests' tunics.

**70** So the priests, and the Levites, and some of the people, the singers, the gatekeepers, and the Temple servants, lived in their cities, and all Yisra'el in their cities.

**3** When the seventh new moon had come, and the children of Yisra'el were in the cities, the people gathered themselves together as one man to Yerushalayim. **2** Then Yeshua the son of Yotsadaq stood up with his brothers the priests, and Zerubbavel the son of Shealti'el and his brothers, and built the altar of the Elohim of Yisra'el, to offer ascension offerings on it, as it is written in the Torah of Mosheh the man of Elohim. **3** In spite of their fear because of the peoples of the surrounding lands, they set the altar on its base; and they offered ascension offerings on it to **תְּהִלָּה**, even ascension offerings morning and evening. **4** They kept the Feast of Tabernacles, as it is written, and offered the daily ascension offerings by number, according to the judgment, as the duty of every day required; **5** and afterward the continual ascension offering, the offerings of the new moons, of all the set Feasts of **תְּהִלָּה** that were set apart, and of everyone who willingly offered a freewill offering to **תְּהִלָּה**. **6** From the first day of the seventh new moon, they began to offer ascension offerings to **תְּהִלָּה**; but the foundation of the Temple of **תְּהִלָּה** was not yet laid. **7** They also gave money to the masons, and to the carpenters. They also gave food, banquet *drink*, and oil to the people of Tsidon and Tsor, to bring cedar trees from Levanon to the sea, to Yapho, according to the grant that they had from Koresh King of Paras.

**8** Now in the second year of their coming to the house of Elohim at Yerushalayim, in the second new moon, Zerubbavel the son of Shealti'el, and Yeshua the son of Yotsadaq, and the rest of their brothers the priests and the Levites, and all those who had come out of the captivity to Yerushalayim, began the work and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of **תְּהִלָּה**. **9** Then Yeshua stood with his sons and his brothers, Qadmi'el and his sons, the sons of Yehudah, together, to have the oversight of the workmen in the house of Elohim: the sons of Ḥenadad, with their sons and their brothers the Levites. **10** When the builders laid the foundation of the Temple of **תְּהִלָּה**, they set the priests in their clothing with trumpets, with the Levites the sons of Asaph with cymbals, to praise **תְּהִלָּה**, according to the directions of David king of Yisra'el. **11** They sang to one another in praising and giving

thanks to יְהוָה, "For He is good, for His loving-kindness endures forever toward Yisra'el." All the people shouted with a great shout, when they praised יְהוָה, because the foundation of the house of יְהוָה had been laid.

**12** But many of the priests and Levites and heads of fathers' households, the old men who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. Many also shouted aloud for joy, **13** so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard far away.

**4** Now when the adversaries of Yehudah and Benyamin heard that the children of the captivity were building a Temple to יְהוָה, the Elohim of Yisra'el; **2** they came near to Zerubbavel, and to the heads of fathers' households, and said to them, "Let us build with you; for we seek your Elohim, as you do; and we have been slaughtering to him since the days of Esar-Haddon king of Ashuwr, who brought us up here."

**3** But Zerubbavel and Yeshua, and the rest of the heads of fathers' households of Yisra'el, said to them, "You have nothing to do with us in building a house to our Elohim; but we ourselves together will build to יְהוָה, the Elohim of Yisra'el, as King Koresh the king of Paras has commanded us."

**4** Then the people of the land weakened the hands of the people of Yehudah, and troubled them in building.

**5** They hired counselors against them, to frustrate their purpose, all the days of Koresh king of Paras, even until the reign of Dareyavesh king of Paras. **6** In the reign of Ahashverosh, in the beginning of his reign, they wrote an accusation against the inhabitants of Yehudah and Yerushalayim.

**7** In the days of Artahshashta, Bishlam, Mithredath, Tave'el, and the rest of his companions, wrote to Artahshashta king of Paras; and the writing of the letter was written in Aramaic, and translated in the Aramaic.<sup>a</sup> **8** Rehum the chancellor and Shimshai the scribe wrote a letter against Yerushalayim to Artahshashta the king as follows, **9** then Rehum the chancellor, Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathkites, the Tarpelites, the Apharsites, the Arkevites, the Bavelians, the Shushankites, the Dehaites, the Elamites, **10** and the rest of the nations whom the great and noble Asenappar brought over, and set in the city of Shom'ron, and in the rest of the country beyond the River, and so forth, wrote. **11** This is the

copy of the letter that they sent: "To King Artahshashta, from your servants the men beyond the River.

**12** Let it be known to the king that the Yehudain who came up from you have come to us to Yerushalayim. They are building the rebellious and bad city, and have finished the walls, and repaired the foundations. **13** Be it known now to the king that if this city is built and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful to the kings. **14** Now because we eat the salt of the palace, and it is not appropriate for us to see the king's dishonor, therefore we have sent and informed the king, **15** that search may be made in the book of the records of your fathers. You will see in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have started rebellions within it in the past. That is why this city was destroyed. **16** We inform the king that, if this city is built and the walls finished, then you will have no possession beyond the River."

**17** Then the king sent an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions who live in Shom'ron, and in the rest of the country beyond the River: "Peace."

**18** The letter which you sent to us has been plainly read before me. **19** I decreed, and search has been made, and it was found that this city has made insurrection against kings in the past, and that rebellion and revolts have been made in it. **20** There have also been mighty kings over Yerushalayim, who have ruled over all the country beyond the River; and tribute, custom, and toll, was paid to them. **21** Make a decree now to cause these men to cease, and that this city not be built, until a decree is made by me. **22** Be careful that you not be slack doing so. Why should damage grow to the hurt of the kings?"

**23** Then when the copy of King Artahshashta's letter was read before Rehum, Shimshai the scribe, and their companions, they went in haste to Yerushalayim to the Yehudain, and made them to cease by force of arms.

**24** Then work stopped on the house of Elah which is at Yerushalayim. It stopped until the second year of the reign of Dareyavesh king of Paras.

**5** Now the prophets, Haggai the prophet and Zekharyah the son of Iddo, prophesied to the Yehudain who were in Yehudah and Yerushalayim. They prophesied to them in the name of the Elah of Yisra'el. **2** Then Zerubbavel the son of Shealti'el and Yeshua the son of Yotsadaq rose up and began to build the house of Elah which is at Yerushalayim; and with them were the

<sup>a</sup> 7 The text of Ezra 4:8-6:18 is in Aramaic.

prophets of Elah, helping them. **3** At the same time Tattenai, the governor beyond the River came to them, with Shetharbozenai, and their companions, and asked them, "Who gave you a decree to build this house, and to finish this wall?" **4** They also asked for the names of the men who were making this building. **5** But the eye of their Elah was on the elders of the Yehudain, and they did not make them cease, until the matter should come to Dareyavesh, and an answer should be returned by letter concerning it.

**6** The copy of the letter that Tattenai, the governor beyond the River, and Shetharbozenai, and his companions the Apharsakites, who were beyond the River, sent to Dareyavesh the king follows. **7** They sent a letter to him, in which was written: "To Dareyavesh the king, all peace.

**8** "Be it known to the king that we went into the province of Yehudah, to the house of the great Elah, which is built with great stones, and timber is laid in the walls. This work goes on with diligence and prospers in their hands. **9** Then we asked those elders, and said to them thus, 'Who gave you a decree to build this house, and to finish this wall?' **10** We asked them their names also, to inform you that we might write the names of the men who were at their head. **11** Thus they returned us answer, saying, 'We are the servants of the Elah of the heavens and the earth, and are building the house that was built these many years ago, which a great king of Yisra'el built and finished. **12** But after that our fathers had provoked the Elah of the heavens to wrath, He gave them into the hand of Nevukhadnetsar king of Bavel, the Kaldean, who destroyed this house, and carried the people away into Bavel. **13** But in the first year of Koresh king of Bavel, Koresh the king made a decree to build this house of Elah. **14** The gold and silver vessels of the house of Elah, which Nevukhadnetsar took out of the Temple that was in Yerushalayim, and brought into the temple of Bavel, those Koresh the king also took out of the temple of Bavel, and they were delivered to one whose name was Sheshbatsr, whom he had made governor. **15** He said to him, "Take these vessels, go, put them in the Temple that is in Yerushalayim, and let the house of Elah be built in its place." **16** Then the same Sheshbatsr came and laid the foundations of the house of Elah which is in Yerushalayim. Since that time even until now has it been in building, and yet it is not completed.'

**17** "Now therefore, if it seems good to the king, let a search be made in the king's treasure house, which is there at Bavel, whether it is so, that a decree was made of Koresh the king to build this house of Elah at Yerushalayim; and let the king send his pleasure to us concerning this matter."

**6** Then Dareyavesh the king made a decree, and the house of the archives, where the treasures were laid up in Bavel, was searched. **2** A scroll was found at Ahmetha, in the palace that is in the province of Media, and in it this was written for a record:

**3** "In the first year of Koresh the king, Koresh the king made a decree: Concerning the house of Elah at Yerushalayim, let the house be built, the place where they offer slaughterings, and let its foundations be strongly laid; with its height sixty cubits, and its width sixty cubits; **4** with three courses of great stones and a course of new timber. Let the expenses be given out of the king's house. **5** Also let the gold and silver vessels of the house of Elah, which Nevukhadnetsar took out of the Temple which is at Yerushalayim, and brought to Bavel, be restored and brought again to the Temple which is at Yerushalayim, everything to its place. You shall put them in the house of Elah."

**6** "Now therefore, Tattenai, governor beyond the River, Shetharbozenai, and your companions the Apharsakites, who are beyond the River, you must stay far from there. **7** Leave the work of this house of elah alone; let the governor of the Yehudain and the elders of the Yehudain build this house of Elah in its place.

**8** Moreover I make a decree what you shall do for these elders of the Yehudain for the building of this house of Elah: that of the king's goods, even of the tribute beyond the River, expenses must be given with all diligence to these men, that they not be hindered. **9** That which they have need of, including young bulls, rams, and lambs, for ascension offerings to the Elah of the heavens; also wheat, salt, wine, and oil, according to the word of the priests who are at Yerushalayim, let it be given them day by day without fail; **10** that they may offer *slaughterings* of pleasant aroma to the Elah of the heavens, and pray for the life of the king, and of his sons. **11** I have also made a decree that whoever alters this message, let a beam be pulled out from his house, and let him be lifted up and fastened on it; and let his house be made a dunghill for this. **12** May the Elah who has caused His name to dwell there overthrow all kings and peoples who stretch out their hand to alter the same, to destroy this house of Elah which is at Yerushalayim. I Dareyavesh have made a decree. Let it be done with all diligence."

**13** Then Tattenai, the governor beyond the River, Shetharbozenai, and their companions did accordingly with all diligence, because Dareyavesh the king had sent a decree.

**14** The elders of the Yehudain built and prospered, through the prophesying of Haggai the prophet and Zekharyah the son of Iddo. They built and finished it, according to the command of the Elohim of Yisra'el,

and according to the decree of Koresh, Daryavesh, and Artahshashta king of Paras. **15** This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Daryavesh the king.

**16** The children of Yisra'el, the priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of Elah with joy. **17** They offered at the dedication of this house of Elah one-hundred bulls, two-hundred rams, four-hundred lambs; and for a sin offering for all Yisra'el, twelve male goats, according to the number of the tribes of Yisra'el.

**18** They set the priests in their divisions, and the Levites in their courses, for the service of Elah, which is at Yerushalayim, as it is written in the book of Mosheh.

**19** The children of the captivity kept the Pesah on the fourteenth day of the first new moon. **20** Because the priests and the Levites had purified themselves together, all of them were pure. They killed the Pesah for all the children of the captivity, for their brothers the priests, and for themselves. **21** The children of Yisra'el who had returned out of the captivity, and all who had separated themselves to them from the filthiness of the nations of the land, to seek **תִּתְהַלֵּךְ**, the Elohim of Yisra'el, ate, **22** and kept the Feast of Unleavened Bread seven days with joy; because **תִּתְהַלֵּךְ** had made them joyful, and had turned the heart of the king of Ashuwr to them, to strengthen their hands in the work of Elohim, the Elohim of Yisra'el's house.

**7** Now after these things, in the reign of Artahshashta king of Paras, Ezra the son of Serayah, the son of Azaryah, the son of Hilqiyah, **2** the son of Shallum, the son of Tsadoq, the son of Ahituv, **3** the son of Amaryah, the son of Azaryah, the son of Meraioth, **4** the son of Zerahyah, the son of Uzzi, the son of Buqi, **5** the son of Avishua, the son of Pinehas, the son of Elazar, the son of Aharon the chief priest—**6** this Ezra went up from Bavel. He was a skilled scribe in the Torah of Mosheh, which **תִּתְהַלֵּךְ**, the Elohim of Yisra'el, had given; and the king granted him all his request, according to the hand of **תִּתְהַלֵּךְ** his Elohim *that was* on him. **7** Some of the children of Yisra'el, including some of the priests, the Levites, the singers, the gatekeepers, and the Temple servants went up to Yerushalayim in the seventh year of Artahshashta the king. **8** He came to Yerushalayim in the fifth new moon, which was in the seventh year of the king. **9** For on the first day of the first new moon he began to go up from Bavel; and on the first day of the fifth new moon he came to Yerushalayim, according to the good hand of his Elohim on him. **10** For Ezra had set

his heart to seek the Torah of **תִּתְהַלֵּךְ**, and to do it, and to teach statutes and judgments in Yisra'el.

**11** Now this is the copy of the letter that the King Artahshashta gave to Ezra the priest, the scribe, even the scribe of the words of commands of **תִּתְהַלֵּךְ**, and of His statutes to Yisra'el:

**12** "Artahshashta, king of kings, to Ezra the priest, the scribe of the decree of the perfect Elah of the heavens.<sup>a</sup>

**13** I make a decree, that all those of the people of Yisra'el, and their priests and the Levites, in my realm, who intend of their own free will to go to Yerushalayim, go with you. **14** Because you are sent by the king and his seven counselors, to inquire concerning Yehudah and Yerushalayim, according to the decree of your Elah which is in your hand, **15** and to carry the silver and gold, which the king and his counselors have freely offered to the Elah of Yisra'el, whose habitation is in Yerushalayim, **16** and all the silver and gold that you will find in all the province of Bavel, with the freewill offering of the people, and of the priests, offering willingly for the house of their Elah which is in Yerushalayim; **17** therefore you shall with all diligence buy with this money bulls, rams, lambs, with their meal offerings and their drink offerings, and shall offer them on the altar of the house of your Elah which is in Yerushalayim. **18** Whatever seems good in your eyes and to your brothers to do with the rest of the silver and the gold, do that according to the will of your Elah.

**19** The vessels that are given to you for the service of the house of your Elah, deliver before the Elah of Yerushalayim. **20** Whatever more will be needed for the house of your Elah, which you may have occasion to give, give it out of the king's treasure house.

**21** "I, even I Artahshashta the king, make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the decree of the Elah of the heavens, requires of you, it shall be done with all diligence, **22** up to one-hundred talents of silver, and to one-hundred cors of wheat, and to one-hundred baths of wine, and to one-hundred baths of oil, and salt without prescribing how much. **23** Whatever is commanded by the Elah of the heavens, let it be done exactly for the house of the Elah of the heavens; for why should there be wrath against the realm of the king and his sons?

**24** "Also we inform you that it shall not be lawful to impose tribute, custom, or toll, on any of the priests, Levites, singers, gatekeepers, Temple servants, or laborers of this house of Elah.

**25** "You, Ezra, according to the wisdom of your Elah that is in your hand, appoint magistrates and judges,

<sup>a</sup> 12 The text of Ezra 7:12-26 is in Aramaic.

who may judge all the people who are beyond the River, who all know the decrees of your Elah; and teach him who does not know them. **26** Whoever will not do the decree of your Elah and the decree of the king, let judgment be executed on him with all diligence, whether it is to death, or to banishment, or to confiscation of goods, or to imprisonment."

**27** Blessed be יהוה, the Elohim of our fathers, who has put such a thing as this in the king's heart, to beautify the house of יהוה which is in Yerushalayim; **28** and has extended loving-kindness to me before the king and his counselors, and before all the king's mighty princes. I was strengthened according to the hand of יהוה my Elohim *that was* on me, and I gathered together chief men out of Yisra'el to go up with me.

**8** Now these are the heads of their fathers' households, and this is the genealogy of those who went up with me from Bavel, in the reign of Artahshashta the king: **2** Of the sons of Pinehas, Gershom. Of the sons of Ithamar, Dani'el. Of the sons of David, Hattush. **3** Of the sons of Shekanyah, of the sons of Parosh, Zekharyah; and with him were listed by genealogy of the males one-hundred fifty. **4** Of the sons of Pahath-Moav, Eliehoenai the son of Zerahyah; and with him two-hundred males. **5** Of the sons of Shekanyah, the son of Yahazi'el; and with him three-hundred males. **6** Of the sons of Adin, Eved the son of Yonathan; and with him fifty males. **7** Of the sons of Elam, Yeshayah the son of Athalyah; and with him seventy males. **8** Of the sons of Shephatyah, Zevadyah the son of Mikha'el; and with him eighty males. **9** Of the sons of Yoav, Ovadyah the son of Yehi'el; and with him two-hundred eighteen males. **10** Of the sons of Shelomith, the son of Yosiphyah; and with him one-hundred sixty males. **11** Of the sons of Bebai, Zekharyah the son of Bebai; and with him twenty-eight males. **12** Of the sons of Azgad, Yoḥanan the son of Haqqatan; and with him one-hundred ten males. **13** Of the sons of Adonikam, who were the last; and these are their names: Eliphelet, Yeu'el, and Shemayah; and with them sixty males. **14** Of the sons of Bigvai, Uthai and Zabbud; and with them seventy males.

**15** I gathered them together to the river that runs to Ahava; and there we encamped three days: and I looked around at the people the priests, and found there were none of the sons of Levi. **16** Then sent I for Eliezer, for Ari'el, for Shemayah, for Elnathan, for Yariv, for Elnathan, for Nathan, for Zekharyah, and for Meshullam, chief men; also for Yoyeriv and for Elnathan, who were teachers. **17** I sent them out to Iddo the chief at the place Kasiphia; and I told them what they should tell Iddo, and his brothers the Temple

servants, at the place Kasiphia, that they should bring to us ministers for the house of our Elohim. **18** According to the good hand of our Elohim on us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Yisra'el; and Sherevyah, with his sons and his brothers, eighteen; **19** and Hashavyah, and with him Yeshayah of the sons of Merari, his brothers and their sons, twenty; **20** and of the Temple servants, whom David and the princes had given for the service of the Levites, two-hundred twenty Temple servants. All of them were mentioned by name.

**21** Then I proclaimed a fast there, at the Ahava River, that we might humble ourselves before our Elohim, to seek from Him a straight way for us, and for our little ones, and for all our possessions. **22** For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy on the way, because we had spoken to the king, saying, "The hand of our Elohim is on all those who seek Him, for good; but His power and His wrath is against all those who forsake Him." **23** So we fasted and begged our Elohim for this: and He granted our request.

**24** Then I set apart twelve of the chiefs of the priests, even Sherevyah, Hashavyah, and ten of their brothers with them, **25** and weighed to them the silver, the gold, and the vessels, even the offering for the house of our Elohim, which the king, his counselors, his princes, and all Yisra'el there present, had offered. **26** I weighed into their hand six-hundred fifty talents of silver, one-hundred talents of silver vessels; one-hundred talents of gold, **27** twenty bowls of gold weighing one-thousand darics; and two vessels of fine bright copper, precious as gold. **28** I said to them, "You are set-apart to יהוה, and the vessels are set-apart. The silver and the gold are a freewill offering to יהוה, the Elohim of your fathers.

**29** Watch and guard them, until you weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' households of Yisra'el, at Yerushalayim, in the rooms of the house of יהוה."

**30** So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Yerushalayim to the house of our Elohim. **31** Then we departed from the Ahava River on the twelfth day of the first new moon, to go to Yerushalayim. The hand of our Elohim was on us, and He delivered us from the hand of the enemy and the bandit by the way. **32** We came to Yerushalayim, and stayed there three days. **33** On the fourth day the silver and the gold and the vessels were weighed in the house of our Elohim into the hand of Meremoth the son of Uriyah the priest; and with him was Elazar the son of Pinehas; and with them was Yozavad the son of Yeshua, and Noadyah the son of

Binnui, the Levite; **34** everything by number and by weight; and all the weight was written at that time.

**35** The children of the captivity, who had come out of exile, offered ascension offerings to the Elohim of Yisra'el, twelve bulls for all Yisra'el, ninety-six rams, seventy-seven lambs, and twelve male goats for a sin offering. All this was an ascension offering to יְהוָה.

**36** They delivered the king's commissions to the king's satraps, and to the governors beyond the River. So they supported the people and the house of Elohim.

**9** Now when these things were done, the princes came near to me, saying, "The people of Yisra'el, the priests, and the Levites, have not separated themselves from the peoples of the lands, following their abominations, even those of the Kena'anites, the Hittites, the Perizzites, the Yevusites, the Ammonites, the Moavites, the Mitsrites, and the Amorites. **2** For they have taken of their daughters for themselves and for their sons, so that the set-apart seed have mixed themselves with the peoples of the lands. Yes, the hand of the princes and rulers has been chief in this trespass."

**3** When I heard this thing, I tore my garment and my robe, and pulled the hair out of my head and of my beard, and sat down confounded. **4** Then everyone who trembled at the words of the Elohim of Yisra'el were assembled to me, because of their trespass of the captivity; and I sat confounded until the evening offering.

**5** At the evening offering I arose up from my humiliation, even with my garment and my robe torn; and I fell on my knees, and spread out my hands to יְהוָה my Elohim; **6** and I said, "My Elohim, I am ashamed and blush to lift up my face to You, my Elohim; for our iniquities have increased over our head, and our guiltiness has grown up to the heavens. **7** Since the days of our fathers we have been exceeding guilty to this day; and for our iniquities we, our kings, and our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to confusion of face, as it is today. **8** Now for a little moment favor has been shown from יְהוָה our Elohim, to leave us a remnant to escape, and to give us a nail in His set-apart place, that our Elohim may lighten our eyes, and revived us a little in our bondage. **9** For we are bondservants; yet our Elohim has not forsaken us in our bondage, but has extended loving-kindness to us in the eyes of the kings of Paras, to revive us, to set up the house of our Elohim, and to repair its ruins, and to give us a wall in Yehudah and in Yerushalayim.

**10** "Now, our Elohim, what shall we say after this? For we have forsaken Your commands, **11** which You have commanded by Your servants the prophets, saying, 'The land, to which You go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, which have filled it from one end to another with their filthiness. **12** Now therefore do not give your daughters to their sons. Do not take their daughters to your sons, nor seek their peace or their prosperity forever; that you may be strong, and eat the good of the land, and leave it for an inheritance to your children forever."<sup>a</sup>

**13** "After all that has come on us for our evil deeds, and for our great guilt, since You, our Elohim, have punished us less than our iniquities deserve, and have given us such a remnant, **14** shall we again break Your commands, and join in affinity with the peoples that do these abominations? Would You not be angry with us until You had consumed us, so that there would be no remnant, nor any to escape? **15** יְהוָה, the Elohim of Yisra'el, You are righteous; for we are left a remnant that has escaped, as it is today. Behold, we are before You in our guiltiness; for no one can stand before You because of this."

**10** Now while Ezra prayed and made confession, weeping and casting himself down before the house of Elohim, there was gathered together to him out of Yisra'el a very great assembly of men and women and children; for the people wept very bitterly. **2** Shekanyah the son of Yeh'i'el, one of the sons of Elam, answered Ezra, "We have trespassed against our Elohim, and have married foreign women of the peoples of the land. Yet now there is hope for Yisra'el concerning this thing. **3** Now therefore let us cut a covenant with our Elohim to put away all the wives, and those who as are born of them, according to the counsel of my master, and of those who tremble at the command of our Elohim. Let it be done according to the Torah. **4** Arise; for the matter belongs to you, and we are with you. Be strengthened, and do it."

**5** Then Ezra arose, and made the chiefs of the priests, the Levites, and all Yisra'el, to swear that they would do according to this word. So they swore. **6** Then Ezra rose up from before the house of Elohim, and went into the room of Yehohanan the son of Elyashiv. When he came there, he ate no bread, nor drank water; for he mourned because of their trespass of the captivity. **7** They made a proclamation throughout Yehudah and Yerushalayim to all the children of the captivity, that they should gather themselves together to Yerushalayim; **8** and that whoever did not come within three days, according to

<sup>a</sup> 11-12 See Shemot 34:15-16; Devarim 7:1-4; 23:6.

the counsel of the princes and the elders, all his possessions should be forfeited, and himself separated from the assembly of the captivity. **9** Then all the men of Yehudah and Benyamin gathered themselves together to Yerushalayim within the three days. It was the ninth new moon, on the twentieth day of the new moon; and all the people sat in the wide place in front of the house of Elohim, trembling because of this matter, and because of the great rain.

**10** Ezra the priest stood up and said to them, "You have trespassed, and have married foreign women, to increase the guilt of Yisra'el. **11** Now therefore make confession to הָאֱלֹהִים, the Elohim of your fathers, and do His will; and separate yourselves from the peoples of the land, and from the foreign women."

**12** Then all the assembly answered with a loud voice, "As you have said concerning us, so must we do. **13** But the people are many, and it is a time of much rain, and we are not able to stand outside. This is not a work of one day or two, for we have greatly transgressed in this matter. **14** Now let our princes be appointed for all the assembly, and let all those who are in our cities who have married foreign women come at appointed times, and with them the elders of every city, and its judges, until the fierce wrath of our Elohim is turned from us, until this matter is resolved."

**15** Only Yonathan the son of Asah'el and Yahzeyah the son of Tikvah stood up against this; and Meshullam and Shabbethai the Levite helped them. **16** The children of the captivity did so. Ezra the priest, with certain heads of fathers' households, after their fathers' houses, and all of them by their names, were set apart; and they sat down in the first day of the tenth new moon to examine the matter. **17** They finished with all the men who had married foreign women by the first day of the first new moon.

**18** Among the sons of the priests there were found who had married foreign women: of the sons of Yeshua, the son of Yotsadaq, and his brothers, Ma'aseyah, and Eliezer, and Yariv, and Gedalyah. **19** They gave their hand that they would put away their wives; and being guilty, they offered a ram of the flock for their guilt.

**20** Of the sons of Immer: Hanani and Zevadyah. **21** Of the sons of Harim: Ma'aseyah, and Eliyah, and Shemayah, and Yehi'el, and Uzziyah. **22** Of the sons of Pash'hur: Elioenai, Ma'aseyah, Yishma'el, Nethan'el, Yozavad, and Elasar.

**23** Of the Levites: Yozavad, and Shimei, and Qelayah (also called Qelita), Pethayah, Yehudah, and Eliezer.

**24** Of the singers: Elyashiv. Of the gatekeepers: Shallum, and Telem, and Uri.

**25** Of Yisra'el: Of the sons of Parosh: Ramyah, and Izzyah, and Malkiyah, and Miyamin, and Elazar, and Malkiyah, and Benayah. **26** Of the sons of Elam: Mattanyah, Zekharyah, and Yehi'el, and Abdi, and Yeremoth, and Eliyah. **27** Of the sons of Zattu: Elioenai, Elyashiv, Mattanyah, and Yeremoth, and Zavad, and Aziza. **28** Of the sons of Bebai: Yehohanah, Hananyah, Zabbai, Athlai. **29** Of the sons of Vani: Meshullam, Mallukh, and Adayah, Yashuv, and Sheal, Yeremoth. **30** Of the sons of Pahath-Moav: Adna, and Kelal, Benayah, Ma'aseyah, Mattanyah, Betsal'el, and Binnui, and Menasheh. **31** Of the sons of Harim: Eliezer, Yishiyah, Malkiyah, Shemayah, Shimon, **32** Benyamin, Mallukh, Shemaryah. **33** Of the sons of Hashum: Mattenai, Mattattah, Zavad, Eliphelet, Yeremai, Menasheh, Shimi.

**34** Of the sons of Vani: Ma'adai, Amram, and U'el,

**35** Benayah, Bedeyah, Keluhi, **36** Vanyah, Meremoth, Elyashiv, **37** Mattanyah, Mattenai, and Ya'asu, **38** and Vani, and Binnui, Shimi, **39** and Shelemyah, and Nathan, and Adayah, **40** Maknadevai, Shashai, Sharai, **41** Azar'el, and Shelemyah, Shemaryah, **42** Shallum, Amaryah, Yoseph.

**43** Of the sons of Nevo: Ye'i'l, Mattithyah, Zavad, Zevina, Iddo, and Yo'e'l, Benayah.

**44** All these had taken foreign wives; and some of them had wives by whom they had children.



## Nehemyah (Nehemiah)

**1** The words of Nehemyah the son of Hakalyah. Now in the new moon Kislev, in the twentieth year, as I was in Shushan the palace, **2** Hanani, one of my brothers, came; he and certain men out of Yehudah, and I asked them about the Yehudim who had escaped, who were left of the captivity, and concerning Yerushalayim.

**3** They said to me, "The remnant who are left of the captivity there in the province are in great affliction and reproach. The wall of Yerushalayim is also broken down, and its gates are burned with fire."

**4** When I heard these words, I sat down and wept, and mourned several days; and I fasted and prayed before the Elohim of the heavens, **5** and said, "I beg You, יהוה, the Elohim of the heavens, the great and awesome Elohim, who guards covenant and loving-kindness with those who love Him and guard His commands: **6** Let Your ear now be attentive, and Your eyes open, that You may listen to the prayer of Your servant, which I pray before You at this time, day and night, for the children of Yisra'el Your servants, while I confess the sins of the children of Yisra'el, which we have sinned against You. Yes, I and my father's house have sinned. **7** We have dealt very corruptly against You, and have not guarded the commands, nor the statutes, nor the judgments, which you commanded Your servant Mosheh.

**8** "Remember, I beg You, the word that You commanded Your servant Mosheh, saying, 'If you trespass, I will scatter you among the peoples; **9** but if you return to Me, and guard My commands and do them, though your outcasts were in the uttermost part of the heavens, yet I will gather them from there, and will bring them to the place that I have chosen, to cause My Name to dwell there.'

**10** "Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. **11** יהוה, I beg You, let Your ear be attentive now to the prayer of Your servant, and to the prayer of Your servants, who delight to fear Your Name; and please prosper Your servant today, and grant him compassion in the sight of this man." Now I was cup bearer to the king.

**2** In the new moon Nisan, in the twentieth year of Artahshashta the king, when wine was before him, I picked up the wine, and gave it to the king. Now I had not been sad before in his presence. **2** The king said to

me, "Why is your face sad, since you are not sick? This is nothing else but sorrow of heart." Then I was very much afraid. **3** I said to the king, "Let the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates have been consumed with fire?"

**4** Then the king said to me, "What is your request?" So I prayed to the Elohim of the heavens. **5** I said to the king, "If it pleases the king, and if your servant has found favor in your eyes, that you would send me to Yehudah, to the city of my fathers' tombs, that I may build it."

**6** The king said to me (the queen was also sitting by him), "How long will your journey be? When will you return?" So it pleased the king to send me, and I set a time for him. **7** Moreover I said to the king, "If it pleases the king, let letters be given me to the governors beyond the River, that they may let me pass through until I come to Yehudah; **8** and a letter to Asaph the guard of the king's forest, that he may give me timber to make beams for the gates of the citadel by the Temple, for the wall of the city, and for the house that I will occupy." The king granted my requests, because of the good hand of my Elohim on me.

**9** Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. **10** When Sanvallat the Horonite, and Toviyah the servant, the Ammonite, heard of it, it grieved them exceedingly, because a man had come to seek the welfare of the children of Yisra'el. **11** So I came to Yerushalayim, and was there three days. **12** I arose in the night, I and a few men with me. I did not tell anyone what my Elohim put into my heart to do for Yerushalayim. There was not even any animal with me, except the animal that I rode on. **13** I went out by night by the valley gate, even toward the dragon's well, then to the dung gate, and inspected the walls of Yerushalayim, which were broken down, and its gates were consumed with fire. **14** Then I went on to the spring gate and to the king's pool, but there was no place for the animal that was under me to pass. **15** Then went I up in the night by the wadi, and inspected the wall; and I turned back, and entered by the valley gate, and so returned. **16** The rulers did not know where I went, or what I did. I had not as yet told it to the Yehudim, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work.

**17** Then I said to them, "You see the bad situation that we are in, how Yerushalayim lies waste, and its gates are burned with fire. Come, let us build up the wall of Yerushalayim, that we will not be disgraced." **18** I told them of the hand of my Elohim which was good on me, as also of the king's words that he had spoken to me.

They said, "Let us rise up and build." So they strengthened their hands for the good work.

**19** But when Sanvallat the Horonite, Toviyah the Ammonite servant, and Geshem the Aravian, heard it, they ridiculed us, and despised us, and said, "What is this thing that you are doing? Will you rebel against the king?"

**20** Then I answered them, and said to them, "The Elohim of the heavens will prosper us. Therefore we, His servants, will arise and build; but you have no portion, nor right, nor memorial, in Yerushalayim."

**3** Then Elyashiv the high priest rose up with his brothers the priests, and they built the sheep gate. They set it apart, and set up its doors. They set it apart even to the tower of Hammehah, to the tower of Hananel. **2** Next to him the men of Yericho built. Next to them Zakur the son of Imri built.

**3** The sons of Hassena'ah built the fish gate. They laid its beams, and set up its doors, its bolts, and its bars.

**4** Next to them, Meremoth the son of Uriyah, the son of Haqots made repairs. Next to them, Meshullam the son of Berekhyah, the son of Meshezav'el made repairs.

Next to them, Tsadoq the son of Ba'anah made repairs.

**5** Next to them, the Tequites made repairs; but their nobles did not put their necks to the service of their masters.

**6** Yoyada the son of Paseah and Meshullam the son of Besodeyah repaired the old gate. They laid its beams, and set up its doors, and its bolts, and its bars. **7** Next to them, Melatyah the Givonite, and Yadon the Meronothite, the men of Givon and of Mitspah, repaired the residence of the governor beyond the River. **8** Next to him, Uzzi'el the son of Harhayah, goldsmiths, made repairs. Next to him, Hananyah, one of the perfumers, made repairs, and they fortified Yerushalayim even to the wide wall. **9** Next to them, Rephayah the son of Hur, the ruler of half the district of Yerushalayim, made repairs. **10** Next to them, Yedayah the son of Harumaph made repairs across from his house. Next to him, Hattush the son of Hashavneyah made repairs.

**11** Malkiyah the son of Harim, and Hashuv the son of Pahath-Moav, repaired another portion, and the tower of the furnaces. **12** Next to him, Shallum the son of Hallohesch, the ruler of half the district of Yerushalayim, he and his daughters, made repairs.

**13** Hanun and the inhabitants of Zanoah repaired the valley gate. They built it, and set up its doors, its bolts, and its bars, and one-thousand cubits of the wall to the dung gate.

**14** Malkiyah the son of Rekhav, the ruler of the district of Beth Hakkerem repaired the dung gate. He built it, and set up its doors, its bolts, and its bars.

**15** Shallun the son of Kolhozeh, the ruler of the district of Mitspah repaired the spring gate. He built it, and covered it, and set up its doors, its bolts, and its bars, and the wall of the pool of Shiloah by the king's garden, even to the stairs that go down from the city of David.

**16** After him, Nehemyah the son of Azbuq, the ruler of half the district of Beth-Tsur, made repairs to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty men. **17** After him, the Levites, Rehum the son of Bani made repairs. Next to him, Hashavyah, the ruler of half the district of Qeilah, made repairs for his district. **18** After him, their brothers, Bavvai the son of Henadad, the ruler of half the district of Qeilah made repairs. **19** Next to him, Ezer the son of Yeshua, the ruler of Mitspah, repaired another portion, across from the ascent to the armory at the turning of the wall. **20** After him, Barukh the son of Zabbai earnestly repaired another portion, from the turning of the wall to the door of the house of Elyashiv the high priest. **21** After him, Meremoth the son of Uriyah the son of Haqots repaired another portion, from the door of the house of Elyashiv even to the end of the house of Elyashiv. **22** After him, the priests, the men of the Plain made repairs. **23** After them, Benyamin and Hashuv made repairs across from their house. After them, Azaryah the son of Ma'aseyah the son of Ananyah made repairs beside his own house. **24** After him, Binnui the son of Henadad repaired another portion, from the house of Azaryah to the turning of the wall, and to the corner. **25** Palal the son of Uzai made repairs opposite the turning of the wall, and the tower that stands out from the upper house of the king, which is by the court of the guard. After him Pedayah the son of Parosh made repairs. **26** (Now the Temple servants lived in Ophel, to the place over against the water gate toward the east, and the tower that stands out.) **27** After him the Tequites repaired another portion, over against the great tower that stands out, and to the wall of Ophel.

**28** Above the horse gate, the priests made repairs, everyone across from his own house. **29** After them, Tsadoq the son of Immer made repairs across from his own house. After him, Shemayah the son of Shekanyah, the guard of the east gate made repairs. **30** After him, Hananyah the son of Shelemyah, and Hanun the sixth son of Tsalaph, repaired another portion. After him, Meshullam the son of Berekhyah made repairs across from his room. **31** After him, Malkiyah, one of the goldsmiths to the house of the Temple servants, and of the merchants, made repairs opposite the gate of Hammiphkad, and to the ascent of the corner.

**32** Between the ascent of the corner and the sheep gate, the goldsmiths and the merchants made repairs.

**4** But when Sanvallat heard that we were building the wall, he was angry, and was very indignant, and mocked the Yehudim. **2** He spoke before his brothers and the army of Shom'ron, and said, "What are these feeble Yehudim doing? Will they fortify themselves? Will they slaughter? Will they finish in a day? Will they revive the stones out of the heaps of rubbish, since they are burned?"

**3** Now Toviyah the Ammonite was by him, and he said, "What they are building, if a fox climbed up it, he would break down their stone wall."

**4** "Hear, our Elohim; for we are despised; and turn back their reproach on their own head, give them up for a plunder in a land of captivity; **5** do not cover their iniquity, and do not let their sin be blotted out from before You; for they have insulted the builders."

**6** So we built the wall; and all the wall was joined together to half its height: for the people had a heart to work.

**7** But when Sanvallat, Toviyah, the Aravians, the Ammonites, and the Ashdodites heard that the repairing of the walls of Yerushalayim went forward, and that the breaches began to be filled, they were very angry; **8** and they all conspired together to come and fight against Yerushalayim, and to cause confusion among us. **9** But we made our prayer to our Elohim, and set a watch against them day and night, because of them.

**10** Yehudah said, "The strength of the bearers of burdens is fading, and there is much rubble; so that we are not able to build the wall." **11** Our adversaries said, "They will not know or see, until we come in among them and kill them, and cause the work to cease."

**12** When the Yehudim who lived by them came, they said to us ten times from all places, "Wherever you turn, they will attack us."

**13** Therefore I set guards in the lowest parts of the space behind the wall, in the open places. I set the people by family groups with their swords, their spears, and their bows. **14** I looked, and rose up, and said to the nobles, to the rulers, and to the rest of the people, "Do not be afraid of them! Remember יְהוָה, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses."

**15** When our enemies heard that it was known to us, and Elohim had brought their counsel to nothing, all of us returned to the wall, everyone to his work. **16** From that time forth, half of my servants did the work, and half of them held the spears, the shields, the bows, and the

coats of mail; and the rulers were behind all the house of Yehudah. **17** Those who built the wall, and those who bore burdens loaded themselves; everyone with one of his hands did the work, and with the other held his weapon. **18** Among the builders, everyone wore his sword at his side, and so built. He who sounded the shofar was by me. **19** I said to the nobles, and to the rulers and to the rest of the people, "The work is great and large, and we are separated on the wall, one far from one another. **20** Wherever you hear the sound of the shofar, rally there to us. Our Elohim will fight for us."

**21** So we did the work. Half of the people held the spears from the rising of the morning until the stars appeared. **22** Likewise at the same time I said to the people, "Let everyone with his servant lodge within Yerushalayim, that in the night they may be a guard to us, and may labor in the day." **23** So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us took off our clothes. Everyone took his weapon to the water.

**5** Then there arose a great cry of the people and of their wives against their brothers the Yehudim. **2** For there were that said, "We, our sons and our daughters, are many. Let us get grain, that we may eat and live." **3** There were also some that said, "We are mortgaging our fields, and our vineyards, and our houses. Let us get grain, because of the famine." **4** There were also some who said, "We have borrowed money for the king's tribute using our fields and our vineyards as collateral. **5** Yet now our flesh is as the flesh of our brothers, our children as their children. Behold, we bring our sons and our daughters into bondage to be servants, and some of our daughters have been brought into bondage. It is also not in our power to help it, because other men have our fields and our vineyards."

**6** I was very angry when I heard their cry and these words. **7** Then I consulted with my heart, and contended with the nobles and the rulers, and said to them, "You exact usury, everyone of his brother." I held a great assembly against them. **8** I said to them, "We, after our ability, have redeemed our brothers the Yehudim that were sold to the nations; and would you even sell your brothers, and should they be sold to us?" Then they held their peace, and found not a word to say. **9** Also I said, "The thing that you do is not good. Should you not walk in the fear of our Elohim, because of the reproach of the nations our enemies? **10** I likewise, my brothers and my servants, lend them money and grain. Please let us stop this usury. **11** Please restore to them, even today, their fields, their vineyards, their olive groves, and their houses, also the hundredth part of the money, and of the

grain, the new wine, and the oil, that you are charging them."

**12** Then they said, "We will restore them, and will require nothing of them. We will do so, even as you say." Then I called the priests, and took an oath of them, that they would do according to this promise. **13** Also I shook out my lap, and said, "So may Elohim shake out every man from his house, and from his labor, that does not perform this promise; even be he shaken out, and emptied like this." All the assembly said, "Amen," and praised יְהוָה. The people did according to this promise.

**14** Moreover from the time that I was appointed to be their governor in the land of Yehudah, from the twentieth year even to the thirty-second year of Artahshashta the king, that is, twelve years, I and my brothers have not eaten the bread of the governor.

**15** But the former governors who were before me were supported by the people, and took bread and wine from them, plus forty sheqels of silver; yes, even their servants ruled over the people; but I did not do so, because of the fear of Elohim. **16** Yes, I also continued in the work of this wall. We<sup>a</sup> did not buy any land. All my servants were gathered there to the work.

**17** Moreover there were at my table, of the Yehudim and the rulers, one-hundred fifty men, besides those who came to us from among the nations that were around us. **18** Now that which was prepared for one day was one ox and six choice sheep. Also fowls were prepared for me, and once in ten days a store of all sorts of wine. Yet for all this, I did not demand the governor's pay, because the service was heavy on this people.

**19** Remember to me, my Elohim, for good, all that I have done for this people.

**6** Now when it was reported to Sanvallat, Toviyah, and Geshem the Aravian, and to the rest of our enemies, that I had built the wall, and that there was no breach left in it (though even to that time I had not set up the doors in the gates) **2** Sanvallat and Geshem sent to me, saying, "Come, let us meet together in the villages in the plain of Ono." But they intended to harm me.

**3** I sent messengers to them, saying, "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?"

**4** They sent to me four times like this; and I answered them the same way. **5** Then Sanvallat sent his servant to me the same way the fifth time with an open letter in his hand, **6** in which was written, "It is reported among the nations, and Gashmu says it, that you and the Yehudim intend to rebel. Because of that, you are building the wall. You would be their king, according to these

words. **7** You have also appointed prophets to proclaim of you at Yerushalayim, saying, 'There is a king in Yehudah!' Now it will be reported to the king according to these words. Come now therefore, and let us take counsel together."

**8** Then I sent to him, saying, "There are no such things done as you say, but you imagine them out of your own heart." **9** For they all would have made us afraid, saying, "Their hands will be weakened from the work, that it not be done." But now, strengthen my hands.

**10** I went to the house of Shemayah the son of Delayah the son of Mehetav'el, who was shut in at his home; and he said, "Let us meet together in the house of Elohim, within the Temple, and let us shut the doors of the Temple; for they will come to kill you. Yes, in the night will they come to kill you."

**11** I said, "Should a man like me flee? Who is there that, being such as I, would go into the Temple to save his life? I will not go in." **12** I discerned, and behold, Elohim had not sent him; but he pronounced this prophecy against me. Toviyah and Sanvallat had hired him. **13** He hired so that I would be afraid, do so, and sin, and that they might have material for an evil report, that they might reproach me. **14** "Remember, my Elohim, Toviyah and Sanvallat according to these their works, and also the prophetess Noadiyah, and the rest of the prophets, that would have put me in fear."

**15** So the wall was finished in the twenty-fifth day of Elul, in fifty-two days. **16** When all our enemies heard of it, all the nations that were around us were afraid, and they lost their confidence; for they perceived that this work was done by our Elohim. **17** Moreover in those days the nobles of Yehudah sent many letters to Toviyah, and Toviyah's letters came to them. **18** For there were many in Yehudah sworn to him, because he was the son-in-law of Shekanyah the son of Arah; and his son Yehoḥanan had taken the daughter of Meshullam the son of Berekyah as wife. **19** Also they spoke of his good deeds before me, and reported my words to him. Toviyah sent letters to put me in fear.

**7** Now when the wall was built, and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed, **2** I put my brother Hanani, and Hananyah the governor of the fortress, in charge of Yerushalayim; for he was a man of truth, and feared Elohim above many. **3** I said to them, "Do not let the gates of Yerushalayim be opened until the sun is hot; and while they stand guard, let them shut the doors, and you bar them: and appoint watches of the inhabitants of

<sup>a</sup> 16 LXX, Syr. and Lat. all read, "I" instead of "We" here.

Yerushalayim, everyone in his watch, with everyone near his house."

**4** Now the city was wide and large; but the people were few therein, and the houses were not built.

**5** My Elohim put into my heart to gather together the nobles, and the rulers, and the people, that they might be listed by genealogy. I found the book of the genealogy of those who came up at the first, and I found this written in it:

**6** These are the children of the province, who went up out of the captivity of those who had been carried away, whom Nevukhadnetsar the king of Bavel had carried away, and who returned to Yerushalayim and to Yehudah, everyone to his city; **7** who came with Zerubbavel, Yeshua, Nehemyah, Azaryah, Ra'amyah, Nahamani, Mordekhai, Bilshan, Mispereth, Bigvai, Nehum, Ba'anah. The number of the men of the people of Yisra'el:

**8** The children of Parosh, two-thousand one-hundred seventy-two. **9** The children of Shephatyah, three-hundred seventy-two. **10** The children of Arah, six-hundred fifty-two. **11** The children of Pahath-Moav, of the children of Yeshua and Yoav, two-thousand eight-hundred eighteen. **12** The children of Elam, one-thousand two-hundred fifty-four. **13** The children of Zattu, eight-hundred forty-five. **14** The children of Zakai, seven-hundred sixty. **15** The children of Binnui, six-hundred forty-eight. **16** The children of Bebai, six-hundred twenty-eight. **17** The children of Azgad, two-thousand three-hundred twenty-two. **18** The children of Adoniqam, six-hundred sixty-seven. **19** The children of Bigvai, two-thousand sixty-seven. **20** The children of Adin, six-hundred fifty-five. **21** The children of Ater, of Hizqiyah, ninety-eight. **22** The children of Hashum, three-hundred twenty-eight. **23** The children of Betsai, three-hundred twenty-four. **24** The children of Hariph, one-hundred twelve. **25** The children of Givon, ninety-five. **26** The men of Beth-lehem and Netophah, one-hundred eighty-eight. **27** The men of Anathoth, one-hundred twenty-eight. **28** The men of Beth Azmaveth, forty-two. **29** The men of Qiryath Yearim, Kephirah, and Beeroth, seven-hundred forty-three. **30** The men of Ramah and Geva, six-hundred twenty-one. **31** The men of Mikmas, one-hundred twenty-two. **32** The men of Beth-El and Ai, one-hundred twenty-three.

**33** The men of the other Nevo, fifty-two. **34** The children of the other Elam, one-thousand two-hundred fifty-four. **35** The children of Harim, three-hundred twenty. **36** The children of Yeriho, three-hundred forty-five. **37** The children of Lod, Hadid, and Ono, seven-hundred twenty-one. **38** The children of Sena'ah, three-thousand nine-hundred thirty. **39** The priests: The children of

Yedayah, of the house of Yeshua, nine-hundred seventy-three. **40** The children of Immer, one-thousand fifty-two. **41** The children of Pashhur, one-thousand two-hundred forty-seven. **42** The children of Harim, one-thousand seventeen. **43** The Levites: the children of Yeshua, of Qadm'i'el, of the children of Hodevah, seventy-four.

**44** The singers: the children of Asaph, one-hundred forty-eight.

**45** The gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Aquv, the children of Hatita, the children of Shovai, one-hundred thirty-eight.

**46** The Temple servants: the children of Tsiba, the children of Hasupha, the children of Tabbaoth, **47** the children of Qeros, the children of Sia, the children of Padon, **48** the children of Lebana, the children of Hagava, the children of Salmai, **49** the children of Hanan, the children of Giddel, the children of Gahar, **50** the children of Reayah, the children of Retsin, the children of Nekoda, **51** the children of Gazzam, the children of Uzza, the children of Paseah. **52** The children of Besai, the children of Meumim, the children of Nephushesim, **53** the children of Baqbuq, the children of Haqupha, the children of Harhur, **54** the children of Batslith, the children of Mehida, the children of Harsha, **55** the children of Barqos, the children of Sisera, the children of Temah, **56** the children of Nezyah, the children of Hatipha.

**57** The children of Shelomoh's servants: the children of Sotai, the children of Sophereth, the children of Perida, **58** the children of Ya'al'a, the children of Darqon, the children of Giddel, **59** the children of Shephatyah, the children of Hattil, the children of Pokereth-Hatsevayim, the children of Amon. **60** All the Temple servants, and the children of Shelomoh's servants, were three-hundred ninety-two.

**61** These were those who went up from Tel Melah, Tel Harsha, Keruv, Addon, and Immer; but they could not show their fathers' houses, nor their seed, whether they were of Yisra'el:

**62** The children of Delayah, the children of Toviyah, the children of Nekoda, six-hundred forty-two.

**63** Of the priests: the children of Havayah, the children of Haqots, the children of Barzillai, who took a wife of the daughters of Barzillai the Giladite, and was called after their name.

**64** These searched for their genealogical records, but could not find them. Therefore were they deemed disqualified and removed from the priesthood. **65** The

governor told that they should not eat of the most set-apart things until a priest stood up to minister with Urim and Thummim.<sup>a</sup>

**66** The whole assembly together was forty-two thousand three-hundred sixty, **67** besides their male servants and their female servants, of whom there were seven-thousand three-hundred thirty-seven; and they had two-hundred forty-five singing men and singing women. **68** Their horses were seven-hundred thirty-six; their mules, two-hundred forty-five; **69** their camels, four-hundred thirty-five; their donkeys, six-thousand seven-hundred twenty.

**70** Some from among the heads of fathers' households gave to the work. The governor gave to the treasury one thousand darics of gold, fifty basins, and five hundred thirty priests' tunics. **71** Some of the heads of fathers' households gave into the treasury of the work twenty-thousand darics of gold, and two-thousand two-hundred minas of silver. **72** That which the rest of the people gave was twenty-thousand darics of gold, plus two-thousand minas of silver, and sixty-seven priests' garments.

**73** So the priests, the Levites, the gatekeepers, the singers, some of the people, the Temple servants, and all Yisra'el, lived in their cities. When the seventh new moon had come, the children of Yisra'el were in their cities.

**8** All the people gathered themselves together as one man into the wide place that was in front of the water gate; and they spoke to Ezra the scribe to bring the book of the Torah of Mosheh, which **תְּהִלָּתְךָ** had commanded to Yisra'el. **2** Ezra the priest brought the Torah before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh new moon. **3** He read from it before the wide place that was in front of the water gate from early morning until midday, in the presence of the men and the women, and of those who could understand. The ears of all the people were attentive to the book of the Torah. **4** Ezra the scribe stood on a pulpit of wood, which they had made for the purpose; and beside him stood Mattithyah, Shema, Anayah, Uriyah, Hilqiyah, and Ma'aseyah, on his right hand; and on his left hand, Pedayah, Misha'el, Malkiyah, Hashum, Hashbaddanah, Zekharyah, and Meshullam. **5** Ezra opened the book in the sight of all the people (for he was above all the people), and when he opened it, all the people stood up. **6** Then Ezra blessed **תְּהִלָּתְךָ**, the great Elohim. All the people answered, "Amein, Amein," with the lifting up of their

hands. They stooped low, and bowed down to **תְּהִלָּתְךָ** with their faces to the ground.

**7** Also Yeshua, Vani, Sherevyah, Yamin, Aquv, Shabbethai, Hodyah, Ma'aseyah, Qelita, Azaryah, Yozavad, Hanan, Pelayah, and the Levites, caused the people to understand the Torah; and the people stayed in their place. **8** They read in the book, in the Torah of Elohim, distinctly; and they gave the sense of it, so that they understood the reading<sup>b</sup>.

**9** Nehemyah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, "Today is set-apart to **תְּהִלָּתְךָ** your Elohim. Do not mourn, nor weep." For all the people wept when they heard the words of the Torah. **10** Then he said to them, "Go your way. Eat the fat, drink the sweet, and send portions to him for whom nothing is prepared, for today is set-apart to Adonai. Do not be grieved, for the joy of **תְּהִלָּתְךָ** is your strength."

**11** So the Levites calmed all the people, saying, "Hold your peace, for the day is set-apart. Do not be grieved."

**12** All the people went their way to eat, to drink, to send portions, and to celebrate, because they had understood the words that were declared to them.

**13** On the second day, the heads of fathers' households of all the people, the priests, and the Levites were gathered together to Ezra the scribe, to study the words of the Torah. **14** They found written in the Torah how **תְּהִלָּתְךָ** had commanded by Mosheh that the children of Yisra'el should dwell in booths in the Feast of the seventh new moon; **15** and that they should publish and proclaim in all their cities, and in Yerushalayim, saying, "Go out to the mountain, and get olive branches, branches of wild olive, myrtle branches, palm branches, and branches of thick trees, to make temporary shelters, as it is written."<sup>c</sup>

**16** So the people went out, and brought them, and made themselves temporary shelters, everyone on the roof of his house, in their courts, in the courts of the house of Elohim, in the wide place of the water gate, and in the wide place of Ephrayim's gate. **17** All the assembly of those who had come back out of the captivity made temporary shelters, and lived in the booths; for since the days of Yeshua the son of Nun to that day the children of Yisra'el had not done so. There was very great gladness. **18** Also day by day, from the first day to the last day, he read in the book of the Torah of Elohim. They kept the Feast for seven days; and on the Eighth Day was a solemn assembly, according to the judgment.

<sup>a</sup> 65 See footnotes at Shemoth 38:30.

<sup>b</sup> 8 See footnote at Vayyiqra 23:2.

<sup>c</sup> 14-15 See Vayyiqra 23:34-42.

**9** Now in the twenty-fourth day of this new moon the children of Yisra'el were assembled with fasting, with sackcloth, and dirt on them. **2** The seed of Yisra'el separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers. **3** They stood up in their place, and read in the book of the Torah of יְהוָה their Elohim a fourth part of the day; and a fourth part they confessed, and bowed down to יְהוָה their Elohim. **4** Then Yeshua, Vani, Qadmi'el, Shevanyah, Banni, Sherevyah, Bani, and Kenani of the Levites stood up on the stairs, and cried with a loud voice to יְהוָה their Elohim.

**5** Then the Levites, Yeshua, and Qadmi'el, Bani, Hashavneyah, Sherevyah, Hodyah, Shevanyah, and Pethahyah, said, "Stand up and bless יְהוָה your Elohim from everlasting to everlasting! Blessed be Your glorious Name, which is exalted above all blessing and praise! **6** You are יְהוָה, even You alone. You have made the heavens, the heaven of the heavens, with all their army, the earth and all things that are on it, the seas and all that is in them, and You preserve them all. The army of the heavens bow down to You. **7** You are יְהוָה, the Elohim who chose Avram, brought him out of Ur of the Kaldeans, gave him the name of Avraham, **8** found his heart faithful before You, and cut a covenant with him to give the land of the Kena'anite, the Hittite, the Amorite, the Perizzite, the Yevusite, and the Gergashite, to give it to his seed, and have performed Your words; for You are righteous.

**9** "You saw the affliction of our fathers in Mitsrayim, and heard their cry by the Sea of Reeds, **10** and showed signs and wonders against Pharaoh, and against all his servants, and against all the people of his land; for You knew that they dealt proudly against them, and made a Name for Yourself, as it is today. **11** You divided the sea before them, so that they went through the middle of the sea on the dry land; and You cast their pursuers into the depths, as a stone into the mighty waters. **12** Moreover, in a pillar of cloud You led them by day; and in a pillar of fire by night, to give them light in the way in which they should go.

**13** "You also came down on Mount Sinai, and spoke with them from heavens, and gave them upright judgments and the Torah of truth, good statutes and commands, **14** and made known to them Your Set-apart Sabbath, and commanded them commands, statutes, and a Torah, by Mosheh Your servant, **15** and gave them bread from the heavens for their hunger, and brought water out of the rock for them for their thirst, and commanded them that they should go in to possess the land which You had sworn to give them.

**16** "But they and our fathers behaved proudly, stiffened their neck, did not listen to Your commands, **17** and refused to obey. They were not mindful of Your wonders that You did among them, but stiffened their neck, and in their rebellion appointed a captain to return to their bondage. But You are an Elohim ready to pardon, kind and compassionate, slow to anger, and abundant in loving-kindness, and did not forsake them. **18** Yes, when they had made themselves a molten calf, and said, 'This is your Elohim who brought you up out of Mitsrayim,' and had committed awful blasphemies. **19** Yet You in Your great compassion did not forsake them in the wilderness. The pillar of cloud did not depart from over them by day, to lead them in the way; neither did the pillar of fire by night, to show them light, and the way in which they should go. **20** You gave also Your good Ruah to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst. **21** Yes, forty years You sustained them in the wilderness. They lacked nothing. Their clothes did not grow old, and their feet did not swell. **22** Moreover You gave them kingdoms and peoples, which You allotted according to their portions. So they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. **23** You also multiplied their children as the stars of the heavens, and brought them into the land concerning which You said to their fathers, that they should go in to possess it.

**24** "So the children went in and possessed the land, and You subdued before them the inhabitants of the land, the Kena'anites, and gave them into their hands, with their kings and the peoples of the land, that they might do with them as they willed. **25** They took fortified cities and a rich land, and possessed houses full of all good things, cisterns dug out, vineyards, and olive groves, and fruit trees in abundance. So they ate, were filled, became fat, and delighted themselves in Your great goodness.

**26** "Nevertheless they were disobedient, and rebelled against You, cast Your Torah behind their back, killed Your prophets that testified against them to turn them again to You, and they committed awful blasphemies. **27** Therefore You delivered them into the hand of their adversaries, who distressed them. In the time of their trouble, when they cried to You, You heard from heavens; and according to Your great compassion You gave them saviors who saved them out of the hands of their adversaries. **28** But after they had rest, they did evil again before You; therefore You left them in the hands of their enemies, so that they had the dominion over them; yet when they returned, and cried to You, You heard from heavens; and many times You delivered them according to Your compassion, **29** and testified against them, that You might bring them again to Your

Torah. Yet they were arrogant, and did not listen to Your commands, but sinned against Your judgments (which if a man does, he shall live in them), turned their backs, stiffened their neck, and would not hear. **30** Yet many years You put up with them, and testified against them by Your Ruah through Your prophets. Yet would they not give ear. Therefore You gave them into the hand of the peoples of the lands.

**31** "Nevertheless in your great compassion You did not consume them, nor forsake them; for You are a kind and compassionate El. **32** Now therefore, our Elohim, the great, the mighty, and the awesome Elohim, who guards covenant and loving-kindness, do not let all the travail seem little before You, that has come on us, on our kings, on our princes, on our priests, on our prophets, on our fathers, and on all Your people, since the time of the kings of Ashuwr to this day.

**33** However, You are just in all that has come on us; for You have dealt truly, but we have done wickedly.

**34** Also our kings, our princes, our priests, and our fathers have not kept Your Torah, nor listened to Your commands and Your witness with which You testified against them. **35** For they have not served You in their kingdom, and in Your great goodness that You gave them, and in the large and rich land which You gave before them. They did not turn from their wicked works.

**36** "Behold, we are servants today, and as for the land that You gave to our fathers to eat its fruit and its good, behold, we are servants in it. **37** It yields much increase to the kings whom You have set over us because of our sins. Also they have power over our bodies and over our livestock, at their will, and we are in great distress. **38** Yet for all this, we cut a firm covenant, and write it; and our princes, our Levites, and our priests, seal it."

**10** Now those who sealed were: Nehemyah the governor, the son of Ḥakalyah, and Tsidqiyyah, **2** Serayah, Azaryah, Yiremyah, **3** Pash̄ur, Amaryah, Malkiyah, **4** Ḥattush, Shevanyah, Mallukh, **5** Harim, Meremoth, Ovadyah, **6** Dani'el, Ginnethon, Barukh, **7** Meshullam, Aviyah, Miyamin, **8** Ma'azyah, Bilgai, and Shemayah. These were the priests.

**9** The Levites: namely, Yeshua the son of Azanyah, Binnui the sons of Henadad, Qadmi'el; **10** and their brothers, Shevanyah, Hodyah, Qelita, Pelayah, Ḥanan, **11** Mika, Rehov, Ḥashavyah, **12** Zakur, Sherevyah, Shevanyah, **13** Hodyah, Vani, and Beninu.

**14** The chiefs of the people: Parosh, Paḥath-Moav, Elam, Zattu, Bani, **15** Bunni, Azgad, Bebai, **16** Adoniyyah, Bigvai, Adin, **17** Ater, Ḥizqiyah, Azzur, **18** Hodyah, Ḥashum, Betsai, **19** Ḥariph, Anathoth, Novai, **20** Magpiash, Meshullam, Hezir, **21** Meshezabel, Tsadoq, Yaddua, **22** Pelatyah, Ḥanan, Anayah,

**23** Hoshea, Ḥananyah, Ḥashuv, **24** Halloḥesh, Pilha, Shoveq, **25** Reḥum, Ḥashavnah, Ma'aseyah, **26** and Ahyah, Ḥanan, Anan, **27** Mallukh, Harim, and Ba'anah.

**28** The rest of the people, the priests, the Levites, the gatekeepers, the singers, the Temple servants, and all those who had separated themselves from the peoples of the lands to the Torah of Elohim, their wives, their sons, and their daughters, everyone who had knowledge, and understanding—**29** they joined with their brothers, their nobles, and entered into a curse, and into an oath, to walk in the Torah of Elohim, which was given by Mosheh the servant of Elohim, and to guard and do all the commands of יהוה our Master, and His judgments and His statutes; **30** and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons; **31** and if the peoples of the land bring wares or any grain on the Sabbath day to sell, that we would not buy from them on the Sabbath, or on a set-apart day; and that we would forego the seventh year, and the exaction of every debt.

**32** Also we made ordinances for ourselves, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim; **33** for the show bread, for the continual meal offering, for the continual ascension offering, for the Sabbaths, for the new moons, for the set feasts, and for the set-apart things, and for the sin offerings to make atonement for Yisra'el, and for all the work of the house of our Elohim. **34** We cast lots, the priests, the Levites, and the people, for the wood offering, to bring it into the house of our Elohim, according to our fathers' houses, at times appointed, year by year, to burn on the altar of יהוה our Elohim, as it is written in the Torah; **35** and to bring the first fruits of our ground, and the first fruits of all fruit of all kinds of trees, year by year, to the house of יהוה; **36** also the firstborn of our sons, and of our livestock, as it is written in the Torah, and the firstborn of our herds and of our flocks, to bring to the house of our Elohim, to the priests who minister in the house of our Elohim; **37** and that we should bring the first fruits of our dough, our wave offerings, the fruit of all kinds of trees, and the new wine and the oil, to the priests, to the rooms of the house of our Elohim; and the tithes of our ground to the Levites; for they, the Levites, take the tithes in all our cities of service. **38** The priest the son of Aharon shall be with the Levites, when the Levites take tithes. The Levites shall bring up the tithe of the tithes to the house of our Elohim, to the rooms, into the treasure house.

**39** For the children of Yisra'el and the children of Levi shall bring the wave offering of the grain, of the new wine, and of the oil, to the rooms, where the vessels of the set-apart place are, and the priests who minister,

with the gatekeepers and the singers. We will not forsake the house of our Elohim.

**11** The princes of the people lived in Yerushalayim. The rest of the people also cast lots, to bring one of ten to dwell in Yerushalayim the set-apart city, and nine parts in the other cities. **2** The people blessed all the men who willingly offered themselves to dwell in Yerushalayim.

**3** Now these are the chiefs of the province who lived in Yerushalayim; but in the cities of Yehudah everyone lived in his possession in their cities: Yisra'el, the priests, the Levites, the Temple servants, and the children of Shelomoh's servants. **4** Some of the children of Yehudah and of the children of Benyamin lived in Yerushalayim. Of the children of Yehudah: Athayah the son of Uzziyah, the son of Zekharyah, the son of Ammaryah, the son of Shephatyah, the son of Mahalal'el, of the children of Perets; **5** and Ma'aseyah the son of Barukh, the son of Kolhozeh, the son of Hazayah, the son of Adayah, the son of Yoyeriv, the son of Zekharyah, the son of the Shilonite. **6** All the sons of Perets who lived in Yerushalayim were four-hundred sixty-eight valiant men.

**7** These are the sons of Benyamin: Sallu the son of Meshullam, the son of Yoed, the son of Pedayah, the son of Qolayah, the son of Ma'aseyah, the son of Ithi'el, the son of Yesayah. **8** After him Gabbai, Sallai, nine-hundred twenty-eight. **9** Yo'el the son of Zikri was their overseer; and Yehudah the son of Senuah was second over the city.

**10** Of the priests: Yedayah the son of Yoyeriv, Yakin, **11** Serayah the son of Hilqiyah, the son of Meshullam, the son of Tsadoq, the son of Meraioth, the son of Ahituv, the ruler of the house of Elohim, **12** and their brothers who did the work of the house, eight-hundred twenty-two; and Adayah the son of Yeroham, the son of Pelalyah, the son of Amzi, the son of Zekharyah, the son of Pash'hur, the son of Malkiyah, **13** and his brothers, chiefs of fathers' households, two-hundred forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, **14** and their brothers, mighty men of valor, one-hundred twenty-eight; and their overseer was ZAvdi'el, the son of Hagedolim.

**15** Of the Levites: Shemayah the son of Hasshuv, the son of Azriqam, the son of Hashavyah, the son of Buni; **16** and Shabbethai and Yozavad, of the chiefs of the Levites, who had the oversight of the outward business of the house of Elohim; **17** and Mattanyah the son of Mika, the son of Zavdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Baqbuqyah, the second among his brothers; and Abda

the son of Shammua, the son of Galal, the son of Yeduthun. **18** All the Levites in the set-apart city were two-hundred eighty-four.

**19** Moreover the gatekeepers, Aquv, Talmon, and their brothers, who guarded at the gates, were one-hundred seventy-two. **20** The remnant of Yisra'el, of the priests, the Levites, were in all the cities of Yehudah, everyone in his inheritance. **21** But the Temple servants lived in Ophel: and Tsiha and Gishpa were over the Temple servants.

**22** The overseer also of the Levites at Yerushalayim was Uzzi the son of Bani, the son of Hashavyah, the son of Mattanyah, the son of Mika, of the sons of Asaph, the singers, over the business of the house of Elohim. **23** For there was a command from the king concerning them, and a settled provision for the singers, as every day required. **24** Pethahyah the son of Meshezabel, of the children of Zerah the son of Yehudah, was at the king's hand in all matters concerning the people.

**25** As for the villages, with their fields, some of the children of Yehudah lived in Qiryath Arba and its towns, in Divon and its towns, in YeQavtse'el and its villages, **26** in Yeshua, in Moladah, Beth Pelet, **27** in Hatsar Shual, in Beersheva and its towns, **28** in Tsiqlag, in Mekonah and in its towns, **29** in En Rimmon, in Tsorah, in Yarmuth, **30** Zanoah, Adullam, and their villages, Lakish and its fields, and Azeqah and its towns. So they encamped from Beersheva to the valley of Hinnom. **31** The children of Benyamin also lived from Geva onward, at Mikmash and Aiya, and at Beth-El and its towns, **32** at Anathoth, Nov, Ananyah, **33** Hatsor, Ramah, Gittaim, **34** Hadid, Tsevoym, Nevallat, **35** Lod, and Ono, the valley of craftsmen. **36** Of the Levites, certain divisions in Yehudah settled in Benyamin's territory.

**12** Now these are the priests and the Levites who went up with Zerubbavel the son of Shealti'el, and Yeshua: Serayah, Yirmeyah, Ezra, **2** Ammaryah, Mallukh, Ḥattush, **3** Shekanyah, Rehum, Meremoth, **4** Iddo, Ginnethoi, Aviyah, **5** Miyamin, Ma'adyah, Bilgah, **6** Shemayah, and Yoyeriv, Yedayah. **7** Sallu, Amoq, Hilqiyah, and Yedayah. These were the chiefs of the priests and of their brothers in the days of Yeshua.

**8** Moreover the Levites: Yeshua, Binnui, Qadmi'el, Sherevyah, Yehudah, and Mattanyah, who was over the thanksgiving, he and his brothers. **9** Also Baqbuqyah and Unno, their brothers, were close to them according to their offices. **10** Yeshua brought forth Yoyaqim, and Yoyaqim brought forth Elyashiv, and Elyashiv brought forth Yoyada, **11** and Yoyada brought forth Yonathan, and Yonathan brought forth Yaddua.

**12** In the days of Yoyaqim were priests, heads of fathers' households: of Serayah, Merayah; of Yirmeyah, Hananyah; **13** of Ezra, Meshullam; of Amaryah, Yehohanan; **14** of Malluki, Yonathan; of Shevanyah, Yoseph; **15** of Harim, Adna; of Meraioth, Helqai; **16** of Iddo, Zekharyah; of Ginnethon, Meshullam; **17** of Aviyah, Zikri; of Minyamin, of Moadyah, Piltai; **18** of Bilgah, Shammua; of Shemayah, Yehonathan; **19** and of Yoyeriv, Mattenai; of Yedayah, Uzzi; **20** of Sallai, Qallai; of Amoq, Ever; **21** of Hilqiyah, Hashavyah; of Yedayah, Nathan'el.

**22** As for the Levites, in the days of Elyashiv, Yoyada, and Yohanan, and Yaddua, there were recorded the heads of fathers' households; also the priests, in the reign of Daryavesh the Parasian. **23** The sons of Levi, heads of fathers' households, were written in the book of the chronicles, even until the days of Yohanan the son of Elyashiv. **24** The chiefs of the Levites: Hashavyah, Sherevyah, and Yeshua the son of Qadmi'el, with their brothers close to them, to praise and give thanks, according to the command of David the man of Elohim, watch next to watch. **25** Mattanyah, and Baqbuqyah, Ovadyah, Meshullam, Talmon, Aquv, were gatekeepers guarding the watch at the storehouses of the gates.

**26** These were in the days of Yoyaqim the son of Yeshua, the son of Yotsadaq, and in the days of Nehemyah the governor, and of Ezra the priest and scribe.

**27** At the dedication of the wall of Yerushalayim, they sought the Levites out of all their places, to bring them to Yerushalayim, to keep the dedication with gladness, both with giving thanks, and with singing, with cymbals, stringed instruments, and with harps. **28** The sons of the singers gathered themselves together, both out of the plain around Yerushalayim and from the villages of the Netophathites; **29** also from Beth Gilgal, and out of the fields of Geva and Azmaveth: for the singers had built themselves villages around Yerushalayim. **30** The priests and the Levites purified themselves; and they purified the people, and the gates, and the wall.

**31** Then I brought up the princes of Yehudah on the wall, and appointed two great companies who gave thanks and went in procession. One went on the right hand on the wall toward the dung gate; **32** and after them went Hoshayah, with half of the princes of Yehudah, **33** and Azaryah, Ezra, and Meshullam, **34** Yehudah, Benyamin, Shemayah, Yirmeyah, **35** and some of the priests' sons with trumpets: Zekharyah the son of Yonathan, the son of Shemayah, the son of Mattanyah, the son of Mikhayah, the son of Zakur, the son of Asaph; **36** and his brothers, Shemayah, Azar'el, Milalai, Gilalai, Ma'ai, Nathan'el, Yehudah, and Hanani,

with the musical instruments of David the man of Elohim; and Ezra the scribe was before them. **37** By the spring gate, and straight before them, they went up by the stairs of the city of David, at the ascent of the wall, above David's house, even to the water gate eastward.

**38** The other company of those who gave thanks went to meet them, and I after them, with the half of the people, on the wall, above the tower of the furnaces, even to the wide wall, **39** and above the gate of Ephrayim, and by the old gate, and by the fish gate, and the tower of Hananel, and the tower of Hammehah, even to the sheep gate: and they stood still in the gate of the guard. **40** So the two companies of those who gave thanks in the house of Elohim stood, and I, and the half of the rulers with me; **41** and the priests, Elyaqim, Ma'aseyah, Minyamin, Mikhayah, Elionai, Zekharyah, and Hananyah, with trumpets; **42** and Ma'aseyah, Shemayah, Elazar, Uzzi, Yehohanan, Malkiyah, Elam, and Ezer. The singers sang loud, with Yizrahayah their overseer. **43** They slaughtered great sacrifices that day, and rejoiced; for Elohim had made them rejoice with great joy; and the women and the children also rejoiced; so that the joy of Yerushalayim was heard even far away.

**44** On that day were men appointed over the rooms for the treasures, for the wave offerings, for the first fruits, and for the tithes, to gather into them, according to the fields of the cities, the portions appointed by the Torah for the priests and Levites; for Yehudah rejoiced for the priests and for the Levites who waited. **45** They guarded the charge of their Elohim, and the charge of the purification, and so did the singers and the gatekeepers, according to the command of David, and of Shelomoh his son. **46** For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving to Elohim. **47** All Yisra'el in the days of Zerubbavel, and in the days of Nehemyah, gave the portions of the singers and the gatekeepers, as every day required; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aharon.

**13** On that day they read in the book of Moshe in the hearing of the people; and it was found written in it that an Ammonite and a Moavite should not enter into the assembly of Elohim forever, **2** because they did not meet the children of Yisra'el with bread and with water, but hired Bil'am against them, to curse them; however our Elohim turned the curse into a blessing. **3** It came about, when they had heard the Torah, that they separated all the mixed multitude from Yisra'el.

**4** Now before this, Elyashiv the priest, who was appointed over the rooms of the house of our Elohim, being allied to Toviyah, **5** had prepared for him a great

room, where before they laid the meal offerings, the frankincense, the vessels, and the tithes of the grain, the new wine, and the oil, which were given by command to the Levites, the singers, and the gatekeepers; and the wave offerings for the priests. **6** But in all this, I was not at Yerushalayim; for in the thirty-second year of Artahshashta king of Bavel I went to the king; and after some days I asked leave of the king, **7** and I came to Yerushalayim, and understood the evil that Elyashiv had done for Toviyah, in preparing him a room in the courts of the house of Elohim. **8** It grieved me severely. Therefore I threw all Toviyah's household stuff out of the room.

**9** Then I commanded, and they cleansed the rooms. I brought into them the vessels of the house of Elohim, with the meal offerings and the frankincense again.

**10** I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, who did the work, had each fled to his field. **11** Then I contended with the rulers, and said, "Why is the house of Elohim forsaken?" I gathered them together, and set them in their place. **12** Then all Yehudah brought the tithe of the grain, the new wine, and the oil to the treasuries. **13** I made treasurers over the treasuries, Shelemyah the priest, and Tsadoq the scribe, and of the Levites, Pedayah: and next to them was Hanan the son of Zakur, the son of Mattanyah; for they were counted faithful, and their business was to distribute to their brothers.

**14** Remember me, my Elohim, concerning this, and do not wipe out my loving-kindness that I have done for the house of my Elohim, and for its observances. **15** In those days saw I in Yehudah some men treading wine presses on the Sabbath, bringing in sheaves, and loading donkeys; also with wine, grapes, figs, and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day; and I testified against them in the day in which they sold food. **16** Some men of Tsor also lived there, who brought in fish and all kinds of wares, and sold on the Sabbath to the children of Yehudah, and in Yerushalayim. **17** Then I contended with the nobles of Yehudah, and said to them, "What evil thing is this that you do, and profane the Sabbath day? **18** Did your fathers not do thus, and did our Elohim not bring all this evil on us, and on this city? Yet you bring more wrath on Yisra'el by profaning the Sabbath."

**19** It came about that when the gates of Yerushalayim began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened until after the Sabbath. I set some of my servants over the gates, so that no burden should be brought in on the Sabbath day.

**20** So the merchants and sellers of all kinds of wares camped outside of Yerushalayim once or twice. **21** Then I testified against them, and said to them, "Why do you stay around the wall? If you do so again, I will lay hands on you." From that time on, they did not come on the Sabbath. **22** I commanded the Levites that they should purify themselves, and that they should come and guard the gates, to set the Sabbath day apart. Remember to me, my Elohim, this also, and spare me according to the greatness of Your loving-kindness.

**23** In those days I also saw the Yehudim who had married women of Ashdod, of Ammon, and of Moav; **24** and their children spoke half in the speech of Ashdod, and could not speak in the Yehudite language, but according to the language of each people. **25** I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them swear by Elohim, "You shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. **26** Did Shelomoh king of Yisra'el not sin by *doing* these things? Yet among many nations was there no king like him, and he was beloved of his Elohim, and Elohim made him king over all Yisra'el. Nevertheless foreign women caused even him to sin. **27** Shall we then listen to you to do all this great evil, to trespass against our Elohim in marrying foreign women?"

**28** One of the sons of Yoyada, the son of Elyashiv the high priest, was son-in-law to Sanvallat the Horonite; therefore I chased him from me. **29** Remember them, my Elohim, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites.

**30** Thus I cleansed them from all foreigners, and appointed duties for the priests and for the Levites, everyone in his work; **31** and for the wood offering, at times appointed, and for the first fruits. Remember me, my Elohim, for good.

# דִּבְרֵי הַיָּמִים אֶחָד

## Divrei Ha'Yamim נ (1 Chronicles)

**1** Adam, Sheth, Enosh, **2** Qenan, Mahalal'el, Yared, **3** Hanokh, Methuselah, Lamekh, **4** Noah, Shem, Ḥam, and Yepheth. **5** The sons of Yepheth: Gomer, Magog, Madai, Yavan, Tuval, Meshek, and Tiras. **6** The sons of Gomer: Ashkenaz, Diphath, and Togarmah. **7** The sons of Yavan: Elishah, Tarshish, Kittim, and Rodanim. **8** The sons of Ḥam: Kush, Mitsrayim, Put, and Kena'an. **9** The sons of Kush: Seva, Havilah, Savta, Ra'ama, Savtekha. The sons of Ra'amah: Sheva and Dedan. **10** Kush brought forth Nimrod. He began to be mighty in the earth. **11** Mitsrayim brought forth Ludim, Ananim, Lehabim, Naphtuhim, **12** Pathrusim, Kasluhim (where the Philistines came from), and Kapthorim. **13** Kena'an brought forth Tsidon his firstborn, Heth, **14** the Yevusite, and the Amorite, the Gergashite, **15** the Hivite, the Arqite, the Sinite, **16** the Arvadite, the Tsemarite, and the Hamathite. **17** The sons of Shem: Elam, Ashuwr, Arpakshad, Lud, Aram, Uts, Ḥul, Gether, and Meshek. **18** Arpakshad brought forth Shelah, and Shelah brought forth Ever. **19** To Ever were born two sons: the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Yoqtan. **20** Yoqtan brought forth Almodad, Sheleph, Hatsarmaveth, Yerah, **21** Hadoram, Uzal, Diqlah, **22** Eyval, Avima'el, Sheva, **23** Ophir, Havilah, and Yovav. All these were the sons of Yoqtan. **24** Shem, Arpakshad, Shelah, **25** Ever, Peleg, Reu, **26** Serug, Nahor, Terah, **27** Avram (also called Avraham). **28** The sons of Avraham: Yitshaq and Yishma'el. **29** These are their generations: the firstborn of Yishma'el, Nevaioth; then Qedar, Adbe'el, Mivsam, **30** Mishma, Dumah, Massa, Ḥudad, Tema, **31** Yetur, Naphish, and Qedemah. These are the sons of Yishma'el. **32** The sons of Qeturah, Avraham's concubine: she bore Zimran, Yoqshan, Medan, Midian, Yishbaq, and Shuaḥ. The sons of Yoqshan: Sheva and Dedan. **33** The sons of Midian: Ephah, Epher, Hanokh, Avida, and Eld'aah. All these were the sons of Qeturah. **34** Avraham brought forth Yitshaq. The sons of Yitshaq: Esaw and Yisra'el. **35** The sons of Esaw: Eliphaz, Reu'el, Yeush, Yalam, and Qorah. **36** The sons of Eliphaz: Teman, Omar, Tsephi, Gatam, Qenaz, Timna, and Amaleq. **37** The sons of Reu'el: Nahath, Zerah, Shammah, and Mizzah. **38** The sons of Seir: Lotan, Shoval, Tsivon, Anah, Dishon, Etser, and Dishan. **39** The sons of Lotan: Ḥori and Homam; and Timna was Lotan's sister. **40** The sons of Shoval: Alian, Manahath, Eyval, Shephi, and Onam. The sons of Tsivon: Aiyah and Anah. **41** The son of

Anah: Dishon. The sons of Dishon: Ḥamran, Eshban, Yithran, and Keran. **42** The sons of Etser: Bilhan, Za'avān, and Ya'aqan. The sons of Dishan: Uts and Aran.

**43** Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Yisra'el: Bela the son of Beor; and the name of his city was Dinhavah. **44** Bela died, and Yovav the son of Zeraḥ of Botsrah reigned in his place. **45** Yovav died, and Husham of the land of the Temanites reigned in his place. **46** Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moav, reigned in his place; and the name of his city was Avith. **47** Hadad died, and Samlah of Masreqah reigned in his place. **48** Samlah died, and Sha'ul of Rehovoṭ by the River reigned in his place. **49** Sha'ul died, and Ba'al Ḥanan the son of Akbor reigned in his place. **50** Ba'al Ḥanan died, and Hadad reigned in his place; and the name of his city was Pai: and his wife's name was Mehetav'el, the daughter of Matred, the daughter of Mezahav. **51** Then Hadad died. The chiefs of Edom were: chief Timna, chief Alvah, chief Yetheth, **52** chief Oholivamah, chief Elah, chief Pinon, **53** chief Qenaz, chief Teman, chief Mivtsar, **54** chief Magdi'el, and chief Iram. These are the chiefs of Edom.

**2** These are the sons of Yisra'el: Reuven, Shimon, Levi, Yehudah, Yissakhar, Zevulun, **2** Dan, Yoseph, Benyamin, Naphtali, Gad, and Asher. **3** The sons of Yehudah: Er, Onan, and Shelah; which three were born to him of Shua's daughter the Kena'anitess. Er, Yehudah's firstborn, was wicked in the sight of יהודָה; and He killed him. **4** Tamar his daughter-in-law bore him Perets and Zeraḥ. All the sons of Yehudah were five. **5** The sons of Perets: Ḥetsron and Ḥamul. **6** The sons of Zeraḥ: Zimri, Ethan, Heman, Kalkol, and Dara; five of them in all. **7** The son of Karmi: Akar, the troubler of Yisra'el, who committed a trespass in the devoted thing. **8** The son of Ethan: Azaryah. **9** The sons also of Hetsron, who were born to him: Yerahme'el, Ram, and Keluvai. **10** Ram brought forth Amminadav, and Amminadav brought forth Nahshon, prince of the children of Yehudah; **11** and Nahshon brought forth Salma, and Salma brought forth Boaz, **12** and Boaz brought forth Oved, and Oved brought forth Yishai; **13** and Yishai brought forth his firstborn Eliav, and Avinadav the second, and Shimea the third, **14** Nethan'el the fourth, Raddai the fifth, **15** Otsem the sixth, David the seventh; **16** and their sisters were Tseruyah and Avigayil. The sons of Tseruyah: Avishai, Yoav, and Asah'el, three. **17** Avigayil bore Amasa; and the father of Amasa was Yether the Yishma'elite.

**18** Kaleb the son of Hetsron brought forth children of Azuvah his wife, and of Yerioth; and these were her sons: Yesher, Shovav, and Ardon. **19** Azuvah died, and Kaleb married Ephrath, who bore him Hur. **20** Hur brought forth Uri, and Uri brought forth Betsal'el.

**21** Afterward Hetsron went in to the daughter of Makir the father of Gilad, whom he took as wife when he was sixty years old; and she bore him Seguv. **22** Seguv brought forth Yair, who had twenty-three cities in the land of Gilad. **23** Geshur and Aram took the towns of Yair from them, with Qenath, and its villages, even sixty cities. All these were the sons of Makir the father of Gilad. **24** After Hetsron died in Kaleb Ephrathah, Aviyah Hetsron's wife bore him Ashl̄ur the father of Teqoa. **25** The sons of Yerahme'el the firstborn of Hetsron were Ram the firstborn, Bunah, Oren, Otsem, and Ahiyah. **26** Yerahme'el had another wife, whose name was Atarah. She was the mother of Onam. **27** The sons of Ram the firstborn of Yerahme'el were Ma'ats, Yamin, and Eger. **28** The sons of Onam were Shammai and Yada. The sons of Shammai: Nadav and Avishur. **29** The name of the wife of Avishur was Avihayil; and she bore him Ahban and Molid. **30** The sons of Nadav: Seled and Appaim; but Seled died without children. **31** The son of Appaim: Yishi. The son of Yishi: Sheshan. The son of Sheshan: Ahlai. **32** The sons of Yada the brother of Shammai: Yether and Yonathan; and Yether died without children. **33** The sons of Yonathan: Peleth and Zaza. These were the sons of Yerahme'el. **34** Now Sheshan had no sons, but daughters. Sheshan had a servant, a Mitsrite, whose name was Yarha. **35** Sheshan gave his daughter to Yarha his servant as wife; and she bore him Attai. **36** Attai brought forth Nathan, and Nathan brought forth Zavad, **37** and Zavad brought forth Ephlal, and Ephlal brought forth Oved, **38** and Oved brought forth Yehu, and Yehu brought forth Azaryah, **39** and Azaryah brought forth Helets, and Helets brought forth Eleasah, **40** and Eleasah brought forth Sismai, and Sismai brought forth Shallum, **41** and Shallum brought forth Yeqamyah, and Yeqamyah brought forth Elishama. **42** The sons of Kaleb the brother of Yerahme'el were Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hevron. **43** The sons of Hevron: Qorah, Tappuah, Reqem, and Shema. **44** Shema brought forth Raham, the father of Yorqeam; and Reqem brought forth Shammai. **45** The son of Shammai was Maon; and Maon was the father of Beth-Tsur. **46** Ephah, Kaleb's concubine, bore Ḥaran, Motsa, and Gazez; and Ḥaran brought forth Gazez. **47** The sons of Yahdai: Regem, Yothan, Geshan, Pelet, Ephah, and Shaaph. **48** Ma'akah, Kaleb's concubine, bore Shever and Tirhanah. **49** She bore also Sha'aph the father of Madmannah, Sheva the father of Makbena, and the

father of Gibea; and the daughter of Kaleb was Aksah. **50** These were the sons of Kaleb, the son of Ḥur, the firstborn of Ephrathah: Shoval the father of Qiryath Yearim, **51** Salma the father of Beth-lehem, and Ḥareph the father of Beth Gader. **52** Shoval the father of Qiryath Yearim had sons: Haroeh, half of the Menuhoth. **53** The families of Qiryath Yearim: the Yithrites, the Puthites, the Shumathites, and the Mishraites; from them came the Tsorathites and the Eshtaoletes. **54** The sons of Salma: Beth-lehem, the Netophathites, Atroth Beth Yoav, and half of the Manahathites, the Tsorites. **55** The families of scribes who lived at Yabets: the Tirathites, the Shimeathites, and the Sukathites. These are the Qenites who came from Hammath, the father of the house of Rekhav.

**3** Now these were the sons of David, who were born to him in Hevron: the firstborn, Amnon, of Ahinoam the Yizre'elitess; the second, Dani'el, of Avigayil the Karmelite; **2** the third, Avshalom the son of Ma'akah the daughter of Talmai king of Geshur; the fourth, Adoniyah the son of Haggith; **3** the fifth, Shephatyah of Avital; the sixth, Yithream by Eglah his wife: **4** six were born to him in Hevron; and he reigned there seven years and six new moons. He reigned thirty-three years in Yerushalayim; **5** and these were born to him in Yerushalayim: Shimea, Shovav, Nathan, and Shelomoh, four, of Bathshua the daughter of Ammi'el; **6** and Yivhar, Elishama, Eliphelet, **7** Nogah, Nepheg, Yaphia, **8** Elishama, Elyada, and Eliphelet, nine. **9** All these were the sons of David, besides the sons of the concubines; and Tamar was their sister.

**10** Shelomoh's son was Reḥavam, Aviyah his son, Asa his son, Yehoshaphat his son, **11** Yoram his son, Ahazyahu his son, Yoash his son, **12** Amatsyahu his son, Azaryah his son, Yotham his son, **13** Ahaz his son, Ḥizkiyahu his son, Menasheh his son, **14** Amon his son, and Yoshiyahu his son. **15** The sons of Yoshiyahu: the firstborn Yohanan, the second Yehoyaqim, the third Tsidqiyah, and the fourth Shallum. **16** The sons of Yehoyaqim: Yekonyah his son, and Tsidqiyah his son. **17** The sons of Yekonyah, the captive: Shealti'el his son, **18** Malkiram, Pedayah, Shenatsar, Yeqamyah, Hoshama, and Nedavyah. **19** The sons of Pedayah: Zerubbavel and Shimi. The sons of Zerubbavel: Meshullam and Ḥananyah; and Shelomith was their sister; **20** and Hashuvah, Ohel, Berekyah, Ḥasadyah, and Yushav-Ḥesed, five. **21** The sons of Ḥananyah: Pelatyah and Yesayah; the sons of Rephayah, the sons of Arnan, the sons of Ovadyah, the sons of Shekanyah. **22** The son of Shekanyah: Shemayah. The sons of Shemayah: Hattush, Yigal, Bariyah, Nearyah, and Shaphat, six. **23** The sons of Nearyah: Elioenai, Ḥizqiyah, and Azriqam, three. **24** The sons of Elioenai:

Hodavyah, Elyashiv, Pelayah, Aquv, Yohanan, Delayah, and Anani, seven.

**4** The sons of Yehudah: Perets, Hetsron, Karmi, Hur, and Shoval. **2** Reayah the son of Shoval brought forth Yaḥath; and Yaḥath brought forth Ahumai and Lahad. These are the families of the Tsorathites. **3** These were the sons of the father of Etam: Yizre'el, Yishma, and Yidbash. The name of their sister was Hatseleponi. **4** Penu'el was the father of Gedor and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Beth-lehem. **5** Ashlur the father of Teqoa had two wives, Helah and Na'arah. **6** Na'arah bore him Ahuzzam, Hepher, Temeni, and Ha'ahashatari. These were the sons of Na'arah. **7** The sons of Helah were Tsereth, Yitshar, and Ethan. **8** Haqots brought forth Anuv, Tsovevah, and the families of Aḥarḥel the son of Harum.

**9** Yabets was more honorable than his brothers. His mother named him Yabets, saying, "Because I bore him with sorrow."

**10** Yabets called on the Elohim of Yisra'el, saying, "Oh that You would bless me indeed, and enlarge my border! May Your hand be with me, and may You keep me from evil, that I may not cause pain!" Elohim granted him that which he requested.

**11** Keluv the brother of Shuhah brought forth Mehir, who was the father of Eshton. **12** Eshton brought forth Beth Rapha, Paseah, and Tehinnah the father of Ir Nahash. These are the men of Rekah. **13** The sons of Qenaz: Othni'el and Serayah. The sons of Othni'el: Hathath. **14** Meonothai brought forth Ophrah: and Serayah brought forth Yoav the father of Ge Harashim; for they were craftsmen. **15** The sons of Kalev the son of Yephunneh: Iru, Elah, and Na'am. The son of Elah: Qenaz. **16** The sons of Yehallel'el: Ziph, Ziphah, Tiria, and Asarel. **17** The sons of Ezrah: Yether, Mered, Epher, and Yalon; and she bore Miryam, Shammai, and Yishbah the father of Eshtemoa. **18** His wife the Yehudiyah bore Yered the father of Gedor, Heber the father of Soko, and Yequthi'el the father of Zanoah. These are the sons of Bithyah the daughter of Pharaoh, whom Mered took. **19** The sons of the wife of Hodiyah, the sister of Naham, were the father of Qeileh the Garmite, and Eshtemoa the Ma'akathite. **20** The sons of Shimon: Amnon, Rinnah, Ben Hanan, and Tilon. The sons of Yishi: Zoheth, and Ben Zoheth. **21** The sons of Shelah the son of Yehudah: Er the father of Lekah, La'adah the father of Mareshah, and the families of the house of the linen servers, of the house of Ashbea; **22** and Yoqim, and the men of Kozeva, and Yoash, and Saraph, who had dominion in Moav, and Yashuvi-lehem. These records are ancient. **23** These were the

potters, and the inhabitants of Netaim and Gederah: they lived there with the king for his work. **24** The sons of Shimon: Nemu'el, Yamin, Yariv, Zerah, Sha'ul; **25** Shallum his son, Mivsam his son, and Mishma his son. **26** The sons of Mishma: Ḥammel his son, Zakkur his son, Shimi his son. **27** Shimi had sixteen sons and six daughters; but his brothers did not have many children, and all their family did not multiply like the children of Yehudah. **28** They lived at Beersheva, Moladah, Hatsarshual, **29** at Bilhah, at Etsem, at Tolad, **30** at Bethu'el, at Hormah, at Tsiqlag, **31** at Beth Markaboth, Hatsar Susim, at Beth Biri, and at Sha'araim. These were their cities until David's reign. **32** Their villages were Etam, Ain, Rimmon, Token, and Ashan, five cities; **33** and all their villages that were around the same cities, to Ba'al. These were their settlements, and they have their genealogy. **34** Meshovav, Yamlekh, Yoshah the son of Amatsyah, **35** Yo'el, Yehu the son of Yoshiyahu, the son of Serayah, the son of Asi'el, **36** Elionenai, Ya'aqovah, Yeshohayah, Asayah, Adi'el, Yesimi'el, Benayah, **37** and Ziza the son of Shippi, the son of Allon, the son of Yedayah, the son of Shimri, the son of Shemayah—**38** these mentioned by name were princes in their families. Their fathers' houses increased greatly.

**39** They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks.

**40** They found fat pasture and good, and the land was wide, and quiet, and peaceful; for those who lived there before were ḥamites. **41** These written by name came in the days of Hizqiyahu king of Yehudah, and struck their tents. The Meunim who were found there, and they destroyed them utterly to this day, and lived in their place; because there was pasture there for their flocks. **42** Some of them, even of the sons of Shimon, five hundred men, went to Mount Seir, having for their captains Pelatyah, Nearyah, Rephayah, and Uzzi'el, the sons of Yishi. **43** They struck the remnant of the Amaleqites who escaped, and have lived there to this day.

**5** The sons of Reuven the firstborn of Yisra'el (for he was the firstborn; but, because he defiled his father's couch, his birthright was given to the sons of Yoseph the son of Yisra'el; and the genealogy is not to be listed according to the birthright. **2** For Yehudah prevailed above his brothers, and from him came the prince; but the birthright was Yoseph's). **3** The sons of Reuven the firstborn of Yisra'el: Hanokh, Pallu, Hetsron, and Karmi. **4** The sons of Yo'el: Shemayah his son, Gog his son, Shimi his son, **5** Miknah his son, Reayah his son, Ba'al his son, **6** and Beerah his son, whom Tilgath Pilneser king of Ashuwr carried away captive. He was prince of the Reuvenites. **7** His brothers by their families, when the genealogy of their generations was listed: the chief,

Yei'el, and Zekharyah,<sup>a</sup> 8 and Bela the son of Azaz, the son of Shema, the son of Yo'el, who lived in Aroer, even to Nevo and Ba'al Meon; 9 and he lived eastward even to the entrance of the wilderness from the Perath River<sup>a</sup>, because their livestock were multiplied in the land of Gilad.

**10** In the days of Sha'ul, they made war with the Hagrites, who fell by their hand; and they lived in their tents throughout all the land east of Gilad. **11** The sons of Gad lived over against them, in the land of Bashan to Salekah: **12** Yo'el the chief, Shapham the second, Yanai, and Shaphat in Bashan. **13** Their brothers of their fathers' houses: Mikha'el, Meshullam, Sheva, Yorai, Yakan, Zia, and Ever, seven. **14** These were the sons of Avihayil, the son of Huri, the son of Yaroah, the son of Gilad, the son of Mikha'el, the son of Yeshishai, the son of Yahdo, the son of Buz; **15** Ahî the son of Avdi'el, the son of Guni, chief of their fathers' houses. **16** They lived in Gilad in Bashan, and in its towns, and in all the suburbs of Sharon, as far as their borders. **17** All these were listed by genealogies in the days of Yotham king of Yehudah, and in the days of Yarovam king of Yisra'el.

**18** The sons of Reuven, the Gadites, and the half-tribe of Menasheh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were forty-four thousand seven hundred sixty, that were able to go out to war. **19** They made war with the Hagrites, with Yetur, and Naphish, and Nodav. **20** They were helped against them, and the Hagrites were delivered into their hand, and all who were with them; for they cried to Elohim in the battle, and He answered them, because they relied on Him. **21** They took away their livestock; of their camels fifty thousand, and of sheep two hundred fifty thousand, and of donkeys two thousand, and the beings of men one hundred thousand. **22** For many fell slain, because the war was of Elohim. They lived in their place until the captivity. **23** The children of the half-tribe of Menasheh lived in the land: they increased from Bashan to Ba'al Hermon, Senir, and Mount Hermon. **24** These were the heads of their fathers' houses: even Epher, Yishi, Eli'el, Azri'el, Yirmeyah, Hodavyah, and Yahdi'el, mighty men of valor, famous men, heads of their fathers' houses. **25** They trespassed against the Elohim of their fathers, and whored after the elohim of the peoples of the land, whom Elohim destroyed before them. **26** So the Elohim of Yisra'el stirred up the spirit of Pul king of Ashuwr, and the spirit of Tilgath Pilneser king of Ashuwr, and he carried them away, even the Reuvenites, and the Gadites, and the half-tribe of Menasheh, and brought

them to Ḥalah, Ḥavor, Hara, and to the river of Gozan, to this day.

## 6 The sons of Levi: Gershon, Qohath, and Merari.

**2** The sons of Qohath: Amram, Yitshar, and Ḥevron, and Uzzi'el. **3** The children of Amram: Aharon, Mosheh, and Miryam. The sons of Aharon: Nadav, Avihu, Elazar, and Ithamar. **4** Elazar brought forth Pinehas, Pinehas brought forth Avishua, **5** Avishua brought forth Buqi. Buqi brought forth Uzzi. **6** Uzzi brought forth Zerahyah. Zerahyah brought forth Meraioth. **7** Meraioth brought forth Amaryah. Amaryah brought forth Ahituv. **8** Ahituv brought forth Tsadoq. Tsadoq brought forth Ahîma'ats. **9** Ahîma'ats brought forth Azaryah. Azaryah brought forth Yohanan. **10** Yohanan brought forth Azaryah, who executed the priest's office in the house that Shelomoh built in Yerushalayim. **11** Azaryah brought forth Amaryah. Amaryah brought forth Ahituv. **12** Ahituv brought forth Tsadoq. Tsadoq brought forth Shallum. **13** Shallum brought forth Hilqiyah. Hilqiyah brought forth Azaryah. **14** Azaryah brought forth Serayah. Serayah brought forth Yehotsadaq. **15** Yehotsadaq went into captivity, when בְּנֵי carried Yehudah and Yerushalayim away by the hand of Nevukhadnetsar.

## 16 The sons of Levi: Gershom, Qohath, and Merari.

**17** These are the names of the sons of Gershom: Livni and Shimi. **18** The sons of Qohath were Amram, Yitshar, Ḥevron, and Uzzi'el. **19** The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their fathers' households. **20** Of Gershom: Livni his son, Yahath his son, Zimmah his son, **21** Yoâh his son, Iddo his son, Zeraḥ his son, and Yeatherai his son. **22** The sons of Qohath: Amminadav his son, Qorah his son, Assir his son, **23** Elqanah his son, and Evyasaph his son, Assir his son, **24** Tahath his son, Uri'el his son, Uzziyah his son, and Sha'ul his son. **25** The sons of Elqanah: Amasai and Ahîmoth. **26** As for Elqanah, the sons of Elqanah: Tsophai his son, Nahath his son, **27** Eliav his son, Yeroḥam his son, and Elqanah his son. **28** The sons of Shemu'el: the firstborn, Yo'el, and the second, Aviyah. **29** The sons of Merari: Mahli, Livni his son, Shimi his son, Uzzah his son, **30** Shimea his son, Haggiyah his son, Asayah his son. **31** These are they whom David set over the service of song in the house of בְּנֵי, after the ark came to rest there. **32** They ministered with song before the Tabernacle of the Tent of Appointment, until Shelomoh had built the house of בְּנֵי in Yerushalayim. They performed the duties of their service according to their judgment. **33** These are

<sup>a</sup> 9 Perath – The Euphrates River, and probably the etymological origin of the name.

those who served, and their sons. Of the sons of the Qohathites: Heman the singer, the son of Yo'el, the son of Shemu'el, **34** the son of Elqanah, the son of Yeroham, the son of Eli'el, the son of Toah, **35** the son of Tsuph, the son of Elqanah, the son of Mahath, the son of Amasai, **36** the son of Elqanah, the son of Yo'el, the son of Azaryah, the son of Tsephanyah, **37** the son of Tahath, the son of Assir, the son of Evyasaph, the son of Qorah, **38** the son of Yitshar, the son of Qohath, the son of Levi, the son of Yisra'el. **39** His brother Asaph, who stood on his right hand, even Asaph the son of Berekhyah, the son of Shimea, **40** the son of Mikha'el, the son of Ba'aseyah, the son of Malkiyah, **41** the son of Ethni, the son of Zerah, the son of Adayah, **42** the son of Ethan, the son of Zimmah, the son of Shimi, **43** the son of Yahath, the son of Gershom, the son of Levi. **44** On the left hand their brothers the sons of Merari: Ethan the son of Qishi, the son of Abdi, the son of Mallukh, **45** the son of Hashavyah, the son of Amatsyah, the son of Hilqiyah, **46** the son of Amzi, the son of Bani, the son of Shemer, **47** the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. **48** Their brothers the Levites were appointed for all the service of the Tabernacle of the house of Elohim. **49** But Aharon and his sons offered on the altar of ascension offering, and on the altar of incense, for all the work of the most set-apart place, and to make atonement for Yisra'el, according to all that Mosheh the servant of Elohim had commanded.

**50** These are the sons of Aharon: Elazar his son, Pinehas his son, Avishua his son, **51** Buqi his son, Uzzi his son, Zerahyah his son, **52** Meraioth his son, Amaryah his son, Ahituv his son, **53** Tsadoq his son, and Ahima'ats his son.

**54** Now these are their dwelling places according to their encampments in their borders: to the sons of Aharon, of the families of the Qohathites (for theirs was the first lot), **55** to them they gave Hevron in the land of Yehudah, and its suburbs around it; **56** but the fields of the city, and its villages, they gave to Kaleb the son of Yephunneh.

**57** To the sons of Aharon they gave the cities of refuge, Hevron; Livnah also with its suburbs, Yattir, Eshtemoa with its suburbs, **58** Hilen with its suburbs, Devir with its suburbs, **59** Ashan with its suburbs, and Beth Shemesh with its suburbs; **60** and out of the tribe of Benyamin, Geva with its suburbs, Allemeth with its suburbs, and Anathoth with its suburbs. All their cities throughout their families were thirteen cities.

**61** To the rest of the sons of Qohath were given by lot, out of the family of the tribe, out of the half-tribe, the half of Menasheh, ten cities. **62** To the sons of Gershom, according to their families, out of the tribe of Yissakhar,

and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Menasheh in Bashan, thirteen cities. **63** To the sons of Merari were given by lot, according to their families, out of the tribe of Reuven, and out of the tribe of Gad, and out of the tribe of Zevulun, twelve cities. **64** The children of Yisra'el gave to the Levites the cities with their suburbs.

**65** They gave by lot out of the tribe of the children of Yehudah, and out of the tribe of the children of Shimon, and out of the tribe of the children of Benyamin, these cities which are mentioned by name. **66** Some of the families of the sons of Qohath had cities of their borders out of the tribe of Ephrayim. **67** They gave to them the cities of refuge, Shekhem in the hill country of Ephrayim with its suburbs; Gezer also with its suburbs, **68** Yoqmeam with its suburbs, Beth Horon with its suburbs, **69** Aiyalon with its suburbs, Gath Rimmon with its suburbs; **70** and out of the half-tribe of Menasheh, Aner with its suburbs, and Bil'am with its suburbs, for the rest of the family of the sons of Qohath.

**71** To the sons of Gershom were given, out of the family of the half-tribe of Menasheh, Golan in Bashan with its suburbs, and Ashtaroth with its suburbs; **72** and out of the tribe of Yissakhar, Qedes with its suburbs, Daverath with its suburbs, **73** Ramoth with its suburbs, and Anem with its suburbs; **74** and out of the tribe of Asher, Mashal with its suburbs, Abdon with its suburbs, **75** Huqoq with its suburbs, and Rehov with its suburbs; **76** and out of the tribe of Naphtali, Qedes in the Galil with its suburbs, Hammon with its suburbs, and Qiryathaim with its suburbs.

**77** To the rest of the Levites, the sons of Merari, were given, out of the tribe of Zevulun, Rimmon with its suburbs, Tavor with its suburbs; **78** and beyond the Yarden at Yeriho, on the east side of the Yarden, were given them, out of the tribe of Reuven, Betser in the wilderness with its suburbs, and Yahtsa with its suburbs, **79** Qedemoth with its suburbs, and Mepha'ath with its suburbs; **80** and out of the tribe of Gad, Ramoth in Gilad with its suburbs, Mahanaim with its suburbs, **81** Heshbon with its suburbs, and Yazer with its suburbs.

**7** Of the sons of Yissakhar: Tola, and Puah, Yashuv, and Shimron, four. **2** The sons of Tola: Uzzi, Rephayah, Yiri'el, Yahmai, Yivsam, and Shemu'el, heads of their fathers' houses, of Tola; mighty men of valor in their generations. Their number in the days of David was twenty-two thousand six hundred. **3** The son of Uzzi: Yizrahyah. The sons of Yizrahyah: Mikha'el, Ovadyah, Yo'el, and Yishshiyah, five; all of them chief men.

**4** With them, by their generations, after their fathers' houses, were bands of the army for war, thirty-six thousand; for they had many wives and sons. **5** Their

brothers among all the families of Yissakhar, mighty men of valor, listed in all by genealogy, were eighty-seven thousand.

**6** The sons of Benyamin: Bela, Beker, and Yedi'a'el, three. **7** The sons of Bela: Etsbon, Uzzi, Uzzi'el, Yerimoth, and Iri, five; heads of fathers' houses, mighty men of valor; and they were listed by genealogy twenty-two thousand thirty-four. **8** The sons of Beker: Zemirah, Yoash, Eliezer, Elioenai, Omri, Yeremoth, Aviyah, Anathoth, and Alemeth. All these were the sons of Beker. **9** They were listed by genealogy, after their generations, heads of their fathers' houses, mighty men of valor, twenty thousand two hundred. **10** The son of Yedi'a'el: Bilhan. The sons of Bilhan: Yeush, Benyamin, Ehud, Kena'anah, Zethan, Tarshish, and Ahishahar. **11** All these were sons of Yedi'a'el, according to the heads of their fathers' households, mighty men of valor, seventeen thousand two hundred, who were able to go out in the army for war. **12** So were Shuppim, Huppim, the sons of Ir, Hushim, and the sons of Aher.

**13** The sons of Naphtali: Yahtsi'el, Guni, Yetser, Shallum, and the sons of Bilhah. **14** The sons of Menasheh: Asri'el, whom his concubine the Aramean bore. She bore Makir the father of Gilad. **15** Makir took a wife of Huppim and Shuppim, whose sister's name was Ma'akah. The name of the second was Tselophhad; and Tselophhad had daughters. **16** Ma'akah the wife of Makir brought forth a son, and she named him Peresh. The name of his brother was Sheresh; and his sons were Ulam and Raqem. **17** The sons of Ulam: Bedan. These were the sons of Gilad the son of Makir, the son of Menasheh. **18** His sister Hammoleketh bore Ishhod, Aviezer, and Mahlalah. **19** The sons of Shemida were Ahyan, Shekhem, Liqhi, and Aniam.

**20** The sons of Ephrayim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, **21** Zavad his son, Shuthelah his son, Ezer, and Elead, whom the men of Gath who were born in the land killed, because they came down to take away their livestock. **22** Ephrayim their father mourned many days, and his brothers came to comfort him. **23** He went in to his wife, and she conceived, and brought forth a son, and he named him Beriah, because there was trouble with his house. **24** His daughter was Sheerah, who built Beth Horon the lower and the upper, and Uzzen Sheerah. **25** Repha'el was his son, and Resheph, and Telah his son, Tahan his son, **26** Ladan his son, Ammihud his son, Elishama his son, **27** Nun his son, and Yehoshua his son. **28** Their possessions and settlements were Beth-El and its towns, and eastward Na'aran, and westward Gezer, with its towns; Shekhem also and its towns, to Azzah and its towns; **29** and by the

borders of the children of Menasheh, Beth Shean and its towns, Ta'anakh and its towns, Megiddo and its towns, and Dor and its towns. The children of Yoseph the son of Yisra'el lived in these.

**30** The sons of Asher: Yimnah, Yishvah, Yishvi, and Beriah. Serah was their sister. **31** The sons of Beriah: Heber and Malki'el, who was the father of Birzaith. **32** Heber brought forth Yaphlet, Shomer, Hotham, and Shua their sister. **33** The sons of Yaphlet: Pasak, Bimhal, and Ashvath. These are the children of Yaphlet. **34** The sons of Shemer: Ahi, Rohagah, Yehubbah, and Aram. **35** The sons of Helem his brother: Tsophah, Yimna, Shelesh, and Amal. **36** The sons of Tsophah: Suah, Harnepher, Shual, Beri, Yimrah, **37** Betser, Hod, Shamma, Shilshah, Yithran, and Beera. **38** The sons of Yether: Yephunneh, Pispa, and Ara. **39** The sons of Ulla: Arah, Hanni'el, and Ritsya. **40** All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valor, chief of the princes. The number of them listed by genealogy for service in war was twenty-six thousand men.

**8** Benyamin brought forth Bela his firstborn, Ashveil the second, Aharah the third, **2** Nohah the fourth, and Rapha the fifth. **3** Bela had sons: Addar, Gera, Avihu, **4** Avishua, Na'amah, Ahoah, **5** Gera, Shephuphan, and Huram. **6** These are the sons of Ehud. These are the heads of fathers' households of the inhabitants of Geva, who were carried captive to Manahath: **7** Na'amah, Ahiyah, and Gera, who carried them captive; and he brought forth Uzza and Ahihu.

**8** Sha'haram brought forth children in the field of Moav, after he had sent away Hushim and Ba'ara his wives. **9** By Hodesh his wife, he brought forth Yovav, Tsibya, Mesha, Malkam, **10** Yeuts, Shakia, and Mirmah. These were his sons, heads of fathers' households. **11** By Hushim, he brought forth Avitub and Elpa'al. **12** The sons of Elpa'al: Ever, Misham, and Shemed, who built Ono and Lod, with its towns; **13** and Beriah, and Shema, who were heads of fathers' households of the inhabitants of Aiyalon, who put to flight the inhabitants of Gath; **14** and Ahyo, Shashaq, Yeremoth, **15** Zevadyah, Arad, Eder, **16** Mikha'el, Yispah, Yoḥa, the sons of Beriah, **17** Zevadyah, Meshullam, Hizqi, Heber, **18** Yishmerai, Yizliah, Yovav, the sons of Elpa'al, **19** Yaqim, Zikri, Zavdi, **20** Elienai, Tsillethai, Eli'el, **21** Adayah, Berayah, Shimrath, the sons of Shimi, **22** Yishpan, Ever, Eli'el, **23** Abdon, Zikri, Hanan, **24** Hananyah, Elam, Anthothiyah, **25** Yiphdeyah, Penu'el, the sons of Shashaq, **26** Shamsherai, Sheharyah, Athalyah, **27** Ya'areshyah, Eliyah, Zikri, and the sons of Yeroham. **28** These were heads of fathers' households

throughout their generations, chief men. These lived in Yerushalayim.

**29** The father of Givon, whose wife's name was Ma'akah, lived in Givon, **30** with his firstborn son Abdon, Tsur, Qish, Ba'al, Nadav, **31** Gedor, Ahyo, and Zeker. **32** Miqloth brought forth Shimeah. They also lived with their brothers in Yerushalayim, near their brothers. **33** Ner brought forth Qish. Qish brought forth Sha'ul. Sha'ul brought forth Yehonathan, Malkishua, Avinadav, and Eshba'al. **34** The son of Yehonathan was Meriv-Ba'al. Meriv-Ba'al brought forth Mikhah. **35** The sons of Mikhah: Pithon, Melek, Tarea, and Ahaz. **36** Ahaz brought forth Yehoaddah. Yehoaddah brought forth Alemeth, Azmaveth, and Zimri. Zimri brought forth Motsa. **37** Motsa brought forth Binea. Raphah was his son, Eleasah his son, and Atsel his son. **38** Atsel had six sons, whose names are these: Azriqam, Bokeru, Yishma'el, Shearyah, Ovadyah, and Hanan. All these were the sons of Atsel.

**39** The sons of Eshek his brother: Ulam his firstborn, Yeush the second, and Eliphelet the third. **40** The sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these were of the sons of Benyamin.

**9** So all Yisra'el were listed by genealogies; and behold, they are written in the book of the kings of Yisra'el. Yehudah was carried away captive to Bavel for their disobedience. **2** Now the first inhabitants who lived in their possessions in their cities were Yisra'el, the priests, the Levites, and the Temple servants. **3** In Yerushalayim lived of the children of Yehudah, of the children of Benyamin, and of the children of Ephrayim and Menasheh: **4** Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perets the son of Yehudah. **5** Of the Shilonites: Asayah the firstborn, and his sons. **6** Of the sons of Zerah: Yeu'el and their brothers, six hundred ninety. **7** Of the sons of Benyamin: Sallu the son of Meshullam, the son of Hodavyah, the son of Hassenuah, **8** and Yivneyah the son of Yero'ham, and Elah the son of Uzzi, the son of Mikri, and Meshullam the son of Shephatyah, the son of Reu'el, the son of Yivniyah; **9** and their brothers, according to their generations, nine hundred fifty-six. All these men were heads of fathers' households by their fathers' houses.

**10** Of the priests: Yedayah, Yehoyariv, Yakin, **11** and Azaryah the son of Hilqiyyah, the son of Meshullam, the son of Tsadoq, the son of Meraioth, the son of Ahituv, the ruler of the house of Elohim; **12** and Adayah the son of Yero'ham, the son of Pash'hur, the son of Malkiyah, and Ma'asai the son of Adi'el, the son of Yahzerah, the son of Meshullam, the son of Meshillemith, the son of

Immer; **13** and their brothers, heads of their fathers' houses, one thousand seven hundred sixty; very able men for the work of the service of the house of Elohim.

**14** Of the Levites: Shemayah the son of Hashuv, the son of Azriqam, the son of Hashavyah, of the sons of Merari; **15** and Baqbaqqar, Heresh, Galal, and Mattanyah the son of Mika, the son of Zikri, the son of Asaph, **16** and Ovadyah the son of Shemayah, the son of Galal, the son of Yeduthun, and Berekhyah the son of Asa, the son of Elqanah, who lived in the villages of the Netophathites.

**17** The gatekeepers: Shallum, Aquv, Talmon, Ahiman, and their brothers (Shallum was the chief), **18** who previously served in the king's gate eastward. They were the gatekeepers for the camp of the children of Levi. **19** Shallum the son of Kore, the son of Evyashaph, the son of Qorah, and his brothers, of his father's house, the Qorahites, were over the work of the service, guards of the thresholds of the tent. Their fathers had been over the camp of פָּנָים, guards of the entry.

**20** Pinehas the son of Elazar was ruler over them in time past, and פָּנָים was with him. **21** Zekharyah the son of Meshelemyah was gatekeeper of the door of the Tent of Appointment. **22** All these who were chosen to be gatekeepers in the thresholds were two hundred twelve. These were listed by genealogy in their villages, whom David and Shemu'el the seer ordained in their office of faithfulness. **23** So they and their children had the oversight of the gates of the house of פָּנָים, even the house of the tent, by wards. **24** On the four sides were the gatekeepers, toward the east, west, north, and south. **25** Their brothers, in their villages, were to come in every seven days from time to time to be with them: **26** for the four chief gatekeepers, who were Levites, were in an office of faithfulness, and were over the rooms and over the treasures in the house of Elohim. **27** They stayed around the house of Elohim, because that duty was on them; and to their duty was its opening morning by morning.

**28** Certain of them were in charge of the vessels of service; for these were brought in by count, and these were taken out by count. **29** Some of them also were appointed over the furniture, and over all the vessels of the set-apart place, over the fine flour, the wine, the oil, the frankincense, and the spices.

**30** Some of the sons of the priests prepared the mixing of the spices. **31** Mattithyah, one of the Levites, who was the firstborn of Shallum the Qorahite, had the faithful office over the things that were baked in pans. **32** Some of their brothers, of the sons of the Qohathites, were over the show bread, to prepare it every Sabbath.

**33** These are the singers, heads of fathers' households of the Levites, who lived in the rooms and were free from other service; for they were employed in their work day and night. **34** These were heads of fathers' households of the Levites, throughout their generations, chief men. These lived at Yerushalayim.

**35** Yei'el the father of Givon, whose wife's name was Ma'akah, lived in Givon with **36** his firstborn son Abdon, Tsur, Qish, Ba'al, Ner, Nadav, **37** Gedor, Ahyo, Zekharyah, and Miqloth. **38** Miqloth brought forth Shimeam. They also lived with their brothers in Yerushalayim, near their brothers. **39** Ner brought forth Qish. Qish brought forth Sha'ul. Sha'ul brought forth Yehonathan, Malkishua, Avinadav, and Eshba'al. **40** The son of Yehonathan was Meriv-Ba'al. Meriv-Ba'al brought forth Mikhah. **41** The sons of Mikhah: Pithon, Melek, Tahrea, and Ahaz. **42** Ahaz brought forth Yarah. Yarah brought forth Alemeth, Azmaveth, and Zimri. Zimri brought forth Motsa. **43** Motsa brought forth Binea; and Rephayah his son, Eleasah his son, and Atsel his son. **44** Atsel had six sons, whose names are these: Azriqam, Bokeru, Yishma'el, Shearyah, Ovadyah, and Hanan. These were the sons of Atsel.

**10** Now the Philistines fought against Yisra'el, and the men of Yisra'el fled from before the Philistines, and fell down slain on Mount Gilboa. **2** The Philistines followed hard after Sha'ul and after his sons; and the Philistines killed Yonathan, Avinadav, and Malkishua, the sons of Sha'ul. **3** The battle went hard against Sha'ul, and the archers overtook him; and he was distressed by reason of the archers. **4** Then Sha'ul said to his armor bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me." But his armor bearer would not; for he was terrified. Therefore Sha'ul took his sword, and fell on it. **5** When his armor bearer saw that Sha'ul was dead, he likewise fell on his sword, and died. **6** So Sha'ul died with his three sons; and all his house died together. **7** When all the men of Yisra'el who were in the valley saw that they fled, and that Sha'ul and his sons were dead, they abandoned their cities, and fled; and the Philistines came and lived in them.

**8** On the next day, when the Philistines came to strip the slain, they found Sha'ul and his sons fallen on Mount Gilboa. **9** They stripped him, and took his head and his armor, and sent into the land of the Philistines all around, to carry the news to their idols, and to the people. **10** They put his armor in the house of their elohim, and fastened his head in the house of Dagon. **11** When all Yavesh Gilad heard all that the Philistines had done to Sha'ul, **12** all the valiant men arose, and took away the body of Sha'ul, and the bodies of his sons, and brought them to Yavesh, and buried their bones under

the oak in Yavesh, and fasted seven days. **13** So Sha'ul died for his trespass which he committed against יהוה, because of the word of יהוה, which he did not guard; and also because he asked counsel of a medium, to inquire, **14** and did not inquire of יהוה. Therefore He killed him, and turned the kingdom over to David the son of Yishai.

**11** Then all Yisra'el gathered themselves to David to Hevron, saying, "Behold, we are your bone and your flesh. **2** In times past, even when Sha'ul was king, it was you who led out and brought in Yisra'el. יהוה your Elohim said to you, 'You shall be shepherd of My people Yisra'el, and you shall be prince over My people Yisra'el.'"

**3** So all the elders of Yisra'el came to the king to Hevron; and David cut a covenant with them in Hevron before יהוה; and they anointed David king over Yisra'el, according to the word of יהוה by Shemu'el. **4** David and all Yisra'el went to Yerushalayim (also called Yevus); and the Yevusites, the inhabitants of the land, were there. **5** The inhabitants of Yevus said to David, "You will not come in here." Nevertheless David took the stronghold of Tsion. The same is the city of David. **6** David said, "Whoever strikes the Yevusites first shall be chief and captain." Yoav the son of Tseruyah went up first, and was made chief. **7** David lived in the stronghold; therefore they called it the city of David. **8** He built the city all around, from Millo even around; and Yoav repaired the rest of the city. **9** David grew greater and greater; for יהוה Tsevaot was with him. **10** Now these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, together with all Yisra'el, to make him king, according to the word of יהוה concerning Yisra'el.

**11** This is the number of the mighty men whom David had: Yashovam, the son of a Hakmonite, the chief of the thirty; he lifted up his spear against three hundred and killed them at one time. **12** After him was Elazar the son of Dodo, the Alohite, who was one of the three mighty men. **13** He was with David at Pasdammim, and there the Philistines were gathered together to battle, where there was a plot of ground full of barley; and the people fled from before the Philistines. **14** They stood in the middle of the plot, defended it, and killed the Philistines; and יהוה saved them by a great victory. **15** Three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines were encamped in the valley of Rephaim. **16** David was then in the stronghold, and the garrison of the Philistines was in Beth-lehem at that time. **17** David longed, and

said, "Oh that one would give me water to drink from the well of Beth-lehem, which is by the gate!"

**18** The three broke through the army of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David; but David would not drink any of it, but poured it out to הַמִּתְהָרָת, 19 and said, "My Elohim forbid me, that I should do this! Shall I drink the blood of these men who have put their beings in jeopardy?" For they risked their beings to bring it. Therefore he would not drink it. The three mighty men did these things.

**20** Avishai, the brother of Yoav, he was chief of the three; for he lifted up his spear against three hundred and killed them, and had a name among the three. **21** Of the three, he was more honorable than the two, and was made their captain; however he was not included in the three. **22** Benayah the son of Yehoyada, the son of a valiant man of Qavtse'el, who had done mighty deeds, killed the two sons of Ari'el of Moav. He also went down and killed a lion in the middle of a pit on a snowy day. **23** He killed a Mitsrite, a man of great stature, five cubits high. In the Mitsrite's hand was a spear like a weaver's beam; and he went down to him with a staff, plucked the spear out of the Mitsrite's hand, and killed him with his own spear. **24** Benayah the son of Yehoyada did these things, and had a name among the three mighty men. **25** Behold, he was more honorable than the thirty, but he did not attain to the three; and David set him over his guard.

**26** The mighty men of the armies also include Asah'el the brother of Yoav, Elhanan the son of Dodo of Beth-lehem, **27** Shammoth the Harorite, Ḥelets the Pelonite, **28** Ira the son of Iqqesh the Tekoite, Aviezer the Anathothite, **29** Sibbekai the Ḥushathite, Ilai the Ahohite, **30** Maherai the Netophathite, Heled the son of Ba'anah the Netophathite, **31** Ithai the son of Rivai of Givah of the children of Benjamin, Benayah the Pirathonite, **32** Ḥurai of the wadis of Ga'ash, Avi'el the Arvathite, **33** Azmvaveth the Baharumite, Elyahba the Sha'alvomite, **34** the sons of Hashem the Gizonite, Yonathan the son of Shagee the Hararite, **35** Ahyam the son of Sakar the Hararite, Eliphal the son of Ur, **36** Ḥepher the Mekerathite, Ahiyah the Pelonite, **37** Ḥetsro the Karmelite, Na'arai the son of Ezbai, **38** Yo'el the brother of Nathan, Mivhar the son of Hagri, **39** Tseleq the Ammonite, Naharai the Berothite, the armor bearer of Yoav the son of Tseruyah, **40** Ira the Yithrite, Garev the Yithrite, **41** Uriyah the Ḥittite, Zavad the son of Ahlai, **42** Adina the son of Shiza the Reuvenite, a chief of the Reuvenites, and thirty with him, **43** Hanan the son of Ma'akah, and Yoshaphat the Mithnite, **44** Uzzia the Ashterathite, Shama and Ye'i'l the sons of Hotham the Aroerite, **45** Yediya'el the son of

Shimri, and Yoḥa his brother, the Titsite, **46** Eli'el the Maḥavite, and Yeribai, and Yoshavyah, the sons of Elna'am, and Tithmah the Moavite, **47** Eli'el, and Oved, and Ya'asi'el the Metsobaite.

**12** Now these are those who came to David to Tsīqlag, while he was a fugitive from Sha'ul the son of Qish. They were among the mighty men, his helpers in war. **2** They were armed with bows, and could use both the right hand and the left in sling stones and in shooting arrows from the bow. They were of Sha'ul's relatives of the tribe of Benyamin. **3** The chief was Ahiezer, then Yoash, the sons of Shema'ah the Givathite; Yezi'el and Pelet, the sons of Azmvaveth; Berakah; Yehu the Anathothite; **4** Yishmayah the Givonite, a mighty man among the thirty and a leader of the thirty; Yiremyah; Yaḥazi'el; Yoḥanan; Yozavad the Gederathite; **5** Eluzai; Yerimoth; Bealyah; Shemaryah; Shephatyah the Ḥaruphite; **6** Elqanah, Yishshiyahu Azar'el, Yoezer, and Yashovam, the Qorahites; **7** and Yo'elah and Zevadyah, the sons of Yeroḥam of Gedor. **8** Some Gadites joined David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains: **9** Ezer the chief, Ovadyah the second, Eliav the third, **10** Mishmannah the fourth, Yiremyah the fifth, **11** Attai the sixth, Eli'el the seventh, **12** Yoḥanan the eighth, Elzavad the ninth, **13** Yirmeyah the tenth, and Makhbannai the eleventh. **14** These of the sons of Gad were captains of the army: he who was least was equal to one hundred, and the greatest to one thousand. **15** These are those who went over the Yarden in the first new moon, when it had overflowed all its banks; and they put to flight all who lived in the valleys, both toward the east and toward the west.

**16** Some of the children of Benyamin and Yehudah came to the stronghold to David. **17** David went out to meet them, and answered them, "If you have come peaceably to me to help me, my heart will be united with you; but if you have come to betray me to my adversaries, since there is no wrong in my hands, may the Elohim of our fathers see this and rebuke it."

**18** Then the Ruah came on Amasai, who was chief of the thirty, and he said, "We are yours, David, and on your side, you son of Yishai. Peace, peace be to you, and peace be to your helpers; for your Elohim helps you." Then David received them, and made them captains of the band. **19** Some of Menasheh also joined David, when he came with the Philistines against Sha'ul to battle; but they did not help them; for the princes of the Philistines sent him away after consultation, saying, "He will desert to his master Sha'ul to the jeopardy of our heads."

**20** As he went to Tsillag, some from Menasheh joined him: Adnah, Yozavad, Yediya'el, Mikha'el, Yozavad, Elihu, and Tsillethai, captains of thousands who were of Menasheh. **21** They helped David against the band of rovers; for they were all mighty men of valor, and were captains in the army. **22** For from day to day men came to David to help him, until there was a great army, like the army of Elohim.

**23** These are the numbers of the heads of those who were armed for war, who came to David to Ḥevron, to turn the kingdom of Sha'ul to him, according to the word of **תְּנִינָה**.

**24** The children of Yehudah who bore shield and spear were six thousand eight hundred, armed for war.

**25** Of the children of Shimon, mighty men of valor for the war, seven thousand one hundred.

**26** Of the children of Levi four thousand six hundred.

**27** Yehoyada was the leader of the household of Aharon; and with him were three thousand seven hundred, **28** and Tsadoq, a young man mighty of valor, and of his father's house twenty-two captains.

**29** Of the children of Benyamin, Sha'ul's relatives, three thousand: for until then, the greatest part of them had kept their allegiance to Sha'ul's house.

**30** Of the children of Ephrayim twenty thousand eight hundred, mighty men of valor, famous men in their fathers' houses.

**31** Of the half-tribe of Menasheh eighteen thousand, who were mentioned by name, to come and make David king.

**32** Of the children of Yissakhar, men who had understanding of the times, to know what Yisra'el ought to do, their heads were two hundred; and all their brothers were at their command.

**33** Of Zevulun, such as were able to go out in the army, who could set the battle in array, with all kinds of instruments of war, fifty thousand, and who could command and were not of double heart.

**34** Of Naphtali one thousand captains, and with them with shield and spear thirty-seven thousand.

**35** Of the Danites who could set the battle in array, twenty-eight thousand six hundred.

**36** Of Asher, such as were able to go out in the army, who could set the battle in array, forty thousand.

**37** On the other side of the Yarden, of the Reuvenites, the Gadites, and of the half-tribe of Menasheh, with all kinds of instruments of war for the battle, one hundred

twenty thousand. **38** All these were men of war, who could order the battle array, and came with a perfect heart to Ḥevron, to make David king over all Yisra'el; and all the rest also of Yisra'el were of one heart to make David king. **39** They were there with David three days, eating and drinking; for their brothers had supplied provisions for them.

**40** Moreover those who were near to them, as far as Yissakhar, Zevulun, and Naphtali, brought bread on donkeys, on camels, on mules, and on oxen: supplies of flour, cakes of figs, clusters of raisins, wine, oil, cattle, and sheep in abundance; for there was joy in Yisra'el.

**13** David consulted with the captains of thousands and of hundreds, even with every leader. **2** David said to all the assembly of Yisra'el, "If it seems good in your eyes, and if it is of **תְּנִינָה** our Elohim, let us send word everywhere to our brothers who are left in all the land of Yisra'el, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves to us. **3** Also, let us again bring the ark of our Elohim back to us; for we did not seek it in the days of Sha'ul."

**4** All the assembly said that they would do so; for the thing was right in the eyes of all the people. **5** So David assembled all Yisra'el together, from the Shihor the brook of Mitsrayim even to the entrance of Hamath, to bring the ark of Elohim from Qiryath Yearim.

**6** David went up with all Yisra'el to Ba'alah, that is, to Qiryath Yearim, which belonged to Yehudah, to bring up from there the ark of Elohim **תְּנִינָה** that sits above the keruvim, that is called by the Name. **7** They carried the ark of Elohim on a new cart, and brought it out of Avinadav's house; and Uzza and Ahyo drove the cart. **8** David and all Yisra'el played before Elohim with all their might, even with songs, with harps, with stringed instruments, with tambourines, with cymbals, and with trumpets. **9** When they came to Kidon's threshing floor, Uzza put out his hand to hold the ark; for the oxen stumbled. **10** The anger of **תְּנִינָה** burned against Uzza, and He struck him, because he put his hand on the ark; and he died there before Elohim. **11** David was displeased, because **תְּנִינָה** had broken out against Uzza. He called that place Perets Uzza, to this day. **12** David was afraid of Elohim that day, saying, "How can I bring the ark of Elohim home to me?" **13** So David did not move the ark with him into the city of David, but carried it aside into Oved-Edom the Gittite's house. **14** The ark of Elohim remained with the family of Oved-Edom in his house three new moons; and **תְּנִינָה** blessed Oved-Edom's house and all that he had.

**14** Hiram king of Tsor sent messengers to David with cedar trees, masons, and carpenters, to build him a house. **2** David perceived that יְהוָה had established him king over Yisra'el; for his kingdom was exalted on high, for His people Yisra'el's sake. **3** David took more wives at Yerushalayim, and David brought forth more sons and daughters. **4** These are the names of the children whom he had in Yerushalayim: Shammua, Shovav, Nathan, Shelomoh, **5** Yivhar, Elishua, Elpelet, **6** Nogah, Nepheg, Yaphia, **7** Elishama, Beeliada, and Eliphelet.

**8** When the Philistines heard that David was anointed king over all Yisra'el, all the Philistines went up to seek David; and David heard of it, and went out against them. **9** Now the Philistines had come and made a raid in the valley of Rephaim. **10** David inquired of Elohim, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?" **11** יהוה said to him, "Go up; for I will deliver them into your hand."

**11** So they came up to Ba'al Peratsim, and David defeated them there. David said, "Elohim has broken my enemies by my hand, like waters breaking out." Therefore they called the name of that place Ba'al Peratsim. **12** They left their elohim there; and David gave a command, and they were burned with fire.

**13** The Philistines made another raid in the valley.

**14** David inquired again of Elohim; and Elohim said to him, "You shall not go up after them. Turn away from them, and come on them opposite the mulberry trees. **15** When you hear the sound of marching in the tops of the mulberry trees, then go out to battle; for Elohim has gone out before you to strike the army of the Philistines."

**16** David did as Elohim commanded him; and they attacked the army of the Philistines from Givon even to Gezer. **17** The fame of David went out into all lands; and יהוה brought the fear of him on all nations.

**15** David made himself houses in the city of David; and he prepared a place for the ark of Elohim, and pitched a tent for it. **2** Then David said, "No one ought to carry the ark of Elohim but the Levites. For יהוה has chosen them to carry the ark of Elohim, and to minister to Him forever."

**3** David assembled all Yisra'el at Yerushalayim, to bring up the ark of יהוה to its place, which he had prepared for it. **4** David gathered together the sons of Aharon and the Levites: **5** of the sons of Qohath, Uri'el the chief, and his brothers one hundred twenty; **6** of the sons of Merari, Asayah the chief, and his brothers two hundred twenty; **7** of the sons of Gershom, Yo'el the chief, and his brothers one hundred thirty; **8** of the sons of

Elitsaphan, Shemayah the chief, and his brothers two hundred; **9** of the sons of Hevron, Eli'el the chief, and his brothers eighty; **10** of the sons of Uzzi'el, Amminadav the chief, and his brothers one hundred twelve. **11** David called for Tsadoq and Evyathar the priests, and for the Levites, for Uri'el, Asayah, Yo'el, Shemayah, Eli'el, and Amminadav, **12** and said to them, "You are the heads of the fathers' households of the Levites. Set yourselves apart, both you and your brothers, that you may bring the ark of יהוה, the Elohim of Yisra'el, up to the place that I have prepared for it. **13** For because you did not carry it at first, יהוה our Elohim broke out in anger against us, because we did not seek Him according to the judgment."

**14** So the priests and the Levites set themselves apart to bring up the ark of יהוה, the Elohim of Yisra'el. **15** The children of the Levites bore the ark of Elohim on their shoulders with its poles, as Mosheh commanded according to the word of יהוה. **16** David spoke to the chief of the Levites to appoint their brothers as singers with instruments of music, stringed instruments, harps, and cymbals, sounding aloud and lifting up their voices with joy. **17** So the Levites appointed Heman the son of Yo'el; and of his brothers, Asaph the son of Berekhyahu; and of the sons of Merari their brothers, Ethan the son of Qushayahu; **18** and with them their brothers of the second rank, Zekharyah, Ben, Ya'azi'el, Shemiramoth, Yehi'el, Unni, Eliav, Benayahu, Ma'aseyahu, Mattithyahu, Eliphelehu, Miqneyahu, Oved-Edom, and Yei'el, the doorkeepers. **19** So the singers, Heman, Asaph, and Ethan, were given cymbals of copper to sound aloud; **20** and Zekharyahu, Azi'el, Shemiramoth, Yehi'el, Unni, Eliav, Ma'aseyahu, and Benayahu, with stringed instruments set to Alamoth; **21** and Mattithyahu, Eliphelehu, Miqneyahu, Oved-Edom, Yei'el, and Azazyahu, with harps tuned to the eight-stringed lyre, to lead. **22** Kenanyahu, chief of the Levites, was over the singing. He disciplined the singers, because he was skillful. **23** Berekhyah and Elqanah were doorkeepers for the ark. **24** Shevanyah, Yoshaphat, Nethan'el, Amasai, Zekharyahu, Benayahu, and Eliezer, the priests, blew the trumpets before the ark of Elohim; and Oved-Edom and Yehiyah were doorkeepers for the ark.

**25** So David, the elders of Yisra'el, and the captains over thousands, went to bring the ark of the covenant of יהוה up out of the house of Oved-Edom with joy. **26** When Elohim helped the Levites who bore the ark of the covenant of יהוה, they slaughtered seven bulls and seven rams. **27** David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Kenanyah the choir master with the singers; and David had an ephod of linen on him.

**28** Thus all Yisra'el brought the ark of the covenant of **יְהוָה** up with shouting, with the voice of the shofar, with trumpets, and with cymbals, sounding aloud with stringed instruments and harps. **29** As the ark of the covenant of **יְהוָה** came to the city of David, Mikhal the daughter of Sha'ul looked out at the window, and saw King David dancing and playing; and she despised him in her heart.

**16** They brought in the ark of Elohim, and set it in the middle of the tent that David had pitched for it; and they offered ascension offerings and peace offerings before Elohim. **2** When David had finished offering the ascension offering and the peace offerings, he blessed the people in the Name of **יְהוָה**. **3** He gave to everyone of Yisra'el, both man and woman, to everyone a loaf of bread, a portion of meat, and a cake of raisins. **4** He appointed some of the Levites to minister before the ark of **יְהוָה**, and to commemorate, to thank, and to praise **יְהוָה**, the Elohim of Yisra'el: **5** Asaph the chief, and second to him Zekharyah, then Yei'el, Shemiramoth, Yehi'el, Mattithyah, Eliav, Benayahu, Oved-Edom, and Yei'el, with stringed instruments and with harps; and Asaph with cymbals, sounding aloud; **6** with Benayahu and Yahazi'el the priests with trumpets continually, before the ark of the covenant of Elohim.

**7** Then on that day David first ordained to give thanks to **יְהוָה**, by the hand of Asaph and his brothers.

**8** Oh give thanks to **יְהוָה**. Call on His Name. Make known among the peoples what He has done.

**9** Sing to Him. Sing praises to Him. Tell of all His marvelous works.

**10** Glory in His set-apart Name. Let the heart of those who seek **יְהוָה** rejoice.

**11** Seek **יְהוָה** and His strength. Seek His face forever more.

**12** Remember His marvelous works that He has done, His wonders, and the judgments of His mouth,

**13** you seed of Yisra'el His servant, you children of Ya'aqov, His chosen ones.

**14** He is **יְהוָה** our Elohim. His judgments are in all the earth.

**15** Remember His covenant forever, the word which He commanded to a thousand generations,

**16** the covenant which He cut with Avraham, His oath to Yitshaq.

**17** He confirmed the same to Ya'aqov for a statute, and to Yisra'el for an everlasting covenant,

**18** saying, "I will give you the land of Kena'an, the lot of your inheritance,"

**19** when you were but a few men in number, yes, very few, and foreigners were in it.

**20** They went about from nation to nation, from one kingdom to another people.

**21** He allowed no man to do them wrong. Yes, He reproved kings for their sakes,

**22** "Do not touch My anointed ones! Do My prophets no harm!"

**23** Sing to **יְהוָה**, all the earth! Display His salvation from day to day.

**24** Declare His glory among the nations, and His marvelous works among all the peoples.

**25** For great is **יְהוָה**, and greatly to be praised. He also is to be feared above all elohim.

**26** For all the elohim of the peoples are idols, but **יְהוָה** made the heavens.

**27** Honor and majesty are before Him. Strength and gladness are in His place.

**28** Ascribe to **יְהוָה**, you relatives of the peoples, ascribe to **יְהוָה** glory and strength!

**29** Ascribe to **יְהוָה** the glory due to His Name. Bring an offering, and come before Him. Bow down to **יְהוָה** in set-apart array.

**30** Tremble before Him, all the earth. The world also is established that it cannot be moved.

**31** Let the heavens be glad, and let the earth rejoice! Let them say among the nations, "**יְהוָה** reigns!"

**32** Let the sea roar, and its fullness! Let the field exult, and all that is in it!

**33** Then the trees of the forest will sing for joy before **יְהוָה**, for He comes to judge the earth.

**34** Oh give thanks to **יְהוָה**, for He is good, for His loving-kindness endures forever.

**35** Say, "Save us, Elohim of our salvation! Gather us together and deliver us from the nations, to give thanks to Your set-apart Name, to triumph in Your praise."

**36** Blessed be **יְהוָה**, the Elohim of Yisra'el, from everlasting even to everlasting. All the people said, "Amein," and praised **יְהוָה**.

**37** So he left Asaph and his brothers there before the ark of the covenant of **יְהוָה**, to minister before the ark continually, as every day's work required; **38** and Oved-Edom with their brothers, sixty-eight; Oved-Edom also the son of Yeduthun and Hosah to be doorkeepers; **39** and Tsadoq the priest, and his brothers the priests, before the Tabernacle of **יְהוָה** in the high place that was at Givon, **40** to offer ascension offerings to **יְהוָה** on the altar of ascension offering continually morning and evening, even according to all that is written in the Torah of **יְהוָה**, which He commanded to Yisra'el; **41** and with them Heman and Yeduthun, and the rest who were chosen, who were mentioned by name, to give thanks to **יְהוָה**, because His loving-kindness endures forever;

**42** and with them Heman and Yeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of Elohim; and the sons of Yeduthun to be at the gate. **43** All the people departed, each man to his house; and David returned to bless his house.

**17** When David lived in his house, David said to Nathan the prophet, "Behold, I dwell in a house of cedar, but the ark of the covenant of יהוה is in a tent."

**2** Nathan said to David, "Do all that is in your heart; for Elohim is with you."

**3** That same night, the word of Elohim came to Nathan, saying, **4** "Go and tell David My servant, 'יה' says, 'You shall not build Me a house to dwell in; **5** for I have not lived in a house since the day that I brought up Yisra'el to this day, but have gone from tent to tent, and from one tent to another. **6** In all places in which I have walked with all Yisra'el, did I speak a word with any of the judges of Yisra'el, whom I commanded to be shepherd of My people, saying, 'Why have you not built Me a house of cedar?'''"

**7** "Now therefore, you shall tell My servant David, 'יה' Tsevaot says, "I took you from the sheep pen, from following the sheep, to be prince over My people Yisra'el. **8** I have been with you wherever you have gone, and have cut off all your enemies from before you. I will make you a name, like the name of the great ones who are in the earth. **9** I will appoint a place for My people Yisra'el, and will plant them, that they may dwell in their own place, and be moved no more. The children of unrighteousness will not waste them any more, as at the first, **10** and from the day that I commanded judges to be over My people Yisra'el. I will subdue all your enemies. Moreover I tell you that יהה will build you a house. **11** It will happen, when your days are fulfilled that you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. **12** He will build Me a house, and I will establish his throne forever. **13** I will be his father, and he will be My son. I will not take My loving-kindness away from him, as I took it from him that was before you; **14** but I will settle him in My house and in My kingdom forever. His throne will be established forever."'''

**15** According to all these words, and according to all this vision, so Nathan spoke to David.

**16** Then David the king went in, and sat before יהוה; and he said, "Who am I, הָאֵל יְהוָה Elohim, and what is my house, that You have brought me this far? **17** This was a small thing in Your eyes, Elohim; but You have spoken of Your servant's house for a great while to come, and have respected me according to the standard of a man of high degree, יהָאֵל Elohim. **18** What can David say yet more to You concerning the honor which is done to Your servant? For You know Your servant. **19** יהָאֵל, for Your servant's sake, and according to Your own heart, You have done all this greatness, to make known all these great things. **20** הָאֵל, there is no one like You, neither is there any Elohim besides You, according to all that we have heard with our ears. **21** What one nation in the earth is like your people Yisra'el, whom Elohim went to redeem to Himself for a people, to make You a Name by great and awesome things, in driving out nations from before Your people, whom You redeem out of Mitsrayim?

**22** "For You made Your people Yisra'el Your own people forever; and You, יהָאֵל, became their Elohim.

**23** Now, יהָאֵל, let the word that You have spoken concerning Your servant, and concerning his house, be firm forever, and do as You have spoken. **24** Let Your Name be firm and magnified forever, saying, יהָאֵל Tsevaot is the Elohim of Yisra'el, even a Elohim to Yisra'el. The house of David Your servant is established before You.' **25** For You, my Elohim, have revealed to Your servant that You will build him a house. Therefore Your servant has found courage to pray before You. **26** Now, יהָאֵל, You are Elohim, and have promised this good thing to Your servant. **27** Now it has pleased You to bless the house of Your servant, that it may continue forever before You; for You, יהָאֵל, have blessed, and it is blessed forever."

**18** After this, David defeated the Philistines and subdued them, and took Gath and its towns out of the hand of the Philistines. **2** He defeated Moav; and the Moavites became servants to David, and brought tribute. **3** David defeated Hadadezer king of Tsoyah to Hamath, as he went to establish his dominion by the Perath River<sup>a</sup>. **4** David took from him one thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstrung all the chariot horses, but reserved of them enough for one hundred chariots. **5** When the Arameans of Dammeseq came to help Hadadezer king of Tsoyah, David struck twenty-two thousand men of the Syrians. **6** Then David put

<sup>a</sup> 3 Perath – The Euphrates River, and probably the etymological origin of the name.

garrisons in Aram of Dammeseq; and the Arameans became servants to David, and brought tribute. **¶** gave victory to David wherever he went. **7** David took the shields of gold that were on the servants of Hadadezer, and brought them to Yerushalayim. **8** From Tibhath and from Kun, cities of Hadadezer, David took very much copper, with which Shelomoh made the copper sea, the pillars, and the vessels of copper.

**9** When Tou king of Hamath heard that David had struck all the army of Hadadezer king of Tsovah, **10** he sent Hadoram his son to King David, to greet him, and to bless him, because he had fought against Hadadezer and struck him (for Hadadezer had wars with Tou); and he had with him all kinds of vessels of gold and silver and copper. **11** King David also dedicated these to **¶**, with the silver and the gold that he carried away from all the nations; from Edom, from Moav, from the children of Ammon, from the Philistines, and from Amaleq. **12** Moreover Avishai the son of Tseruyah struck eighteen thousand of the Edomites in the Valley of Salt. **13** He put garrisons in Edom; and all the Edomites became servants to David. **¶** gave victory to David wherever he went.

**14** David reigned over all Yisra'el; and he executed judgment and righteousness for all his people. **15** Yoav the son of Tseruyah was over the army; Yehoshaphat the son of Ahilud was recorder; **16** Tsadoq the son of Ahituv, and Avimelekh the son of Evyathar, were priests; Shavsha was scribe; **17** and Benayahu the son of Yehoyada was over the Kerethites and the Pelethites; and the sons of David were chief officials serving the king.

**19** After this, Nahash the king of the children of Ammon died, and his son reigned in his place. **2** David said, "I will show loving-kindness to Hanun the son of Nahash, because his father showed loving-kindness to me."

So David sent messengers to comfort him concerning his father. David's servants came into the land of the children of Ammon to Hanun, to comfort him. **3** But the princes of the children of Ammon said to Hanun, "Do you think that David honors your father, in that he has sent comforters to you? Have his servants not come to you to search, to overthrow, and to spy out the land?" **4** So Hanun took David's servants, shaved them, and cut off their garments in the middle at their buttocks, and sent them away. **5** Then some people went and told David how the men were treated. He sent to meet them; for the men were greatly humiliated. The king said, "Stay at Yeriho until your beards have grown, and then return."

**6** When the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent one thousand talents of silver to hire chariots and horsemen out of Aram-Naharayim, out of Aram-ma'akah, and out of Tsovah. **7** So they hired for themselves thirty-two thousand chariots, and the king of Ma'akah with his people, who came and encamped near Medeva. The children of Ammon gathered themselves together from their cities, and came to battle. **8** When David heard of it, he sent Yoav with all the army of the mighty men.

**9** The children of Ammon came out, and put the battle in array at the gate of the city; and the kings who had come were by themselves in the field. **10** Now when Yoav saw that the battle was set against him before and behind, he chose some of all the choice men of Yisra'el, and put them in array against the Arameans. **11** The rest of the people he committed into the hand of Avishai his brother; and they put themselves in array against the children of Ammon. **12** He said, "If the Arameans are too strong for me, then you are to help me; but if the children of Ammon are too strong for you, then I will help you. **13** Be strengthened, and let us be strong for our people and for the cities of our Elohim. May **¶** do that which seems good to Him."

**14** So Yoav and the people who were with him came near to the front of the Arameans to the battle; and they fled before him. **15** When the children of Ammon saw that the Arameans had fled, they likewise fled before Avishai his brother, and entered into the city. Then Yoav came to Yerushalayim.

**16** When the Arameans saw that they were defeated by Yisra'el, they sent messengers, and called out the Arameans who were beyond the River, with Shophak the captain of the army of Hadadezer leading them. **17** David was told *about it*; so he gathered all Yisra'el together, passed over the Yarden, came to them, and set the battle in array against them. So when David had put the battle in array against the Arameans, they fought with him. **18** The Arameans fled before Yisra'el; and David killed of the Aramean men seven thousand chariots, and forty thousand footmen, and also killed Shophak the captain of the army. **19** When the servants of Hadadezer saw that they were defeated by Yisra'el, they made peace with David, and served him. The Arameans would not help the children of Ammon any more.

**20** At the time of the return of the year, at the time when kings go out, Yoav led out the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Yerushalayim. Yoav struck Rabbah, and overthrew it. **2** David took the

crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it. It was set on David's head, and he brought very much plunder out of the city. 3 He brought out the people who were in it, and had them cut with saws, with iron picks, and with axes. David did so to all the cities of the children of Ammon. Then David and all the people returned to Yerushalayim.

4 After this, war arose at Gezer with the Philistines. Then Sibbekai the Hushathite killed Sippai, of the sons of the Rephaim; and they were subdued.

5 Again there was war with the Philistines; and Elhanan the son of Yair killed Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. 6 There was again war at Gath, where there was a man of great stature, who had twenty-four fingers and toes, six on each hand, and six on each foot; and he also was born to the Rephaim. 7 When he defied Yisra'el, Yehonathan the son of Shimea David's brother killed him. 8 These were born to the Rephaim in Gath; and they fell by the hand of David, and by the hand of his servants.

**21** Satan<sup>a</sup> stood up against Yisra'el, and moved David to number Yisra'el. 2 David said to Yoav and to the princes of the people, "Go, count Yisra'el from Beersheva even to Dan; and bring me word, that I may know how many there are."

3 Yoav said, "May יהוה make His people a hundred times as many as they are. But, my master the king, are they not all my master's servants? Why does my master require this thing? Why will he be a cause of guilt to Yisra'el?"

4 Nevertheless the king's word prevailed against Yoav. Therefore Yoav departed, and went throughout all Yisra'el, then came to Yerushalayim. 5 Yoav gave up the sum of the census of the people to David. All those of Yisra'el were one million one hundred thousand men who drew a sword; and in Yehudah were four hundred seventy thousand men who drew a sword. 6 But he did not count Levi and Benyamin among them; for the king's word was abominable to Yoav.

7 Elohim was displeased with this thing; therefore he struck Yisra'el. 8 David said to Elohim, "I have sinned greatly, in that I have done this thing. But now put away, I beg You, the iniquity of Your servant; for I have done very foolishly."

9 יהוה spoke to Gad, David's seer, saying, 10 "Go and speak to David, saying, יהוה says, 'I offer you three things. Choose one of them, that I may do it to you.'"

11 So Gad came to David, and said to him, "יהוה says, 'Take your choice: 12 either three years of famine; or three new moons to be consumed before your foes, while the sword of your enemies overtakes you; or else three days the sword of יהוה, even pestilence in the land, and the messenger of יהוה destroying throughout all the borders of Yisra'el.' Now therefore consider what answer I shall return to Him who sent me."

13 David said to Gad, "I am in distress. Let me fall, I pray, into the hand of יהוה; for His compassion is very great. Do not let me fall into man's hand."

14 So יהוה sent a pestilence on Yisra'el, and seventy thousand men of Yisra'el fell. 15 Elohim sent a messenger to Yerushalayim to destroy it. As he was about to destroy, יהוה saw, and he relented of the disaster, and said to the destroying messenger, "It is enough. Now withdraw your hand." The messenger of יהוה was standing by the threshing floor of Ornan the Yevusite. 16 David lifted up his eyes, and saw the messenger of יהוה standing between earth and the heavens, having a drawn sword in his hand stretched out over Yerushalayim. Then David and the elders, clothed in sackcloth, fell on their faces. 17 David said to Elohim, "Is it not I who commanded the people to be counted? It is even I who have sinned and done very wickedly; but these sheep, what have they done? Please let Your hand, O יהוה my Elohim, be against me, and against my father's house; but not against Your people, that they should be plagued."

18 Then the messenger of יהוה commanded Gad to tell David that David should go up and raise an altar to יהוה on the threshing floor of Ornan the Yevusite. 19 David went up at the saying of Gad, which he spoke in the Name of יהוה.

20 Ornan turned back, and saw the messenger; and his four sons who were with him hid themselves. Now Ornan was threshing wheat. 21 As David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground.

<sup>a</sup> See footnote at Zekharyah 3:1. Here in Hebrew, the word *sa'tahn* is missing the definite article hey (ה) prefix. Thus here it has been rendered as "Satan" rather than "the adversary."

**22** Then David said to Ornan, "Give me the place of this threshing floor, that I may build an altar to **יְהוָה** on it. You shall sell it to me for the full price, that the plague may be stopped from afflicting the people."

**23** Ornan said to David, "Take it for yourself, and let my master the king do that which is good in his eyes. Behold, I give the oxen for ascension offerings, and the threshing instruments for wood, and the wheat for the meal offering. I give it all."

**24** King David said to Ornan, "No; but I will most certainly buy it for the full price. For I will not take that which is yours for **יְהוָה**, nor offer an ascension offering that costs me nothing."

**25** So David gave to Ornan six hundred sheqels of gold by weight for the place. **26** David built an altar to **יְהוָה** there, and offered ascension offerings and peace offerings, and called on **יְהוָה**; and He answered him from the heavens by fire on the altar of ascension offering.

**27** Then **יְהוָה** commanded the messenger, and he put his sword back into its sheath. **28** At that time, when David saw that **יְהוָה** had answered him in the threshing floor of Ornan the Yevusite, then he slaughtered there. **29** For the Tabernacle of **יְהוָה**, which Moshe made in the wilderness, and the altar of ascension offering, were at that time in the high place at Givon. **30** But David could not go before it to inquire of Elohim; for he was afraid because of the sword of the messenger of **יְהוָה**.

**22** Then David said, "This is the house of **יְהוָה** Elohim, and this is the altar of ascension offering for Yisra'el."

**2** David gave orders to gather together the sojourners who were in the land of Yisra'el; and he set masons to cut dressed stones to build the house of Elohim. **3** David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and copper in abundance without weight; **4** and cedar trees without number, for the Tsidonians and the people of Tzor brought cedar trees in abundance to David. **5** David said, "Shelomoh my son is young and tender, and the house that is to be built for **יְהוָה** must be exceedingly magnificent, of fame and of glory throughout all countries. I will therefore make preparation for it." So David prepared abundantly before his death.

**6** Then he called for Shelomoh his son, and commanded him to build a house for **יְהוָה**, the Elohim of Yisra'el.

**7** David said to Shelomoh his son, "As for me, it was in my heart to build a house to the Name of **יְהוָה** my

Elohim. **8** But the word of **יְהוָה** came to me, saying, 'You have shed blood abundantly, and have made great wars. You shall not build a house to My Name, because you have shed much blood on the earth in My sight.'

**9** Behold, a son shall be born to you, who shall be a man of peace. I will give him rest from all his enemies all around; for his name shall be Shelomoh, and I will give peace and quietness to Yisra'el in his days. **10** He shall build a house for My Name; and he will be My son, and I will be his father; and I will establish the throne of his kingdom over Yisra'el for ever.' **11** Now, my son, may **יְהוָה** be with you and prosper you, and build the house of **יְהוָה** your Elohim, as He has spoken concerning you.

**12** May **יְהוָה** give you discretion and understanding, and put you in charge of Yisra'el; that so you may guard the Torah of **יְהוָה** your Elohim. **13** Then you will prosper, if you guard to do the statutes and the judgments which **יְהוָה** gave Moshe concerning Yisra'el. Be strong and courageous. Do not be afraid, and do not be dismayed. **14** Now, behold, in my affliction I have prepared for the house of **יְהוָה** one hundred thousand talents of gold, one million talents of silver, and copper and iron without weight; for it is in abundance. I have also prepared timber and stone; and you may add to them. **15** There are also workmen with you in abundance, cutters and workers of stone and timber, and all kinds of men who are skillful in every kind of work; **16** of the gold, the silver, the copper, and the iron, there is no number. Arise and be doing, and may **יְהוָה** be with you."

**17** David also commanded all the princes of Yisra'el to help Shelomoh his son, saying, **18** "Is **יְהוָה** your Elohim not with you? Has He not given you rest on every side? For He has delivered the inhabitants of the land into my hand; and the land is subdued before **יְהוָה**, and before His people. **19** Now set your heart and your being to follow **יְהוָה** your Elohim. Arise therefore, and build the set-apart place of **יְהוָה** Elohim, to bring the ark of the covenant of **יְהוָה** and the set-apart vessels of Elohim into the house that is to be built for the Name of **יְהוָה**."

**23** Now David was old and full of days; and he made Shelomoh his son king over Yisra'el. **2** He gathered together all the princes of Yisra'el, with the priests and the Levites. **3** The Levites were counted from thirty years old and upward; and their number by their polls, man by man, was thirty-eight thousand. **4** David said, "Of these, twenty-four thousand were to oversee the work of the house of **יְהוָה**, six thousand were officers and judges, **5** four thousand were doorkeepers, and four

thousand praised הָלֹא with the instruments which I made for giving praise."

**6** David divided them into divisions according to the sons of Levi: Gershon, Qohath, and Merari.

**7** Of the Gershonites: Ladan and Shimi. **8** The sons of Ladan: Yehi'el the chief, Zetham, and Yo'el, three. **9** The sons of Shimi: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' households of Ladan. **10** The sons of Shimi: Yahath, Zina, Yeush, and Beriah. These four were the sons of Shimi. **11** Yahath was the chief, and Zizah the second; but Yeush and Beriah did not have many sons; therefore they became a fathers' house in one reckoning.

**12** The sons of Qohath: Amram, Yitshar, Hevron, and Uzzi'el, four. **13** The sons of Amram: Aharon and Mosheh; and Aharon was separated, that he should set apart the most set-apart things, he and his sons, forever, to burn incense before הַנִּזְבֵּחַ, to minister to Him, and to bless in His Name, forever. **14** But as for Mosheh the man of Elohim, his sons were named among the tribe of Levi. **15** The sons of Mosheh: Gershom and Eliezer. **16** The sons of Gershom: Shevu'el the chief. **17** The sons of Eliezer were: Rehavyah the chief; and Eliezer had no other sons; but the sons of Rehavyah were very many. **18** The sons of Yitshar: Shelomith the chief. **19** The sons of Hevron: Yeriyahu the chief, Amaryah the second, Yaḥazi'el the third, and Yeqameam the fourth. **20** The sons of Uzzi'el: Mikhah the chief, and Yishshiyah the second. **21** The sons of Merari: Mahli and Mushi. The sons of Mahli: Elazar and Qish. **22** Elazar died, and had no sons, but daughters only: and their brothers the sons of Qish took them as wives. **23** The sons of Mushi: Mahli, Eder, and Yeremot, three.

**24** These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those who were counted individually, in the number of names by their polls, who did the work for the service of the house of הַנִּזְבֵּחַ, from twenty years old and upward.

**25** For David said, "הַנִּזְבֵּחַ", the Elohim of Yisra'el, has given rest to His people; and He dwells in Yerushalayim forever. **26** Also the Levites will no longer need to carry the Tabernacle and all its vessels for its service."

**27** For by the last words of David the sons of Levi were counted, from twenty years old and upward. **28** For their office was to wait on the sons of Aharon for the service of the house of הַנִּזְבֵּחַ, in the courts, and in the rooms, and in the purifying of all set-apart things, even the work of the service of the house of Elohim; **29** for the show bread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked,

and for all measurements of quantity and size; **30** and to stand every morning to thank and praise הָלֹא, and likewise in the evening; **31** and to offer all ascension offerings to הָלֹא, on the Sabbaths, on the new moons, and on the set Feasts, in number according to the judgment concerning them, continually before הַנִּזְבֵּחַ; **32** and that they should guard the charge of the Tent of Appointment, the charge of the set-apart place, and the charge of the sons of Aharon their brothers, for the service of the house of הַנִּזְבֵּחַ.

**24** These were the divisions of the sons of Aharon.

The sons of Aharon: Nadav, Avihu, Elazar, and Ithamar. **2** But Nadav and Avihu died before their father, and had no children: therefore Elazar and Ithamar executed the priest's office. **3** David with Tsadoq of the sons of Elazar, and Ahimelekh of the sons of Ithamar, divided them according to their ordering in their service.

**4** There were more chief men found of the sons of Elazar than of the sons of Ithamar; and they were divided like this: of the sons of Elazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight. **5** Thus were they divided impartially by drawing lots; for there were princes of the set-apart place, and princes of Elohim, both of the sons of Elazar, and of the sons of Ithamar.

**6** Shemayah the son of Nathan'el the scribe, who was of the Levites, wrote them in the presence of the king, the princes, Tsadoq the priest, Ahimelekh the son of Evyathar, and the heads of the fathers' households of the priests and of the Levites; one fathers' house being taken for Elazar, and one taken for Ithamar. **7** Now the first lot came out to Yehoyariv, the second to Yedayah, **8** the third to Ḥarim, the fourth to Seorim, **9** the fifth to Malkiyah, the sixth to Miyamin, **10** the seventh to Haqots, the eighth to Aviyah, **11** the ninth to Yeshua, the tenth to Shekanyahu, **12** the eleventh to Elyashiv, the twelfth to Yakim, **13** the thirteenth to Huppah, the fourteenth to Yeshevav, **14** the fifteenth to Bilgah, the sixteenth to Immer, **15** the seventeenth to Hezir, the eighteen to Happitsets, **16** the nineteenth to Pethahyah, the twentieth to Yehezqel, **17** the twenty-first to Yakin, the twenty-second to Gamul, **18** the twenty-third to Delayahu, and the twenty-fourth to Ma'azyahu. **19** This was their ordering in their service, to come into the house of הַנִּזְבֵּחַ according to the judgment given to them by Aharon their father, as הַנִּזְבֵּחַ, the Elohim of Yisra'el, had commanded him.

**20** Of the rest of the sons of Levi: of the sons of Amram, Shuvael; of the sons of Shuva'el, Yehdeyahu. **21** Of Rehavyahu: of the sons of Rehavyahu, Yishshiyah the

chief. **22** Of the Yitsharites, Shelomoth; of the sons of Shelomoth, Yahath. **23** The sons of *Hevron*: Yeriyahu, Amaryahu the second, Yaħazi'el the third, and Yekameam the fourth. **24** The sons of Uzzi'el: Mikhah; of the sons of Mikhah, Shamir. **25** The brother of Mikhah: Yishshiyah; of the sons of Yishshiyah, Zekharyahu. **26** The sons of Merari: Mahli and Mushi. The son of Ya'aziyahu: Beno. **27** The sons of Merari: of Ya'aziyah, Beno, Shoham, Zakkur, and Ivri. **28** Of Mahli: Elazar, who had no sons. **29** Of Qish, the son of Qish: Yerahme'el. **30** The sons of Mushi: Mahli, Eder, and Yerimoth. These were the sons of the Levites after their fathers' houses. **31** These likewise cast lots even as their brothers the sons of Aharon in the presence of David the king, Tsadoq, Ahimelekh, and the heads of the fathers' households of the priests and of the Levites; the fathers' households of the chief even as those of his younger brother.

**25** Moreover, David and the captains of the army set apart for the service certain of the sons of Asaph, and of Heman, and of Yeduthun, who were to prophesy with harps, with stringed instruments, and with cymbals. The number of those who did the work according to their service was: 2 of the sons of Asaph: Zakkur, Yoseph, Nethanyah, and Asharelah. The sons of Asaph were under the hand of Asaph, who prophesied at the order of the king. **3** Of Yeduthun; the sons of Yeduthun: Gedalyahu, Tseri, Yeshayahu, Shimi, Hashavyahu, and Mattithyahu, six, under the hands of their father Yeduthun, who prophesied in giving thanks and praising יְהוָה with the harp. **4** Of Heman; the sons of Heman: Buqqiyahu, Mattanyahu, Uzzi'el, Shevu'el, Yerimoth, Hananyah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Yoshbeqashah, Mallohi, Hothir, and Mahazioth. **5** All these were the sons of Heman the king's seer in the words of Elohim, to lift up the horn. Elohim gave to Heman fourteen sons and three daughters. **6** All these were under the hands of their father for song in the house of יְהוָה, with cymbals, stringed instruments, and harps, for the service of the house of Elohim; Asaph, Yeduthun, and Heman being under the order of the king. **7** The number of them, with their brothers who were instructed in singing to יְהוָה, even all who were skillful, was two hundred eighty-eight. **8** They cast lots for their offices, all alike, the small as well as the great, the teacher as well as the student.

**9** Now the first lot came out for Asaph to Yoseph; the second to Gedalyah, he and his brothers and sons were twelve; **10** the third to Zakkur, his sons and his brothers, twelve; **11** the fourth to Yitsri, his sons and his brothers, twelve; **12** the fifth to Nethanyahu, his sons and his brothers, twelve; **13** the sixth to Buqqiyah, his sons and

his brothers, twelve; **14** the seventh to Yesharelah, his sons and his brothers, twelve; **15** the eighth to Yeshayahu, his sons and his brothers, twelve; **16** the ninth to Mattanyahu, his sons and his brothers, twelve; **17** the tenth to Shimi, his sons and his brothers, twelve; **18** the eleventh to Azar'el, his sons and his brothers, twelve; **19** the twelfth to Hashavyah, his sons and his brothers, twelve; **20** for the thirteenth, Shuva'el, his sons and his brothers, twelve; **21** for the fourteenth, Mattithyahu, his sons and his brothers, twelve; **22** for the fifteenth to Yeremoth, his sons and his brothers, twelve; **23** for the sixteenth to Hananyahu, his sons and his brothers, twelve; **24** for the seventeenth to Yoshbeqashah, his sons and his brothers, twelve; **25** for the eighteenth to Hanani, his sons and his brothers, twelve; **26** for the nineteenth to Mallohi, his sons and his brothers, twelve; **27** for the twentieth to Eliathah, his sons and his brothers, twelve; **28** for the twenty-first to Hothir, his sons and his brothers, twelve; **29** for the twenty-second to Giddalti, his sons and his brothers, twelve; **30** for the twenty-third to Mahazioth, his sons and his brothers, twelve; **31** for the twenty-fourth to Romamti-Ezer, his sons and his brothers, twelve.

**26** For the divisions of the doorkeepers: of the Qorahites, Meshelemyahu the son of Qore, of the sons of Asaph. **2** Meshelemyahu had sons: Zekharyahu the firstborn, Yediya'el the second, Zevadyahu the third, Yathni'el the fourth, **3** Elam the fifth, Yehohanah the sixth, and Eliehoenai the seventh. **4** Oved-Edom had sons: Shemayah the firstborn, Yehozavad the second, Yoah the third, Sakar the fourth, Nethan'el the fifth, **5** Ammi'el the sixth, Yissakhar the seventh, and Peullethai the eighth; for Elohim blessed him. **6** Sons were also born to Shemayah his son, who ruled over the house of their father; for they were mighty men of valor. **7** The sons of Shemayah: Othni, Repha'el, Oved, and Elzavad, whose brothers were valiant men, Elihu, and Semakyahu. **8** All these were of the sons of Oved-Edom: they and their sons and their brothers, able men in strength for the service; sixty-two of Oved-Edom. **9** Meshelemyahu had sons and brothers, valiant men, eighteen. **10** Also Hosah, of the children of Merari, had sons: Shimri the chief (for though he was not the firstborn, yet his father made him chief), **11** Hilqiyyahu the second, Tevalyah the third, and Zekharyahu the fourth: all the sons and brothers of Hosah were thirteen. **12** Of these were the divisions of the doorkeepers, even of the chief men, having offices like their brothers, to minister in the house of יְהוָה.

**13** They cast lots, the small as well as the great, according to their fathers' houses, for every gate. **14** The lot eastward fell to Shelemyahu. Then for Zekharyahu his son, a wise counselor, they cast lots; and his lot

came out northward. **15** To Oved-Edom southward; and to his sons the storehouse. **16** To Shuppim and Ḥosah westward, by the gate of Shallekheth, at the causeway that goes up, watchman opposite watchman.

**17** Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. **18** For Parbar westward, four at the causeway, and two at Parbar. **19** These were the divisions of the doorkeepers; of the sons of the Qorahites, and of the sons of Merari.

**20** Of the Levites, Ahiyah was over the treasures of the house of Elohim and over the treasures of the dedicated things. **21** The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' households belonging to Ladan the Gershonite: Yehi'eli. **22** The sons of Yehi'eli: Zetham, and Yo'el his brother, over the treasures of the house of פֶלְעָלָן. **23** Of the Amramites, of the Yitsharites, of the Hevronites, of the Uzzi'elites: **24** and Shevu'el the son of Gershom, the son of Mosheh, was ruler over the treasures. **25** His brothers: of Eliezer, Reḥavyahu his son, and Yeshayahu his son, and Yoram his son, and Zikri his son, and Shelomoth his son. **26** This Shelomoth and his brothers were over all the treasures of the dedicated things, which David the king, and the heads of the fathers' households, the captains over thousands and hundreds, and the captains of the army, had dedicated. **27** They dedicated some of the plunder won in battles to repair the house of פֶלְעָלָן. **28** All that Shemu'el the seer, and Sha'ul the son of Qish, and Avner the son of Ner, and Yoav the son of Tseruyah, had dedicated, whoever had dedicated anything, it was under the hand of Shelomoth, and of his brothers.

**29** Of the Yitsharites, Kenanyahu and his sons were for the outward business over Yisra'el, for officers and judges. **30** Of the Hevronites, Hashavyahu and his brothers, men of valor, one thousand seven hundred, had the oversight of Yisra'el beyond the Yarden westward, for all the business of פֶלְעָלָן, and for the service of the king. **31** Of the Hevronites was Yeriyah the chief, even of the Hevronites, according to their generations by fathers' households. They were sought for in the fortieth year of the reign of David, and mighty men of valor were found among them at Yazer of Gilad. **32** His brothers, men of valor, were two thousand seven hundred, heads of fathers' households, whom King David made overseers over the Reuvenites, the Gadites, and the half-tribe of the Menashites, for every matter pertaining to Elohim, and for the affairs of the king.

**27** Now the children of Yisra'el after their number, the heads of fathers' households and the captains of thousands and of hundreds, and their officers who

served the king, in any matter of the divisions which came in and went out new moon by new moon throughout all the new moons of the year—of every division were twenty-four thousand. **2** Over the first division for the first new moon was Yashovam the son of ZAvdi'el: and in his division were twenty-four thousand. **3** He was of the children of Perets, the chief of all the captains of the army for the first new moon. **4** Over the division of the second new moon was Dodai the Ahohite, and his division; and Miqloth the ruler: and in his division were twenty-four thousand.

**5** The third captain of the army for the third new moon was Benayahu, the son of Yehoyada the priest, chief: and in his division were twenty-four thousand. **6** This is that Benayahu who was the mighty man of the thirty, and over the thirty: and of his division was Ammizavad his son.

**7** The fourth captain for the fourth new moon was Asah'el the brother of Yoav, and Zevadyah his son after him: and in his division were twenty-four thousand.

**8** The fifth captain for the fifth new moon was Shamhuth the Yitsrahite: and in his division were twenty-four thousand.

**9** The sixth captain for the sixth new moon was Ira the son of Iqqesh the Teqoite: and in his division were twenty-four thousand.

**10** The seventh captain for the seventh new moon was Helets the Pelonite, of the children of Ephrayim: and in his division were twenty-four thousand.

**11** The eighth captain for the eighth new moon was Sibbekai the Ḥushathite, of the Zerahites: and in his division were twenty-four thousand.

**12** The ninth captain for the ninth new moon was Aviezer the Anathothite, of the Benyamites: and in his division were twenty-four thousand.

**13** The tenth captain for the tenth new moon was Maharai the Netophathite, of the Zerahites: and in his division were twenty-four thousand.

**14** The eleventh captain for the eleventh new moon was Benayah the Pirathonite, of the children of Ephrayim: and in his division were twenty-four thousand.

**15** The twelfth captain for the twelfth new moon was Heldai the Netophathite, of Othni'el: and in his division were twenty-four thousand.

**16** Furthermore over the tribes of Yisra'el: of the Reuvenites was Eliezer the son of Zikri the ruler; of the Shimonites, Shephatyahu the son of Ma'akah; **17** of Levi, Hashavyah the son of Qemu'el; of Aharon, Tsadoq; **18** of Yehudah, Elihu, one of the brothers of

David; of Yissakhar, Omri the son of Mikha'el; **19** of Zevulun, Yishmayahu the son of Ovadyahu; of Naphtali, Yeremoth the son of Azri'el; **20** of the children of Ephrayim, Hoshea the son of Azazyahu; of the half-tribe of Menasheh, Yo'el the son of Pedayah; **21** of the half-tribe of Menasheh in Gilad, Iddo the son of Zekharyahu; of Benyamin, Ya'asi'el the son of Avner; **22** of Dan, Azar'el the son of Yeroham. These were the captains of the tribes of Yisra'el. **23** But David did not take the number of them from twenty years old and under, because יְהוָה had said he would increase Yisra'el like the stars of the heavens. **24** Yoav the son of Tseruyah began to take a census, but did not finish; and wrath came on Yisra'el for this. The number was not put into the account in the chronicles of King David.

**25** Over the king's treasures was Azmaveth the son of Adi'el; and over the treasures in the fields, in the cities, and in the villages, and in the towers, was Yehonathan the son of Uzziyah; **26** over those who did the work of the field for service of the ground was Ezri the son of Keluv; **27** and over the vineyards was Shimi the Ramathite; and over the increase of the vineyards for the wine cellars was Zavdi the Shiphmite; **28** and over the olive trees and the sycamore trees that were in the lowland was Ba'al Hanan the Gederite; and over the cellars of oil was Yoash; **29** and over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of Adlai; **30** and over the camels was Ovil the Yishma'elite; and over the donkeys was Yehdeyah the Meronothite; and over the flocks was Yaziz the Hagrite. **31** All these were the rulers of the property which was King David's.

**32** Also Yehonathan, David's uncle, was a counselor, a man of understanding, and a scribe; and Yehi'el the son of Hakmoni was with the king's sons. **33** Ahithophel was the king's counselor: and Hushai the Arkite was the king's friend. **34** After Ahithophel was Yehoyada the son of Benayahu, and Evyathar. Yoav was the captain of the king's army.

**28** David assembled all the princes of Yisra'el, the princes of the tribes, the captains of the companies who served the king by division, the captains of thousands, the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valor, to Yerushalayim. **2** Then David the king stood up on his feet, and said, "Hear me, my brothers, and my people! As for me, it was in my heart to build a house of rest for the ark of the covenant of יְהוָה, and for the footstool of our Elohim; and I had prepared for the building. **3** But Elohim said to me, 'You shall not build a house for My Name, because you are a

man of war, and have shed blood.' **4** However יְהוָה, the Elohim of Yisra'el, chose me out of all the house of my father to be king over Yisra'el forever. For He has chosen Yehudah to be prince; and in the house of Yehudah, the house of my father; and among the sons of my father He took pleasure in me to make me king over all Yisra'el. **5** Of all my sons (for יְהוָה has given me many sons), He has chosen Shelomoh my son to sit on the throne of the kingdom of יְהוָה over Yisra'el.

**6** He said to me, 'Shelomoh, your son, shall build My house and My courts; for I have chosen him to be My son, and I will be his father. **7** I will establish his kingdom forever if he continues to do My commands and My judgments, as it is today.'

**8** Now therefore, in the sight of all Yisra'el, the assembly of יְהוָה, and in the audience of our Elohim, guard and seek out all the commands of יְהוָה your Elohim; that you may possess this good land, and leave it for an inheritance to your children after you forever. **9** You, Shelomoh my son, know the Elohim of your father, and serve Him with a perfect heart and with a willing being; for יְהוָה searches all hearts, and understands all the inclinations of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. **10** Take heed now; for יְהוָה has chosen you to build a house for the set-apart place. Be strong, and do it."

**11** Then David gave to Shelomoh his son the plans for the porch of the Temple, for its houses, for its treasuries, for its upper rooms, for its inner rooms, for the place of the lid; **12** and the plans of all that he had by the Ruah, for the courts of the house of יְהוָה, for all the surrounding rooms, for the treasuries of the house of Elohim, and for the treasuries of the dedicated things; **13** also for the divisions of the priests and the Levites, for all the work of the service of the house of יְהוָה, and for all the vessels of service in the house of יְהוָה; **14** of gold by weight for the gold, for all vessels of every kind of service; for all the vessels of silver by weight, for all vessels of every kind of service; **15** by weight also for the menorot of gold, and for its lamps, of gold, by weight for every menorah and for its lamps; and for the menorot of silver, by weight for every menorah and for its lamps, according to the service of every menorah; **16** and the gold by weight for the tables of show bread, for every table; and silver for the tables of silver; **17** and the forks, the basins, and the cups, of pure gold; and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl; **18** and for the altar of incense refined gold by weight; and gold for the plans for the chariot, and the keruvim that spread out and cover the ark of the covenant of יְהוָה. **19** "All this",

said David, "I have been made to understand in writing from the hand of יְהוָה, even all the works of this pattern."

**20** David said to Shalomoh his son, "Be strong and courageous, and do it. Do not be afraid, nor be dismayed; for יְהוָה Elohim, even my Elohim, is with you. He will not fail you, nor forsake you, until all the work for the service of the house of יְהוָה is finished.

**21** Behold, there are the divisions of the priests and the Levites, for all the service of the house of Elohim. Every willing wise man, for any kind of service, shall be with you in all kinds of work. Also the captains and all the people will be entirely at your command."

**29** David the king said to all the assembly, "Shelomoh my son, whom alone Elohim has chosen, is yet young and tender, and the work is great; for the palace is not for man, but for יְהוָה Elohim. **2** Now I have prepared with all my might for the house of my Elohim: the gold for the things of gold, the silver for the things of silver, the copper for the things of copper, iron for the things of iron, and wood for the things of wood; also onyx stones, stones to be set, stones for inlaid work, of various colors, all kinds of precious stones, and marble stones in abundance.

**3** "In addition, because I have set my affection on the house of my Elohim, since I have a treasure of my own of gold and silver, I give it to the house of my Elohim, over and above all that I have prepared for the set-apart house, **4** even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, with which to overlay the walls of the houses; **5** of gold for the things of gold, and of silver for the things of silver, and for all kinds of work to be made by the hands of artisans. Who then offers willingly to set himself apart today to יְהוָה?"

**6** Then the princes of the fathers' households, and the princes of the tribes of Yisra'el, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; **7** and they gave for the service of the house of Elohim of gold five thousand talents and ten thousand darics, of silver ten thousand talents, of copper eighteen thousand talents, and of iron one hundred thousand talents.

**8** People with whom precious stones were found gave them to the treasure of the house of יְהוָה, under the hand of Yehi'el the Gershonite. **9** Then the people rejoiced, because they offered willingly, because with a perfect heart they offered willingly to יְהוָה; and David the king also rejoiced with great joy.

**10** Therefore David blessed יְהוָה before all the assembly; and David said, "You are blessed, יְהוָה, the Elohim of Yisra'el our father, forever and ever.

**11** Yours, יְהוָה, is the greatness, the power, the glory, the victory, and the majesty! For all that is in the heavens and in the earth is Yours. Yours is the kingdom, יְהוָה, and You are exalted as head above all.

**12** Both riches and honor come from You, and You rule over all! In Your hand is power and might! It is in Your hand to make great, and to give strength to all! **13** Now therefore, our Elohim, we thank You, and praise Your glorious Name.

**14** "But who am I, and what is my people, that we should be able to offer so willingly as this? For all things come from You, and of Your own have we given You. **15** For we are sojourners before You, and guests, as all our fathers were. Our days on the earth are as a shadow, and there is no remaining. **16** יְהוָה our Elohim, all this store that we have prepared to build You a house for Your set-apart Name comes from Your hand, and is all Your own. **17** I know also, my Elohim, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. Now I have seen with joy Your people, who are present here, offer willingly to You. **18** יְהוָה, the Elohim of Avraham, of Yitshaq, and of Yisra'el, our fathers, guard this desire forever in the inclinations of the heart of Your people, and prepare their heart for You; **19** and give to Shelomoh my son a perfect heart, to guard Your commands, Your witnesses, and Your statutes, and to do all these things, and to build the palace, for which I have made provision."

**20** Then David said to all the assembly, "Now bless יְהוָה your Elohim!" All the assembly blessed יְהוָה, the Elohim of their fathers, and stooped their heads low and bowed themselves down before יְהוָה and the king.

**21** They slaughtered sacrifices to יְהוָה, and offered ascension offerings to יְהוָה, on the next day after that day, even one thousand bulls, one thousand rams, and one thousand lambs, with their drink offerings and slaughterings in abundance for all Yisra'el, **22** and ate and drank before יְהוָה on that day with great gladness. They made Shelomoh the son of David king the second time, and anointed him before יְהוָה to be prince, and Tsadoq to be priest.

**23** Then Shelomoh sat on the throne of יְהוָה as king instead of David his father, and prospered; and all Yisra'el obeyed him. **24** All the princes, the mighty men, and also all of the sons of King David submitted themselves to Shelomoh the king. **25** יְהוָה magnified

Shelomoh exceedingly in the sight of all Yisra'el, and gave to him such royal majesty as had not been on any king before him in Yisra'el.

**26** Now David the son of Yishai reigned over all Yisra'el. **27** The time that he reigned over Yisra'el was forty years; he reigned seven years in Ḥevron, and he reigned thirty-three years in Yerushalayim. **28** He died at a good old age, full of days, riches, and honor; and Shelomoh his son reigned in his place. **29** Now the acts of David the king, first and last, behold, they are written in the history of Shemu'el the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, **30** with all his reign and his might, and the times that went over him, and over Yisra'el, and over all the kingdoms of the countries.

# דִּבְרֵי הַיָּמִים בָּשָׂרֶב

## Divrei Ha'Yamim ב (2 Chronicles)

**1** Shelomoh the son of David was firmly established in his kingdom, and יהוָה his Elohim was with him, and made him exceedingly great. **2** Shelomoh spoke to all Yisra'el, to the captains of thousands and of hundreds, to the judges, and to every prince in all Yisra'el, the heads of the fathers' households. **3** So Shelomoh, and all the assembly with him, went to the high place that was at Givon; for the Tent of Appointment of Elohim was there, which Mosheh the servant of יהוָה had made in the wilderness. **4** But David had brought the ark of Elohim up from Qiryath Yearim to the place that David had prepared for it; for he had pitched a tent for it at Yerushalayim. **5** Moreover the copper altar that Betsal'el the son of Uri, the son of Hur, had made was there before the Tabernacle of יהוָה; and Shelomoh and the assembly were seeking counsel there. **6** Shelomoh went up there to the copper altar before יהוָה, which was at the Tent of Appointment, and offered one thousand ascension offerings on it.

**7** That night, Elohim appeared to Shelomoh and said to him, "Ask for what you want Me to give you."

**8** Shelomoh said to Elohim, "You have shown great loving-kindness to David my father, and have made me king in his place. **9** Now, יהוָה Elohim, let Your promise to David my father be faithful; for You have made me king over a people like the dust of the earth in multitude. **10** Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?"

**11** Elohim said to Shelomoh, "Because this was in your heart, and you have not asked riches, wealth, honor, or the life of those who hate you, nor yet have you asked for long life; but have asked for wisdom and knowledge for yourself, that you may judge My people, over whom I have made you king, **12** therefore wisdom and knowledge is granted to you. I will give you riches, wealth, and honor, such as none of the kings have had who have been before you had, and none after you will have."

**13** So Shelomoh came from the high place that was at Givon, from before the Tent of Appointment, to Yerushalayim; and he reigned over Yisra'el.

**14** Shelomoh gathered chariots and horsemen. He had one thousand four hundred chariots and twelve thousand horsemen that he placed in the chariot cities,

and with the king at Yerushalayim. **15** The king made silver and gold to be as common as stones in Yerushalayim, and he made cedars to be as common as the sycamore trees that are in the lowland. **16** The horses which Shelomoh had were brought out of Mitsrayim and from Que. The king's merchants purchased them from Que. **17** They brought up and brought out of Mitsrayim a chariot for six hundred pieces of silver, and a horse for one hundred fifty. They also exported them to the Hittite kings and the Aramean kings.

**2** Now Shelomoh decided to build a house for the Name of יהוָה, and a house for his kingdom.

**2** Shelomoh counted out seventy thousand men to bear burdens, eighty thousand men who were stone cutters in the mountains, and three thousand six hundred to oversee them. **3** Shelomoh sent to Huram the king of Tsor, saying, "As you dealt with David my father, and sent him cedars to build him a house in which to dwell, so deal with me. **4** Behold, I am about to build a house for the Name of יהוָה my Elohim, to dedicate it to Him, to burn before Him incense of sweet spices, for the continual show bread, and for the ascension offerings morning and evening, on the Sabbaths, on the new moons, and on the set Feasts of יהוָה our Elohim. This is an ordinance forever to Yisra'el.

**5** "The house which I am building will be great; for our Elohim is greater than all elohim. **6** But who is able to build Him a house, since the heavens and the heaven of the heavens cannot contain Him? Who am I then, that I should build Him a house, except just to burn incense before Him? **7** Now therefore send me a man skillful to work in gold, in silver, in copper, in iron, and in purple, crimson, and blue, and who knows how to engrave engravings, to be with the skillful men who are with me in Yehudah and in Yerushalayim, whom David my father provided. **8** Send me also cedar trees, cypress trees, and aljun trees out of Levanon; for I know that your servants know how to cut timber in Levanon. Behold, my servants will be with your servants, **9** even to prepare me timber in abundance; for the house which I am about to build will be great and wonderful.

**10** Behold, I will give to your servants, the cutters who cut timber, twenty thousand cors of beaten wheat, twenty thousand baths of barley, twenty thousand baths of wine, and twenty thousand baths of oil."

**11** Then Huram the king of Tsor answered in writing, which he sent to Shelomoh, "Because יהוָה loves His people, He has made you king over them." **12** Huram continued, "Blessed be יהוָה, the Elohim of Yisra'el, who made the heavens and the earth, who has given to David the king a wise son, endowed with discretion and understanding, who would build a house for יהוָה, and a

house for his kingdom. **13** Now I have sent a skillful man, endowed with understanding, of Huram my father's, **14** the son of a woman of the daughters of Dan; and his father was a man of Tsor, skillful to work in gold, in silver, in copper, in iron, in stone, in timber, and in purple, in blue, in fine linen, and in crimson, also to engrave any kind of engraving and to devise any device; that there may be a place appointed to him with your skillful men, and with the skillful men of my master David your father. **15** Now therefore the wheat, the barley, the oil, and the wine, which my master has spoken of, let him send to his servants; **16** and we will cut wood out of Levanon, as much as you need. We will bring it to you in floats by sea to Yapho; and you shall carry it up to Yerushalayim."

**17** Shelomoh counted all the sojourners of the men who were in the land of Yisra'el, after the numbering with which David his father had counted them; and they found one hundred fifty-three thousand six hundred. **18** He set seventy thousand of them to bear burdens, eighty thousand who were stone cutters in the mountains, and three thousand six hundred overseers to assign the people their work.

**3** Then Shelomoh began to build the house of יהוה at Yerushalayim on Mount Moriah, where יהוה appeared to David his father, which he prepared in the place that David had appointed, on the threshing floor of Ornan the Yevusite. **2** He began to build in the second day of the second new moon, in the fourth year of his reign. **3** Now these are the foundations which Shelomoh laid for the building of the house of Elohim. The length by cubits after the first measure was sixty cubits, and the width twenty cubits. **4** The porch that was in front, its length, according to the width of the house, was twenty cubits, and the height one hundred twenty; and he overlaid it within with pure gold. **5** He made the larger room with a ceiling of cypress wood, which he overlaid with fine gold, and ornamented it with palm trees and chains. **6** He decorated the house with precious stones for beauty. The gold was gold from Parvaim. **7** He also overlaid the house, the beams, the thresholds, its walls, and its doors with gold; and engraved keruvim on the walls.

**8** He made the most set-apart place. Its length, according to the width of the house, was twenty cubits, and its width twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents. **9** The weight of the nails was fifty sheqels of gold. He overlaid the upper rooms with gold.

**10** In the most set-apart place he made two keruvim by carving; and they overlaid them with gold. **11** The wings of the keruvim were twenty cubits long: the wing

of the one was five cubits, reaching to the wall of the house; and the other wing was five cubits, reaching to the wing of the other keruv. **12** The wing of the other keruv was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to the wing of the other keruv. **13** The wings of these keruvim spread themselves out twenty cubits. They stood on their feet, and their faces were toward the house. **14** He made the veil of blue, purple, crimson, and fine linen, and ornamented it with keruvim.

**15** Also he made before the house two pillars of thirty-five cubits height, and the capital that was on the top of each of them was five cubits. **16** He made chains in the inner set-apart place, and put them on the tops of the pillars; and he made one hundred pomegranates, and put them on the chains. **17** He set up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand Yakin, and the name of that on the left Boaz.

**4** Then he made an altar of copper, twenty cubits long, twenty cubits wide, and ten cubits high. **2** Also he made the molten sea of ten cubits from brim to brim. It was round, five cubits high, and thirty cubits in circumference. **3** Under it was the likeness of oxen, which encircled it, for ten cubits, encircling the sea. The oxen were in two rows, cast when it was cast. **4** It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hindquarters were inward. **5** It was a handbreadth thick; and its brim was made like the brim of a cup, like the flower of a lily. It received and held three thousand baths. **6** He also made ten basins, and put five on the right hand, and five on the left, to wash in them. The things that belonged to the ascension offering were washed in them; but the sea was for the priests to wash in.

**7** He made the ten menorot of gold according to the judgment concerning them; and he set them in the Temple, five on the right hand, and five on the left. **8** He made also ten tables, and placed them in the Temple, five on the right side, and five on the left. He made one hundred basins of gold. **9** Furthermore he made the court of the priests, the great court, and doors for the court, and overlaid their doors with copper. **10** He set the sea on the right side of the house eastward, toward the south.

**11** Huram made the pots, the shovels, and the basins. So Huram finished doing the work that he did for King Shelomoh in the house of Elohim: **12** the two pillars, the bowls, the two capitals which were on the top of the pillars, the two networks to cover the two bowls of the

capitals that were on the top of the pillars, **13** and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars. **14** He also made the bases, and he made the basins on the bases; **15** one sea, and the twelve oxen under it.

**16** Huram his father also made the pots, the shovels, the forks, and all its vessels for King Shelomoh, for the house of יהוה, of bright copper. **17** The king cast them in the plain of the Yarden, in the clay ground between Sukkoth and Tseredah. **18** Thus Shelomoh made all these vessels in great abundance; for the weight of the copper could not be determined.

**19** Shelomoh made all the vessels that were in the house of Elohim, the golden altar also, and the tables with the show bread on them; **20** and the menorot with their lamps, to burn according to the judgment before the inner set-apart place, of pure gold; **21** and the flowers, the lamps, and the tongs of gold that was perfect gold; **22** and the snuffers, the basins, the spoons, and the fire pans of pure gold. As for the entry of the house, its inner doors for the most set-apart place and the doors of the main hall of the Temple were of gold.

**5** Thus all the work that Shelomoh did for the house of יהוה was finished. Shelomoh brought in the things that David his father had dedicated, even the silver, the gold, and all the vessels, and put them in the treasures of the house of Elohim.

**2** Then Shelomoh assembled the elders of Yisra'el, and all the heads of the tribes, the princes of the fathers' households of the children of Yisra'el, to Yerushalayim, to bring up the ark of the covenant of יהוה out of the city of David, which is Tsion. **3** So all the men of Yisra'el assembled themselves to the king at the Feast, which was in the seventh new moon. **4** All the elders of Yisra'el came. The Levites took up the ark; **5** and they brought up the ark, the Tent of Appointment, and all the set-apart vessels that were in the Tent; these the priests the Levites brought up. **6** King Shelomoh and all the congregation of Yisra'el, who were assembled to him, were before the ark, slaughtering sheep and cattle that could not be counted or counted for multitude. **7** The priests brought in the ark of the covenant of יהוה to its place, into the inner set-apart place of the house, to the most set-apart place, even under the wings of the keruvim. **8** For the keruvim spread out their wings over the place of the ark, and the keruvim covered the ark and its poles above. **9** The poles were so long that the ends of the poles were seen from the ark in front of the inner set-apart place; but they were not seen outside; and it is there to this day. **10** There was nothing in the ark except the two tablets which Mosheh put at Horev,

when יהוה cut a covenant with the children of Yisra'el, when they came out of Mitsrayim.

**11** When the priests had come out of the set-apart place (for all the priests who were present had set themselves apart, and did not guard their divisions; **12** also the Levites who were the singers, all of them, even Asaph, Heman, Yeduthun, and their sons and their brothers, arrayed in fine linen, with cymbals and stringed instruments and harps, stood at the east end of the altar, and with them one hundred twenty priests sounding with trumpets); **13** when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking יהוה; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised יהוה, saying, "For He is good; for His loving-kindness endures for ever!" then the house was filled with a cloud, even the house of יהוה, **14** so that the priests could not stand to minister by reason of the cloud; for the glory of יהוה filled the house of Elohim.

**6** Then Shelomoh said, "יהוה has said that He would dwell in the thick darkness. **2** But I have built You a house and home, a place for You to dwell in forever."

**3** The king turned his face, and blessed all the assembly of Yisra'el: and all the assembly of Yisra'el stood. **4** He said, "Blessed be יהוה, the Elohim of Yisra'el, who spoke with His mouth to David my father, and has with His hands fulfilled it, saying, **5** 'Since the day that I brought My people out of the land of Mitsrayim, I chose no city out of all the tribes of Yisra'el to build a house in, that My Name might be there and I chose no man to be prince over My people Yisra'el; **6** but now I have chosen Yerushalayim, that My Name might be there; and I have chosen David to be over My people Yisra'el.' **7** Now it was in the heart of David my father to build a house for the Name of יהוה, the Elohim of Yisra'el. **8** But יהוה said to David my father, 'Whereas it was in your heart to build a house for My Name, you did well that it was in your heart; **9** nevertheless you shall not build the house; but your son who will come out of your loins, he shall build the house for My Name.'

**10** "יהוה has performed His word that He spoke; for I have risen up in the place of David my father, and sit on the throne of Yisra'el, as יהוה promised, and have built the house for the Name of יהוה, the Elohim of Yisra'el. **11** There I have set the ark, in which is the covenant of יהוה, which He cut with the children of Yisra'el."

**12** He stood before the altar of יהוה in the presence of all the assembly of Yisra'el, and spread out his hands

**13** (for Shelomoh had made a copper basin, five cubits long, and five cubits wide, and three cubits high, and had set it in the middle of the court; and he stood on it, and knelt down on his knees before all the assembly of Yisra'el, and spread out his hands toward the heavens)

**14** and he said, "תְּהִלָּתִי, the Elohim of Yisra'el, there is no Elohim like You in heavens or on earth; You who guard covenant and loving-kindness with Your servants who walk before You with all their heart;

**15** who have guarded with Your servant David my father that which You promised him. Yes, You spoke with Your mouth, and have fulfilled it with Your hand, as it is today.

**16** "Now therefore, תְּהִלָּתִי, the Elohim of Yisra'el, guard with Your servant David my father that which You have promised him, saying, 'There shall not be cut off from you a man in My sight to sit on the throne of Yisra'el, if only your children guard their way, to walk in My Torot as you have walked before Me.'

**17** Now therefore, תְּהִלָּתִי, the Elohim of Yisra'el, let Your word be faithful, which You spoke to Your servant David.

**18** But will Elohim indeed dwell with men on the earth? Behold, *the* heavens and the heaven of the heavens cannot contain You; how much less this house which I have built!?

**19** Yet have respect for the prayer of Your servant, and to his petition, תְּהִלָּתִי my Elohim, to listen to the cry and to the prayer which Your servant prays before You;

**20** that Your eyes may be open toward this house day and night, even toward the place where You have said that You would put Your Name; to listen to the prayer which Your servant will pray toward this place.

**21** Listen to the petitions of Your servant, and of Your people Yisra'el, when they pray toward this place. Yes, hear from Your dwelling place, even from the heavens; and when You hear, forgive.

**22** "If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before Your altar in this house;

**23** then hear from the heavens, act, and judge Your servants, bringing retribution to the wicked, to bring his way on his own head; and declaring the righteous right, to give him according to his righteousness.

**24** "If Your people Yisra'el are struck down before the enemy because they have sinned against You, and they turn again and confess Your Name, and pray and make petition before You in this house;

**25** then hear from the heavens, and forgive the sin of Your people Yisra'el, and bring them again to the land which You gave to them and to their fathers.

**26** When the heavens are closed up, and there is no rain, because they have sinned against You; if they pray toward this place, and confess Your Name, and turn from their sin, when You afflict them;

**27** then hear in the heavens, and forgive the sin of Your servants of Your people Yisra'el, when You teach

them the good way in which they should walk; and send rain on Your land, which You have given to Your people for an inheritance.

**28** "If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or caterpillar; if their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is;

**29** whatever prayer and petition is made by any man, or by all Your people Yisra'el, who will each know his own plague and his own sorrow, and shall spread out his hands toward this house;

**30** then hear from the heavens Your dwelling place and forgive, and render to every man according to all his ways, whose heart You know (for You, even You only, know the hearts of the children of men)

**31** that they may fear You, to walk in Your ways, so long as they live in the land which You gave to our fathers.

**32** "Moreover concerning the foreigner, who is not of Your people Yisra'el, when he comes from a far country for Your great Name's sake, and Your mighty hand, and Your outstretched Arm; when they come and pray toward this house;

**33** then hear from the heavens, even from Your dwelling place, and do according to all that the foreigner calls to You for; that all the peoples of the earth may know Your Name and fear You, as do Your people Yisra'el, and that they may know that this house which I have built is called by Your Name.

**34** "If Your people go out to battle against their enemies, by whatever way You send them, and they pray to You toward this city which You have chosen, and the house which I have built for Your Name;

**35** then hear from the heavens their prayer and their petition, and maintain their judgment.

**36** If they sin against You (for there is no man who does not sin), and You are angry with them, and deliver them to the enemy, so that they carry them away captive to a land far off or near;

**37** yet if they come to their senses in the land where they are carried captive, and turn again, and make petition to You in the land of their captivity, saying, 'We have sinned, we have done perversely, and have dealt wickedly';

**38** if they return to You with all their heart and with all their being in the land of their captivity, where they have carried them captive, and pray toward their land, which You gave to their fathers, and the city which You have chosen, and toward the house which I have built for Your Name;

**39** then hear from the heavens, even from Your dwelling place, their prayer and their petitions, and maintain their judgment, and forgive Your people who have sinned against You.

**40** "Now, my Elohim, let, I beg You, *let* Your eyes be open, and *let* Your ears be attentive, to the prayer that is made in this place.

**41** Now therefore arise, תְּהִלָּתִי Elohim, into Your resting place, You, and the ark of

Your strength. Let Your priests, יְהוָה Elohim, be clothed with salvation, and let Your set-apart ones rejoice in goodness. **42** יְהוָה Elohim, do not turn away the face of Your anointed. Remember Your loving-kindnesses to David Your servant."

**7** Now when Shelomoh had finished praying, fire came down from the heavens and consumed the ascension offering and the sacrifices; and the glory of יְהוָה filled the house. **2** The priests could not enter into the house of יְהוָה, because the glory of יְהוָה filled the house of יְהוָה. **3** All the children of Yisra'el looked on, when the fire came down, and the glory of יְהוָה was on the house. They bowed themselves with their faces to the ground on the pavement, bowed down, and gave thanks to יְהוָה, saying, "For He is good; for His loving-kindness endures forever."

**4** Then the king and all the people slaughtered sacrifices before יְהוָה. **5** King Shelomoh slaughtered a sacrifice of twenty-two thousand head of cattle and a hundred twenty thousand sheep. So the king and all the people dedicated the house of Elohim. **6** The priests stood, according to their positions; the Levites also with instruments of music of יְהוָה, which David the king had made to give thanks to יְהוָה, when David praised by their ministry, saying "For His loving-kindness endures for ever." The priests sounded trumpets before them; and all Yisra'el stood.

**7** Moreover Shelomoh made the middle of the court that was before the house of יְהוָה set-apart; for there he offered the ascension offerings, and the fat of the peace offerings, because the copper altar which Shelomoh had made was not able to receive the ascension offering, the meal offering, and the fat.

**8** So Shelomoh held the Feast at that time for seven days, and all Yisra'el with him, a very great assembly, from the entrance of Hamath to the wadi of Mitsrayim.

**9** On the Eighth Day, they held a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days. **10** On the twenty-third day of the seventh new moon, he sent the people away to their tents, joyful and glad of heart for the goodness that יְהוָה had shown to David, and to Shelomoh, and to Yisra'el His people.

**11** Thus Shelomoh finished the house of יְהוָה and the king's house; and he successfully completed all that came into Shelomoh's heart to make in the house of יְהוָה and in his own house. **12** יְהוָה appeared to Shelomoh by night, and said to him, "I have heard your

prayer, and have chosen this place for Myself for a house of sacrifice.

**13** "If I close up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people; **14** if My people, who are called by My Name, will humble themselves, pray, seek My face, and turn from their wicked ways; then I will hear from the heavens, will forgive their sin, and will heal their land. **15** Now My eyes will be open My ears attentive to prayer that is made in this place. **16** For now I have chosen and made this house set-apart, that My Name may be there forever; and My eyes and My heart will be there perpetually.

**17** "As for you, if you will walk before Me as David your father walked, and do according to all that I have commanded you, and will guard My statutes and My judgments; **18** then I will establish the throne of your kingdom, according to how I cut a covenant with David your father, saying, 'There shall not be cut off from you a man to be ruler in Yisra'el.'

**19** "But if you turn away, and forsake My statutes and My commands which I have set before you, and shall go and serve other elohim, and bow down to them; **20** then I will pluck them up by the roots out of My land which I have given them; and this house, which I have made set-apart for My Name, I will cast out of My sight, and I will make it a proverb and a byword among all peoples. **21** This house, which is so high, everyone who passes by it shall be astonished, and shall say, 'Why has יְהוָה done this to this land and to this house?' **22** They shall answer, 'Because they abandoned יְהוָה, the Elohim of their fathers, who brought them out of the land of Mitsrayim, and took other elohim, bowed down to them, and served them. Therefore He has brought all this evil on them.'"

**8** At the end of twenty years, in which Shelomoh had built the house of יְהוָה and his own house, **2** Shelomoh built the cities which Huram had given to Shelomoh, and caused the children of Yisra'el to dwell there.

**3** Shelomoh went to Hamath-Tsoval, and prevailed against it. **4** He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. **5** Also he built Beth Horon the upper and Beth Horon the lower, fortified cities, with walls, gates, and bars; **6** and Ba'alath, and all the storage cities that Shelomoh had, and all the cities for his chariots, the cities for his horsemen, and all that Shelomoh desired to build for his pleasure in Yerushalayim, in Levanon, and in all the land of his dominion.

**7** As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Yevusites,

who were not of Yisra'el; **8** of their children who were left after them in the land, whom the children of Yisra'el did not finish off, of them Shelomoh conscripted forced labor to this day. **9** But of the children of Yisra'el, Shelomoh made no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and of his horsemen. **10** These were the chief officers of King Shelomoh, even two-hundred fifty, who ruled over the people.

**11** Shelomoh brought up Pharaoh's daughter out of the city of David to the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Yisra'el, because the places where the ark of יהוה has come to are set-apart."

**12** Then Shelomoh offered ascension offerings to יהוה on the altar of יהוה, which he had built in front of the porch, **13** even as the duty of every day required, offering according to the command of Mosheh, on the Sabbaths, on the new moons, and on the set Feasts, three times per year, during the Feast of Unleavened Bread, during the Feast of Weeks, and during the Feast of Tabernacles. **14** He appointed, according to the judgment of David his father, the divisions of the priests to their service, and the Levites to their offices, to praise and to minister before the priests, as the duty of every day required; the doorkeepers also by their divisions at every gate, for David the man of Elohim had so commanded. **15** They did not depart from the command of the king to the priests and Levites concerning any matter, or concerning the treasures.

**16** Now all the work of Shelomoh was prepared from the day of the foundation of the house of יהוה until it was finished. So the house of יהוה was completed.

**17** Then Shelomoh went to Etsion Gever and to Eloth, on the seashore in the land of Edom. **18** Huram sent him ships and servants who had knowledge of the sea by the hands of his servants; and they came with the servants of Shelomoh to Ophir, and brought from there four hundred fifty talents of gold, and brought them to King Shelomoh.

**9** When the queen of Sheva heard of the fame of Shelomoh, she came to test Shelomoh with hard questions at Yerushalayim, with a very great caravan, including camels that bore spices, gold in abundance, and precious stones. When she had come to Shelomoh, she talked with him about all that was in her heart. **2** Shelomoh answered all her questions. There was not anything hidden from Shelomoh which he did not tell her. **3** When the queen of Sheva had seen the wisdom of Shelomoh, the house that he had built, **4** the food of his table, the seating of his servants, the attendance of his

ministers, their clothing, his cup bearers also, their clothing, and his ascent by which he went up to the house of יהוה; there was no more spirit in her.

**5** She said to the king, "It was a true report that I heard in my own land of your acts and of your wisdom.

**6** However I did not believe their words until I came, and my eyes had seen it; and behold, the half of the greatness of your wisdom was not told me. You exceed the fame that I heard! **7** Happy are your men, and happy are these your servants, who stand continually before you, and hear your wisdom. **8** Blessed be יהוה your Elohim, who delighted in you, to set you on his throne, to be king for יהוה your Elohim; because your Elohim loved Yisra'el, to establish them forever. Therefore He made you king over them, to do judgment and righteousness."

**9** She gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones. There was never before such spice as the queen of Sheva gave to King Shelomoh. **10** The servants of Huram and the servants of Shelomoh, who brought gold from Ophir, also brought alnum trees and precious stones. **11** The king used alnum tree wood to make terraces for the house of יהוה and for the king's house, and harps and stringed instruments for the singers. There were none like these seen before in the land of Yehudah. **12** King Shelomoh gave to the queen of Sheva all her desire, whatever she asked, besides that which she had brought to the king. So she turned, and went to her own land, she and her servants.

**13** Now the weight of gold that came to Shelomoh in one year was six hundred sixty-six talents of gold,

**14** besides that which the traders and merchants brought. All the kings of Aravia and the governors of the country brought gold and silver to Shelomoh.

**15** King Shelomoh made two hundred bucklers of beaten gold. Six hundred sheqels of beaten gold went to one buckler. **16** He made three hundred shields of beaten gold. Three hundred sheqels of gold went to one shield. The king put them in the House of the Forest of Levanon. **17** Moreover the king made a great throne of ivory, and overlaid it with pure gold. **18** There were six steps to the throne, with a footstool of gold, which were fastened to the throne, and armrests on either side by the place of the seat, and two lions standing beside the armrests. **19** Twelve lions stood there on the one side and on the other on the six steps. There was nothing like it made in any other kingdom. **20** All King Shelomoh's drinking vessels were of gold, and all the vessels of the House of the Forest of Levanon were of pure gold.

Silver was not considered valuable in the days of Shelomoh. **21** For the king had ships that went to Tarshish with Huram's servants. Once every three years,

the ships of Tarshish came bringing gold, silver, ivory, apes, and peacocks.

**22** So King Shelomoh exceeded all the kings of the earth in riches and wisdom. **23** All the kings of the earth sought the presence of Shelomoh, to hear his wisdom, which Elohim had put in his heart. **24** They each brought tribute, vessels of silver, vessels of gold, clothing, armor, spices, horses, and mules every year. **25** Shelomoh had four thousand stalls for horses and chariots, and twelve thousand horsemen, that he stationed in the chariot cities, and with the king at Yerushalayim. **26** He ruled over all the kings from the River even to the land of the Philistines, and to the border of Mitsrayim. **27** The king made silver as common in Yerushalayim as stones, and he made cedars to be as abundant as the sycamore trees that are in the lowland. **28** They brought horses for Shelomoh out of Mitsrayim and out of all lands.

**29** Now the rest of the acts of Shelomoh, first and last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahiyah the Shilonite, and in the visions of Iddo the seer concerning Yarovam the son of Nevat? **30** Shelomoh reigned in Yerushalayim over all Yisra'el forty years. **31** Shelomoh slept with his fathers, and he was buried in the city of his father David: and Reḥavam his son reigned in his place.

**10** Reḥavam went to Shekhem; for all Yisra'el had come to Shekhem to make him king. **2** When Yarovam the son of Nevat heard of it (for he was in Mitsrayim, where he had fled from the presence of King Shelomoh), Yarovam returned out of Mitsrayim. **3** They sent and called him; and Yarovam and all Yisra'el came, and they spoke to Reḥavam, saying, **4** "Your father made our yoke grievous: now therefore make the grievous service of your father, and his heavy yoke which he put on us, lighter, and we will serve you."

**5** He said to them, "Come again to me after three days." So the people departed. **6** King Reḥavam took counsel with the old men, who had stood before Shelomoh his father while he yet lived, saying, "What counsel do you give me about how to answer these people?"

**7** They spoke to him, saying, "If you are kind to these people, please them, and speak good words to them, then they will be your servants forever."

**8** But he abandoned the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. **9** He said to them, "What counsel do you give, that we may give an answer to these people, who have spoken to me, saying, 'Make the yoke that your father put on us lighter?'"

**10** The young men who had grown up with him spoke to him, saying, "Thus you shall tell the people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter on us;' thus you shall say to them, 'My little finger is thicker than my father's loins. **11** Now whereas my father burdened you with a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will do so with scorpions.'"

**12** So Yarovam and all the people came to Reḥavam the third day, as the king asked, saying, "Come to me again the third day." **13** The king answered them roughly; and King Reḥavam abandoned the counsel of the old men, **14** and spoke to them after the counsel of the young men, saying, "My father made your yoke heavy, but I will add to it. My father disciplined you with whips, but I will do so with scorpions."

**15** So the king did not listen to the people; for it was brought about by Elohim, that **תְּנַהֲרָן** might establish His word, which He spoke by Ahiyah the Shilonite to Yarovam the son of Nevat. **16** When all Yisra'el saw that the king did not listen to them, the people answered the king, saying, "What portion have we in David? We do not have an inheritance in the son of Yishai! Every man to your tents, Yisra'el! Now see to your own house, David." So all Yisra'el departed to their tents. **17** But as for the children of Yisra'el who lived in the cities of Yehudah, Reḥavam reigned over them. **18** Then King Reḥavam sent Hadoram, who was over the men subject to forced labor; and the children of Yisra'el stoned him to death with stones. King Reḥavam hurried to get himself up to his chariot, to flee to Yerushalayim. **19** So Yisra'el rebelled against David's house to this day.

**11** When Reḥavam had come to Yerushalayim, he assembled the house of Yehudah and Benyamin, one hundred eighty thousand chosen men who were warriors, to fight against Yisra'el, to bring the kingdom again to Reḥavam. **2** But the word of **תְּנַהֲרָן** came to Shemayah the man of Elohim, saying, **3** "Speak to Reḥavam the son of Shelomoh, king of Yehudah, and to all Yisra'el in Yehudah and Benyamin, saying, **4** **תְּנַהֲרָן** says, 'You shall not go up, nor fight against your brothers! Every man return to his house; for this thing is of Me.'" So they listened to the words of **תְּנַהֲרָן**, and returned from going against Yarovam.

**5** Reḥavam lived in Yerushalayim, and built cities for defense in Yehudah. **6** He built Beth-lehem, Etam, Teqoa, **7** Beth-Tsur, Soko, Adullam, **8** Gath, Mareshah, Ziph, **9** Adoraim, Lakish, Azeqah, **10** Tsorah, Aiyalon, and Hevron, which are fortified cities in Yehudah and in Benyamin. **11** He fortified the strongholds, and put captains in them, and stores of food, oil and wine. **12** He

put shields and spears in every city, and made them exceedingly strong. Yehudah and Benyamin belonged to him.

**13** The priests and the Levites who were in all Yisra'el stood with him out of all their territory. **14** For the Levites left their suburbs and their possession, and came to Yehudah and Yerushalayim; for Yarovam and his sons cast them off, that they should not execute the priest's office to יהוָה. **15** He himself appointed priests for the high places, for the male goats, and for the calves which he had made. **16** After them, out of all the tribes of Yisra'el, those who set their hearts to seek יהוָה, the Elohim of Yisra'el, came to Yerushalayim to slaughter to יהוָה, the Elohim of their fathers. **17** So they strengthened the kingdom of Yehudah, and made Reḥavam the son of Shelomoh strong for three years; for they walked three years in the way of David and Shelomoh.

**18** Reḥavam took a wife for himself, Mahalath the daughter of Yerimoth the son of David and of Avihayil the daughter of Eliav the son of Yishai. **19** She bore him sons: Yeush, Shemaryah, and Zaham. **20** After her, he took Ma'akah the daughter of Avshalom; and she bore him Aviyah, Attai, Ziza, and Shelomith. **21** Reḥavam loved Ma'akah the daughter of Avshalom above all his wives and his concubines; for he took eighteen wives and sixty concubines, and brought forth twenty-eight sons and sixty daughters. **22** Reḥavam appointed Aviyah the son of Ma'akah to be chief, the prince among his brothers; for he intended to make him king. **23** He dealt wisely, and dispersed of all his sons throughout all the lands of Yehudah and Benyamin, to every fortified city. He gave them food in abundance and he sought many wives for them.

**12** When the kingdom of Reḥavam was established and he was strong, he abandoned the Torah of יהוָה, and all Yisra'el with him. **2** In the fifth year of King Reḥavam, Shishaq king of Mitsrayim came up against Yerushalayim – because they had trespassed against 3 – יהוָה with twelve hundred chariots, and sixty thousand horsemen. The people were without number who came with him out of Mitsrayim: the Luvim, the Suqqim, and the Kushites. **4** He took the fortified cities which belonged to Yehudah, and came to Yerushalayim. **5** Now Shemayah the prophet came to Reḥavam, and to the princes of Yehudah, who were gathered together to Yerushalayim because of Shishaq, and said to them, "יהוָה says, 'You have forsaken Me, therefore I have also left you in the hand of Shishaq.'"

**6** Then the princes of Yisra'el and the king humbled themselves; and they said, "יהוָה is righteous."

**7** When יהוָה saw that they humbled themselves, the word of יהוָה came to Shemayah, saying, "They have humbled themselves. I will not destroy them; but I will grant them some deliverance, and My wrath will not be poured out on Yerushalayim by the hand of Shishaq. **8** Nevertheless they will be his servants, that they may know My service, and the service of the kingdoms of the countries."

**9** So Shishaq king of Mitsrayim came up against Yerushalayim and took away the treasures of the house of יהוָה and the treasures of the king's house. He took it all away. He also took away the shields of gold which Shelomoh had made. **10** King Reḥavam made shields of copper in their place, and committed them to the hands of the captains of the guard, the guards of the door of the king's house. **11** As often as the king entered into the house of יהוָה, the guard came and bore them, then brought them back into the guard room. **12** When he humbled himself, the wrath of יהוָה turned from him, so as not to destroy him altogether. Moreover, there were good things found in Yehudah.

**13** So King Reḥavam strengthened himself in Yerushalayim and reigned; for Reḥavam was forty-one years old when he began to reign, and he reigned seventeen years in Yerushalayim, the city which יהוָה had chosen out of all the tribes of Yisra'el to put His Name there. His mother's name was Na'amah the Ammonitess. **14** He did that which was evil, because he did not set his heart to seek יהוָה.

**15** Now the acts of Reḥavam, first and last, are they not written in the histories of Shemayah the prophet and of Iddo the seer, in the genealogies? There were wars between Reḥavam and Yarovam continually.

**16** Reḥavam slept with his fathers, and was buried in the city of David; and Aviyah his son reigned in his place.

**13** In the eighteenth year of King Yarovam, Aviyah began to reign over Yehudah. **2** He reigned three years in Yerushalayim. His mother's name was Mikhayah the daughter of Uri'el of Givah. There was war between Aviyah and Yarovam. **3** Aviyah joined battle with an army of valiant men of war, even four hundred thousand chosen men; and Yarovam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valor. **4** Aviyah stood up on Mount Tsemara'im, which is in the hill country of Ephrayim, and said, "Hear me, Yarovam and all Yisra'el: **5** Ought you not to know that יהוָה, the Elohim of Yisra'el, gave the kingdom over Yisra'el to David forever, even to him and to his sons by a covenant of salt? **6** Yet Yarovam the son of Nevat, the servant of Shelomoh the son of David, rose up, and rebelled

against his master. 7 Vain men were gathered to him, sons of Beliyya'al, who strengthened themselves against Reḥavam the son of Shelomoh, when Reḥavam was young and tender hearted, and could not withstand them.

8 "Now you intend to withstand the kingdom of יְהוָה in the hand of the sons of David. You are a great multitude, and the golden calves which Yarovam made for you for elohim are with you. 9 Have you not driven out the priests of יְהוָה, the sons of Aharon, and the Levites, and made priests for yourselves according to the ways of the peoples of other lands? Whoever comes to set himself apart with a young bull and seven rams may be a priest of those who are no elohim.

10 "But as for us, יְהוָה is our Elohim, and we have not forsaken Him. We have priests serving יְהוָה, the sons of Aharon, and the Levites in their work; 11 and they burn to יְהוָה every morning and every evening ascension offerings and sweet incense. They also set the show bread in order on the pure table; and the menorah of gold with its lamps, to burn every evening; for we guard the charge of יְהוָה our Elohim, but you have forsaken Him. 12 Behold, Elohim is with us at our head, and His priests with the trumpets of sounding to sound *an alarm* against you. Children of Yisra'el, do not fight against יְהוָה, the Elohim of your fathers; for you will not prosper."

13 But Yarovam caused an ambush to come about behind them; so they were before Yehudah, and the ambush was behind them. 14 When Yehudah looked back, behold, the battle was before and behind them; and they cried to יְהוָה, and the priests sounded with the trumpets. 15 Then the men of Yehudah gave a shout. As the men of Yehudah shouted, Elohim struck Yarovam and all Yisra'el before Aviyah and Yehudah. 16 The children of Yisra'el fled before Yehudah, and Elohim delivered them into their hand. 17 Aviyah and his people killed them with a great slaughter, so five hundred thousand chosen men of Yisra'el fell down slain. 18 Thus the children of Yisra'el were brought under at that time, and the children of Yehudah prevailed, because they relied on יְהוָה, the Elohim of their fathers. 19 Aviyah pursued Yarovam, and took cities from him, Beth-El with its villages, Yeshanah with its villages, and Ephron with its villages.

20 Yarovam did not recover strength again in the days of Aviyah. יְהוָה struck him, and he died. 21 But Aviyah grew mighty, and took for himself fourteen wives, and brought forth twenty-two sons, and sixteen daughters. 22 The rest of the acts of Aviyah, his ways, and his

sayings are written in the commentary of the prophet Iddo.

**14** So Aviyah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his place. In his days, the land was quiet ten years. 2 Asa did that which was good and right in the eyes of יְהוָה his Elohim; 3 for he took away the foreign altars and the high places, broke down the pillars, cut down the Asherah poles, 4 and commanded Yehudah to seek יְהוָה, the Elohim of their fathers, and to obey His Torah and command. 5 Also he took away out of all the cities of Yehudah the high places and the sun-pillars; and the kingdom was quiet before him. 6 He built fortified cities in Yehudah; for the land was quiet, and he had no war in those years, because יְהוָה had given him rest. 7 For he said to Yehudah, "Let us build these cities, and make walls around them, with towers, gates, and bars. The land is yet before us, because we have sought יְהוָה our Elohim. We have sought Him, and He has given us rest on every side." So they built and prospered.

8 Asa had an army of three hundred thousand out of Yehudah who bore bucklers and spears, and two hundred eighty thousand out of Benyamin who bore shields and drew bows. All these were mighty men of valor.

9 Zerah the Kushite came out against them with an army of a million troops and three hundred chariots, and he came to Mareshah. 10 Then Asa went out to meet him, and they set the battle in array in the valley of Tsephathah at Mareshah. 11 Asa cried to יְהוָה his Elohim, and said, "יְהוָה, there is no one besides You to help, between the mighty and him who has no strength. Help us, יְהוָה our Elohim; for we rely on You, and in Your Name are we come against this multitude. יְהוָה, You are our Elohim. Do not let man prevail against You."

12 So יְהוָה struck the Kushites before Asa and before Yehudah; and the Kushites fled. 13 Asa and the people who were with him pursued them to Gerar: and so many of the Kushites fell that they could not recover themselves; for they were destroyed before יְהוָה and before His army; and they carried away very much spoil. 14 They struck all the cities around Gerar, for the fear of יְהוָה came on them, and they plundered all the cities; for there was much plunder in them. 15 They also struck the tents of livestock, and carried away sheep in abundance, and camels, and returned to Yerushalayim.

**15** The Ruah of Elohim came on Azaryahu the son of Oded: 2 and he went out to meet Asa, and said to him,

"Hear me, Asa, and all Yehudah and Benyamin! יְהוָה 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 Now for a long time Yisra'el was without the true Elohim, without a teaching priest, and without Torah. 4 But when in their distress they turned to יְהוָה, the Elohim of Yisra'el, and sought Him, He was found by them. 5 In those times there was no peace to him who went out, nor to him who came in; but great troubles were on all the inhabitants of the lands. 6 They were broken in pieces, nation against nation, and city against city; for Elohim troubled them with all adversity. 7 But you be strong, and do not let your hands be slack; for your work will be rewarded."

8 When Asa heard these words, and the prophecy of Oded the prophet, he was strengthened, and put away the abominations out of all the land of Yehudah and Benyamin, and out of the cities which he had taken from the hill country of Ephrayim; and he renewed the altar of יְהוָה that was before the porch of יְהוָה. 9 He gathered all Yehudah and Benyamin, and those who lived with them out of Ephrayim, Menasheh, and Shimon; for they came to him out of Yisra'el in abundance when they saw that יְהוָה his Elohim was with him. 10 So they gathered themselves together at Yerushalayim in the third new moon, in the fifteenth year of Asa's reign. 11 They slaughtered to יְהוָה in that day, of the plunder which they had brought, seven hundred head of cattle and seven thousand sheep.

12 They entered into the covenant to seek יְהוָה, the Elohim of their fathers, with all their heart and with all their being; 13 and that whoever would not seek יְהוָה, the Elohim of Yisra'el, should be put to death, whether small or great, whether man or woman. 14 They swore to יְהוָה with a loud voice, with shouting, with trumpets, and with shofars. 15 All Yehudah rejoiced at the oath, for they had sworn with all their heart, and sought Him with their whole desire; and He was found by them. Then יְהוָה gave them rest all around.

16 Also Ma'akah, the mother of Asa the king, he removed from being queen, because she had made an abominable image for an Asherah; so Asa cut down her image, ground it into dust, and burned it at the wadi Qidron. 17 But the high places were not taken away out of Yisra'el; nevertheless the heart of Asa was perfect all his days. 18 He brought the things that his father had dedicated, and that he himself had dedicated, silver, gold, and vessels into the house of Elohim. 19 There was no more war to the thirty-fifth year of Asa's reign.

**16** In the thirty-sixth year of Asa's reign, Ba'asha king of Yisra'el went up against Yehudah, and built Ramah,

that he might not allow anyone to go out or come in to Asa king of Yehudah. 2 Then Asa brought out silver and gold out of the treasures of the house of יְהוָה and of the king's house, and sent to Ben Hadad king of Aram, who lived at Dammeseq, saying, 3 "Let there be a treaty between me and you, as there was between my father and your father. Behold, I have sent you silver and gold. Go, break your treaty with Ba'asha king of Yisra'el, that he may depart from me."

4 Ben Hadad listened to King Asa, and sent the captains of his armies against the cities of Yisra'el; and they struck Iyon, Dan, Aviel Maim, and all the storage cities of Naphtali. 5 When Ba'asha heard of it, he stopped building Ramah, and let his work cease. 6 Then Asa the king took all Yehudah, and they carried away the stones of Rama, and its timber, with which Ba'asha had built; and he built Geva and Mitspah with them. 7 At that time Hanani the seer came to Asa king of Yehudah, and said to him, "Because you have relied on the king of Aram, and have not relied on יְהוָה your Elohim, therefore the army of the king of Aram has escaped out of your hand. 8 Were the Kushites and the Luvim not a huge army, with chariots and horsemen exceeding many? Yet, because you relied on יְהוָה, He delivered them into your hand. 9 For the eyes of יְהוָה run back and forth throughout the whole earth, to show Himself strong on the behalf of them whose heart is perfect toward Him. You have done foolishly in this; for from now on you will have wars."

10 Then Asa was angry with the seer, and put him in the prison; for he was in a rage with him because of this thing. Asa oppressed some of the people at the same time. 11 Behold, the acts of Asa, first and last, behold, they are written in the book of the kings of Yehudah and Yisra'el. 12 In the thirty-ninth year of his reign, Asa was diseased in his feet. His disease was exceedingly great: yet in his disease he did not seek יְהוָה, but just the physicians. 13 Asa slept with his fathers, and died in the forty-first year of his reign. 14 They buried him in his own tomb, which he had dug out for himself in the city of David, and laid him in the bed which was filled with sweet odors and various kinds of spices prepared by the perfumers' art; and they made a very great fire for him.

**17** Yehoshaphat his son reigned in his place, and strengthened himself against Yisra'el. 2 He placed forces in all the fortified cities of Yehudah, and set garrisons in the land of Yehudah, and in the cities of Ephrayim, which Asa his father had taken. 3 יְהוָה was with Yehoshaphat, because he walked in the first ways of his father David, and did not seek the Ba'als, 4 but sought to the Elohim of his father, and walked in His commands, and not in the ways of Yisra'el. 5 Therefore

**יְהוּדָה** established the kingdom in his hand. All Yehudah brought tribute to Yehoshaphat, and he had riches and honor in abundance. **6** His heart was lifted up in the ways of **יְהוּדָה**. Furthermore, he took away the high places and the Asherah poles out of Yehudah. **7** Also in the third year of his reign he sent his princes, even Ben Hayil, Ovadyah, Zekharyah, Nethan'el, and Mikhayahu, to teach in the cities of Yehudah; **8** and with them the Levites, even Shemayah, Nethanyahu, Zevadyahu, Asah'el, Shemiramoth, Yehonathan, Adoniyah, Toviyahu, and Tov-Adoniyah, the Levites; and with them Elishama and Yehoram, the priests. **9** They taught in Yehudah, having the book of the Torah of **יְהוָה** with them. They went about throughout all the cities of Yehudah and taught among the people. **10** The fear of **יְהוָה** fell on all the kingdoms of the lands that were around Yehudah, so that they made no war against Yehoshaphat. **11** Some of the Philistines brought Yehoshaphat presents and silver for tribute. The Aravians also brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred male goats. **12** Yehoshaphat grew exceedingly great; and he built fortresses and store cities in Yehudah. **13** He had many works in the cities of Yehudah; and men of war, mighty men of valor, in Yerushalayim. **14** This was the numbering of them according to their fathers' houses: From Yehudah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor; **15** and next to him Yehohanan the captain, and with him two hundred eighty thousand; **16** and next to him Amasyah the son of Zikri, who willingly offered himself to **יְהוָה**, and with him two hundred thousand mighty men of valor. **17** From Benyamin: Elyada, a mighty man of valor, and with him two hundred thousand armed with bow and shield; **18** and next to him Yehozavad, and with him one hundred eighty thousand ready and prepared for war. **19** These were those who waited on the king, besides those whom the king put in the fortified cities throughout all Yehudah.

**18** Now Yehoshaphat had riches and honor in abundance; and he allied himself with Ahav. **2** After some years, he went down to Ahav to Shom'ron. Ahav slaughtered sheep and cattle for him in abundance, and for the people who were with him, and moved him to go up with him to Ramoth Gilad.

**3** Ahav king of Yisra'el said to Yehoshaphat king of Yehudah, "Will you go with me to Ramoth Gilad?" He answered him, "I am as you are, and my people as your people. We will be with you in the war." **4** Yehoshaphat said to the king of Yisra'el, "Please inquire first for the word of **יְהוָה**."

**5** Then the king of Yisra'el gathered the prophets together, four hundred men, and said to them, "Shall we go to Ramoth Gilad to battle, or shall I forbear?" They said, "Go up; for Elohim will deliver it into the hand of the king."

**6** But Yehoshaphat said, "Is there not a prophet of **יְהוָה** here besides, that we may inquire of Him?"

**7** The king of Yisra'el said to Yehoshaphat, "There is yet one man by whom we may inquire of **יְהוָה**; but I hate him, for he never prophesies good concerning me, but always evil. He is Mikhayahu the son of Yimla." Yehoshaphat said, "Do not let the king say so."

**8** Then the king of Yisra'el called an officer, and said, "Get Mikhayahu the son of Yimla quickly."

**9** Now the king of Yisra'el and Yehoshaphat the king of Yehudah each sat on his throne, arrayed in their robes, and they were sitting in an open place at the entrance of the gate of Shom'ron; and all the prophets were prophesying before them. **10** Tsidqiyahu the son of Kena'anah made himself horns of iron and said, "**יְהוָה** says, 'With these you shall push the Arameans, until they are consumed.'"

**11** All the prophets prophesied so, saying, "Go up to Ramoth Gilad, and prosper; for **תְּנַבֵּן** will deliver it into the hand of the king."

**12** The messenger who went to call Mikhayahu spoke to him, saying, "Behold, the words of the prophets declare good to the king with one mouth. Let your word therefore, please be like one of theirs, and speak good."

Mikhayahu said, "As **יְהוָה** lives, what my Elohim says, that will I speak."

**14** When he had come to the king, the king said to him, "Mikhah, shall we go to Ramoth Gilad to battle, or shall I forbear?" He said, "Go up, and prosper. They shall be delivered into your hand."

**15** The king said to him, "How many times shall I adjure you that you speak to me nothing but the truth in the Name of **יְהוָה**?"

**16** He said, "I saw all Yisra'el scattered on the mountains, as sheep that have no shepherd. **יְהוָה** said, 'These have no master. Let them each return to his house in peace.'"

**17** The king of Yisra'el said to Yehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?"

**18** Mikhayahu said, "Therefore hear the word of **יְהוָה**: I saw **יְהוָה** sitting on His throne, and all the army of the heavens standing on His right hand and on His left.

**19** **יְהוָה** said, 'Who will entice Ahav king of Yisra'el, that

he may go up and fall at Ramoth Gilad?" One spoke saying in this way, and another saying in that way. **20** A spirit came out, stood before יהוה, and said, 'I will entice him.' "יהוה" said to him, 'How?' **21** "He said, 'I will go, and will be a lying spirit in the mouth of all his prophets.' "He said, 'You will entice him, and will prevail also. Go and do so.'

**22** "Now therefore, behold, יהוה has put a lying spirit in the mouth of these your prophets; and יהוה has spoken evil concerning you."

**23** Then Tsidqiyahu the son of Kena'nah came near, and struck Mikhayahu on the cheek, and said, "Which way did the Ruah of יהוה go from me to speak to you?"

**24** Mikhayahu said, "Behold, you shall see on that day, when you go into an inner room to hide yourself."

**25** The king of Yisra'el said, "Take Mikhayahu, and carry him back to Amon the governor of the city, and to Yoash the king's son; **26** and say, 'Thus says the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.'"

**27** Mikhayahu said, "If you return at all in peace, יהוה has not spoken by me." He said, "Listen, you people, all of you!"

**28** So the king of Yisra'el and Yehoshaphat the king of Yehudah went up to Ramoth Gilad. **29** The king of Yisra'el said to Yehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." So the king of Yisra'el disguised himself; and they went into the battle. **30** Now the king of Aram had commanded the captains of his chariots, saying, "Do not fight with small nor great, except only with the king of Yisra'el."

**31** When the captains of the chariots saw Yehoshaphat, they said, "It is the king of Yisra'el!" Therefore they turned around to fight against him. But Yehoshaphat cried out, and יהוה helped him; and Elohim moved them to depart from him. **32** When the captains of the chariots saw that it was not the king of Yisra'el, they turned back from pursuing him. **33** A certain man drew his bow at random, and struck the king of Yisra'el between the joints of the armor. Therefore he said to the driver of the chariot, "Turn your hand, and carry me out of the army; for I am severely wounded." **34** The battle increased that day. However the king of Yisra'el propped himself up in his chariot against the Arameans until the evening; and at about sunset, he died.

**19** Yehoshaphat the king of Yehudah returned to his house in peace to Yerushalayim. **2** Yehu the son of

חנани the seer went out to meet him, and said to King Yehoshaphat, "Should you help the wicked, and love those who hate יהוה? Because of this, wrath is on you from before יהוה. **3** Nevertheless there are good things found in you, in that you have put away the Asheroth out of the land, and have set your heart to seek Elohim."

**4** Yehoshaphat lived at Yerushalayim; and he went out again among the people from Beersheva to the hill country of Ephrayim, and brought them back to יהוה, the Elohim of their fathers. **5** He set judges in the land throughout all the fortified cities of Yehudah, city by city, **6** and said to the judges, "Consider what you do, for you do not judge for man, but for יהוה; and He is with you in the judgment. **7** Now therefore let the fear of יהוה be on you. Guard and do it; for there is no unrighteousness with יהוה our Elohim, nor respect of persons, nor taking of bribes."

**8** Moreover in Yerushalayim Yehoshaphat appointed Levites and priests, and of the heads of the fathers' households of Yisra'el, for the judgment of יהוה, and for controversies. They returned to Yerushalayim. **9** He commanded them, saying, "You shall do this in the fear of יהוה, in faithfulness, and with a perfect heart.

**10** Whenever any controversy comes to you from your brothers who dwell in their cities, between blood and blood, between Torah and command, statutes and judgments, you must warn them, that they not be guilty towards יהוה, and so wrath come on you and on your brothers. Do this, and you will not be guilty. **11** Behold, Amaryahu the chief priest is over you in all matters of יהוה; and Zevadyahu the son of Yishma'el, the ruler of the house of Yehudah, in all the king's matters. Also the Levites shall be officers before you. Be strengthened, and may יהוה be with the good."

**20** After this, the children of Moav, the children of Ammon, and with them some of the Ammonites, came against Yehoshaphat to battle. **2** Then some came who told Yehoshaphat, saying, "A great multitude is coming against you from beyond the sea from Aram. Behold, they are in Hatsatson-Tamar" (that is, En Gedi).

**3** Yehoshaphat was alarmed, and set himself to seek to יהוה. He proclaimed a fast throughout all Yehudah. **4** Yehudah gathered themselves together to seek help from יהוה. They came out of all the cities of Yehudah to seek יהוה.

**5** Yehoshaphat stood in the assembly of Yehudah and Yerushalayim, in the house of יהוה, before the new court; **6** and he said, "יהוה, the Elohim of our fathers, are You not Elohim in heavens? Are You not ruler over

all the kingdoms of the nations? Power and might are in Your hand, so that no one is able to withstand You.

**7** Did You not, our Elohim, drive out the inhabitants of this land before Your people Yisra'el, and give it to the seed of Avraham Your friend forever? **8** They lived in it, and have built You a set-apart place in it for Your Name, saying, **9** 'If evil comes on us—the sword, judgment, pestilence, or famine—we will stand before this house, and before You (for Your Name is in this house), and cry to You in our affliction, and You will hear and save.' **10** Now, behold, the children of Ammon and Moav and Mount Seir, whom You would not let Yisra'el invade when they came out of the land of Mitsrayim, but they turned aside from them, and did not destroy them; **11** behold, how they reward us, to come to cast us out of Your possession, which You have given us to inherit. **12** Our Elohim, will You not judge them? For we have no might against this great company that comes against us. We do not know what to do, but our eyes are on You."

**13** All Yehudah stood before יהוה, with their little ones, their wives, and their children.

**14** Then the Ruah of יהוה came on Yahazi'el the son of Zekharyahu, the son of Benayah, the son of Ye'i'el, the son of Mattanyah, the Levite, of the sons of Asaph, in the middle of the assembly; **15** and he said, "Listen, all Yehudah, and you inhabitants of Yerushalayim, and you, King Yehoshaphat. יהוה says to you, Do not be afraid, and do not be dismayed because of this great multitude; for the battle is not yours, but *rather it* belongs to Elohim. **16** Tomorrow, go down against them. Behold, they are coming up by the ascent of Tsits. You will find them at the end of the wadi, before the wilderness of Yeru'el. **17** You will not need to fight this battle. Set yourselves, stand still, and see the salvation of יהוה with you, O Yehudah and Yerushalayim. Do not be afraid, nor be dismayed. Go out against them tomorrow, for יהוה is with you."

**18** Yehoshaphat stooped his head with his face to the ground; and all Yehudah and the inhabitants of Yerushalayim fell down before יהוה, bowing down to יהוה. **19** The Levites, of the children of the Qohathites and of the children of the Qorahites, stood up to praise יהוה, the Elohim of Yisra'el, with an exceeding loud voice.

**20** They rose early in the morning, and went out into the wilderness of Teqoa. As they went out, Yehoshaphat stood and said, "Listen to me, Yehudah, and you inhabitants of Yerushalayim! Trust יהוה your Elohim,

so you will be trusted! Trust His prophets, so you will prosper."

**21** When he had taken counsel with the people, he appointed those who were to sing to תהלים, and give praise in set-apart array, as they go out before the army, and say, "Give thanks to יהוה; for His loving-kindness endures for ever." **22** When they began to sing and to praise, תהלים set ambushers against the children of Ammon, Moav, and Mount Seir, who had come against Yehudah; and they were struck. **23** For the children of Ammon and Moav stood up against the inhabitants of Mount Seir to utterly kill and destroy them: and when they had finished the inhabitants of Seir, everyone helped to destroy another.

**24** When Yehudah came to the place overlooking the wilderness, they looked at the multitude; and behold, they were dead bodies fallen to the earth, and there were none who escaped. **25** When Yehoshaphat and his people came to plunder the spoil, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away. They plundered the spoil for three days, it was so much. **26** On the fourth day, they assembled themselves in Berakah<sup>a</sup> Valley, for there they blessed יהוה. Therefore the name of that place was called "Berakah Valley" to this day. **27** Then they returned, every man of Yehudah and Yerushalayim, with Yehoshaphat in front of them, to go again to Yerushalayim with joy; for יהוה had made them to rejoice over their enemies. **28** They came to Yerushalayim with stringed instruments, harps, and trumpets to the house of יהוה. **29** The fear of Elohim was on all the kingdoms of the countries, when they heard that תהלים fought against the enemies of Yisra'el. **30** So the realm of Yehoshaphat was quiet, for his Elohim gave him rest all around.

**31** Yehoshaphat reigned over Yehudah. He was thirty-five years old when he began to reign; and he reigned twenty-five years in Yerushalayim. His mother's name was Azuvah the daughter of Shilhi. **32** He walked in the way of Asa his father, and did not turn aside from it, doing that which was right in the eyes of יהוה.

**33** However the high places were not taken away, and the people had still not set their hearts on the Elohim of their fathers. **34** Now the rest of the acts of Yehoshaphat, first and last, behold, they are written in the history of Yehu the son of Hanani, which is included in the book of the kings of Yisra'el. **35** After this, Yehoshaphat king of Yehudah joined himself with Ahaziyah king of

<sup>a</sup> 26 בָּרְכָה (*Berakah*) – Hebrew word meaning "blessing."

Yisra'el. The same did very wickedly. **36** He joined himself with him to make ships to go to Tarshish. They made the ships in Etsion Gever. **37** Then Eliezer the son of Dodavahu of Mareshah prophesied against Yehoshaphat, saying, "Because you have joined yourself with Ahazyahu, אַחֲזָה has destroyed your works." The ships were wrecked, so that they were not able to go to Tarshish.

**21** Yehoshaphat slept with his fathers, and was buried with his fathers in the city of David, and Yehoram his son reigned in his place. **2** He had brothers, the sons of Yehoshaphat: Azaryah, Yehi'el, Zekharyahu, Azaryahu, Mikha'el, and Shephatyahu. All these were the sons of Yehoshaphat king of Yisra'el. **3** Their father gave them great gifts of silver, of gold, and of precious things, with fortified cities in Yehudah; but he gave the kingdom to Yehoram, because he was the firstborn. **4** Now when Yehoram had risen up over the kingdom of his father, and had strengthened himself, he killed all his brothers with the sword, and also some of the princes of Yisra'el. **5** Yehoram was thirty-two years old when he began to reign, and he reigned eight years in Yerushalayim. **6** He walked in the way of the kings of Yisra'el, as did Ahav's house; for he had Ahav's daughter as his wife. He did that which was evil in the sight of יהוה. **7** However יהוה would not destroy David's house, because of the covenant that He cut with David, and as He promised to give a lamp to him and to his children always.

**8** In his days Edom revolted from under the hand of Yehudah, and made a king over themselves. **9** Then Yehoram went there with his captains and all his chariots with him. He rose up by night and struck the Edomites who surrounded him, along with the captains of the chariots. **10** So Edom revolted from under the hand of Yehudah to this day. Then Livnah revolted at the same time from under his hand, because he had forsaken יהוה, the Elohim of his fathers.

**11** Moreover he made high places in the mountains of Yehudah, and made the inhabitants of Yerushalayim whore, and led Yehudah astray. **12** A letter came to him from Eliyahu the prophet, saying, "יהוה, the Elohim of David your father, says, 'Because you have not walked in the ways of Yehoshaphat your father, nor in the ways of Asa king of Yehudah, **13** but have walked in the way of the kings of Yisra'el, and have made Yehudah and the inhabitants of Yerushalayim to whore like Ahav's house did, and also have slain your brothers of your father's house, who were better than yourself, **14** behold, יהוה'

will strike your people with a great plague, including your children, your wives, and all your possessions; **15** and you will have great sickness with a disease of your guts, until your guts fall out by reason of the sickness, day by day."

**16** יהוה stirred up the spirit of the Philistines against Yehoram, and of the Aravians who are beside the Kushites; **17** and they came up against Yehudah, broke into it, and carried away all the possessions that were found in the king's house, including his sons and his wives; so that there was no son left him, except Yehoahaz, the youngest of his sons.

**18** After all this יהוה struck him in his guts with an incurable disease. **19** In process of time, at the end of two years, his guts fell out by reason of his sickness, and he died of severe diseases. His people made no burning for him, like the burning of his fathers. **20** He was thirty-two years old when he began to reign, and he reigned in Yerushalayim eight years. He departed without being missed; and they buried him in the city of David, but not in the tombs of the kings.

**22** The inhabitants of Yerushalayim made Ahazyahu his youngest son king in his place, because the band of men who came with the Aravians to the camp had slain all the oldest. So Ahazyahu the son of Yehoram king of Yehudah reigned. **2** Ahazyahu was forty-two<sup>a</sup> years old when he began to reign, and he reigned one year in Yerushalayim. His mother's name was Athalyahu the daughter of Omri. **3** He also walked in the ways of Ahav's house, because his mother was his counselor in acting wickedly. **4** He did that which was evil in the sight of יהוה, as did Ahav's house, for they were his counselors after the death of his father, to his destruction. **5** He also followed their counsel, and went with Yehoram the son of Ahav king of Yisra'el to war against Haza'el king of Aram at Ramoth Gilad, and the Arameans wounded Yoram. **6** He returned to be healed in Yizre'el of the wounds which they had given him at Ramah, when he fought against Haza'el king of Aram. Azaryahu the son of Yehoram king of Yehudah went down to see Yehoram the son of Ahav in Yizre'el, because he was sick.

**7** Now the destruction of Ahazyahu was of Elohim, in that he went to Yoram; for when he had come, he went out with Yehoram against Yehu the son of Nimshi, whom יהוה had anointed to cut off Ahav's house.

**8** When Yehu was executing judgment on Ahav's house, he found the princes of Yehudah and the sons of the

<sup>a</sup> 2 Some LXX manuscripts and the Syr. read, "twenty-two" instead of "forty-two" here, which agrees with Melakhim 2:26.

brothers of Ahazyahu, serving Ahazyahu, and killed them. **9** He sought Ahazyahu, and they caught him (now he was hiding in Shom'ron), and they brought him to Yehu, and killed him; and they buried him, for they said, "He is the son of Yehoshaphat, who sought יְהוָה with all his heart." The house of Ahazyahu had no power to hold the kingdom.

**10** Now when Athalyahu the mother of Ahazyahu saw that her son was dead, she arose and destroyed all the royal seed of the house of Yehudah. **11** But Yehoshabeath, the king's daughter, took Yoash the son of Ahazyahu, and stealthily rescued him from among the king's sons who were slain, and put him and his nurse in the bedroom. So Yehoshabeath, the daughter of King Yehoram, the wife of Yehoyada the priest (for she was the sister of Ahazyahu), hid him from Athalyahu, so that she did not kill him. **12** He was with them hidden in the house of Elohim six years while Athalyah reigned over the land.

**23** In the seventh year, Yehoyada strengthened himself, and took the captains of hundreds, Azaryah the son of Yeroham, Yishma'el the son of Yehohanan, Azaryahu the son of Oved, Ma'aseyah the son of Adayahu, and Elishaphat the son of Zikri, into a covenant with *him*. **2** They went around in Yehudah, and gathered the Levites out of all the cities of Yehudah, and the heads of fathers' households of Yisra'el, and they came to Yerushalayim. **3** All the assembly cut a covenant with the king in the house of Elohim. He said to them, "Behold, the king's son must reign, as יְהוָה has spoken concerning the sons of David. **4** This is the thing that you must do. A third part of you, who come in on the Sabbath, of the priests and of the Levites, shall be gatekeepers of the thresholds. **5** A third part shall be at the king's house; and a third part at the gate of the foundation. All the people will be in the courts of the house of יְהוָה. **6** But let no one come into the house of יְהוָה except the priests and those who minister of the Levites. They shall come in, for they are set-apart, but all the people shall guard the charge of יְהוָה. **7** The Levites shall surround the king, every man with his weapons in his hand. Whoever comes into the house, let him be slain. Be with the king when he comes in, and when he goes out."

**8** So the Levites and all Yehudah did according to all that Yehoyada the priest commanded: and they each took his men, those who were to come in on the Sabbath; with those who were to go out on the Sabbath; for Yehoyada the priest did not dismiss the shift. **9** Yehoyada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been King David's, which were in the house of Elohim.

**10** He set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, near the altar and the house, around the king. **11** Then they brought out the king's son, and put the crown on him, and gave him the witness, and made him king. Yehoyada and his sons anointed him, and they said, "Long live the king!"

**12** When Athalyahu heard the noise of the people running and praising the king, she came to the people into the house of יְהוָה. **13** Then she looked, and, behold, the king stood by his pillar at the entrance, and the captains and the trumpets by the king. All the people of the land rejoiced, and blew trumpets. The singers also played musical instruments, and led the singing of praise. Then Athalyahu tore her clothes, and said, "Treason! treason!"

**14** Yehoyada the priest brought out the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks; and whoever follows her, let him be slain with the sword." For the priest said, "Do not kill her in the house of יְהוָה." **15** So they made way for her. She went to the entrance of the horse gate to the king's house; and they killed her there.

**16** Yehoyada cut a covenant between himself, all the people, and the king, that they should be the people of יְהוָה. **17** All the people went to the house of Ba'al, broke it down, broke his altars and his images in pieces, and killed Mattan the priest of Ba'al before the altars.

**18** Yehoyada appointed the officers of the house of יְהוָה under the hand of the priests the Levites, whom David had distributed in the house of יְהוָה, to offer the ascension offerings of יְהוָה, as it is written in the Torah of Mosheh, with rejoicing and with singing, as David had ordered. **19** He set the gatekeepers at the gates of the house of יְהוָה, that no one who was unclean in anything should enter in. **20** He took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the house of יְהוָה. They came through the upper gate to the king's house, and set the king on the throne of the kingdom.

**21** So all the people of the land rejoiced, and the city was quiet. They had slain Athalyahu with the sword.

**24** Yoash was seven years old when he began to reign, and he reigned forty years in Yerushalayim. His mother's name was Tsivyah, of Beersheva. **2** Yoash did that which was right in the eyes of יְהוָה all the days of Yehoyada the priest. **3** Yehoyada took for him two wives, and he brought forth sons and daughters.

**4** After this it came to heart for Yoash to restore the house of יְהוָה. **5** He gathered together the priests and

the Levites, and said to them, "Go out to the cities of Yehudah, and gather money to repair the house of your Elohim from all Yisra'el from year to year. See that you expedite this matter." However the Levites did not do it right away. **6** The king called for Yehoyada the chief, and said to him, "Why have you not required of the Levites to bring in the portion of Mosheh the servant of יהוה, and of the assembly of Yisra'el, out of Yehudah and out of Yerushalayim, for the tent of the witness?" **7** For the sons of Athalyahu, that wicked woman, had broken up the house of Elohim; and they also gave all the dedicated things of the house of יהוה to the Ba'al's.

**8** So the king commanded, and they made a chest, and set it outside at the gate of the house of יהוה. **9** They made a proclamation through Yehudah and Yerushalayim, to bring in for יהוה the portion that Mosheh the servant of Elohim laid on Yisra'el in the wilderness. **10** All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had filled it. **11** Whenever the chest was brought to the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. **12** The king and Yehoyada gave it to those who did the work of the service of the house of יהוה. They hired masons and carpenters to restore the house of יהוה, and also those who worked iron and copper to repair the house of יהוה. **13** So the workmen worked, and the work of repairing went forward in their hands. They set up the house of Elohim as it was designed, and strengthened it. **14** When they had finished, they brought the rest of the money before the king and Yehoyada, from which were made vessels for the house of יהוה, even vessels with which to minister and to offer, including spoons and vessels of gold and silver. They offered ascension offerings in the house of יהוה continually all the days of Yehoyada.

**15** But Yehoyada grew old and was full of days, and he died. He was one hundred thirty years old when he died. **16** They buried him in the city of David among the kings, because he had done good in Yisra'el, and toward Elohim and His house.

**17** Now after the death of Yehoyada, the princes of Yehudah came, and bowed down to the king. Then the king listened to them. **18** They abandoned the house of יהוה, the Elohim of their fathers, and served the Asherah poles and the idols, so wrath came on Yehudah and Yerushalayim for this their guiltiness. **19** Yet He

sent prophets to them, to bring them again to יהוה, and they testified against them; but they would not listen.

**20** The Ruah of Elohim came on Zekharyah the son of Yehoyada the priest; and he stood above the people, and said to them, "Thus says Elohim, 'Why do you disobey the commands of יהוה, so that you cannot prosper? Because you have forsaken יהוה, He has also forsaken you.'"

**21** They conspired against him, and stoned him with stones at the command of the king in the court of the house of יהוה. **22** Thus Yoash the king did not remember the loving-kindness which Yehoyada his father had done to him, but killed his son. When he died, he said, "May יהוה look at it, and repay it."

**23** At the end of the year, the army of the Arameans came up against him: and they came to Yehudah and Yerushalayim, and destroyed all the princes of the people from among the people, and sent all their plunder to the king of Dammeseq. **24** For the army of the Arameans came with a small company of men; and יהוה delivered a very great army into their hand, because they had forsaken יהוה, the Elohim of their fathers. So they executed judgment on Yoash.

**25** When they had departed from him (for they left him very sick), his own servants conspired against him for the blood of the sons of Yehoyada the priest, and killed him on his bed, and he died. They buried him in the city of David, but they did not bury him in the tombs of the kings. **26** These are those who conspired against him: Zavad the son of Shimeath the Ammonitess and Yehozavad the son of Shimrith the Moavitess. **27** Now concerning his sons, the greatness of the burdens laid on him, and the rebuilding of the house of Elohim, behold, they are written in the commentary of the book of the kings. Amatsyahu his son reigned in his place.

**25** Amatsyahu was twenty-five years old when he began to reign, and he reigned twenty-nine years in Yerushalayim. His mother's name was Yehoaddan, of Yerushalayim. **2** He did that which was right in the eyes of יהוה, but not with a perfect heart. **3** Now when the kingdom was established to him, he killed his servants who had killed his father the king. **4** But he did not put their children to death, but did according to that which is written in the Torah in the book of Mosheh, as יהוה commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin."

**5** Moreover Amatsyahu gathered Yehudah together, and ordered them according to their fathers' houses, under

captains of thousands and captains of hundreds, even all Yehudah and Benyamin. He counted them from twenty years old and upward, and found that there were three hundred thousand chosen men, able to go out to war, who could handle spear and shield. 6 He also hired one hundred thousand mighty men of valor out of Yisra'el for one hundred talents of silver. 7 A man of Elohim came to him, saying, "O king, do not let the army of Yisra'el go with you, for יְהוּדָה is not with Yisra'el, with all the children of Ephrayim. 8 But if you will go, take action, and be strong for the battle. Elohim will overthrow you before the enemy; for Elohim has power to help, and to overthrow."

9 Amatsyahu said to the man of Elohim, "But what shall we do for the hundred talents which I have given to the army of Yisra'el?" The man of Elohim answered, "יְהוּדָה is able to give you much more than this."

10 Then Amatsyahu separated them, the army that had come to him out of Ephrayim, to go home again. Therefore their anger was greatly kindled against Yehudah, and they returned home in fierce anger.

11 Amatsyahu took courage, and led his people out, and went to the Valley of Salt, and struck ten thousand of the children of Seir. 12 The children of Yehudah carried away ten thousand alive, and brought them to the top of the rock, and threw them down from the top of the rock, so that they all were broken in pieces. 13 But the men of the army whom Amatsyahu sent back, that they should not go with him to battle, fell on the cities of Yehudah, from Shomron even to Beth Horon, and struck of them three thousand, and plundered much plunder.

14 Now after Amatsyahu had come from the slaughter of the Edomites, he brought the elohim of the children of Seir, and set them up to be his elohim, and bowed down himself before them, and burned incense to them.

15 Therefore the anger of יְהוּדָה burned against Amatsyahu, and He sent to him a prophet, who said to him, "Why have you sought after the elohim of the people, which have not delivered their own people out of your hand?"

16 As he talked with him, the king said to him, "Have we made you one of the king's counselors? Stop! Why should you be struck down?" Then the prophet stopped, and said, "I know that Elohim has determined to destroy you, because you have done this, and have not listened to my counsel."

17 Then Amatsyahu king of Yehudah consulted his advisers, and sent to Yoash, the son of Yehoahaz the son

of Yehu, king of Yisra'el, saying, "Come, let us look one another in the face<sup>a</sup>."

18 Yoash king of Yisra'el sent to Amatsyahu king of Yehudah, saying, "The thistle that was in Levanon sent to the cedar that was in Levanon, saying, 'Give your daughter to my son as his wife.' Then a wild animal that was in Levanon passed by, and trampled down the thistle. 19 You say to yourself that you have struck Edom; and your heart lifts you up to boast. Now stay at home. Why should you meddle with trouble, that you should fall, even you, and Yehudah with you?"

20 But Amatsyahu would not listen; for it was of Elohim, that He might deliver them into the hand of their enemies, because they had sought after the elohim of Edom. 21 So Yoash king of Yisra'el went up, and he and Amatsyahu king of Yehudah looked one another in the face at Beth Shemesh, which belongs to Yehudah. 22 Yehudah was defeated by Yisra'el; and they every man fled to his tent.

23 Yoash king of Yisra'el took Amatsyahu king of Yehudah, the son of Yoash the son of Yehoahaz, at Beth Shemesh, and brought him to Yerushalayim, and broke down the wall of Yerushalayim from the gate of Ephrayim to the corner gate, four hundred cubits. 24 He took all the gold and silver, and all the vessels that were found in the house of Elohim with Oved-Edom, and the treasures of the king's house, the hostages also, and returned to Shomron.

25 Amatsyahu the son of Yoash king of Yehudah lived for fifteen years after the death of Yoash son of Yehoahaz king of Yisra'el. 26 Now the rest of the acts of Amatsyahu, first and last, behold, are they not written in the book of the kings of Yehudah and Yisra'el? 27 Now from the time that Amatsyahu turned away from following יְהוּדָה, they made a conspiracy against him in Yerushalayim. He fled to Lakish, but they sent after him to Lakish, and killed him there. 28 They brought him on horses, and buried him with his fathers in the City of Yehudah.

26 All the people of Yehudah took Uzziyah, who was sixteen years old, and made him king in the place of his father Amatsyahu. 2 He built Eloth, and restored it to Yehudah, after that the king slept with his fathers. 3 Uzziyah was sixteen years old when he began to reign; and he reigned fifty-two years in Yerushalayim. His mother's name was Yekolyah, of Yerushalayim. 4 He did that which was right in the eyes of יְהוּדָה, according to all that his father Amatsyahu had done. 5 He set himself to seek Elohim in the days of

<sup>a</sup> 17 Look...in the face – Idiom meaning "meet in battle."

Zekharyahu, who had understanding in the vision of Elohim; and as long as he sought יְהוָה, Elohim made him prosper.

**6** He went out and fought against the Philistines, and broke down the wall of Gath, the wall of Yabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. **7** Elohim helped him against the Philistines, and against the Aravians who lived in Gur Ba'al, and the Meunim. **8** The Ammonites gave tribute to Uzziyahu. His name spread abroad even to the entrance of Mitsrayim; for he grew exceedingly strong. **9** Moreover Uzziyahu built towers in Yerushalayim at the corner gate, at the valley gate, and at the turning of the wall, and fortified them. **10** He built towers in the wilderness, and dug out many cisterns, for he had much livestock; in the lowland also, and in the plain. He had farmers and vineyard keepers in the mountains and in the fruitful fields, for he loved farming. **11** Moreover Uzziyah had an army of fighting men, who went out to war by bands, according to the number of their reckoning made by Yei'el the scribe and Ma'aseyahu the officer, under the hand of Hananyahu, one of the king's captains. **12** The whole number of the heads of fathers' households, even the mighty men of valor, was two thousand six hundred. **13** Under their hand was an army, three hundred seven thousand five hundred, who made war with mighty power, to help the king against the enemy. **14** Uzziyahu prepared for them, even for all the army, shields, spears, helmets, coats of mail, bows, and stones for slinging. **15** In Yerushalayim, he made devices, invented by skillful men, to be on the towers and on the battlements, with which to shoot arrows and great stones. His name spread far abroad, because he was marvelously helped until he was strong.

**16** But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against יְהוָה his Elohim; for he went into the Temple of יְהוָה to burn incense on the altar of incense. **17** Azaryahu the priest went in after him, and with him eighty priests of יְהוָה, who were valiant men. **18** They resisted Uzziyahu the king, and said to him, "It is not for you, Uzziyahu, to burn incense to יְהוָה, but for the priests the sons of Aharon, who are set apart to burn incense. Go out of the set-apart place, for you have trespassed. It will not be for your honor from יְהוָה Elohim."

**19** Then Uzziyahu was angry. He had a censer in his hand to burn incense, and while he was angry with the priests, the leprosy broke out on his forehead before the priests in the house of יְהוָה, beside the altar of incense. **20** Azaryahu the chief priest, and all the priests, looked at him, and behold, he was leprous in his forehead, and they thrust him out quickly from there. Yes, he himself

also hurried to go out, because יְהוָה had struck him.

**21** Uzziyahu the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from the house of יְהוָה. Yotham his son was over the king's house, judging the people of the land. **22** Now the rest of the acts of Uzziyahu, first and last, Yeshayahu the prophet, the son of Amots, wrote. **23** So Uzziyahu slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings, for they said, "He is a leper." Yotham his son reigned in his place.

**27** Yotham was twenty-five years old when he began to reign, and he reigned sixteen years in Yerushalayim. His mother's name was Yerushah the daughter of Tsadoq. **2** He did that which was right in the eyes of יְהוָה, according to all that his father Uzziyahu had done. However he did not enter into the Temple of יְהוָה. The people still acted corruptly. **3** He built the upper gate of the house of יְהוָה, and he built much on the wall of Ophel. **4** Moreover he built cities in the hill country of Yehudah, and in the forests he built fortresses and towers. **5** He also fought with the king of the children of Ammon, and prevailed against them. The children of Ammon gave him the same year one hundred talents of silver, ten thousand cors of wheat, and ten thousand cors of barley. The children of Ammon also gave that much to him in the second year, and in the third. **6** So Yotham became mighty, because he ordered his ways before יְהוָה his Elohim. **7** Now the rest of the acts of Yotham, and all his wars, and his ways, behold, they are written in the book of the kings of Yisra'el and Yehudah. **8** He was twenty-five years old when he began to reign, and reigned sixteen years in Yerushalayim. **9** Yotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his place.

**28** Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Yerushalayim. He did not do that which was right in the eyes of יְהוָה, like David his father, **2** but he walked in the ways of the kings of Yisra'el, and also made molten images for the Ba'als. **3** Moreover he burned incense in the valley of the son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom יְהוָה cast out before the children of Yisra'el. **4** He slaughtered and burned incense in the high places, and on the hills, and under every green tree. **5** Therefore his Elohim delivered him into the hand of the king of Aram. They struck him, and carried away from him a great multitude of captives, and brought them to Dammeseq. He was also delivered into the hand of the

king of Yisra'el, who struck him with a great slaughter. **6** For Peqah the son of Remalyahu killed in Yehudah one hundred twenty thousand in one day, all of them valiant men, because they had forsaken יהוה, the Elohim of their fathers. **7** Zikri, a mighty man of Ephrayim, killed Ma'aseyahu the king's son, Azriqam the ruler of the house, and Elqanah who was next to the king. **8** The children of Yisra'el carried away captive of their brothers two hundred thousand, women, sons, and daughters, and plundered much plunder from them, and brought the spoil to Shom'ron. **9** But a prophet of יהוה was there, whose name was Oded; and he went out to meet the army that came to Shom'ron, and said to them, "Behold, because יהוה, the Elohim of your fathers, was angry with Yehudah, He has delivered them into your hand, and you have slain them in a rage which has reached up to heavens. **10** Now you intend to degrade the children of Yehudah and Yerushalayim as male and female slaves for yourselves. Are there not even with you trespasses of your own against יהוה your Elohim? **11** Now hear me therefore, and send back the captives that you have taken captive from your brothers, for the fierce wrath of יהוה is on you." **12** Then some of the heads of the children of Ephrayim, Azaryahu the son of Yoḥanan, Berekyahu the son of Meshillemoth, Yehizqiyahu the son of Shallum, and Amasa the son of Ḥadlai, stood up against those who came from the war, **13** and said to them, "You must not bring in the captives here, for you intend that which will bring on us a trespass against יהוה, to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Yisra'el."

**14** So the armed men left the captives and the plunder before the princes and all the assembly. **15** The men who have been mentioned by name rose up and took the captives, and with the plunder clothed all who were naked among them, dressed them, gave them sandals, and gave them something to eat and to drink, anointed them, carried all the feeble of them on donkeys, and brought them to Yeriho, the city of palm trees, to their brothers. Then they returned to Shom'ron.

**16** At that time King Ahaz sent to the kings of Ashuwr to help him. **17** For again the Edomites had come and struck Yehudah, and carried away captives. **18** The Philistines also had invaded the cities of the lowland, and of the South of Yehudah, and had taken Beth Shemesh, Aiyalon, Gederoth, Soko with its villages, Timnah with its villages, and also Gimzo and its villages; and they lived there. **19** For יהוה brought Yehudah low because of Ahaz king of Yisra'el, because he acted without restraint in Yehudah and trespassed severely against יהוה. **20** Tilgath Pilneser king of

Ashuwr came to him, and gave him trouble, but did not strengthen him. **21** For Ahaz took away a portion out of the house of יהוה, and out of the house of the king and of the princes, and gave it to the king of Ashuwr; but it did not help him.

**22** In the time of his distress, he trespassed yet more against יהוה, this same King Ahaz. **23** For he slaughtered to the elohim of Dammeseq, which struck him. He said, "Because the elohim of the kings of Aram helped them, so I will slaughter to them, that they may help me." But they were the ruin of him, and of all Yisra'el. **24** Ahaz gathered together the vessels of the house of Elohim, and cut the vessels of the house of Elohim in pieces, and closed up the doors of the house of יהוה; and he made himself altars in every corner of Yerushalayim. **25** In every city of Yehudah he made high places to burn incense to other elohim, and provoked יהוה, the Elohim of his fathers, to anger. **26** Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Yehudah and Yisra'el. **27** Ahaz slept with his fathers, and they buried him in the city, even in Yerushalayim, because they did not bring him into the tombs of the kings of Yisra'el; and Hizqiyahu his son reigned in his place.

**29** Hizqiyahu began to reign when he was twenty-five years old, and he reigned twenty-nine years in Yerushalayim. His mother's name was Aviyah, the daughter of Zekharyahu. **2** He did that which was right in the eyes of יהוה, according to all that David his father had done. **3** In the first year of his reign, in the first new moon, he opened the doors of the house of יהוה, and repaired them. **4** He brought in the priests and the Levites, and gathered them together into the wide place on the east, **5** and said to them, "Listen to me, you Levites! Now set yourselves apart, and set יהוה, the Elohim of your fathers' house apart, and carry the filthiness out of the set-apart place. **6** For our fathers were treacherous, and have done that which was evil in the sight of יהוה our Elohim, and have forsaken Him, and have turned away their faces from the habitation of יהוה, and turned their backs. **7** Also they have closed up the doors of the porch, and put out the lamps, and have not burned incense nor offered ascension offerings in the set-apart place to the Elohim of Yisra'el. **8** Therefore the wrath of יהוה was on Yehudah and Yerushalayim, and He has delivered them to be tossed back and forth, to be an astonishment, and a hissing, as you see with your eyes. **9** For, behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. **10** Now it is in my heart to cut a

covenant with יְהוָה, the Elohim of Yisra'el, that His fierce anger may turn away from us. **11** My sons, do not be negligent now; for יְהוָה has chosen you to stand before him, to minister to him, and that you should be his ministers, and burn incense."

**12** Then the Levites arose, Mahath, the son of Amasai, and Yo'el the son of Azaryahu, of the sons of the Qohathites; and of the sons of Merari, Qish the son of Abdi, and Azaryahu the son of Yehallel'el; and of the Gershonites, Yoah the son of Zimmah, and Eden the son of Yoah; **13** and of the sons of Elitsaphan, Shimri and Ye'u'el; and of the sons of Asaph, Zekharyahu and Mattanyahu; **14** and of the sons of Heman, Yehi'el and Shimi; and of the sons of Yeduthun, Shemayah and Uzzi'el. **15** They gathered their brothers, set themselves apart, and went in, according to the command of the king by the words of יְהוָה, to cleanse the house of יְהוָה. **16** The priests went into the inner part of the house of יְהוָה to cleanse it, and brought out all the uncleanness that they found in the Temple of יְהוָה into the court of the house of יְהוָה. The Levites took it from there to carry it out to the wadi Qidron. **17** Now they began on the first day of the first new moon to set apart, and on the eighth day of the new moon they came to the porch of יְהוָה. They set apart the house of יְהוָה in eight days, and on the sixteenth day of the first new moon they finished. **18** Then they went in to Hizqiyahu the king within the palace, and said, "We have cleansed all the house of תְּמִימָה, including the altar of ascension offering with all its vessels, and the table of show bread with all its vessels. **19** Moreover all the vessels, which King Ahaz in his reign threw away when he was treacherous, have we prepared and set apart. Behold, they are before the altar of יְהוָה."

**20** Then Hizqiyahu the king arose early, gathered the princes of the city, and went up to the house of יְהוָה. **21** They brought seven bulls, seven rams, seven lambs, and seven male goats, for a sin offering for the kingdom, for the set-apart place, and for Yehudah. He commanded the priests the sons of Aharon to offer them on the altar of תְּמִימָה. **22** So they killed the bulls, and the priests received the blood, and sprinkled it on the altar. They killed the rams, and sprinkled the blood on the altar. They also killed the lambs, and sprinkled the blood on the altar. **23** They brought near the male goats for the sin offering before the king and the assembly; and they laid their hands on them. **24** Then the priests killed them, and they made a sin offering with their blood on the altar, to make atonement for all Yisra'el; for the king commanded that the ascension offering and the sin offering should be made for all Yisra'el.

**25** He set the Levites in the house of יְהוָה with cymbals, with stringed instruments, and with harps, according to the command of David, of Gad the king's seer, and Nathan the prophet; for the command was from יְהוָה by His prophets. **26** The Levites stood with David's instruments, and the priests with the trumpets.

**27** Hizqiyahu commanded them to offer the ascension offering on the altar. When the ascension offering began, the song of יְהוָה also began, along with the trumpets and the instruments of David king of Yisra'el. **28** All the assembly bowed down, the singers sang, and the trumpeters sounded. All this continued until the ascension offering was finished.

**29** When they had finished offering, the king and all who were present with him knelt themselves and bowed down. **30** Moreover Hizqiyahu the king and the princes commanded the Levites to sing praises to יְהוָה with the words of David, and of Asaph the seer. They sang praises with gladness, and they stooped low and bowed down.

**31** Then Hizqiyahu answered, "Now you have set yourselves apart to יְהוָה. Come near and bring sacrifices and thanksgiving offerings into the House of יְהוָה." The assembly brought in sacrifices and thanksgiving offerings, and as many as were of a willing heart brought ascension offerings. **32** The number of the ascension offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs. All these were for an ascension offering to יְהוָה. **33** The set apart things were six hundred head of cattle and three thousand sheep. **34** But the priests were too few, so that they could not slay all the ascension offerings. Therefore their brothers the Levites helped them, until the work was ended, and until the priests had set themselves apart; for the Levites were more upright in heart to set themselves apart than the priests. **35** Also the ascension offerings were in abundance, with the fat of the peace offerings, and with the drink offerings for every ascension offering. So the service of the house of תְּמִימָה was set in order.

**36** Hizqiyahu and all the people rejoiced, because of that which Elohim had prepared for the people; for the thing was done suddenly.

**30** Hizqiyahu sent to all Yisra'el and Yehudah, and wrote letters also to Ephrayim and Menasheh, that they should come to the house of תְּמִימָה at Yerushalayim, to keep the Pesah to תְּמִימָה, the Elohim of Yisra'el. **2** For the king had taken counsel with his princes and all the assembly in Yerushalayim to keep the Pesah in the second new moon. **3** For they could not keep it at that time, because the priests had not set themselves apart in

sufficient number, and the people had not gathered themselves together to Yerushalayim. **4** The thing was right in the eyes of the king and of all the assembly. **5** So they established a decree to make proclamation throughout all Yisra'el, from Beersheva even to Dan, that they should come to keep the Pesah to יהוה, the Elohim of Yisra'el, at Yerushalayim, for they had not kept it in great numbers in the way it is written.

**6** So the couriers went with the letters from the king and his princes throughout all Yisra'el and Yehudah, and according to the command of the king, saying, "You children of Yisra'el, turn again to יהוה, the Elohim of Avraham, Yitshaq, and Yisra'el, that He may return to the remnant of you that have escaped out of the hand of the kings of Ashuwr. **7** Do not be like your fathers and like your brothers, who trespassed against יהוה, the Elohim of their fathers, so that He gave them up to desolation, as you see. **8** Now do not be stiff-necked, as your fathers were, but yield yourselves to יהוה, and enter into His set-apart place, which He has set apart forever, and serve יהוה your Elohim, that His fierce anger may turn away from you. **9** For if you turn again to יהוה, your brothers and your children will find compassion before those who led them captive, and will come again into this land, because יהוה your Elohim is kind and compassionate, and will not turn away His face from you, if you return to Him."

**10** So the couriers passed from city to city through the country of Ephrayim and Menasheh, even to Zevulun, but people ridiculed them and mocked them.

**11** Nevertheless some men of Asher and Menasheh and of Zevulun humbled themselves, and came to Yerushalayim. **12** Also the hand of Elohim came on Yehudah to give them one heart, to do the command of the king and of the princes by the word of יהוה.

**13** Many people assembled at Yerushalayim to keep the Feast of Unleavened Bread in the second new moon, a very great assembly. **14** They arose and took away the altars that were in Yerushalayim, and they took away all the altars for incense and threw them into the wadi Qidron. **15** Then they killed the Pesah on the fourteenth day of the second new moon. The priests and the Levites were ashamed, and set themselves apart, and brought ascension offerings into the house of יהוה.

**16** They stood in their place after their judgment, according to the Torah of Mosheh the man of Elohim. The priests sprinkled the blood which they received of the hand of the Levites. **17** For there were many in the assembly who had not set themselves apart: therefore the Levites were in charge of killing the Pesah lambs for everyone who was not clean, to set them apart to יהוה.

**18** For a multitude of the people, even many of Ephrayim, Menasheh, Yissakhar, and Zevulun, had not cleansed themselves, yet they ate the Pesah other than the way it is written. For Hizqiyahu had prayed for them, saying, "May the good יהוה cover everyone

**19** who sets his heart to seek Elohim, יהוה, the Elohim of his fathers, even if they are not clean according to the purification of the set-apart place."

**20** Hizqiyahu listened to Hizqiyahu, and healed the people.

**21** The children of Yisra'el who were present at Yerushalayim kept the Feast of Unleavened Bread for seven days with great gladness. The Levites and the priests praised יהוה day by day, singing with loud instruments to יהוה. **22** Hizqiyahu spoke from his heart to all the Levites who had good understanding in the service of יהוה. So they ate throughout the Feast for the seven days, slaughtering sacrifices of peace offerings, and making confession to יהוה, the Elohim of their fathers.

**23** The whole assembly took counsel to keep another seven days, and they kept another seven days with gladness. **24** For Hizqiyahu king of Yehudah gave to the assembly for offerings one thousand bulls and seven thousand sheep; and the princes gave to the assembly a thousand bulls and ten thousand sheep: and a great number of priests set themselves apart. **25** All the assembly of Yehudah, with the priests and the Levites, and all the assembly who came out of Yisra'el, and the sojourners who came out of the land of Yisra'el, and who lived in Yehudah, rejoiced. **26** So there was great joy in Yerushalayim; for since the time of Shalomoh the son of David king of Yisra'el there was nothing like this in Yerushalayim. **27** Then the priests the Levites arose and blessed the people. Their voice was heard, and their prayer came up to His set-apart habitation, even to heavens.

**31** Now when all this was finished, all Yisra'el who were present went out to the cities of Yehudah, and broke the pillars in pieces, cut down the Asherah poles, and broke down the high places and the altars out of all Yehudah and Benyamin, also in Ephrayim and Menasheh, until they had destroyed them all. Then all the children of Yisra'el returned, every man to his possession, into their own cities.

**2** Hizqiyahu appointed the divisions of the priests and the Levites after their divisions, every man according to his service, both the priests and the Levites, for ascension offerings and for peace offerings, to minister, to give thanks, and to praise in the gates of the camp of יהוה. **3** He also appointed the king's portion of his possessions for the ascension offerings, for the morning

and evening ascension offerings, and the ascension offerings for the Sabbaths, for the new moons, and for the set Feasts, as it is written in the Torah of יהוה. **4** Moreover he commanded the people who lived in Yerushalayim to give the portion of the priests and the Levites, that they might strengthen themselves in the Torah of יהוה. **5** As soon as the command went out, the children of Yisra'el gave in abundance the first fruits of grain, new wine, oil, honey, and of all the increase of the field; and they brought in the tithe of all things abundantly. **6** The children of Yisra'el and Yehudah, who lived in the cities of Yehudah, also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were set apart to יהוה their Elohim, and laid them in heaps.

**7** In the third new moon they began to lay the foundation of the heaps, and finished them in the seventh new moon. **8** When Hizqiyahu and the princes came and saw the heaps, they blessed יהוה and His people Yisra'el. **9** Then Hizqiyahu questioned the priests and the Levites about the heaps. **10** Azaryahu the chief priest, of the house of Tsadoq, answered him and said, "Since people began to bring the offerings into the house of יהוה, we have eaten and had enough, and have plenty left over, for יהוה has blessed His people; and that which is left is this great store."

**11** Then Hizqiyahu commanded them to prepare rooms in the house of יהוה, and they prepared them. **12** They brought in the offerings, the tithes, and the dedicated things in faithfulness. Konanyahu the Levite was ruler over them, and Shimi his brother was second.

**13** Yehi'el, Azazyahu, Nahath, Asah'el, Yerimoth, Yozavad, Eli'el, Yismakyahu, Maḥath, and Benayahu were overseers under the hand of Konanyahu and Shimi his brother, by the appointment of Hizqiyahu the king and Azaryahu the ruler of the house of Elohim. **14** Qore the son of Yimnah the Levite, the gatekeeper at the east gate, was over the freewill offerings of Elohim, to distribute the offerings of יהוה and the most set-apart things. **15** Under him were Eden, Minyamin, Yeshua, Shemayahu, Amaryahu, and Shekanyahu, in the cities of the priests, in their faithful office, to give to their brothers by divisions, to the great as well as to the small; **16** besides those who were listed by genealogy of males, from three years old and upward, even everyone who entered into the house of יהוה, as the duty of every day required, for their service in their offices according to their divisions; **17** and those who were listed by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their offices by their divisions; **18** and those who were listed by genealogy of all their little ones, their wives, their

sons, and their daughters, through all the congregation; for in their faithful office they set themselves apart in set-apartness. **19** Also for the sons of Aharon the priests, who were in the fields of the suburbs of their cities, in every city, there were men who were mentioned by name, to give portions to all the males among the priests, and to all who were listed by genealogy among the Levites. **20** Hizqiyahu did so throughout all Yehudah; and he did that which was good, right, and true before יהוה his Elohim. **21** In every work that he began in the service of the house of Elohim, in the Torah, and in the commands, to seek his Elohim, he did it with all his heart, and prospered.

**32** After these things and this truth, Sanheriv king of Ashuwr came, entered into Yehudah, and encamped against the fortified cities, and intended to win them for himself. **2** When Hizqiyahu saw that Sanheriv had come, and that he was planning to fight against Yerushalayim, **3** he took counsel with his princes and his mighty men to stop the waters of the springs which were outside of the city, and they helped him. **4** So, many people gathered together and they stopped all the springs and the wadi that flowed through the middle of the land, saying, "Why should the kings of Ashuwr come, and find abundant water?"

**5** And he strengthened himself, built up all the wall that was broken down, and raised it up to the towers, with the other wall outside, and strengthened Millo in the city of David, and made weapons and shields in abundance. **6** He set captains of war over the people, and gathered them together to him in the wide place at the gate of the city, and spoke encouragingly to them, saying, **7** "Be strong and courageous. Do not be afraid or dismayed because of the king of Ashuwr, nor for all the multitude who is with him; for there is a greater one with us than with him. **8** An arm of flesh is with him, but יהוה our Elohim is with us to help us and to fight our battles." The people leaned on the words of Hizqiyahu king of Yehudah.

**9** After this, Sanheriv king of Ashuwr sent his servants to Yerushalayim, (now he was before Lakish, and all his power with him), to Hizqiyahu king of Yehudah, and to all Yehudah who were at Yerushalayim, saying, **10** Thus says Sanheriv king of Ashuwr, "On whom do you rely, that you remain under siege in Yerushalayim? **11** Does not Hizqiyahu persuade you, to give you over to die by famine and by thirst, saying, 'יהוה our Elohim will deliver us out of the hand of the king of Ashuwr'?

**12** Has the same Hizqiyahu not taken away his high places and his altars, and commanded Yehudah and Yerushalayim, saying, 'You shall bow down before one altar, and you shall burn incense on it'? **13** Do you not

know what I and my fathers have done to all the peoples of the lands? Were the elohim of the nations of the lands in any way able to deliver their land out of my hand?

**14** Who was there among all the elohim of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your Elohim should be able to deliver you out of my hand? **15** Now therefore do not let Hizqiyahu deceive you, nor persuade you in this way. Do not believe him, for no el of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers. How much less will your Elohim deliver you out of my hand?"

**16** His servants spoke yet more against יהוָה Elohim, and against His servant Hizqiyahu. **17** He also wrote letters insulting יהוָה, the Elohim of Yisra'el, and speaking against Him, saying, "As the elohim of the nations of the lands, which have not delivered their people out of my hand, so shall the Elohim of Hizqiyahu not deliver His people out of my hand." **18** They called out with a loud voice in the Yehudite language to the people of Yerushalayim who were on the wall, to frighten them, and to trouble them; that they might take the city. **19** They spoke of the Elohim of Yerushalayim as of the elohim of the peoples of the earth, which are the work of men's hands.

**20** Hizqiyahu the king and Yeshayahu the prophet the son of Amots, prayed because of this, and cried to the heavens. **21** יהוָה sent a messenger, who cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Ashuwr. So he returned with shame of face to his own land. When he had come into the house of his el, those who came out of his own gut killed him there with the sword. **22** Thus יהוָה saved Hizqiyahu and the inhabitants of Yerushalayim from the hand of Sanheriv the king of Ashuwr and from the hand of all others, and guided them on every side.

**23** Many brought gifts to יהוָה to Yerushalayim, and precious things to Hizqiyahu king of Yehudah; so that he was exalted in the sight of all nations from then on.

**24** In those days Hizqiyahu was terminally ill, and he prayed to יהוָה; and He spoke to him, and gave him a sign. **25** But Hizqiyahu did not return the repayment of the benefit done for him, because his heart was lifted up. Therefore there was wrath on him, and on Yehudah and Yerushalayim. **26** Notwithstanding Hizqiyahu humbled himself for the pride of his heart, both he and the inhabitants of Yerushalayim, so that the wrath of יהוָה did not come on them in the days of Hizqiyahu.

**27** Hizqiyahu had exceedingly vast riches and honor. He provided himself with treasures for silver, for gold, for precious stones, for spices, for shields, and for all kinds

of valuable vessels; **28** also storehouses for the increase of grain, new wine, and oil; and stalls for all kinds of animals, and flocks in folds. **29** Moreover he provided for himself cities, and possessions of flocks and herds in abundance; for Elohim had given him abundant possessions. **30** This same Hizqiyahu also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. Hizqiyahu prospered in all his works. **31** However concerning the ambassadors of the princes of Bavel, who sent to him to inquire of the wonder that was done in the land, Elohim left him, to try him, that He might know all that was in his heart.

**32** Now the rest of the acts of Hizqiyahu, and his loving-kindness, behold, they are written in the vision of Yeshayahu the prophet the son of Amots, *and* in the book of the kings of Yehudah and Yisra'el.

**33** Hizqiyahu slept with his fathers, and they buried him in the ascent of the tombs of the sons of David. All Yehudah and the inhabitants of Yerushalayim honored him at his death. Menasheh his son reigned in his place.

**33** Menasheh was twelve years old when he began to reign, and he reigned fifty-five years in Yerushalayim. **2** He did that which was evil in the sight of יהוָה, after the abominations of the nations whom יהוָה cast out before the children of Yisra'el. **3** For he built again the high places which Hizqiyahu his father had broken down; and he raised up altars for the Ba'als, made Asheroth, and bowed down to all the army of the heavens, and served them. **4** He built altars in the house of יהוָה, of which יהוָה said, "My Name shall be in Yerushalayim forever." **5** He built altars for all the army of the heavens in the two courts of the house of יהוָה.

**6** He also made his children to pass through the fire in the valley of the son of Hinnom. He practiced sorcery, divination, and witchcraft, and dealt with mediums, and with wizards. He did much evil in the sight of יהוָה, to provoke Him to anger. **7** He set the engraved image of the idol, which he had made, in the house of Elohim, of which Elohim said to David and to Shelomoh his son, "In this house, and in Yerushalayim, which I have chosen out of all the tribes of Yisra'el, will I put My Name forever. **8** I will not any more remove the foot of Yisra'el from off the land which I have appointed for your fathers, if only they will guard to do all that I have commanded them, even all the Torah, the statutes, and the judgments given by the hand of Mosheh."

**9** Menasheh seduced Yehudah and the inhabitants of Yerushalayim, so that they did more evil than the nations whom יהוָה destroyed before the children of Yisra'el did.

**10** יְהוָה spoke to Menasheh, and to his people; but they did not listen. **11** Therefore יְהוָה brought on them the captains of the army of the king of Ashuwr, who took Menasheh in chains, bound him with fetters, and carried him to Bavel. **12** When he was in distress, he begged יְהוָה his Elohim, and humbled himself greatly before the Elohim of his fathers. **13** He prayed to Him; and He was entreated by him, and heard his petition, and brought him again to Yerushalayim into his kingdom. Then Menasheh knew that יְהוָה was Elohim.

**14** Now after this, he built an outer wall to the city of David, on the west side of Gihon, in the wadi, even to the entrance at the fish gate. He encircled Ophel with it, and raised it up to a very great height; and he put valiant captains in all the fortified cities of Yehudah. **15** He took away the foreign elohim and the idol out of the house of יהוה, and all the altars that he had built in the mountain of the house of יהוה, and in Yerushalayim, and cast them out of the city. **16** He built up the altar of יהוה, and slaughtered sacrifices of peace offerings and of thanksgiving on it, and commanded Yehudah to serve יהוה, the Elohim of Yisra'el. **17** Nevertheless the people still slaughtered in the high places, but only to יהוה their Elohim.

**18** Now the rest of the acts of Menasheh, and his prayer to his Elohim, and the words of the seers who spoke to him in the Name of יְהוָה, the Elohim of Yisra'el, behold, they are written among the acts of the kings of Yisra'el. **19** His prayer also, and how Elohim was entreated of him, and all his sin and his trespass, and the places in which he built high places, and set up the Asherah poles and the engraved images, before he humbled himself: behold, they are written in the history of the seers. **20** So Menasheh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his place.

**21** Amon was twenty-two years old when he began to reign; and he reigned two years in Yerushalayim. **22** He did that which was evil in the sight of יהוה, as did Menasheh his father; and Amon slaughtered to all the engraved images which Menasheh his father had made, and served them. **23** He did not humble himself before יהוה, as Menasheh his father had humbled himself; but this same Amon trespassed more and more. **24** His servants conspired against him, and put him to death in his own house. **25** But the people of the land killed all those who had conspired against King Amon; and the people of the land made Yoshiyahu his son king in his place.

**34** Yoshiyahu was eight years old when he began to reign, and he reigned thirty-one years in Yerushalayim. **2** He did that which was right in the eyes of הָאֱלֹהִים, and walked in the ways of David his father, and did not turn aside to the right hand or to the left. **3** For in the eighth year of his reign, while he was yet young, he began to seek after the Elohim of David his father; and in the twelfth year he began to purge Yehudah and Yerushalayim from the high places, the Asherah poles, the engraved images, and the molten images. **4** They broke down the altars of the Ba'als in his presence; and he cut down the sun-pillars that were on high above them. He broke the Asherah poles, the engraved images, and the molten images in pieces, made dust of them, and scattered it on the graves of those who had slaughtered to them. **5** He burned the bones of the priests on their altars, and purged Yehudah and Yerushalayim. **6** He did this in the cities of Menasheh, Ephrayim, and Shimon, even to Naphtali, around in their ruins. **7** He broke down the altars, and beat the Asherah poles and the engraved images into powder, and cut down all the sun-pillars throughout all the land of Yisra'el, then returned to Yerushalayim.

8 Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Atsalyahu, and Ma'aseyah the governor of the city, and Yoah the son of Yoahaz the recorder, to repair the house of יהוה his Elohim. 9 They came to Ḥilqiyahu the high priest, and delivered the money that was brought into the house of Elohim, which the Levites, the guards of the threshold, had gathered from the hands of Menasheh, Ephrayim, of all the remnant of Yisra'el, of all Yehudah and Benyamin, and of the inhabitants of Yerushalayim. 10 They delivered it into the hands of the workmen who had the oversight of the house of יהוה; and the workmen who labored in the house of יהוה gave it to mend and repair the house. 11 They gave it to the carpenters and to the builders, to buy cut stone and timber for couplings, and to make beams for the houses which the kings of Yehudah had destroyed. 12 The men did the work in faithfulness. Their overseers were Yahath and Ovadyahu, the Levites, of the sons of Merari; and Zekharyah and Meshullam, of the sons of the Qohathites, to give direction; and others of the Levites, who were all skillful with musical instruments. 13 Also they were over the bearers of burdens, and directed all who did the work in every kind of service. Of the Levites, there were scribes, officials, and gatekeepers.

**14** When they brought out the money that was brought into the house of יהוָה, Hilqiyyahu the priest found the book of the Torah of יהוָה given by the hand of

Mosheh. **15** Hilqiyahu answered Shaphan the scribe, "I have found the book of the Torah in the house of יְהוָה." So Hilqiyahu delivered the book to Shaphan.

**16** Shaphan carried the book to the king, and moreover brought back word to the king, saying, "All that was committed to your servants, they are doing. **17** They have emptied out the money that was found in the house of יְהוָה, and have delivered it into the hand of the overseers, and into the hand of the workmen."

**18** Shaphan the scribe told the king, saying, "Hilqiyahu the priest has delivered to me a book." Shaphan read from it to the king.

**19** When the king had heard the words of the Torah, he tore his clothes. **20** The king commanded Hilqiyahu, Ahiqam the son of Shaphan, Abdon the son of Mikah, Shaphan the scribe, and Asayah the king's servant, saying, **21** "Go inquire of יְהוָה for me, and for those who are left in Yisra'el and in Yehudah, concerning the words of the book that is found; for great is the wrath of יְהוָה that is poured out on us, because our fathers have not guarded the word of יְהוָה, to do according to all that is written in this book."

**22** So Hilqiyahu, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Toqhat, the son of Hasrah, guard of the wardrobe (now she lived in Yerushalayim in the second quarter), and they spoke to her to that effect.

**23** She said to them, "יְהוָה, the Elohim of Yisra'el says: 'Tell the man who sent you to me, **24** יְהוָה' says, 'Behold, I will bring evil on this place, and on its inhabitants, even all the curses that are written in the book which they have read before the king of Yehudah. **25** Because they have forsaken Me, and have burned incense to other elohim, that they might provoke Me to anger with all the works of their hands; therefore My wrath is poured out on this place, and it will not be quenched.'" **26** But to the king of Yehudah, who sent you to inquire of יְהוָה, you shall tell him this, **27** יְהוָה, the Elohim of Yisra'el says: "About the words which you have heard, **28** because your heart was tender, and you humbled yourself before Elohim, when you heard His words against this place, and against its inhabitants, and have humbled yourself before Me, and have torn your clothes, and wept before Me, I also have heard you," says יְהוָה. **28** "Behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes will not see all the evil that I will bring on this place and on its inhabitants." **29** They brought back word to the king.

**29** Then the king sent and gathered together all the elders of Yehudah and Yerushalayim. **30** The king went

up to the house of יְהוָה, with all the men of Yehudah and the inhabitants of Yerushalayim, the priests, the Levites, and all the people, both great and small; and he read in their hearing all the words of the book of the covenant that was found in the house of יְהוָה. **31** The king stood in his place, and cut a covenant before יְהוָה, to walk after יְהוָה, and to guard His commands, and His witnesses, and His statutes, with all his heart, and with all his being, to perform the words of the covenant that were written in this book. **32** He caused all who were found in Yerushalayim and Benyamin to stand. The inhabitants of Yerushalayim did according to the covenant of Elohim, the Elohim of their fathers.

**33** Yoshiyahu took away all the abominations out of all the countries that belonged to the children of Yisra'el, and made all who were found in Yisra'el to serve, even to serve יְהוָה their Elohim. All his days they did not depart from following יְהוָה, the Elohim of their fathers.

**35** Yoshiyahu kept a Pesah to יְהוָה in Yerushalayim. They killed the Pesah on the fourteenth day of the first new moon. **2** He set the priests in their offices, and strengthened them in the service of the house of יְהוָה.

**3** He said to the Levites who taught all Yisra'el, who were set-apart to יְהוָה, "Put the set-apart ark in the house which Shelomoh the son of David king of Yisra'el built. It will no longer be a burden on your shoulders. Now serve יְהוָה your Elohim, and His people Yisra'el. **4** Prepare yourselves after your fathers' houses by your divisions, according to the writing of David king of Yisra'el, and according to the writing of Shelomoh his son. **5** Stand in the set-apart place according to the divisions of the fathers' houses of your brothers the children of the people, and let there be for each a portion of a fathers' house of the Levites. **6** Kill the Pesah, set yourselves apart, and prepare for your brothers, to do according to the word of יְהוָה by the hand of Mosheh."

**7** Yoshiyahu gave to the children of the people, of the flock, lambs and young goats, all of them for the Pesah offerings, to all who were present, to the number of thirty thousand, and three thousand bulls. These were of the king's substance. **8** His princes gave for a freewill offering to the people, to the priests, and to the Levites. Hilqiyah, Zekharyahu, and Yehi'el, the rulers of the house of Elohim, gave to the priests for the Pesah offerings two thousand six hundred small livestock, and three hundred head of cattle. **9** Konanyahu also, and Shemayah and Nethan'el, his brothers, and Hashavyahu, Yei'el, and Yozavad, the chiefs of the Levites, gave to the Levites for the Pesah offerings five thousand small livestock and five hundred head of cattle.

**10** So the service was prepared, and the priests stood in their place, and the Levites by their divisions, according to the king's command. **11** They killed the Pesah, and the priests sprinkled the blood which they received of their hand, and the Levites flayed them. **12** They removed the ascension offerings, that they might give them according to the divisions of the fathers' houses of the children of the people, to offer to **תְּהִלָּתָה**, as it is written in the book of Mosheh. They did the same with the cattle. **13** They cooked the Pesah with fire according to the judgment. They cooked the set-apart offerings in pots, in cauldrons, and in pans, and carried them quickly to all the children of the people. **14** Afterward they prepared for themselves and for the priests, because the priests the sons of Aharon were busy with offering the ascension offerings and the fat until night. Therefore the Levites prepared for themselves and for the priests the sons of Aharon. **15** The singers the sons of Asaph were in their place, according to the command of David, Asaph, Heman, and Yeduthun the king's seer; and the gatekeepers were at every gate. They did not need to depart from their service, because their brothers the Levites prepared for them.

**16** So all the service of **תְּהִלָּתָה** was prepared the same day, to keep the Pesah, and to offer ascension offerings on the altar of **תְּהִלָּתָה**, according to the command of King Yoshiyahu. **17** The children of Yisra'el who were present kept the Pesah at that time, and the Feast of Unleavened Bread *they kept for* seven days. **18** There was no Pesah like that kept in Yisra'el from the days of Shemu'el the prophet, nor did any of the kings of Yisra'el keep such a Pesah as Yoshiyahu kept, with the priests, the Levites, and all Yehudah and Yisra'el who were present, and the inhabitants of Yerushalayim. **19** This Pesah was kept in the eighteenth year of the reign of Yoshiyahu.

**20** After all this, when Yoshiyahu had prepared the Temple, Neko king of Mitsrayim went up to fight against Karkemish by the Euphrates, and Yoshiyahu went out against him. **21** But he sent ambassadors to him, saying, "What have I to do with you, you king of Yehudah? I come not against you today, but against the house with which I have war. Elohim has commanded me to make haste. Beware that it is Elohim who is with me, that He not destroy you."

**22** Nevertheless Yoshiyahu would not turn his face from him, but disguised himself, that he might fight with him, and did not listen to the words of Neko from the mouth of Elohim, and came to fight in the valley of Megiddo. **23** The archers shot at King Yoshiyahu; and the king said to his servants, "Take me away, because I am seriously wounded!"

**24** So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Yerushalayim; and he died, and was buried in the tombs of his fathers. All Yehudah and Yerushalayim mourned for Yoshiyahu. **25** Yirmeyahu lamented for Yoshiyahu, and all the singing men and singing women spoke of Yoshiyahu in their lamentations to this day; and they made them an ordinance in Yisra'el. Behold, they are written in the lamentations. **26** Now the rest of the acts of Yoshiyahu, and his good deeds, according to that which is written in the Torah of **תְּהִלָּתָה**, **27** and his acts, first and last, behold, they are written in the book of the kings of Yisra'el and Yehudah.

**36** Then the people of the land took Yehoahaz the son of Yoshiyahu, and made him king in his father's place in Yerushalayim. **2** Yoahaz was twenty-three years old when he began to reign; and he reigned three new moons in Yerushalayim. **3** The king of Mitsrayim removed him from office at Yerushalayim, and fined the land one hundred talents of silver and a talent of gold. **4** The king of Mitsrayim made Elyaqim his brother king over Yehudah and Yerushalayim, and changed his name to Yehoyaqim. Neko took Yoahaz his brother, and carried him to Mitsrayim.

**5** Yehoyaqim was twenty-five years old when he began to reign, and he reigned eleven years in Yerushalayim. He did that which was evil in the sight of **תְּהִלָּתָה** his Elohim. **6** Nevukhadnetsar king of Bavel came up against him, and bound him in fetters to carry him to Bavel. **7** Nevukhadnetsar also carried some of the vessels of the house of **תְּהִלָּתָה** to Bavel, and put them in his temple at Bavel. **8** Now the rest of the acts of Yehoyaqim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Yisra'el and Yehudah; and Yehoyakin his son reigned in his place.

**9** Yehoyakin was eight years old when he began to reign, and he reigned three new moons and ten days in Yerushalayim. He did that which was evil in the sight of **תְּהִלָּתָה**. **10** At the turn of the year, King Nevukhadnetsar sent and brought him to Bavel, with the valuable vessels of the house of **תְּהִלָּתָה**, and made Tsidqiyyahu his brother king over Yehudah and Yerushalayim.

**11** Tsidqiyyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yerushalayim. **12** He did that which was evil in the sight of **תְּהִלָּתָה** his Elohim. He did not humble himself before Yirmeyahu the prophet speaking from the mouth of **תְּהִלָּתָה**. **13** He also rebelled against King Nevukhadnetsar, who had made him swear by Elohim; but he stiffened his neck, and hardened his heart against turning to **תְּהִלָּתָה**, the

Elohim of Yisra'el. **14** Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of יהוה which He had made set-apart in Yerushalayim. **15** יהוה, the Elohim of their fathers, sent to them by His messengers, rising up early and sending, because He had compassion on His people, and on His dwelling place; **16** but they mocked the messengers of Elohim, and despised His words, and scoffed at His prophets, until the wrath of יהוה arose against His people, until there was no remedy.

**17** Therefore He brought on them the king of the Kaldeans, who killed their young men with the sword in the house of their set-apart place, and had no compassion on young man or virgin, old man or gray-headed. He gave them all into his hand. **18** All the vessels of the house of Elohim, great and small, and the treasures of the house of יהוה, and the treasures of the king, and of his princes, all these he brought to Bavel. **19** They burned the house of Elohim, and broke down the wall of Yerushalayim, and burned all its palaces with fire, and destroyed all of its valuable vessels. **20** He carried those who had escaped from the sword away to Bavel, and they were servants to him and his sons until the reign of the kingdom of Paras, **21** to fulfill the word of יהוה by Yirmeyahu's mouth, until the land had enjoyed its Sabbaths. As long as it lay desolate, it ceases in its Sabbaths, to fulfill seventy years.

**22** Now in the first year of Koresh king of Paras, that the word of יהוה by the mouth of Yirmeyahu might be accomplished, יהוה stirred up the spirit of Koresh king of Paras, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, **23** "Thus says Koresh king of Paras, יהוה, the Elohim of the heavens, has given all the kingdoms of the earth to me; and He has commanded me to build Him a house in Yerushalayim, which is in Yehudah. Whoever there is among you of all His people; יהוה his Elohim be with him, and let him go up."

# מַתִּתְיָהוּ

## Mattithyahu (Matthew)

### Genealogy of מֶשֶׁךְ Messiah

**1** The book of the generations of יֵשׁוּעַ the Messiah<sup>a</sup>, the son of David, the son of Avraham.

**2** Avraham brought forth Yitshaq, Yitshaq brought forth Ya'aqov, and Ya'aqov brought forth Yehudah and his brothers. **3** Yehudah brought forth Perets and Zeraḥ by Tamar, Perets brought forth Hetsron, and Hetsron brought forth Ram. **4** Ram brought forth Amminadav, Amminadav brought forth Nahshon, and Nahshon brought forth Salmon. **5** Salmon brought forth Boaz by Rahav, Boaz brought forth Oved by Ruth, and Oved brought forth Yishai. **6** Yishai brought forth David the king. David brought forth Shelomoh by Bathsheva who had been the wife of Uriyah. **7** Shelomoh brought forth Rehavam, Rehavam brought forth Aviyah, and Aviyah brought forth Asa. **8** Asa brought forth Yehoshaphat, Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah. **9** Uzziyah brought forth Yotham, Yotham brought forth Ahaz, and Ahaz brought forth Hizqiyahu. **10** Hizqiyahu brought forth Menasheh, Menasheh brought forth Amon, and Amon brought forth Yoshiyahu. **11** Yoshiyahu brought forth Yekonyahu and his brothers, at the time of the deportation to Bavel.

**12** After the deportation to Bavel: Yekonyahu brought forth Shealti'el, and Shealti'el brought forth Zerubbavel.

**13** Zerubbavel brought forth Avihud, Avihud brought forth Elyaqim, and Elyaqim brought forth Azor. **14** Azor brought forth Tsadoq, Tsadoq brought forth Akim, and Akim brought forth Eliud. **15** Eliud brought forth Elazar, Elazar brought forth Matthan, and Matthan brought forth Ya'aqov. **16** Ya'aqov brought forth Yoseph the husband<sup>b</sup> of Miryam, by whom יֵשׁוּעַ was brought forth, who is called the Messiah.

**17** So all the generations from Avraham to David are fourteen generations; from David to the deportation to Bavel, fourteen generations; and from the deportation to Bavel to the Messiah, fourteen generations.

### Birth of יֵשׁוּעַ

**18** Now the birth of יֵשׁוּעַ Messiah was as follows: when His mother Miryam had been betrothed to Yoseph, before they came together she was found to be with child from the Set-apart Ruah. **19** And Yoseph her husband, being a righteous man and not wanting to disgrace her, planned to renege the marriage vow secretly.

**20** But when he had considered this, behold, a messenger of הָרָאָה appeared to him in a dream, saying, "Yoseph, son of David, do not be afraid to take Miryam as your wife; for the Child who has been conceived in her is from the Set-apart Ruah. **21** She will bear a Son; and you shall call His Name יֵשׁוּעַ, for He will save His people<sup>c</sup> from their sins." **22** Now all this took place to fulfill what was spoken by הָרָאָה through the prophet Yeshayahu: **23** "Behold, the maiden shall be with child and shall bear a son, and they shall call His name Imman'u'el," which translated means, "El with us." **24** And Yoseph awoke from his sleep and did as the messenger of הָרָאָה commanded him, and took Miryam as his wife, **25** but he did not know her until she gave birth to a Son; and he called His name יֵשׁוּעַ.

### Visit of the Magi

**2** Now after יֵשׁוּעַ was born in Beth-lehem of Yehudah in the days of Herod the king, magi from the east arrived in Yerushalayim, saying, **2** "Where is He who has been born King of the Yehudim? For we saw His star in the east and have come to bow down to Him."

**3** When Herod the king heard *this*, he was troubled, and all Yerushalayim with him. **4** Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. **5** They said to him, "In Beth-lehem of Yehudah; for this is what has been written by the prophet:

**6** *'And you, Beth-lehem, land of Yehudah, are by no means least among the leaders of Yehudah; for out of you shall come forth a Ruler who will shepherd My people Yisra'el.'*<sup>d</sup>

**7** Then Herod secretly called the magi and determined from them the exact time the star appeared. **8** And he sent them to Beth-lehem and said, "Go and search carefully for the Child; and when you have found *Him*, report to me, so that I too may come and bow down to

<sup>a</sup> מָשִׁיחַ (*Ma'shi'ah*) – Hebrew word meaning "anointed one." Greek form of this word is Χριστός (*Christos*) which is usually transliterated as "Christ."

<sup>b</sup> 16 Greek word here for "husband" is ἀνδρός (*andra*),

meaning literally "husband, man, or male human."

The Syr.

The Syr. word means "man, male [as opposed to female]: guardian."

<sup>c</sup> 21 Syr. reads ἀποστέλλει τοῦ θεοῦ "He will save all peoples..."

<sup>d</sup> See Mikhah 5:2.

Him." **9** After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over *the place* where the Child was. **10** When they saw the star, they rejoiced exceedingly with great joy. **11** After coming into the house they saw the Child with Miryam His mother; and having fallen down they bowed down to Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. **12** And having been warned in a dream not to return to Herod, the magi left for their own country by another way.

### Flight to Mitsrayim

**13** Now when they had gone, behold, a messenger of **תִּנְהַלָּת** appeared to Yoseph in a dream and said, "Get up! Take the Child and His mother and flee to Mitsrayim, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

**14** So Yoseph got up and took the Child and His mother while it was still night, and left for Mitsrayim. **15** He remained there until the death of Herod. *This was to fulfill what had been spoken by יְהוָה through the prophet Hoshea: "out of Mitsrayim I called My Son."*<sup>a</sup>

### Herod Slaughters the Male Children

**16** Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Beth-lehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. **17** Then what had been spoken through Yirmeyahu the prophet was fulfilled: **18** *"A voice was heard in Ramah, weeping and great mourning, Raheil weeping for her children; and she refused to be comforted, because they were no more."<sup>b</sup>*

**19** But when Herod died, behold, a messenger of **תִּנְהַלָּת** appeared in a dream to Yoseph in Mitsrayim, and said, **20** "Get up, take the Child and His mother, and go into the land of Yisra'el; for those who sought the Child's life are dead." **21** So Yoseph got up, took the Child and His mother, and entered the land of Yisra'el. **22** But when he heard that Arhelaus was reigning over Yehudah in place of his father Herod, he was afraid to go there. Then after being warned in a dream, he left for the regions of the Galil, **23** and came and lived in a city called Nazareth. *This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."*

### Work of Yohanan the Immerser

**3** Now in those days Yohanan the Immerser came, proclaiming in the wilderness of Yehudah, saying, **2** "Repent, for the kingdom of the heavens is at hand."

**3** For this is the one referred to by Yeshayahu the prophet when he said, "**The voice of one crying in the wilderness, make ready the way of תִּנְהַלָּת, make His paths straight!**"<sup>c</sup>

**4** Now Yohanan himself had a garment of camel's hair and a leather belt around his loins; and his food was locusts and wild honey. **5** Then Yerushalayim was going out to him, and all Yehudah and all the district around the Yarden; **6** and they were being immersed by him in the Yarden River, as they confessed their sins.

**7** But when he saw many of the Pharisees and Sadducees coming for immersion, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? **8** Therefore bear fruit in keeping with repentance; **9** and do not suppose that you can say to yourselves, 'We have Avraham for our father;' for I say to you that from these stones Elohim is able to raise up children to Avraham. **10** The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

**11** "As for me, I immerse you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will immerse you with the Set-apart Ruah and fire. **12** His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

### Immersion of עֵשֶׂב

**13** Then **עֵשֶׂב** arrived from the Galil at the Yarden *coming* to Yohanan, to be immersed under him. **14** But Yohanan prevented Him, saying, "I have need to be immersed under You, and You come to me?"

**15** But **עֵשֶׂב** answering said to him, "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. **16** After being immersed, **עֵשֶׂב** came up immediately from the water; and behold, the heavens were opened, and he saw the Ruah of Elohim descending as a dove *and* lighting on Him, **17** and behold, a voice out of the heavens said, "This is My Son, the Beloved, in whom I am well-pleased."

<sup>a</sup> 15 See Hoshea 11:1.

<sup>b</sup> 18 See Yirmeyahu 31:15.

<sup>c</sup> 3 See Yeshayahu 40:3.

***Temptation of Yeshua'***

**4** Then יְשֻׁעָה was led up by the Ruah into the wilderness to be tempted by the devil. **2** And having fasted forty days and forty nights, He afterwards became hungry. **3** And the tempter came and said to Him, "If You are the Son of Elohim, command that these stones become bread." **4** But He answered and said, "It is written, '**Man shall not live on bread alone, but on every word that proceeds out of the mouth of Hashem.**'"<sup>a</sup>

**5** Then the devil took Him into the set-apart city and had Him stand on the pinnacle of the Temple,

**6** and said to Him, "If You are the Son of Elohim, throw Yourself down; for it is written, '**He will command His messengers concerning you;**' and '**On their hands they will bear you up, so that you will not strike your foot against a stone.**'"<sup>b</sup>

**7** said to him, "On the other hand, it is written, '**You shall not put Hashem your Elohim to the test.**'"<sup>c</sup>

**8** Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; **9** and he said to Him, "All these things I will give You, if in falling down, You will bow down to me."

**10** Then יְשֻׁעָה said to him, "Go, Satan! For it is written, '**You shall bow down to Hashem your Elohim, and serve Him only.**'"<sup>d</sup> **11** Then the devil left Him; and behold, messengers came and ministered to Him.

**12** Now when He heard that Yohanan had been taken into custody, He withdrew into the Galil; **13** and leaving Nazareth, He came and settled in Kaphar-nahum, which is by the sea, in the region of Zevulun and Naphtali.

**14** This was to fulfill what was spoken through Yeshayahu the prophet:

**15** "**The land of Zevulun and the land of Naphtali, by the way of the sea, beyond the Yarden, the Galil of the nations—16 The people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned.**"<sup>e</sup>

**17** From that time יְשֻׁעָה began to proclaim and say, "Repent, for the kingdom of the heavens is at hand."

***Calling of Shimon, Andreas, Ya'akov, and Yohanan***

**18** Now as He was walking by the Sea of the Galil, He saw two brothers, Shimon called Kepha,<sup>f</sup> and Andreas his brother, casting a net into the sea; for they were fishermen. **19** And He said to them, "Follow Me, and I will make you fishers of men." **20** Immediately they left their nets and followed Him. **21** Going on from there He saw two other brothers, Ya'akov the son of Zevadyahu, and Yohanan his brother, in the boat with Zevadyahu their father, mending their nets; and He called them. **22** Immediately they left the boat and their father, and followed Him.

**23** He was going throughout all the Galil, teaching in their synagogues and proclaiming the good news of the Kingdom, and healing every kind of disease and every kind of sickness among the people.

**24** [The news about Him spread throughout all Syria<sup>g</sup>; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics;]<sup>h</sup> and He healed them. **25** Large crowds followed Him from the Galil and the Decapolis and Yerushalayim and Yehudah and from beyond the Yarden.

**5** When יְשֻׁעָה saw the crowds, He went up on the mountain; and after He sat down, His talmidim came to Him. **2** He opened His mouth and began to teach them, saying,

**3** "Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

**4** "Blessed are those who mourn, for they shall be comforted.

**5** "Blessed are the meek, for they shall inherit the earth.

**6** "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

**7** "Blessed are the kind, for they shall receive kindness.

**8** "Blessed are the pure in heart, for they shall see Elohim.

**9** "Blessed are the peacemakers, for they shall be called sons of Elohim.

**10** "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.

**11** "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. **12** Rejoice and be glad, for your

<sup>a</sup> See Devarim 8:3.

<sup>b</sup> See Tehillim 91:11-12.

<sup>c</sup> See Devarim 6:16.

<sup>d</sup> See Devarim 6:13.

<sup>e</sup> See Yeshayahu 9:1-2.

<sup>f</sup> Some Syriac texts omit, "called Kepha" here.

<sup>g</sup> Believed to actually be the area of Tsor. Not to be confused with Aram, commonly called Syria in some translations of the Tanakh.

<sup>h</sup> Bracketed section indicates reading not present in some Syriac texts.

reward in the heavens is great; for in the same way they persecuted the prophets who were before you.

### Talmidim to the World

13 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except for throwing out and being trampled underfoot by men.

14 "You are the light of the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp and put it under a basket, but on the menorah, and it gives light to all who are in the house. 16 Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in the heavens.

### The Torah and the Prophets

17 "Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish but to fulfill<sup>a</sup>. 18 For truly I say to you, until heaven and earth pass away, not one yod<sup>b</sup> or one stroke<sup>c</sup> shall pass from the Torah until all is accomplished. 19 Whoever then annuls<sup>d</sup> one of the least of these commands, and teaches others the same, shall be called least in the kingdom of the heavens; but whoever keeps and teaches, he shall be called great<sup>e</sup> in the kingdom of the heavens.

20 "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

### Personal Relationships

21 "You have heard that the ancients were told, 'You shall not commit murder'<sup>f</sup> and 'Whoever commits murder shall be liable to judgment.' 22 But I say to you that everyone who is angry with his brother [without cause]<sup>g</sup> shall be liable before judgment; and whoever

says to his brother, 'Rhaka<sup>h</sup>', shall be liable before the Sanhedrin; and whoever says, 'You fool,' shall be liable enough to go into the Gehenna of fire.

23 "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

25 Make friends quickly with your opponent at law<sup>i</sup> while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison.

26 Truly I say to you, you will not come out of there until you have paid up the last cent.

27 "You have heard that it was said, 'You shall not commit adultery'<sup>j</sup>; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. 29 If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into Gehenna. 30 If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into Gehenna.

31 "It was said, 'Whoever sends his wife away, let him give her a certificate of divorce'<sup>k</sup>; 32 but I say to you that everyone sending away his wife, except for reason of whoring, makes her commit adultery; and whoever marries a woman that was sent away commits adultery.

33 "Again, you have heard that the ancients were told, 'You shall not make false vows, but shall fulfill your vows to יְהוָה.'<sup>l</sup> 34 But I say to you, make no oath at all,

<sup>a</sup> 17 Greek word for "fulfill" here is πληρωο (pleroo), meaning "to fill up, bring about fullness, amply supply." Literally, to "fill to the fullest." Sha'ul uses the same word in Romaious 15:19 when he says he "fully proclaimed."

<sup>b</sup> 18 Yod – In Greek this appears as Iota (Iota) which is the name of the Greek equivalent to the English I or the Hebrew Yod (י). It is used here in reference to the smallest letter of the alphabet. Syr. uses the word γαλ (yud) which means the same. Given that Greek letters do not have "horns" (see note E), it is clear that the Hebrew alphabet is being mentioned. Thus "Yod" was used in place of "Iota."

<sup>c</sup> 18 Stroke – Greek word κεραία (ker'aia) literally means "horn." This refers to the small "horn" or stroke at the top of some Hebrew letters, which are considered the smallest part of the aleph-bet. These "horns" help to differentiate between characters such as hey (ה) from het (ה) or dalet (ד) from resh (ר). Syr. uses the word سرط (sert) meaning "scratch."

<sup>d</sup> 19 While the Greek uses two different words in verses 17 & 19 for "abolish" and "annul", the Syriac uses the same word for both, שְׁרִי (shri). Thus, in verse 17 עֲשֵׂה states that

He did not come to shri the Torah, and in verse 19 He says that whoever shris the least of these commands, would be called least. Shri means "to loosen, weaken."

<sup>e</sup> 19 Syr. uses the word רַבָּא (rabba) here, meaning "great one" or "chief one." The personal possessive form of this word is Rabbi, meaning "my chief one."

<sup>f</sup> 21 See Shemeth 20:13.

<sup>g</sup> 22 Bracketed section indicates reading not present in early Greek texts.

<sup>h</sup> 22 Rhaka – From the Aramaic word רָקָא (raqa) meaning "empty." It implies empty-headedness. Similar to calling someone "good-for-nothing." Culturally, this phrase can also mean, "I spit on you."

<sup>i</sup> 25 That is, someone opposing you in a legal battle, such as a lawsuit.

<sup>j</sup> 27 See Shemeth 20:14.

<sup>k</sup> 31 See Devarim 24:1

<sup>l</sup> 33 Possibly from Vayiqra 19:12 and/or Devarim 23:21.

either by heaven, for it is the throne of Elohim, **35** or by the earth, for it is the footstool of His feet, or by Yerushalayim, for it is the city of the Great King. **36** Nor shall you make an oath by your head, for you cannot make one hair white or black. **37** But let your statement be, 'Yes, yes or 'No, no; anything beyond these is evil.

**38** "You have heard that it was said, '**An eye for an eye, and a tooth for a tooth.**'<sup>a</sup> **39** "But I say to you, do not resist the evil; but whoever slaps you on your right cheek, turn the other to him also. **40** And to the one desiring to sue you and take your shirt, let him have your coat also. **41** Whoever forces you to go one mile, go with him two.<sup>b</sup> **42** Give to him who asks of you, and do not turn away from him who wants to borrow from you.

**43** "You have heard that it was said, '**You shall love your neighbor**'<sup>c</sup> and 'Hate your enemy.' **44** But I say to you, love your enemies and pray for those who persecute you, **45** so that you may be sons of your Father who is in the heavens; for He causes His sun to rise on *the evil* and *the good*, and sends rain on *the righteous* and *on the unrighteous*. **46** For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? **47** If you greet only your brothers, what more are you doing *than others*? Do not even the pagans<sup>d</sup> do the same? **48** Therefore you are to be perfect, as your heavenly Father is perfect."

### Teaching about Giving

**6** "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in the heavens. **2** So when you give to the poor, do not sound *a trumpet* before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. **3** But when you give to the poor, do not let your left hand know what your right hand is doing, **4** so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you.

### Teaching about Prayer

**5** "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men.

Truly I say to you, they have their reward in full. **6** But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you [openly].<sup>e</sup>

**7** "And when you are praying, do not use meaningless repetition as the pagans do, for they suppose that they will be heard for their many words. **8** So do not be like them; for your Father knows what you need before you ask Him.

### Model Prayer

**9** "Pray, then, in this way: 'Our Father who is in the heavens, *may Your Name be set-apart*. **10** Let Your kingdom come. Let Your will be done, on earth as it is in heaven.'

**11** Give us each day our daily bread. **12** And forgive us our debts, as we also forgive our debtors. **13** And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory to the ages. Amein.]<sup>f</sup>

**14** "For if you forgive others for their transgressions, your heavenly Father will also forgive you. **15** But if you do not forgive [the transgressions of]<sup>g</sup> them, neither will your Father forgive your transgressions.

### Fasting; True Treasure; Wealth

**16** "Whenever you fast, do not be gloomy *in appearance* as the hypocrites, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. **17** But you, when you fast, anoint your head and wash your face **18** so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees *what is done* in secret will reward you.

**19** "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. **20** But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; **21** for where your treasure is, there your heart will be also. **22** The eye is the lamp of the body; so then if your eye is clear,<sup>h</sup> your whole body will be full of light. **23** But if your eye is

<sup>a</sup> 38 See Shemot 21:24.

<sup>b</sup> 41 During the Roman occupation of Yehudah, Roman law allowed a Roman soldier to compel a Yehudite civilian to carry his gear up to one mile.

<sup>c</sup> 43 See Vayyiqra 19:18.

<sup>d</sup> 47 Some Greek and Syriac texts read, "tax collectors" instead of "pagans" here.

<sup>e</sup> 6 Bracketed section indicates reading not present in early Greek texts.

<sup>f</sup> 13 Bracketed section indicates reading not present in early Greek texts.

<sup>g</sup> 15 Bracketed section indicates reading not present in early Greek texts.

<sup>h</sup> 22 Clear eye – Idiom meaning "generous."

evil<sup>a</sup>, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

**24** "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve Elohim and money.

### Teaching about Worry

**25** "For this reason I say to you, do not be worried about your life, *as to* what you will eat [or what you will drink]<sup>b</sup>; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing? **26** Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? **27** And who of you by being worried can add a *single* cubit to his stature? **28** And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, **29** yet I say to you that not even Shalomoh in all his glory was clothed like one of these. **30** But if Elohim so clothes the grass of the field, which exists today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? O you of little faith! **31** Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' **32** For the nations eagerly seek all these things; for your heavenly Father knows that you need all these things. **33** But seek first the Kingdom [of Elohim]<sup>c</sup> and His righteousness, and all these things will be added to you.

**34** "So do not worry about tomorrow; for tomorrow will worry for itself. Each day has enough trouble of its own."

### Judgment

**7** "Do not judge so that you will not be judged. **2** For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured again to you. **3** Why do you look at the speck that is in your brother's eye, but do not notice the *wooden* beam that is in your own eye? **4** Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the *wooden* beam is in your own eye? **5** You hypocrite, first take the *wooden* beam out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

<sup>a</sup> 22 Evil eye – Idiom meaning "stingy."

<sup>b</sup> 25 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>c</sup> 33 Bracketed section indicates reading not present in early Greek texts.

**6** "Do not give what is set-apart to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

### Ask, Seek, Knock

**7** "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **8** For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. **9** Or what man is there among you who, when his son asks for a loaf, will give him a stone? **10** Or if he asks for a fish, he will not give him a snake, will he? **11** If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him! **12** In everything, therefore, treat people the same way you want them to treat you, for this is the Torah and the Prophets.

### Entering the Kingdom

**13** Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. **14** For the gate is small and the way is narrow that leads to life, and there are few who find it.

### A Tree and its Fruit

**15** "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

**16** You will know them by their fruits. Grapes are not gathered from thorns nor figs from thistles, are they?

**17** So every useful tree bears good fruit, but the worthless tree bears evil fruit. **18** A useful tree cannot produce evil fruit, nor can a worthless tree produce good fruit. **19** Every tree that does not bear good fruit is cut down and thrown into the fire. **20** So then, you will know them by their fruits.

**21** "Not everyone who says to Me, 'Master, Master,' will enter the kingdom of the heavens, but he who does the will of My Father who is in the heavens *will enter*.<sup>d</sup>

**22** Many will say to Me on that day, 'Master, Master, did we not prophesy in Your Name, and in Your Name cast out demons, and in Your Name perform many miracles?' **23** And then I will declare to them, 'I never knew you; **depart from Me, you who work lawlessness.**<sup>e</sup>

<sup>d</sup> 21 Syr. reads, "My Master, my Master" instead of, "Master, Master" here. Also in verse 22.

<sup>e</sup> 23 Possible reference to Tehillim 6:8.

**The Two Foundations**

**24** "Therefore everyone who hears these words of Mine and acts on them, will be like a wise man who built his house on the rock. **25** And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. **26** Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. **27** The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell, and its fall was great."

**28** When **ישׁוּעָה** had finished these words, the crowds were amazed at His teaching; **29** for He was teaching them as *one* having authority, and not as their scribes.

**Healing a Leper; Centurion's Faith**

**8** When He came down from the mountain, large crowds followed Him. **2** And a leper approached Him and bowed down to Him, and said, "Master, if You are willing, You can make me clean." **3** And having stretched out His hand He touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. **4** And **ישׁוּעָה** said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Mosheh commanded, as a witness to them."

**5** And when He entered Kaphar-nahum, a centurion came to Him, imploring Him, **6** and saying, "Master, my servant is lying paralyzed at home, fearfully tormented."

**7** And He said to him, "I will come and heal him."

**8** But the centurion said, "Master, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. **9** For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my bondservant, 'Do this!' and he does."

**10** Now when **ישׁוּעָה** heard *this*, He marveled and said to those who were following, "Truly I say to you, not even in Yisra'el have I found so much faith. **11** I say to you that many will come from east and west, and recline at the table with Avraham, Yits'haq and Ya'aqov in the kingdom of the heavens; **12** but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." **13** And **ישׁוּעָה** said to the centurion, "Go; as you have believed, so

it shall be done for you." And the servant was healed in that hour.

**Healing of Kepha's Mother-in-Law and Others**

**14** When **ישׁוּעָה** came into Kepha's home, He saw his mother-in-law lying sick in bed with a fever. **15** He touched her hand, and the fever left her; and she got up and served Him. **16** When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. **17** *This was done* to fulfill what was spoken through Yeshayahu the prophet: "**He Himself took our infirmities and carried away our diseases.**"<sup>a</sup>

**Cost of Following Messiah**

**18** Now when **ישׁוּעָה** saw a crowd around Him, He gave orders to depart to the other side of *the sea*. **19** Then a scribe came and said to Him, "Teacher, I will follow You wherever You go." **20** **ישׁוּעָה** said to him, "The foxes have holes and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head." **21** Another of the talmidim said to Him, "Master, permit me first to go and bury my father." **22** But **ישׁוּעָה** said to him, "Follow Me, and allow the dead to bury their own dead."

**23** When He got into the boat, His talmidim followed Him. **24** And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but **ישׁוּעָה** Himself was asleep. **25** And they came to *Him* and woke Him, saying, "Save us, Master; we are perishing!" **26** He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm. **27** The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

**Demons Cast out into Swine**

**28** When He came to the other side into the country of the Girgashites, two men who were demon-possessed met Him as they were coming out of the tombs. *They were so extremely violent that no one could pass by that way.* **29** And they cried out, saying, "What business do we have with each other, Son of Elohim? Have You come here to torment us before the time?"

**30** Now there was a herd of many swine feeding at a distance from them. **31** The demons *began* to entreat Him, saying, "If You cast us out, send us into the swine." **32** And He said to them, "Go!" And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters. **33** The herdsmen ran away, and went to the city

<sup>a</sup> 17 See Yeshayahu 53:4.

and reported everything, including what had happened to the demoniacs. **34** And behold, the whole city came out to meet יִשְׁעָה; and when they saw Him, they implored Him to leave their region.

**9** Getting into a boat, יִשְׁעָה crossed over *the sea* and came to His own city.

### Healing a Paralytic

**2** And they brought to Him a paralytic lying on a bed. Seeing their faith, יִשְׁעָה said to the paralytic, "Take courage, son; your sins are forgiven." **3** And some of the scribes said to themselves, "This fellow blasphemes." **4** And יִשְׁעָה knowing their thoughts said, "Why are you thinking evil in your hearts? **5** Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk?' **6** But so that you may know that the Son of Man has authority on earth to forgive sins"— then He said to the paralytic, "Get up, pick up your bed, and go home." **7** And he got up and went home. **8** But when the crowds saw *this*, they were awestruck, and glorified Elohim, who had given such authority to men.

### Calling of Mattithyahu

**9** As יִשְׁעָה went on from there, He saw a man called Mattithyahu, sitting in the tax collector's booth; and He said to him, "Follow Me!" And he got up and followed Him.

**10** Then it happened that as He was reclining *at the table* in the house, behold, many tax collectors and sinners came and were dining with יִשְׁעָה and His talmidim.

**11** When the Pharisees saw *this*, they said to His talmidim, "Why is your Teacher eating with the tax collectors and sinners?" **12** Having heard *this*, He said, "It is not those who are healthy who need a physician, but those who are sick. **13** But go and learn what this means: **'I desire loving-kindness, and not sacrifice,'<sup>a</sup> for I did not come to call the righteous, but sinners [to repentance].<sup>b</sup>"**

### Question about Fasting

**14** Then the talmidim of Yohanan came to Him, asking, "Why do we and the Pharisees fast, but Your talmidim do not fast?" **15** And יִשְׁעָה said to them, "The sons of the bridechamber<sup>c</sup> cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. **16** But no one puts a patch of unshrunk cloth on an

old garment; for the patch pulls away from the garment, and a worse tear results. **17** Nor do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into renewed wineskins, and both are preserved."

### Miracles of Healing

**18** While He was saying these things to them, a *synagogue* official came and bowed down to Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live." **19** יִשְׁעָה got up and began to follow him, and so did His talmidim. **20** And a woman who had been suffering from a flow of blood for twelve years, came up behind Him and touched the tsitsit of His cloak; **21** for she was saying to herself, "If I only touch His garment, I will be saved." **22** But יִשְׁעָה turning and seeing her said, "Daughter, take courage; your faith has saved you." The woman was saved that very hour.

**23** When יִשְׁעָה came into the official's house, and saw the flute-players and the crowd in noisy disorder, **24** He was saying to them, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. **25** But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. **26** This news of her spread throughout all that land.

**27** As יִשְׁעָה went on from there, two blind men followed Him, crying out, "Be kind to us, Son of David!"

**28** When He entered the house, the blind men came up to Him, and יִשְׁעָה said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Master." **29** Then He touched their eyes, saying, "It shall be done to you according to your faith." **30** And their eyes were opened. And יִשְׁעָה sternly warned them: "See that no one knows about this!" **31** But they went out and spread the news about Him throughout all that land.

**32** As they were going out, a mute, demon-possessed man was brought to Him. **33** After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Yisra'el." **34** But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

**35** יִשְׁעָה was going through all the cities and villages, teaching in their synagogues and proclaiming the good news of the Kingdom, and healing every kind of disease

<sup>a</sup> 13 See Hoshea 6:6.

<sup>b</sup> 13 Bracketed section indicates reading not present in early Greek or later Syriac texts.

<sup>c</sup> 15 The phrase "sons of the bridechamber" appears in both the Greek and Syriac manuscripts. This is an idiomatic expression, usually rendered as "friends of the bridegroom." However, rendered literally, it is read as it is written above.

and every kind of sickness. **36** Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. **37** Then He said to His talmidim, "The harvest is plentiful, but the workers are few. **38** Therefore pray earnestly to the Master of the harvest to send out workers into His harvest."

### Twelve Talmidim; Instructions for Service

**10** And having called the twelve talmidim to Himself, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. **2** Now the names of the twelve shelihim are these: The first, Shimon, called Kepha, and Andreas his brother; and Ya'aqov the son of Zevadyahu, and Yoḥanan his brother; **3** Philippos and Bar-Talmai; Taom and Mattithyahu the tax collector; Ya'aqov the son of Heleph, and [Labbeus also called]<sup>a</sup> Thaddaeus; **4** Shimon the Zealot<sup>b</sup>, and Yehudah Ish-Qerioth, the one who betrayed Him.

**5** These twelve שָׁלֵיחַ sent out after instructing them: "Do not go in the way of the nations, and do not enter any city of the Shom'ronites; **6** but rather go to the lost sheep of the house of Yisra'el. **7** And as you go, proclaim, saying, 'The kingdom of the heavens is at hand.' **8** Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. **9** Do not acquire gold, or silver, or copper for your money belts, **10** or a money bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his food. **11** But into whatever city or village you might enter, inquire who is worthy in it, and stay at his house until you leave that city. **12** As you enter the house, give it your greeting. **13** If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace. **14** Whoever does not receive you, nor heed your words, as you go out of and away from that house or that city, shake the dust off your feet. **15** Truly I say to you, it will be more tolerable for the land of Sedom and Gomorrah in the day of judgment than for that city.

### Persecution Predicted

**16** "Behold, I send you out as sheep in the midst of wolves; so be shrewd as the serpents and innocent as the doves. **17** But beware of men, for they will hand you over to the Sanhedrin and scourge you in their

synagogues; **18** and you will even be brought before governors and kings on my account, as a witness to them and to the nations. **19** But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. **20** For it is not you who speak, but *it is* the Ruah of your Father speaking in you.

**21** "Brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. **22** You will be hated by all because of My Name, but the one who has endured to the end will be saved. **23** But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Yisra'el until the Son of Man comes. **24** A talmid is not above his teacher, nor a bondservant above his master. **25** It is enough for the talmid that he become like his teacher, and the bondservant like his master. If they have called the head of the house Beelzebul<sup>c</sup>, how much more *will they malign* the members of His household!

**26** "Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. **27** What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. **28** Do not fear those who kill the body but are unable to kill the being; but rather fear Him who is able to destroy both being and body in Gehenna. **29** Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. **30** But the very hairs of your head are all numbered. **31** So do not fear; you are more valuable than many sparrows.

**32** "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in the heavens. **33** But whoever denies Me before men, I will also deny him before My Father who is in the heavens.

**34** "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. **35** For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; **36** and a man's enemies will be the members of his household.<sup>d</sup>

**37** "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. **38** And he who does not take his stake and follow after Me is not worthy of Me.

<sup>a</sup> 3 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 4 Zealot – Translated from the Greek Καυαναος (*ka'nā'a'ios*). This is most likely a transliteration of the

Hebrew קָנָה (*qa'nah*) meaning "to have Zeal." Some scholars argue it actually means "Kena'anite."

<sup>c</sup> 25 Beelzebul – Greek transliteration of Hebrew

"*Ba'alzevuv*" meaning "master of flies." A name for Satan.

<sup>d</sup> 35-36 See Mikhah 7:6.

**39** He who has found his life will lose it, and he who has lost his life for My sake will find it.

### Reward of Service

**40** He who receives you receives Me, and he who receives Me receives Him who sent Me. **41** He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. **42** And whoever in the name of a talmid gives to one of these little ones even a cold cup to drink, truly I say to you, he shall not lose his reward."

### Yohanan's Inquiry

**11** When יִשְׁעָׁה had finished giving instructions to His twelve talmidim, He departed from there to teach and proclaim in their cities.

**2** Now when Yohanan, while imprisoned, heard of the works of Messiah, he sent word by his talmidim **3** and said to Him, "Are You the Coming One, or shall we look for another?" **4** יִשְׁעָׁה answered and said to them, "Go and report to Yohanan what you hear and see: **5** the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the good news proclaimed to them.<sup>a</sup> **6** And blessed is he who does not stumble in Me."

### יִשְׁעָׁה Testifies about Yohanan

**7** As these men were going, יִשְׁעָׁה began to speak to the crowds about Yohanan, "What did you go out into the wilderness to see? A reed shaken by the wind? **8** But what did you go out to see? A man dressed in delicacies? Those who wear soft clothing are in kings' palaces! **9** But what did you go out to see? A prophet? Yes, I tell you, and one who is more than a prophet. **10** This is the one about whom it is written, 'Behold, I send My messenger ahead of You, who will prepare Your way before You.'<sup>b</sup>

**11** "Truly I say to you, among those born of women there has not arisen anyone greater than Yohanan the Immerser! Yet the one who is least in the kingdom of the heavens is greater than he. **12** From the days of Yohanan the Immerser until now the kingdom of the heavens suffers violence, and violent men take it by force. **13** For all the prophets and the Torah prophesied until Yohanan. **14** And if you are willing to accept it, he himself is Eliyahu who was to come. **15** He who has ears to hear, let him hear.

**16** "But to what shall I compare this generation? It is like children sitting in the market places, who call out to others, **17** saying, 'We played the flute for you, and you did not dance; we lamented, and you did not mourn.'

**18** For Yohanan came neither eating nor drinking, and they say, 'He has a demon!' **19** The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is declared right by her works."

### Unrepentant Cities

**20** Then He began to denounce the cities in which most of His miracles were done, because they did not repent.

**21** "Woe to you, Korazin! Woe to you, Beth-tsaida! For if the miracles had occurred in Tsor and Tsidon which occurred in you, they would have repented long ago in sackcloth and ashes. **22** Nevertheless I say to you, it will be more tolerable for Tsor and Tsidon in the day of judgment than for you. **23** And you, Kaphar-naum, will not be exalted to heaven, will you? You will be brought down to Sheol; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. **24** Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you."

### Rest for the Weary

**25** At that time יִשְׁעָׁה said, "I praise You, Father, Master of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. **26** Yes, Father, for this way was well-pleasing in Your eyes. **27** All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

**28** Come to Me, all who are weary and heavy-laden, and I will give you rest. **29** Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your beings.<sup>c</sup> **30** For My yoke is easy and My burden is light."

### Son of Man is Master of the Sabbath

**12** At that time יִשְׁעָׁה went through the grainfields on the Sabbath, and His talmidim became hungry and began to pick the heads of grain to eat. **2** But when the Pharisees saw, they said to Him, "Look, Your talmidim do what is not lawful to do on Sabbath." **3** But He said to them, "Have you not read what David did when he became hungry, he and his companions, **4** how he

<sup>a</sup> See also Yeshayahu 42.

<sup>b</sup> See Malakhi 3:1.

<sup>c</sup> See also Yirmeyahu 6:16.

entered the house of Elohim, and they ate the set-apart<sup>a</sup> bread, which was not lawful for him to eat nor for those with him, but for the priests alone? 5 Or have you not read in the Torah, that on the Sabbath the priests in the Temple profane the Sabbath and are guiltless? 6 But I say to you that something greater than the Temple is here. 7 But if you had known what this means, '**I desire loving-kindness, and not sacrifice,**<sup>b</sup> you would not have condemned the innocent. 8 For the Son of Man is Master of the Sabbath."

9 Departing from there, He went into their synagogue. 10 And *there was* a man whose hand was withered. And they questioned Him, asking, "Is it lawful to heal on the Sabbath?" – so that they might accuse Him. 11 And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? 12 How much more valuable then is a man than a sheep! So then, it is lawful to do what is right on the Sabbath." 13 Then He said to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other. 14 But the Pharisees went out and conspired against Him, *as to* how they might destroy Him.

15 But יְהֹוָה, aware of *this*, withdrew from there. Many followed Him, and He healed them all, 16 and warned them not to tell who He was. 17 *This was* to fulfill what was spoken through Yeshayahu the prophet:

**18 "Behold, My Servant whom I have chosen; My Beloved in whom My being is well-pleased; I will put My Ruah upon Him, and He shall proclaim justice to the nations. 19 He will not quarrel, nor cry out; nor will anyone hear His voice in the streets. 20 A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. 21 And in His Name the nations will hope."**<sup>c</sup>

### Healings; Pharisees Rebuked

22 Then a demon-possessed man *who was* blind and deaf-mute was brought to יְהֹוָה, and He healed him, so that the mute man spoke and saw. 23 All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?" 24 But when the Pharisees heard, they said, "This man casts out demons only by Beelzebul<sup>d</sup> the ruler of demons." 25 And knowing their thoughts He said to them, "Any kingdom divided against itself is laid waste; and any city or house divided

against itself will not stand. 26 If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? 27 If I by Beelzebul cast out demons, by whom do your sons cast *them* out? For this reason they will be your judges. 28 But if I cast out demons by the Ruah of Elohim, then the kingdom of Elohim has come upon you. 29 Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong *man*? And then he will plunder his house.

### Unforgiveable Sin

30 "He who is not with Me is against Me; and he who does not gather with Me scatters. 31 Therefore I say to you, every sin and blasphemy shall be forgiven people, but blasphemy against the Ruah shall not be forgiven. 32 Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Set-apart Ruah, it shall not be forgiven him, either in this age or in the age to come.

### A Tree is Known by its Fruit

33 "Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known from its fruit. 34 You offspring of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. 35 The good man brings out of *his* good treasure what is good; and the evil man brings out of *his* evil treasure what is evil. 36 But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. 37 For from your words you will be declared right, and from your words you will be condemned."

### Sign of Yonah

38 Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

39 But He answered and said to them, "An evil and adulterous generation searches for a sign; and no sign will be given to it but the sign of Yonah the prophet; 40 for just as **Yonah was three days and three nights in the belly of the great fish,**<sup>e</sup> so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the proclaiming of Yonah; and behold, something greater than Yonah is here. 42 *The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of*

<sup>a</sup> 4 Syr. reads לְאַתְּ מִתְּרֵבָה וְאֶלְעָזָר (w'lach'ma d'pa'tureh d'Mar-ya ekal) meaning "and ate the bread of the table of פָּנָים" here.

<sup>b</sup> 7 See Hoshea 6:6.

<sup>c</sup> 18-21 See Yeshayahu 42:1-4.

<sup>d</sup> 24 See footnote at Mattithyahu 10:25.

<sup>e</sup> 40 See Yonah 1:17.

Shealomoh; and behold, something greater than Shealomoh is here."

### Return of an Unclean Spirit

43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 Then it says, 'I will return to my house from which I came;' and when it comes, it finds it unoccupied, swept, and put in order. 45 Then it goes and takes along with it seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

### The Brothers and Mother of יִשְׁעָׁת

46 While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. 47 [Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."] <sup>a</sup> 48 But יִשְׁעָׁת answered the one who was telling Him and said, "Who is My mother and who are My brothers?" 49 And stretching out His hand toward His talmidim, He said, "Behold My mother and My brothers! 50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother."

### Parable of the Sower

13 That day יִשְׁעָׁת went out of the house and was sitting by the sea. 2 And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach.

3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear."

### The Purpose of the Parables

10 And the talmidim came and said to Him, "Why do You speak to them in parables?"

11 וַיֹּאמֶר לָהֶם יִשְׁעָׁת answering them, "To you it has been granted to know the mysteries of the kingdom of the heavens, but to them it has not been granted. 12 For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13 Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14 In their case the prophecy of Yeshayahu is being fulfilled, which says, **You will keep on hearing, but will not understand; you will keep on seeing, but will not perceive;**

15 **For the heart of this people has become dull, with their ears they scarcely hear, and they have closed their eyes, otherwise they would see with their eyes, hear with their ears, and understand with their heart and turn, and I would heal them.**<sup>b</sup>

16 "But blessed are your eyes, because they see; and your ears, because they hear. 17 For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

### Parable of the Sower Explained

18 "Hear then the parable of the sower. 19 When anyone hears the word of the kingdom and does not understand it, the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. 20 The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; 21 yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he stumbles. 22 And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the age and the deceitfulness of wealth choke the word, and it becomes unfruitful. 23 And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."

### Parable of the Tares

24 He put another parable before them, saying, "The kingdom of the heavens may be compared to a man who sowed good seed in his field. 25 But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. 26 But when the wheat sprouted and bore grain, then the tares became evident also. 27 The bondservants of the landowner came and

<sup>a</sup> 47 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 15 See Yeshayahu 6:9-10.

said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' **28** And he said to them, 'A man, an enemy has done this!' The bondservants said to him, 'Do you want us, then, to go and gather them up?' **29** But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. **30** Let both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'

#### Parable of the Mustard Seed; Parable of the Leaven

**31** He put another parable before them, saying, "The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field; **32** and this is smaller than all *other* seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

**33** He spoke another parable to them, "The kingdom of the heavens is like leaven, which a woman took and hid in three measures of flour until it was all leavened."

**34** All these things **ישׁוּעָה** spoke to the crowds in parables, and He did not speak to them without a parable.

**35** This was to fulfill what was spoken through the prophet: "**I will open my mouth in parables; I will utter things hidden since the foundation of the world.**"<sup>a</sup>

#### Parable of the Tares Explained

**36** Then He left the crowds and went into the house. And His talmidim came to Him and said, "Explain to us the parable of the tares of the field."

**37** And He said, "The one who sows the good seed is the Son of Man, **38** and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; **39** and the enemy who sowed them is the devil, and the harvest is the completion of the age; and the reapers are messengers. **40** So just as the tares are gathered up and burned with fire, so will it be at the completion of the age. **41** The Son of Man will send forth His messengers, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, **42** and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. **43** Then **the righteous will shine forth as the sun**<sup>b</sup> in the kingdom of their Father. He who has ears, let him hear."

#### Parable of the Treasure; Parable of the Pearl

**44** "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field.

**45** "Again, the kingdom of the heavens is like a merchant seeking fine pearls, **46** and upon finding one pearl of great value, he went and sold all that he had and bought it.

#### Parable of the Net

**47** "Again, the kingdom of the heavens is like a dragnet cast into the sea, and gathering *fish* of every kind; **48** and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away. **49** So will it be at the completion of the age; the messengers will come forth and take out the evil from among the righteous, **50** and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

**51** "Have you understood all these things?" They said to Him, "Yes."

**52** And He said to them, "Therefore every scribe who has become a talmid of the kingdom of the heavens is like a head of a household, who brings out of his treasure things renewed and old."

#### ישׁוּעָה Revisits His Hometown

**53** When **ישׁוּעָה** had finished these parables, He departed from there. **54** He came to His hometown and *began* teaching them in their synagogue, so that they were astonished, and said, "Where *did* this man get this wisdom and *these* miraculous powers? **55** Is not this the carpenter's son? Is not His mother called Miryam, and His brothers, Ya'akov and Yoseph and Shimon and Yehudah? **56** And His sisters, are they not all with us? Where then *did* this man *get* all these things?" **57** And they stumbled at Him. But **ישׁוּעָה** said to them, "A prophet is not without honor except in his hometown and in his *own* household." **58** And He did not do many miracles there because of their lack of faith.

#### Yohanan the Immerser Killed

**14** At that time Herod the tetrarch heard the news about **ישׁוּעָה**, **2** and said to his servants, "This is Yohanan the Immerser; he has risen from the dead, and that is why miraculous powers are at work in him."

<sup>a</sup> 35 See Tehillim 78:2

<sup>b</sup> 43 See Tehillim 37:6.

**3** For when Herod had Yohanan arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philippos. **4** For Yohanan had been saying to him, "It is not lawful for you to have her." **5** Although Herod wanted to put him to death, he feared the crowd, because they regarded Yohanan as a prophet.

**6** But when Herod's birthday came, the daughter of Herodias danced before *them* and pleased Herod, **7** so much that he promised with an oath to give her whatever she asked. **8** Having been prompted by her mother, she said, "Give me here on a platter the head of Yohanan the Immerser." **9** Although he was grieved, the king commanded *it* to be given because of his oaths, and because of his dinner guests. **10** He sent and had Yohanan beheaded in the prison. **11** And his head was brought on a platter and given to the girl, and she brought it to her mother. **12** His talmidim came and took away the corpse and buried it; and they went and reported to **יִשְׁעָר**.

### Feeding Five Thousand

**13** Now when **יִשְׁעָר** heard about Yohanan, He withdrew from there in a boat to a wilderness region by Himself; and when the people heard of *this*, they followed Him on foot from the cities. **14** When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick.

**15** When it was evening, the talmidim came to Him and said, "This place is a wilderness and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves."

**16** But **יִשְׁעָר** said to them, "They do not need to go away; you give them *something* to eat!"

**17** They said to Him, "We have here only five loaves and two fish."

**18** And He said, "Bring them here to Me." **19** Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He spoke a blessing, and breaking the loaves He gave them to the talmidim, and the talmidim gave *them* to the crowds, **20** and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets. **21** There were about five thousand men who ate, besides women and children.

<sup>a</sup> 36 Syr. does not use the word for *tsitsiyot* here, but rather uses **קַנֵּף** (*kanaph*), which means "border" or "corner."

Compare Bemidbar 15:38, as the Hebrew word translated as "border" there is **קַנֵּף** (*kanaph*). However, the Greek uses the word **κρασπέδων** (*kraspedon*) which is the Greek counterpart to the Hebrew word **קַנֵּף** (*tsitsit*).

### Walking on Water

**22** Immediately He made the talmidim get into the boat and go ahead of Him to the other side, while He sent the crowds away. **23** After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. **24** But the boat was already a long distance from the land, tormented by the waves; for the wind was contrary. **25** And in the fourth watch of the night He came to them, walking on the sea. **26** When the talmidim saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. **27** But immediately **יִשְׁעָר** spoke to them, saying, "Take courage, it is I; do not be afraid."

**28** Kepha said to Him, "Master, if it is You, command me to come to You on the water." **29** And He said, "Come!" And Kepha got out of the boat, and walked on the water and came toward **יִשְׁעָר**. **30** But seeing the wind, he became frightened, and beginning to sink, he cried out, "Master, save me!" **31** Immediately **יִשְׁעָר** stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?" **32** When they got into the boat, the wind stopped. **33** And those who were in the boat bowed down to Him, saying, "Truly, You are the Son of Elohim."

**34** When they had crossed over, they came to land at Kinnereth. **35** And when the men of that place recognized Him, they sent word into all that surrounding district and brought to Him all who were sick; **36** and they implored Him that they might just touch the tsitsit<sup>a</sup> of His cloak; and as many as touched *it* were cured.

### Precepts of Men

**15** Then some Pharisees and scribes came to **יִשְׁעָר** from Yerushalayim and said, **2** "Why do Your talmidim violate the tradition of the elders? For they do not wash their hands when they eat bread."

**3** And He answered and said to them, "Why do you yourselves violate the command of Elohim for the sake of your tradition? **4** For Elohim said, '**honor your father and mother**',<sup>b</sup> and, '**he who curses his father or mother is to be put to death.**'<sup>c</sup> **5** But you say, 'Whoever says to *his* father or mother, "From whatever I have that would help you has been given to Elohim,"' **6** he is not to honor his father or his mother.' And you nullify the

<sup>b</sup> 4 See Shemot 20:12; Devarim 5:16.

<sup>c</sup> 4 See Shemot 21:17; Vayyiqra 20:9.

word of Elohim for the sake of your tradition. **7** You hypocrites, rightly did Yeshayahu prophesy of you:

**8 This people honors Me with their lips, but their heart is far away from Me. 9 But in vain do they fear Me, teaching as doctrines the precepts of men.**<sup>a</sup>

**10** And having called the crowd to Him, He said to them, "Hear and understand. **11** It is not what enters into the mouth *that* defiles the man, but what goes forth out of the mouth, this defiles the man."

**12** Then the talmidim came and said to Him, "Do You know that the Pharisees stumbled when they heard this statement?" **13** But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted. **14** Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

### The Heart of Man

**15** Kepha said to Him, "Explain the parable to us."

**16** He said, "Are you still lacking in understanding also? **17** Do you not understand that everything that goes into the mouth passes into the stomach, and is cast out to the drain? **18** But the things that proceed out of the mouth come from the heart, and those defile the man. **19** For out of the heart come evil thoughts, murders, adulteries, whorings, thefts, false witnesses, slanders. **20** These are the things which defile the man; but to eat with unwashed hands does not defile the man."

### Kena'anite Woman's Faith

**21** Yeshua went away from there, and withdrew into the district of Tsor and Tsidon. **22** And a Kena'anite woman from that region came out and cried out, saying, "Be kind to me, Master, Son of David; my daughter is cruelly demon-possessed." **23** But He did not answer her a word. And His talmidim came and implored Him, saying, "Send her away, because she keeps shouting at us."

**24** But He answered and said, "I was sent only to the lost sheep of the house of Yisra'el." **25** But she came and began to bow down to Him, saying, "Master, help me!" **26** And He answered and said, "It is not good to take the children's bread and throw it to the dogs." **27** But she said, "Yes, Master; but even the dogs feed on the crumbs which fall from their masters' table." **28** Then Yeshua said to her, "O woman, your faith is great; it shall

be done for you as you desire." And her daughter was healed at once.

### Feeding Four Thousand

**29** Departing from there, Yeshua went along by the Sea of the Galil, and having gone up on the mountain, He was sitting there. **30** And large crowds came to Him, bringing with them *those who were* lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them. **31** So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the Elohim of Yisra'el.

**32** And Yeshua called His talmidim to Him, and said, "I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."

**33** The talmidim said to Him, "Where would we get so many loaves in *this* desolate place to satisfy such a large crowd?"

**34** And Yeshua said to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."

**35** And He directed the people to sit down on the ground; **36** and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the talmidim, and the talmidim gave them to the crowds. **37** And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. **38** And those who ate were four thousand men, besides women and children. **39** And sending away the crowds, Yeshua got into the boat and came to the region of Magdala.

### Pharisees and Sadducees Seek a Sign

**16** The Pharisees and Sadducees came up, and testing Him, they asked Him to show them a sign from heaven. **2** But He replied to them, [*"When it is evening, you say, 'It will be fair weather, for the heavens are red.' 3 And in the morning, 'There will be a storm today, for the heavens are red and threatening.'*] Do you know how to discern the appearance of the heavens, but cannot discern the signs of the times?<sup>b</sup> **4** An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Yonah." And He left them and went away.<sup>\</sup>

<sup>a</sup> 8-9 See Yeshayahu 29:13.

<sup>b</sup> 2-3 Bracketed section indicates reading not present in early Greek texts. See also Loukas 12:54-56 and Mattithyahu 12:39-40.

### Leaven of the Pharisees and Sadducees

5 And the talmidim came to the other side of the sea, but they had forgotten to bring *any* bread. 6 And **ישׁוּעָה** said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees." 7 They began to discuss among themselves, saying, "*He said that* because we did not bring bread." 8 But **ישׁוּעָה**, knowing this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? 9 Do you not yet understand or remember the five loaves of the five thousand, and how many hand-baskets you picked up? 10 Or the seven loaves of the four thousand, and how many large baskets you picked up? 11 How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." 12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

### Kepha Affirms **ישׁוּעָה** as Messiah, Son of Elohim

13 Now when **ישׁוּעָה** came into the district of Caesarea Philippi, He was asking His talmidim, "Who do people say that the Son of Man is?" 14 And they said, "Some say Yohanan the Immerser; and others, Eliyahu; but still others, Yirmeyahu, or one of the prophets."

15 He said to them, "But who do you say that I am?"

16 Shimon Kepha answered, "You are the Messiah, the Son of the living El." 17 Then **ישׁוּעָה** said to him, "Blessed are you, Shimon Bar-Yonah, because flesh and blood did not reveal *this* to you, but My Father who is in the heavens. 18 I also say to you that you are petros<sup>a</sup>, and upon this Petra<sup>b</sup> I will build My assembly; and the gates of Sheol will not overpower it. 19 I will give you the keys of the kingdom of the heavens; and whatever you bind on earth shall have been bound in the heavens, and whatever you loose on earth shall have been loosed in the heavens."<sup>c</sup> 20 Then He warned the talmidim that they should tell no one that He was the Messiah.

### **ישׁוּעָה** Predicts His Death and Resurrection

21 From that time **ישׁוּעָה** began to show His talmidim that He must go to Yerushalayim, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. 22 Kepha took Him aside and began to rebuke Him, saying, "Elohim

forbid it, Master! This shall never happen to You."

23 But He turned and said to Kepha, "Get behind Me, Satan! You are a stumbling block to Me; for your thoughts are not the things of Elohim, but of men."

24 Then **ישׁוּעָה** said to His talmidim, "If anyone desires to come after Me, he must deny himself, and take up his stake and follow Me. 25 For whoever desires to save his life will lose it; but whoever loses his life for My sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his being? Or what will a man give in exchange for his being? 27 For the Son of Man is going to come in the glory of His Father with His messengers, and will then repay every man according to his deeds.

28 "Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom."

### Vision of Transformation

17 Six days later **ישׁוּעָה** took with Him Kepha and Ya'aqov and Yoḥanan his brother, and led them up on a high mountain by themselves. 2 And He was transformed before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Mosheh and Eliyahu appeared to them, talking with Him. 4 Kepha said to **ישׁוּעָה**, "Master, it is good for us to be here; if You desire, I will make three Tabernacles here, one for You, and one for Mosheh, and one for Eliyahu."

5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen<sup>d</sup> to Him!" 6 When the talmidim heard *this*, they fell face down to the ground and were terrified. 7 And **ישׁוּעָה** came to *them* and touched them and said, "Get up, and do not be afraid." 8 And lifting up their eyes, they saw no one except **ישׁוּעָה** Himself alone.

9 As they were coming down from the mountain, **ישׁוּעָה** commanded them, saying, "Tell the vision to no one until the Son of Man is raised from the dead." 10 And the talmidim asked Him, "Why then do the scribes say that Eliyahu must come first?" 11 And He answered and said, "Eliyahu is coming and will restore all things; 12 but I say to you that Eliyahu already came, and they

<sup>a</sup> 18 Petros (Πέτρος) – Greek word meaning "small stone" such as is found by the roadside.

<sup>b</sup> 18 Petra (Πέτρα) – Greek word meaning "great rock" or "cliff."

<sup>c</sup> 19 Binding and loosing – Idioms meaning "prohibit" and "permit" respectively.

<sup>d</sup> 5 Syr. uses the word שָׁמַע (sh'ma) here. The Hebrew form of this word is שָׁמַע (sh'ma). Both mean "hear, with intent to obey." As such, verse 5 carries the meaning of not only listening to **ישׁוּעָה**, but obeying Him as well.

did not recognize him, but did to him whatever they desired. So also the Son of Man is going to suffer at their hands." 13 Then the talmidim understood that He had spoken to them about Yohanan the Immerser.

### Healing of a Boy with a Demon

14 When they came to the crowd, a man came up to Him, falling on his knees before Him and saying, 15 "Master, be kind to my son, for he is epileptic and is very ill; for he often falls into the fire and often into the water. 16 I brought him to Your talmidim, and they could not heal him." 17 And **ישׁוּעָה** answered and said, "You faithless and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me." 18 And **שְׁלֹמֹן** rebuked him, and the demon came out of him, and the boy was healed that hour.

19 Then the talmidim came to **ישׁוּעָה** privately and said, "Why could we not drive it out?" 20 And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. 21 [But this kind does not go out except by prayer and fasting.]<sup>a</sup>"

### ישׁוּעָה Predicts His Death and Resurrection

22 And while they were gathering together in the Galil, **ישׁוּעָה** said to them, "The Son of Man is going to be delivered into the hands of men; 23 and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

### Tax Money from the Fish

24 When they came to Kaphar-nahum, those who collected the double-drachma *tax* came to Kepha and said, "Does your teacher not pay the two-drachma *tax*?" 25 He said, "Yes." And when he came into the house, **ישׁוּעָה** spoke to him first, saying, "What do you think, Shimon? From whom do the kings of the earth collect tribute or tax, from their sons or from foreigners?" 26 When he said, "From foreigners," **ישׁוּעָה** said to him, "Then the sons are exempt. 27 However, so that we do not cause them to stumble, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a sheqel.<sup>b</sup> Take that and give it to them for you and Me."

### The Greatest in the Kingdom

**18** In that hour the talmidim came to Him and said, "Who then is greatest in the kingdom of the heavens?" 2 And He called a child to Himself and set him before them, 3 and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of the heavens. 4 Whoever then humbles himself as this child, he is the greatest in the kingdom of the heavens. 5 And whoever receives one such child in My Name receives Me; 6 but whoever causes one of these little ones believing in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

### Stumbling Blocks

7 "Woe to the world because of *its* stumbling blocks! For it is inevitable that stumbling blocks come; but woe to the man through whom the stumbling block comes!

8 "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the everlasting fire. 9 If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into Gehenna.

### Parable of the Lost Sheep

10 "See that you do not despise one of these little ones, for I say to you that their messengers in *the* heavens continually see the face of My Father who is in *the* heavens. 11 [For the Son of Man has come to save that which was lost].<sup>c</sup>

12 "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? 13 If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. 14 So it is not *the* will of your Father who is in *the* heavens that one of these little ones perish.

<sup>a</sup> 21 Bracketed section indicates reading not present in early Greek and Syriac texts. See also Markos 9:29.

<sup>b</sup> 27 A sheqel was worth four drachmas, making it enough to cover both of their taxes.

<sup>c</sup> 11 Bracketed section indicates reading not present in early Greek texts. See also Loukas 19:10.

### Rebuking a Brother

**15** "If your brother sins [against you]<sup>a</sup>, go and rebuke<sup>b</sup> him between you and him alone; if he listens to you, you have won your brother.

**16** But if he does not listen, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed.<sup>c</sup> **17** If he refuses to listen to them, tell it to the assembly; and if he refuses to listen even to the assembly, let him be to you as a pagan and a tax collector. **18** Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven<sup>d</sup>.

**19** "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in the heavens. **20** For where two or three have gathered together in My Name, I am there in their midst."

### Forgiveness

**21** Then Kepha came and said to Him, "Master, how often shall my brother sin against me and I forgive him? Up to seven times?" **22** **יְהוָה** said to him, "I do not say to you, up to seven times, but up to seventy times seven.

**23** "On account of this the kingdom of the heavens may be compared to a king who desired to settle accounts with his bondservants. **24** When he had begun to settle them, one who owed him ten thousand talents was brought to him. **25** But since he did not have the means to repay, his master commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. **26** So the bondservant fell to the ground and bowed down to him, saying, 'Have patience with me and I will repay you everything.' **27** And the master of that bondservant felt compassion and released him and forgave him the debt.

**28** "But that bondservant went out and found one of his fellow bondservants who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back anything you owe.' **29** So his fellow bondservant fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' **30** But he was unwilling and went and threw him in prison until he should pay back what was owed. **31** So when his fellow bondservants saw what had happened, they were

deeply grieved and came and reported to their own master all that had happened.

**32** Then summoning him, his master said to him, 'You evil bondservant, I forgave you all that debt because you pleaded with me. **33** Should you not also have been kind to your fellow bondservant, in the same way that I was kind to you?' **34** And his master, moved with anger, handed him over to the torturers until he should repay all that was owed him. **35** My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

### Teaching about Divorce

**19** When **יְהוָה** had finished these words, He departed from the Galil and came into the region of Yehudah beyond the Yarden; **2** and large crowds followed Him, and He healed them there.

**3** Some Pharisees came, testing Him and asking, "Is it lawful for a man to send away his wife for every reason?" **4** And He answered and said, "Have you not read that He who created them from the beginning made them male and female<sup>e</sup>, **5** and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?"<sup>f</sup> **6** So they are no longer two, but one flesh. What therefore Elohim has joined together, let no man separate."

**7** They said to Him, "Why then did Mosheh command to give her a certificate of divorce and send her away?"<sup>g</sup> **8** He said to them, "Because of your hardness of heart Mosheh permitted you to send away your wives; but from the beginning it has not been this way. **9** And I say to you, whoever sends away his wife – except for whoring – and marries another woman commits adultery."

**10** The talmidim said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." **11** But He said to them, "Not all men can accept this statement, but only those to whom it has been given. **12** For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. He who is able to accept this, let him accept it."

<sup>a</sup> 15 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 15 Greek word rendered "rebuke" here is ἐλεγξον (*elegxon*), which literally means "to rebuke, expose, show guilt." Syr. uses the word *κασ* (*kas*), meaning "to chew;" this is an Aramaic idiom for confrontation and reproach.

<sup>c</sup> 16 Devarim 19:15.

<sup>d</sup> 18 See footnote at Mattithyahu 16:19.

<sup>e</sup> 4 See Bereshiyt 1:27.

<sup>f</sup> 5 See Bereshiyt 2:24.

<sup>g</sup> 7 See Devarim 24:1.

**Blessing on the Children**

13 Then *some* children were brought to Him so that He might lay His hands on them and pray; and the talmidim rebuked them. 14 But יְהוָה said, "Permit the children, and do not hinder them from coming to Me; for the kingdom of the heavens belongs to such as these." 15 After laying His hands on them, He departed from there.

**Rich Young Man**

16 And someone came to Him and said, "Teacher, what good thing shall I do that I may obtain everlasting life?" 17 And He said to him, "Why are you asking Me about what is good? There is *only* One who is good; but if you desire to enter into life, guard the commands." 18 Then he said to Him, "Which *ones*?" And יְהוָה said, "**You shall not commit murder;**<sup>a</sup> **you shall not commit adultery;**<sup>b</sup> **you shall not steal;**<sup>c</sup> **you shall not bear false witness;**<sup>d</sup> **19 honor your father and mother;**<sup>e</sup> and **you shall love your neighbor as yourself.**"<sup>f</sup> 20 The young man said to Him, "All these things I have guarded; what am I still lacking?"

21 יְהוָה said to him, "If you desire to be complete, go sell your possessions and give to *the poor*, and you will have treasure in *the heavens*; and come, follow Me." 22 But when the young man heard this statement, he went away grieving; for he was one who owned much property.

23 And יְהוָה said to His talmidim, "Truly I say to you, it is hard for a rich man to enter the kingdom of the heavens. 24 Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of Elohim." 25 When the talmidim heard *this*, they were very astonished and said, "Then who can be saved?" 26 And looking at *them* יְהוָה said to them, "With people this is impossible, but with Elohim all things are possible."

**Reward of the Talmidim**

27 Then Kepha said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

28 And יְהוָה said to them, "Truly I say to you, that you who have followed Me, in the regeneration<sup>g</sup> when the

Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Yisra'el. 29 And everyone who has left houses or brothers or sisters or father or mother or children or farms for My Name's sake, will receive many times as much, and will inherit everlasting life. 30 But many *who are* first will be last; and *the* last, first."

**Parable of the Vineyard Workers**

**20** "For the kingdom of the heavens is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 Now he had agreed with the laborers for a denarius for the day, so he sent them into his vineyard. 3 And he went out about the third hour and saw others standing idle in the market place; 4 and to those he said, 'You also go into the vineyard, and whatever is right I will give you.' And so they went. 5 Again he went out about the sixth and the ninth hour, and did the same thing. 6 And about the eleventh hour he went out and found others standing *around*; and he said to them, 'Why have you been standing here idle all day long?' 7 They said to him, 'Because no one hired us.' He said to them, 'You go into the vineyard too.'

8 "When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.'

9 When those *hired* about the eleventh hour came, each one received a denarius. 10 When those *hired* first came, they thought that they would receive more; but each of them also received a denarius. 11 When they received it, they grumbled at the landowner, 12 saying, 'These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.' 13 But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 Take what is yours and go, but I desire to give to this last man the same as to you. 15 Is it not lawful for me to do what I desire with what is my own? Or is your eye evil because I am generous?' 16 So the last shall be first, and the first last. [For many are called, but few are chosen.]<sup>h</sup>"

**Yeshua Predicts His Death and Resurrection**

17 As יְהוָה was about to go up to Yerushalayim, He took the twelve *talmidim* aside by themselves, and on

<sup>a</sup> 18 See Shemot 20:13.

<sup>b</sup> 18 See Shemot 20:14.

<sup>c</sup> 18 See Shemot 20:15.

<sup>d</sup> 18 See Shemot 20:16.

<sup>e</sup> 19 See Shemot 20:12.

<sup>f</sup> 19 See Vayiqra 19:18.

<sup>g</sup> 28 The word "regeneration" here in Greek is παλιγγενεσία (*palingenesia*), which means "rebirth" or "regeneration." The Syr. uses two words to represent this idea. The Syriac uses the phrase בַּאֲלֹמָה הַדָּתָה (*b'alma ha'da'ta*), which literally means "new age."

<sup>h</sup> 16 Bracketed section indicates reading not present in early Greek texts.

the way He said to them, **18** "Behold, we are going up to Yerushalayim; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, **19** and will hand Him over to the nations to mock and scourge and crucify *Him*, and on the third day He will be raised up."

#### Preference Requested; Teaching about Serving

**20** Then the mother of the sons of Zevadyahu came to Him with her sons, bowing down and making a request of Him. **21** And He said to her, "What do you want?" She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left."

**22** But **ישׁוּב** answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able." **23** He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."

**24** And hearing *this*, the ten became indignant with the two brothers. **25** But **ישׁוּב** called them to Himself and said, "You know that the rulers of the nations are in authority over them, and *their* great men exercise authority over them. **26** It is not this way among you; whoever desires to become great among you shall be your servant, **27** and whomever desires to be first among you shall be your bondservant; **28** just as the Son of Man did not come to be served, but to serve, and to give His life a ransom<sup>a</sup> for many."

#### Healing of the Blind

**29** As they were leaving Yeriho, a large crowd followed Him. **30** And two blind men sitting by the road, hearing that **ישׁוּב** was passing by, cried out, "Master, be kind to us, Son of David!" **31** The crowd sternly told them to be quiet, but they cried out all the more, "Master, Son of David, be kind to us!" **32** And **ישׁוּב** stopped and called them, and said, "What do you want Me to do for you?" **33** They said to Him, "Master, *we want* our eyes to be opened." **34** Moved with compassion, **ישׁוּב** touched their eyes; and immediately they regained their sight and followed Him.

#### Entering Yerushalayim

**21** When they had approached Yerushalayim and had come to Beth-phag, at the Mount of Olives, then **ישׁוּב**

sent two talmidim, **2** saying to them, "Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie them and bring them to Me. **3** If anyone says anything to you, you shall say, 'The Master has need of them,' and immediately he will send them." **4** This took place to fulfill what was spoken through the prophet:

**5** "Say to the daughter of Tsion, 'Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.'"<sup>b</sup>

**6** The talmidim went and did just as **ישׁוּב** had instructed them, **7** and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. **8** Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.

**9** The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; **Blessed is He who comes in the Name of יהוָה!**<sup>c</sup> Hosanna in the highest!"

**10** When He had entered Yerushalayim, all the city was stirred, saying, "Who is this?" **11** And the crowds were saying, "This is the prophet **ישׁוּב**", from Nazareth in the Galil."

#### Turning over Tables in the Temple

**12** And **ישׁוּב** entered the Temple [of Elohim]<sup>d</sup> and drove out all those who were buying and selling in the Temple, and overturned the tables of the money changers and the seats of those who were selling doves.

**13** And He said to them, "It is written, **'My house shall be called a house of prayer'**; but you are making it a robbers' den."<sup>e</sup>

**14** And *the* blind and *the* lame came to Him in the Temple, and He healed them. **15** But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the Temple, "Hosanna to the Son of David," they became indignant **16** and said to Him, "Do You hear what these *children* are saying?" And **ישׁוּב** said to them, "Yes; have you never read, **'Out of the mouth of infants and nursing babies You have prepared praise for Yourself?'**<sup>f</sup> **17** And He left them and went out of the city to Bethany, and spent the night there.

<sup>a</sup> 28 See also Timotheon A 2:5-6.

<sup>b</sup> 5 See Zekharyah 9:9.

<sup>c</sup> 9 See Tehillim 118:25-26.

<sup>d</sup> 12 Bracketed section indicates reading not present in early Greek texts.

<sup>e</sup> 13 See Yeshayah 56:7; Yirmeyahu 7:11.

<sup>f</sup> 16 See Tehillim 8:2.

**Barren Fig Tree**

18 Now in the morning, when He was returning to the city, He became hungry. 19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He said to it, "No longer shall there ever be *any* fruit from you to the age." And at once the fig tree withered.

20 Seeing *this*, the talmidim were amazed and asked, "How did the fig tree wither *all* at once?" 21 And **ישׁוּעָה** answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. 22 And all things you ask in prayer, believing, you will receive."

**Authority Questioned**

23 When He entered the Temple, the chief priests and the elders of the people came to Him while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?" 24 **ישׁוּעָה** said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things. 25 The immersion of Yohanan was from what source, from heaven or from men?" And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not faith him?' 26 But if we say, 'From men,' we fear the people; for they all regard Yohanan as a prophet." 27 And answering **ישׁוּעָה**, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.

**Parable of the Two Sons**

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' 29 And he answered, 'I will not'; but afterward he regretted it and went. 30 The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. 31 Which of the two did the will of his father?" They said, "The first."<sup>a</sup> **ישׁוּעָה** said to them, "Truly I say to you that the tax collectors and whores will get into the kingdom of Elohim before you. 32 For Yohanan came to you in the way of righteousness and you did not believe him; but the tax collectors and whores did believe him; and you, seeing *this*, did not even feel remorse afterward so as to believe him.

**Parable of the Landowner**

33 "Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower<sup>b</sup>, and rented it out to vine-growers and went on a journey. 34 When the harvest time approached, he sent his bondservants to the vine-growers to receive his produce. 35 The vine-growers took his bondservants and beat one, and killed another, and stoned a third. 36 Again he sent another group of bondservants larger than the first; and they did the same thing to them. 37 But afterward he sent his son to them, saying, 'They will respect<sup>c</sup> my son.' 38 But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.' 39 They took him, and threw him out of the vineyard and killed him. 40 Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" 41 They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons."

42 **ישׁוּעָה** said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, this became the chief corner stone; this came about from **תַּלְתָּן**, and it is marvelous in our eyes'?"<sup>d</sup>

43 "Therefore I say to you, the kingdom of Elohim will be taken away from you and given to a people, producing the fruit of it. 44 And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. 46 When they sought to seize Him, they feared the people, because they considered Him to be a prophet.

**Parable of the Wedding Feast**

22 **ישׁוּעָה** spoke to them again in parables, saying, 2 "The kingdom of the heavens may be compared to a man, a king, who gave a wedding feast for his son. 3 And he sent out his bondservants to call those who had been invited to the wedding feast, and they were unwilling to come. 4 Again he sent out other bondservants saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* slaughtered and everything is

<sup>a</sup> 31 Later Greek manuscripts read, "the second" here.

<sup>b</sup> 33 See Yeshayahu 5:2.

<sup>c</sup> 37 Syr. uses the word **בָּהֵט** (*be'ht*) meaning "ashamed." That is, the landowner said his son would cause them to feel ashamed.

<sup>d</sup> 42 See Tehillim 118:22-23.

ready; come to the wedding feast.' **5** But they paid no attention and went their way, one to his own farm, another to his business, **6** and the rest seized his bondservants and mistreated them and killed them. **7** But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. **8** Then he said to his bondservants, 'The wedding is ready, but those who were invited were not worthy. **9** Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast.' **10** Those bondservants went out into the streets and gathered together all they found, both *the evil* and *the good*; and the wedding was filled with dinner guests.

**11** "But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, **12** and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. **13** Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' **14** For many are called, but few are chosen."

## ***Render to Caesar the Things of Caesar***

**15** Then the Pharisees went and plotted together how they might trap Him in what He said. **16** And they sent their talmidim to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of Elohim in truth, and defer to no one; for You are not partial to any. **17** Tell us then, what do You think? Is it lawful to give tribute to Caesar, or not?" **18** But יִשְׁעָה perceived their malice, and said, "Why are you testing Me, you hypocrites? **19** Show Me the coin used for the tribute." And they brought Him a denarius. **20** And He said to them, "Whose image and inscription is this?" **21** They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and the things of Elohim to Elohim." **22** And hearing this, they were amazed, and leaving Him, they went away.

## *Response to the Sadducees Concerning Resurrection*

**23** On that day *some* Sadducees (who say there is no resurrection) came to Him and questioned Him,<sup>a</sup>  
**24** asking, "Teacher, Mosheh said, **'If a man dies having no children, his brother as next of kin shall**

**marry his wife, and raise up seed for his brother.<sup>1b</sup>**  
25 Now there were seven brothers with us; and the first married and died, and having no seed left his wife to his brother; 26 so also the second, and the third, unto the seventh. 27 Last of all, the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had her."

**29** But שְׁנִי answered and said to them, "You lead astray, not understanding the Scriptures nor the power of Elohim. **30** For in the resurrection they neither marry [women] nor are [women] given [to men] in marriage, but are like messengers in heaven.<sup>c</sup> **31** But concerning the resurrection of the dead, have you not read what was spoken to you by Elohim: **32** **I am the Elohim of Avraham, and the Elohim of Yitschaq, and the Elohim of Ya'aqov?**<sup>d</sup> He is not the Elohim of the dead but of the living." **33** When the crowds heard *this*, they were astonished at His teaching.

## Great Command

**34** But when the Pharisees heard that **שְׁשִׁיר** had silenced the Sadducees, they gathered themselves together.  
**35** One of them, a lawyer, asked Him, testing Him,  
**36** "Teacher, which is the great command in the Torah?"  
**37** And He said to him, "**You shall love תָּמִיד** your Elohim with all your heart, and with all your being, and with all your mind."<sup>e</sup> **38** "This is the great and foremost command. **39** "The second is like it, '**You shall love your neighbor as yourself.**'<sup>f</sup> **40** On these two commands hang the whole Torah and the Prophets."

## *Whose Son is Messiah?*

**41** Now while the Pharisees were gathered together,  
**וַיֹּשֶׁׁן** asked them a question: **42** "What do you think  
about the Messiah, whose son is He?" They said to Him,  
*"The son of David."* **43** He said to them, "Then how does  
David in the Ruah call Him 'Master', saying, **44** **הִזְמָה**  
**said to my Master,** "Sit at My right hand, until I put  
**Your enemies beneath Your feet"<sup>bib</sup>?**

**45 "If David then calls Him 'Master,' how is He his son?"**

**46** No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

<sup>a</sup> 23 Syr. reads, "That same day the Sadducees came and said to Him, 'There is no resurrection of the dead;' and they asked Him."

<sup>b</sup> 24 See Devarim 25:5-6

<sup>c</sup> 30 Bracketed sections indicate words present in the Syr. but not the Greek.

<sup>d</sup> 32 See Shemot 3:6

<sup>e</sup> 37 See Devarim 6:5.

<sup>f</sup> 39 See Vayiqra 19:18.

<sup>g</sup> 43 Syr. reads **מִרְיָה** (*Mar-ya*) here instead of "Master." Also in verse 45.

<sup>h</sup> 44 See Tehillim 110:1.

### Teaching about the Pharisee

**23** Then **שׁוֹעַ** spoke to the crowds and to His talmidim, 2 saying: "The scribes and the Pharisees have seated themselves in the seat of Mosheh; 3 therefore all that they tell you, do and guard, but do not do according to their deeds; for they say *things* and do not do *them*. 4 They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with a finger. 5 But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tsitsiyot<sup>a</sup> of *their garments*. 6 They love the place of honor at banquets and the chief seats in the synagogues, 7 and respectful greetings in the market places, and being called 'Rabbi' by men. 8 But you are not to be called Rabbi; for One is your Teacher, and you are all brothers. 9 Do not call *anyone* on earth your father; for One is your Father, He who is heavenly. 10 Do not be called guides; for One is your Guide: Messiah. 11 But the greatest among you shall be your servant. 12 Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

### Woe to the Scribes and Pharisees

13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of the heavens from people; for you do not enter in yourselves, nor do you allow those who are entering to go in. 14 [Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater judgment].<sup>b</sup>

15 "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte<sup>c</sup>; and when he becomes one, you make him twice as much a son of Gehenna as yourselves. 16 Woe to you, blind guides, who say, 'Whoever swears by the dwelling place, *that* is nothing; but whoever swears by the gold of the dwelling place is obligated.' 17 You fools and blind men! Which is more important, the gold or the dwelling place that set the gold apart? 18 And, 'Whoever swears by the altar, *that* is nothing, but whoever swears by the offering on it, he is obligated.' 19 You blind men, which is more important, the offering, or the altar that sets the offering apart? 20 Therefore, whoever swears by the altar, swears *both* by the altar and by everything on

it. 21 And whoever swears by the dwelling place, swears *both* by it and by Him who dwells within it. 22 And whoever swears by heaven, swears *both* by the throne of Elohim and by Him who sits upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier *matters* of the Torah: justice and loving-kindness and faithfulness; but these you should have done without leaving the others aside. 24 You blind guides, who strain out a gnat and swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

26 You blind Pharisee, first clean the inside of the cup [and of the dish]<sup>d</sup>, so that the outside of it may become clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. 28 So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had been *living* in the days of our fathers, we would not have been partners with them in *shedding* the blood of the prophets.' 31 So you testify against yourselves, that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of *the guilt* of your fathers. 33 You serpents, you brood of vipers, how will you escape the sentence of Gehenna?

34 "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall *the guilt* of all the righteous blood shed on earth, from the blood of righteous Havel to the blood of Zekharyah, the son of Berekhyah, whom you murdered between the dwelling place and the altar.

36 Truly I say to you, all these things will come upon this generation.

<sup>a</sup> 5 Syr. reads **תְּקִלָּת** (*tekleta*) here. *Teklata* is the Aramaic equivalent of the Hebrew **תְּקֵלֶת** (*tekhelet*) which means "blue." This states that the habit of the Pharisees was to lengthen only the blue cord. See Bemidbar 15:37-41.

<sup>b</sup>

14

Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup>

15

The word for "proselyte" here is the Greek word προστίλωτος (*proselutos*), also meaning "convert." However,

<sup>d</sup> 26 Bracketed section indicates reading not present in early Greek and Syriac texts.

### Lamentation over Yerushalayim

37 "Yerushalayim, Yerushalayim, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 Behold, your house is being left to you *a* wilderness! 39 For I say to you, from now on you will not see Me until you say, '**Blessed is He who comes in the Name of יהוָה!**'"

### Prophecy of Temple Destruction

**24** **יעשׂ** came out from the Temple and was going away when His talmidim came up to point out the Temple buildings to Him. 2 And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."

3 As He was sitting on the Mount of Olives, the talmidim came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the completion of the age?"

4 And **יעשׂ** answered and said to them, "Take heed, that no one misleads you. 5 For many will come in My Name, saying, 'I am the Messiah,' and will mislead many. 6 You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. 8 But all these things are *merely* the beginning of childbirth pains.

9 "Then they will deliver you to affliction, and will kill you, and you will be hated by all nations because of My Name. 10 At that time many will stumble and will betray one another and hate one another. 11 Many false prophets will arise and will mislead many. 12 Because lawlessness is increased, most people's love will grow cold. 13 But the *one* who endures to the end, he will be saved. 14 This good news of the Kingdom shall be proclaimed in the whole world as a witness to all the nations, and then the end will come.

### Abomination that Lays Waste

15 "Therefore when you see the **abomination that lays waste**<sup>b</sup> which was spoken of through Dani'el the prophet, standing in the set-apart place (let the reader understand), 16 then those who are in Yehudah must flee to the mountains. 17 Whoever is on the housetop must not go down to get the things out that are in his house. 18 Whoever is in the field must not turn back to get his cloak. 19 But woe to those who are pregnant and to those who are nursing babies in those days! 20 But pray that your flight will not be in the winter, or on a Sabbath. 21 For then there will be a great affliction, such as has not occurred since the beginning of the world until now, nor ever will *again*. 22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

23 Then if anyone says to you, 'Behold, the Messiah is here,' or 'There,' do not believe *them*. 24 For false Messiahs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. 25 Behold, I have told you in advance. 26 So if they say to you, 'Behold, He is in the wilderness,' do not go out, or, 'Behold, He is in the inner rooms,' do not believe *them*. 27 For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. 28 Wherever the corpse is, there the vultures will gather.

### Return of the Son of Man

29 "But immediately after the affliction of those days **the sun will be darkened, and the moon will not give its light, and the stars will fall**<sup>c</sup> from the sky, and the powers of the heavens will be shaken. 30 And then the sign<sup>d</sup> of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the **Son of Man coming on the clouds of the sky**<sup>e</sup> with power and great glory. 31 And He will send forth His messengers with a great shofar and **they will gather together**<sup>f</sup> His elect from the four winds, from one end of the heavens to the other.

### Parable of the Fig Tree

32 "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; 33 so, you too, when you see all these things, recognize that He is near, *right at the door*. 34 Truly I say to you, this generation

<sup>a</sup> 39 See Tehillim 118:26.

<sup>b</sup> 15 See Dani'el 9:27; 11:31; 12:11.

<sup>c</sup> 29 See Yeshayahu 13:10.

<sup>d</sup> 30 Greek word rendered as "sign" here is σημεῖον (*semeion*) meaning "sign", "mark" or "indication." However, the Syr. uses the word צדקה (*niyshah*) meaning "standard" or

"banner." While *semeion* is used more than 70 times in the Greek Shelichim Writings, *niyshah* is only used twice in the Syriac, the other occurrence being in Philippesious 3:14.

<sup>e</sup> See 30 Dani'el 7:13.

<sup>f</sup> 31 See Yeshayahu 11:12.

will not pass away until all these things take place. **35** Heaven and earth will pass away, but My words will not pass away.

**36** "But of that day and hour no one knows, not even the messengers of the heavens, nor the Son, but the Father alone. **37** As it was in the days of Noah, so shall it be at the coming of the Son of Man. **38** For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, **39** and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be. **40** Then there will be two people in the field; one will be taken and one will be left. **41** Two will be grinding at the mill; one will be taken and one will be left.

### Be Ready for His Coming

**42** "Therefore be on the alert, for you do not know which day<sup>a</sup> your Master is coming. **43** But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. **44** For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.

**45** "Who then is the faithful and sensible bondservant whom his master put in charge of his household to give them their food at the proper time? **46** Blessed is that bondservant whom his master finds so doing when he comes. **47** Truly I say to you that he will put him in charge of all his possessions. **48** But if that wicked bondservant says in his heart, 'My master is not coming for a long time,' **49** and begins to beat his fellow bondservants and eat and drink with drunkards; **50** the master of that bondservant will come on a day when he does not expect him and at an hour which he does not know, **51** and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth."

### Parable of the Ten Virgins

**25** "Then the kingdom of the heavens will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. **2** Five of them were foolish, and five were wise. **3** For when the foolish took their lamps, they took no oil with them, **4** but the wise took oil in flasks along with their lamps. **5** Now while the bridegroom was delaying, they all got drowsy and began to sleep. **6** But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' **7** Then

all those virgins rose and trimmed their lamps. **8** The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' **9** But the wise answered, 'No, there will not be enough for us and you; go instead to the dealers and buy *some* for yourselves.' **10** And while they were going away to purchase *some*, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. **11** Later the other virgins also came, saying, 'Master, master, open up for us.' **12** But he answered, 'Truly I say to you, I do not know you.' **13** Be on the alert then, for you do not know the day nor the hour.

### Parable of the Talents

**14** "For it is just like a man *about* to go on a journey, who called his own bondservants and entrusted his possessions to them. **15** To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. **16** Immediately the one who had received the five talents went and traded with them, and gained five more talents. **17** In the same manner the one who *had received* the two talents gained two more. **18** But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

**19** "Now after a long time the master of those bondservants came and settled accounts with them.

**20** The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' **21** His master said to him, 'Well done, good and faithful bondservant. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

**22** "Also the one who *had received* the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' **23** His master said to him, 'Well done, good and faithful bondservant. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

**24** "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.' **25** And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

**26** "But his master answered and said to him, 'You evil, lazy bondservant, you knew that I reap where I did not sow and gather where I scattered no seed.' **27** Then you

<sup>a</sup> 42 Syr. uses the word *sha'ata* (*sha'ata*) meaning "hour" or "moment of time" and not the word for "day."

ought to have placed my money with the money-changers, and on my arrival I would have received my money back with interest. **28** Therefore take away the talent from him, and give it to the one who has the ten talents.'

**29** "For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. **30** Throw out the worthless bondservant into the outer darkness; in that place there will be weeping and gnashing of teeth.

### The Sheep and the Goats

**31** "But when the Son of Man comes in His glory, and all the messengers with Him, then He will sit on His glorious throne. **32** All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; **33** and He will put the sheep on His right, and the goats on the left.

**34** "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. **35** For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; **36** naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' **37** Then the righteous will answer Him, 'Master, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? **38** And when did we see You a stranger, and invite You in, or naked, and clothe You? **39** When did we see You sick, or in prison, and come to You?' **40** The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.'

**41** "Then He will also say to those on His left, Depart from Me, accursed ones, into the everlasting fire which has been prepared for the devil and his messengers; **42** for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink; **43** I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' **44** Then they themselves also will answer, 'Master, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' **45** Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' **46** These will go away into everlasting punishment, but the righteous into everlasting life."

### Prediction of Death; Plot to Kill יִשְׁעָה

**26** When יִשְׁעָה had finished all these words, He said to His talmidim, **2** "You know that after two days the Pesah is coming, and the Son of Man is *to be* handed over to be crucified."

**3** Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Qayapha; **4** and they plotted together to seize יִשְׁעָה by trickery and kill Him. **5** But they were saying, "Not during the Feast, otherwise a riot might occur among the people."

### Costly Perfume

**6** Now when יִשְׁעָה was in Bethany, at the home of Shimon the leper, **7** a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined. **8** But the talmidim were indignant when they saw *this*, and said, "Why this waste? **9** For this *perfume* might have been sold for a high price and *the money* given to the poor." **10** But יִשְׁעָה, aware of this, said to them, "Why do you bother the woman? For she has done a good deed to Me. **11** For you always have the poor with you; but you do not always have Me. **12** For when she poured this perfume on My body, she did it to prepare Me for burial. **13** Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will also be spoken of in memory of her."

### Yehudah's Price; The Last Supper

**14** Then one of the twelve, named Yehudah Ish-Qerioth, went to the chief priests **15** and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. **16** From then on he looked for a good opportunity to betray יִשְׁעָה.

**17** Now on the first of Unleavened Bread, the talmidim came to יִשְׁעָה and asked, "Where do You want us to prepare for You to eat the Pesah?" **18** And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; with you I will make the Pesah, with My talmidim.'" **19** The talmidim did as יִשְׁעָה had directed them; and prepared the Pesah.

**20** Now when evening came, יִשְׁעָה was reclining *at the table* with the twelve talmidim. **21** As they were eating, He said, "Truly I say to you that one of you will betray Me." **22** Being deeply grieved, they each one began to say to Him, "Surely not I, Master?"

**23** And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. **24** The Son

of Man *is to go*, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." **25** And Yehudah, who was betraying Him, said, "Surely it is not I, Rabbi?" And He said to him, "You have said it."

**26** While they were eating, **ישעיהו** took *some* bread, and after a blessing, He broke *it* and gave *it* to the talmidim, and said, "Take, eat; this is My body." **27** And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; **28** for this is My blood of the covenant, which is poured out for many for forgiveness of sins. **29** But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it renewed with you in My Father's kingdom."

**30** After singing a hymn, they went out to the Mount of Olives.

**31** Then **שׁוֹעַב** said to them, "You will all stumble because of Me this night, for it is written, '**I will strike down the Shepherd, and the sheep of the flock shall be scattered.**'<sup>a</sup> **32** But after I have been raised, I will go ahead of you to the Galil." **33** But Kepha said to Him, "Even though all may stumble because of You, I will never stumble." **34** **שׁוֹעַב** said to him, "Truly I say to you that this night, before a rooster crows, you will deny Me three times." **35** Kepha said to Him, "Even if I have to die with You, I will not deny You." All the talmidim said the same thing too.

### Garden of Gath-shehmen; Betrayal; Arrest

**36** Then שְׁמֻעָה came with them to a place called Gath-shehmen, and said to His talmidim, "Sit here while I go over there and pray." **37** And He took with Him Kepha and the two sons of Zevadyahu, and began to be grieved and distressed. **38** Then He said to them, "My being is deeply grieved, to the point of death; remain here and keep watch with Me."

**39** And He went a little beyond *them*, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." **40** And He came to the talmidim and found them sleeping, and said to Kepha, "So, you could not keep watch with Me for one hour? **41** Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

**42** He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." **43** Again He came and

found them sleeping, for their eyes were heavy. **44** And He left them again, and went away and prayed a third time, saying the same thing once more. **45** Then He came to the talmidim and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. **46** Get up, let us be going; behold, the one who betrays Me has drawn near!"

**47** While He was still speaking, behold, Yehudah, one of the twelve, came up accompanied by a large crowd with swords and clubs, *who came* from the chief priests and elders of the people. **48** Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." **49** Immediately Yehudah went to שׁוֹר and said, "Greetings, Rabbi!" and kissed Him. **50** And יִשְׁעָי said to him, "Friend, *do* what you have come for." Then they came and laid hands on יִשְׁעָי and seized Him.

**51** And behold, one of those who were with **ישׁעַ** reached and drew out his sword, and struck the bondservant of the high priest and cut off his ear. **52** Then **ישׁעַ** said to him, "Put your sword back into its place; for all those who take up the sword shall perish in the sword. **53** Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of messengers? **54** How then will the Scriptures be fulfilled, *which say* that it must happen this way?"

**55** In that hour, **ישׁוּעָה** said to the crowds, "Have you come out with swords and clubs to arrest Me as *you would* against a robber? Every day I used to sit in the Temple teaching and you did not seize Me. **56** But all this has taken place to fulfill the Scriptures of the prophets." Then all the talmidim left Him and fled.

## בְּשַׁבָּע Before Qayapha

**57** Those who had seized יְשֻׁלָּם led Him away to Qayapha, the high priest, where the scribes and the elders were gathered together. **58** But Kepha was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

**59** Now the chief priests and the whole Sanhedrin kept trying to obtain false witness against שׁוֹעַב, so that they might put Him to death. **60** They did not find *any*, even though many false witnesses came forward. But later on two came forward, **61** and said, "This man stated, 'I am able to destroy the dwelling place of Elohim and to rebuild it in three days.'" **62** The high priest stood up and

<sup>a</sup> 31 See Zekharyah 13:7.

<sup>b</sup> 53 Legion – Latin term referring to a military unit. Legions commonly had between 3,000 and 6,000 soldiers.

said to Him, "Do You not answer? What is it that these men are testifying against You?" **63** But יְשֻׁעָה<sup>a</sup> kept silent. And the high priest said to Him, "I adjure You by the living Elohim, that You tell us whether You are the Messiah, the Son of Elohim." **64** יְשֻׁעָה<sup>b</sup> said to him, "You say it; nevertheless I tell you, hereafter you will see the Son of Man sitting from the right hand of power<sup>a</sup>, and coming on the clouds of heaven.<sup>b</sup>"

**65** Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; **66** what do you think?" They answered, "He deserves death!"

**67** Then they spat in His face and beat Him with their fists; and others slapped Him, **68** and said, "Prophesy to us, You Messiah; who is the one who hit You?"

### Kepha's Denials

**69** Now Kepha was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with יְשֻׁעָה<sup>c</sup> the Galilean." **70** But he denied *it* before them all, saying, "I do not know what you are talking about."

**71** When he had gone out to the gateway, another saw him and said to those who were there, "This man was with יְשֻׁעָה<sup>c</sup> of Nazareth." **72** And again he denied *it* with an oath, "I do not know the man." **73** A little later the bystanders came up and said to Kepha, "Surely you too are *one* of them; for even the way you talk gives you away." **74** Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

**75** And Kepha remembered the word which יְשֻׁעָה<sup>c</sup> had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.

**27** Now when morning came, all the chief priests and the elders of the people conferred together against יְשֻׁעָה<sup>c</sup> to put Him to death; **2** and they bound Him, and led Him away and delivered Him to Pilate the governor.

### Yehudah's Remorse and Suicide

**3** Then when Yehudah, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, **4** saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" **5** And he threw the pieces of silver into the dwelling place and departed; and he went away and hanged

himself. **6** The chief priests took the pieces of silver and said, "It is not lawful to put them into the Temple treasury, since it is the price of blood." **7** And they conferred together and with the money bought the Potter's Field as a burial place for strangers. **8** For this reason that field has been called the Field of Blood to this day. **9** Then that which was spoken through the prophet [Yirmeyahu]<sup>d</sup> was fulfilled: "And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Yisra'el; **10** and they gave them for the potter's field, as הַמִּזְבֵּחַ directed me."<sup>e</sup>

### יעל Before Pilate; Crowd Chooses Bar-Abba

**11** Now יְהוָה<sup>f</sup> stood before the governor, and the governor questioned Him, saying, "Are You the King of the Yehudim?" And יְשֻׁעָה<sup>c</sup> said to him, "You say *it*."

**12** And while He was being accused by the chief priests and elders, He did not answer. **13** Then Pilate said to Him, "Do You not hear how many things they testify against You?" **14** And He did not answer him with regard to even a *single* charge, so the governor was quite amazed.

**15** Now at the Feast the governor was accustomed to release for the people *any* one prisoner whom they wanted. **16** At that time they were holding a notorious prisoner, called Bar-Abba.<sup>e</sup> **17** So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Bar-Abba, or יְשֻׁעָה<sup>c</sup> who is called Messiah?" **18** For he knew that because of envy they had handed Him over.

**19** While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." **20** But the chief priests and the elders persuaded the crowds to ask for Bar-Abba and to put יְשֻׁעָה<sup>c</sup> to death. **21** But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Bar-Abba." **22** Pilate said to them, "Then what shall I do with שׁוֹעֲבָה<sup>c</sup> who is called Messiah?" They all said, "Crucify Him!" **23** And he said, "Why, what wickedness has He done?" But they kept shouting all the more, saying, "Crucify Him!"

**24** When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."

<sup>a</sup> 64 Possible reference to Tehillim 110:1.

<sup>b</sup> 64 See Dani'el 7:13.

<sup>c</sup> 9 Bracketed section indicates reading present in Greek texts but absent from Syriac.

<sup>d</sup> 10 See Yirmeyahu 19; Zekharyah 11.

<sup>e</sup> 16 Bar-Abba – Aramaic בֶּן־בָּבָה meaning "son of the father."

**25** And all the people said, "His blood shall be on us and on our children!" **26** Then he released Bar-Abba for them; but after having **ישׁוּשׁ** scourged, he handed Him over to be crucified.

### **ישׁוּשׁ Mocked; Crucified**

**27** Then the soldiers of the governor took **ישׁוּשׁ** into the Praetorium and gathered the whole *Roman* cohort around Him. **28** They stripped Him and put a scarlet robe on Him. **29** And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Yehudim!" **30** They spat on Him, and took the reed and *began* to beat Him on the head. **31** After they had mocked Him, they took the *scarlet* robe off Him and put His *own* garments back on Him, and led Him away to crucify Him.

**32** As they were coming out, they found a man of Kurene named Shimon, whom they pressed into service to bear His stake. **33** And when they came to a place called Gulgoleth, which means Place of a Skull, **34** they gave Him wine to drink mixed with gall; and after tasting, He was unwilling to drink.

**35** And when they had crucified Him, they divided up His garments among themselves by casting lots. **36** And sitting down, they *began* to guard Him there. **37** And above His head they put up the charge against Him which read, "This is **ישׁוּשׁ** the King of the Yehudim."

**38** At that time two robbers were crucified with Him, one on the right and one on the left. **39** And those passing by were hurling abuse at Him, wagging their heads **40** and saying, "You who *are going to* destroy the dwelling place and rebuild it in three days, save Yourself! If You are the Son of Elohim, come down from the stake." **41** In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, **42** "He saved others; He cannot save Himself. He is the King of Yisra'el; let Him now come down from the stake, and we will believe Him. **43** He believes in Elohim; let Elohim rescue *Him* now, if He delights in Him; for He said, 'I am the Son of Elohim.'" **44** The robbers who had been crucified with Him were also insulting Him with the same words. **45** Now from the sixth hour darkness fell upon all the land until the ninth hour. **46** About the ninth hour **ישׁוּשׁ** cried out with a loud voice, saying, "**Eli, Eli, lema sabahthani?**" that is, "**My El, My El, why have You forsaken Me?**"<sup>a</sup> **47** And some of those who were standing there, when

they heard it, *began* saying, "This man is calling for Eliyahu."

**48** Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. **49** But the rest of *them* said, "Let us see whether Eliyahu will come to save Him." **50** And **ישׁוּשׁ** cried out again with a loud voice, and yielded up His spirit. **51** And behold, the veil of the dwelling place was torn in two from top to bottom; and the earth shook and the rocks were split. **52** The tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised; **53** and coming out of the tombs after His resurrection they entered the set-apart city and appeared to many. **54** Now the centurion, and those who were with him keeping guard over **ישׁוּשׁ**, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of Elohim!"

**55** Many women were there looking on from a distance, who had followed **ישׁוּשׁ** from the Galil while ministering to Him. **56** Among them was Miryam from Magdala, and Miryam the mother of Ya'aqov and Yoseph, and the mother of the sons of Zevadyahu.

### **Burial of ישׁוּשׁ**

**57** When it was evening, there came a rich man from Ramah, named Yoseph, who himself had also become a talmid of **ישׁוּשׁ**. **58** This man went to Pilate and asked for the body of **ישׁוּשׁ**. Then Pilate ordered it to be given to *him*. **59** And Yoseph took the body and wrapped it in a clean linen cloth, **60** and laid it in his own renewed tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. **61** And Miryam from Magdala was there, and the other Miryam, sitting opposite the tomb.

**62** Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, **63** and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I *am to* rise again.' **64** Therefore, give orders for the tomb to be made secure until the third day, otherwise His talmidim may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." **65** Pilate said to them, "You have a guard; go, make it *as* secure as you know how." **66** And they went and made the tomb secure, and along with the guard they set a seal on the stone.

<sup>a</sup> 46 See Tehillim 22.

**The Resurrection**

**28** Now after the Sabbath, as it began to dawn toward the first *day* of the week, Miryam from Magdala and the other Miryam came to look at the tomb. **2** And behold, a severe earthquake had occurred, for a messenger of **הָלֹה** descended from heaven and came and rolled away the stone and sat upon it. **3** And his appearance was like lightning, and his clothing as white as snow. **4** The guards shook for fear of him and became like dead men. **5** The messenger said to the women, "Do not be afraid; for I know that you are looking for **ישׁוּעָה** who has been crucified. **6** He is not here, for He has risen, just as He said. Come, see the place where He was lying. **7** Go quickly and tell His talmidim that He has risen from the dead; and behold, He is going ahead of you into the Galil, there you will see Him; behold, I have told you."

**8** And they left the tomb quickly with fear and great joy and ran to report it to His talmidim. **9** And behold, **ישׁוּעָה** met them and greeted them. And they came up and took hold of His feet and bowed down to Him. **10** Then **ישׁוּעָה** said to them, "Do not be afraid; go and take word to My brethren to leave for the Galil, and there they will see Me."

**11** Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened. **12** And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, **13** and said, "You are to say, 'His talmidim came by night and stole Him away while we were asleep.' **14** And if this should come to the governor's ears, we will win him over and keep you out of trouble." **15** And they took the money and did as they had been instructed; and this story was widely spread among the Yehudim, *and is* to this day.

**Command to Teach the Nations**

**16** But the eleven talmidim proceeded to the Galil, to the mountain which **ישׁוּעָה** had designated. **17** When they saw Him, they bowed down, but some were doubtful. **18** And **ישׁוּעָה** came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. [**19** Having gone, therefore, make talmidim of all the nations, immersing them in the Name of the Father and the Son and the Set-apart Ruah, **20** teaching them to

guard all that I commanded you; and behold, I am with you always, even to the completion of the age."<sup>a</sup> ]

---

<sup>a</sup> 19-20 The earliest quoted account of verse 19, as recorded in Eusebius' *Ecclesiastical History* and other pre-Nicene writings, instead reads, "Go and make talmidim of all the nations, immersing them in My Name." All extant manuscripts, however, read as above. Compare also Loukas

24:47; Ma'asei 2:38; 8:12-16; 10:48; 19:5; 22:16; Romaious 6:3-4; Korinthious A 1:13; Galatas 3:27; Kolossaeis 2:11; 3:17.

## MAPKOC

## Markos (Mark)

Work of Yohanan the Immerser

**1** The beginning of the good news of **ישׁוּעָה** Messiah, the Son of Elohim.

**2** As it is written in Yeshayah the prophet: "**Behold, I send My messenger ahead of You, who will prepare Your way.**"<sup>a</sup> **3 The voice of one crying in the wilderness, 'make ready the way of יְהוָה, make His paths straight.'**<sup>b</sup>"

**4** Yohanan the Immerser appeared in the wilderness proclaiming an immersion of repentance for the forgiveness of sins. **5** And all the country of Yehudah was going out to him, and all the people of Yerushalayim; and they were being immersed by him in the Yarden River, confessing their sins. **6** Yohanan was clothed with camel's hair and *wore* a leather belt around his waist, and his diet was locusts and wild honey. **7** And he was proclaiming, and saying, "After me, One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. **8** I immersed you with water; but He will immerse you with the Set-apart Ruah."

Immersion of יְשׁוּעָה

**9** In those days **ישׁוּעָה** came from Nazareth in the Galil and was immersed under Yohanan in the Yarden.

**10** Immediately coming up out of the water, He saw the heavens being parted, and the Ruah like a dove descending upon Him; **11** and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

**12** Immediately the Ruah drove Him out into the wilderness. **13** And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the messengers were attending to Him.

ישׁוּעָה Teaches in the Galil

**14** Now after Yohanan had been taken into custody, **ישׁוּעָה** came into the Galil, proclaiming the good news of Elohim, **15** and saying, "The time is fulfilled, and the kingdom of Elohim is at hand; repent and believe in the good news."

**16** As He was going along by the Sea of the Galil, He saw Shimon and Andreas, the brother of Shimon, casting a net in the sea; for they were fishermen. **17** And

**ישׁוּעָה** said to them, "Follow Me, and I will make you become fishers of men." **18** Immediately they left the nets and followed Him. **19** Going on a little farther, He saw Ya'aqov the son of Zevadyahu, and Yohanah his brother, who were also in the boat mending the nets. **20** Immediately He called them; and they left their father Zevadyahu in the boat with the hired servants, and went away to follow Him.

**21** They went into Kaphar-nahum; and immediately on the Sabbath, having entered into the synagogue, He taught. **22** They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes. **23** And just then there was a man in their synagogue with an unclean spirit; and he cried out, **24** saying, "What business do we have with each other, **ישׁוּעָה** of Nazareth? Have You come to destroy us? I know who You are—the Set-apart One of Elohim!" **25** And **ישׁוּעָה** rebuked him, saying, "Be quiet, and come out of him!" **26** Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. **27** They were all amazed, so that they debated among themselves, saying, "What is this? A renewed teaching with authority! He commands even the unclean spirits, and they obey Him." **28** Immediately the news about Him spread everywhere into all the surrounding district of the Galil.

Crowds Healed

**29** And immediately after they came out of the synagogue, they came into the house of Shimon and Andreas, with Ya'aqov and Yohanan. **30** Now Shimon's mother-in-law was lying sick with a fever; and immediately they spoke to **ישׁוּעָה** about her. **31** And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

**32** When evening came, after the sun had set, they brought to Him all who were ill and those who were demon-possessed. **33** And the whole city had gathered at the door. **34** And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

**35** Early in the night, **ישׁוּעָה** got up, left, and went away to a wilderness region, and was praying there. **36** Shimon and his companions searched for Him; **37** they found Him, and said to Him, "Everyone is looking for You." **38** He said to them, "Let us go elsewhere to the towns nearby, so that I may proclaim there also; for that is what I came for." **39** And He went into their synagogues

<sup>a</sup> See Malakhi 3:1.

<sup>b</sup> See Yeshayah 40:3.

throughout all the Galil, proclaiming and casting out the demons.

**40** And a leper came to יִשְׁעָה, imploring Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." **41** [Moved with compassion]<sup>a</sup>, He stretched out His hand and touched him, and said to him, "I am willing; be cleansed." **42** Immediately the leprosy left him and he was cleansed. **43** And He sternly warned him and immediately sent him away, **44** and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moshe commanded, as a witness to them." **45** But he went out and began to proclaim it freely and to spread the news around, to such an extent that יִשְׁעָה could no longer publicly enter a city, but stayed out in wilderness regions; and they were coming to Him from everywhere.

### Paralytic Healed

**2** When He had come back to Kaphar-nahum several days afterward, it was heard that He was at home. **2** And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. **3** And they came, bringing to Him a paralytic, carried by four men. **4** Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the bed where the paralytic was lying. **5** And יִשְׁעָה seeing their faith said to the paralytic, "Son, your sins are forgiven." **6** But some of the scribes were sitting there and reasoning in their hearts, **7** "Why does this man speak that way? He is blaspheming; who can forgive sins but Elohim alone?" **8** Immediately יִשְׁעָה, aware in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? **9** Which is easier, to say to the paralytic, 'Your sins are forgiven;' or to say, 'Get up, and pick up your pallet and walk?' **10** But so that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic, **11** "I say to you, get up, pick up your bed and go home." **12** And he got up and immediately picked up the bed and went out in the sight of everyone, so that they were all amazed and were glorifying Elohim, saying, "We have never seen anything like this."

**13** And He went out again by the seashore; and all the people were coming to Him, and He was teaching them.

### Calling of Levi

**14** As He passed by, He saw Levi the son of Heleph sitting in the tax booth, and He said to him, "Follow Me!" And he got up and followed Him.

**15** And it came about that He was reclining *at the table* in his house, and many tax collectors and sinners were dining with יִשְׁעָה and His talmidim; for there were many of them, and they were following Him. **16** When the scribes of the Pharisees saw that He eats with sinners and tax collectors, they said to His talmidim, "Why is He eating and drinking with tax collectors and sinners?" **17** And hearing this, יִשְׁעָה said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners [to repentance]."<sup>b</sup>

**18** Yohanan's talmidim and the Pharisees were fasting; and they came and said to Him, "Why do Yohanan's talmidim and the talmidim of the Pharisees fast, but Your talmidim do not fast?" **19** And יִשְׁעָה said to them, "While the bridegroom is with them, the sons of the bridechamber cannot fast, can they? So long as they have the bridegroom with them, they cannot fast.<sup>c</sup> **20** But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

**21** "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the renewed from the old, and a worse tear results. **22** No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins *as well*; but new wine is *put* into renewed wineskins."

### Questions about the Sabbath

**23** And it came about that He was passing through the grainfields on the Sabbath, and His talmidim began to make their way along while picking the heads of grain. **24** The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?" **25** And He said to them, "Have you never read what David did when he was in need and he and his companions became hungry; **26** how he entered the house of Elohim [when Evyathar was high priest,]<sup>d</sup> and ate the set apart<sup>e</sup> bread, which is not lawful for *anyone* to eat except the priests, and he also gave it to those who were with

<sup>a</sup> 41 Some early Greek texts read "being angered" instead of "moved with compassion."

<sup>b</sup> 17 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>c</sup> 19 See footnote at Mattithahu 9:15.

<sup>d</sup> 26 Bracketed section indicates reading not present in some early Greek and Syriac texts.

<sup>e</sup> 26 Syr. reads לְאַתְּ לְעֹשֵׂה מִתְּבָרֶךְ וְלְכָלָד (w'lach'ma d'pa'ureh d'Mar-ya ekal) meaning, "and ate the bread of the table of פָּרָתָן here."

him?"<sup>a</sup> **27** " said to them, "The Sabbath was made for man, and not man for the Sabbath. **28** So the Son of Man is Master even of the Sabbath."

### Healing on the Sabbath

**3** He entered again into a synagogue; and a man was there whose hand was withered. **2** They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him. **3** He said to the man with the withered hand, "Get up and come forward!" **4** And He said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent. **5** After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored. **6** The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.

**7** withdrew to the sea with His talmidim; and a great multitude from the Galil followed; and from Yehudah, **8** and from Yerushalayim, and from Edom, and beyond the Yarden, and the vicinity of Tsor and Tsidon, a great number of people heard of all that He was doing and came to Him. **9** And He told His talmidim that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; **10** for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. **11** Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of Elohim!" **12** And He earnestly warned them not to tell who He was.

### Appointment of the Twelve

**13** And He went up on the mountain and summoned those whom He Himself wanted, and they came to Him. **14** And He appointed twelve, [which He named shelihim]<sup>b</sup> so that they would be with Him and that He could send them out to proclaim, **15** and to have authority to cast out the demons. **16** [And He appointed the twelve]:<sup>c</sup> Shimon (to whom He gave the name Kepha), **17** and Ya'aqov, the son of Zevadyahu, and Yoḥanan the brother of Ya'aqov (to them He gave the name Boanerges, which means, "Sons of Thunder"); **18** and Andreas, and Philippos, and Bar-Talmai, and Mattithyahu, and Taom, and Ya'aqov the son of Heleph,

and Thaddaeus, and Shimon the Zealot<sup>d</sup>; **19** and Yehudah Ish-Qerioth, who betrayed Him.

**20** And He came to a house, and the crowd gathered again, to such an extent that they could not even eat a meal. **21** When His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses." **22** The scribes who came down from Yerushalayim were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons." **23** And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? **24** If a kingdom is divided against itself, that kingdom cannot stand. **25** If a house is divided against itself, that house will not be able to stand. **26** If Satan has risen up against himself and is divided, he cannot stand, but he is finished! **27** But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.

**28** "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; **29** but whoever blasphemes against the Set-apart Ruah never has forgiveness, but is guilty of an everlasting sin"— **30** because they were saying, "He has an unclean spirit."

**31** Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him. **32** A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers [and Your sisters]<sup>e</sup> are outside looking for You." **33** Answering them, He said, "Who are My mother and My brothers?" **34** Looking about at those who were sitting around Him, He said, "Behold My mother and My brothers! **35** For whoever does the will of Elohim, he is My brother and sister and mother."

### Parable of the Sower

**4** He began to teach again by the sea. And such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land. **2** And He was teaching them many things in parables, and was saying to them in His teaching, **3** "Listen! Behold, the sower went out to sow; **4** as he was sowing, some seed fell beside the road, and the birds came and ate it up. **5** Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. **6** And after the sun had risen, it was scorched; and

<sup>a</sup> 25-26 See Shemu'el § 21.

<sup>b</sup> 14 Bracketed section indicates reading not present in some early Greek texts.

<sup>c</sup> 16 Bracketed section indicates reading not present in some early Greek texts.

<sup>d</sup> 18 See footnote at Mattithyahu 10:4.

<sup>e</sup> 32 Bracketed section indicates reading not present in some early Greek and Syriac texts.

because it had no root, it withered away. **7** Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. **8** Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold." **9** And He was saying, "He who has ears to hear, let him hear."

**10** And as soon as He was alone, His followers, along with the twelve, *began* asking Him *about* the parables. **11** And He was saying to them, "To you has been given [the knowledge of]<sup>a</sup> the mystery of the kingdom of Elohim, but those who are outside get everything in parables, **12** so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand, otherwise they might return and be forgiven.<sup>b</sup>"

#### Parable of the Sower Explained

**13** And He said to them, "Do you not understand this parable? How will you understand all the parables? **14** The sower sows the word. **15** These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. **16** And these are the ones on whom seed was sown on the rocky *places*, who, when they hear the word, immediately receive it with joy; **17** and they have no *firm* root in themselves, but are *only* temporary; then, when affliction or persecution arises because of the word, immediately they stumble. **18** And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, **19** but the worries of the age, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. **20** And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."

**21** And He was saying to them, "A lamp is not brought to be put under a basket, is it, or under a bed? Is it not *brought* to be put on the menorah? **22** For nothing is hidden, except that to be revealed; nor has *anything* been secret, but that it would come to light. **23** If anyone has ears to hear, let him hear." **24** And He was saying to them, "Take care what you listen to. By your standard of measure it will be measured to you; and more still will be added to you [that hear]<sup>c</sup>. **25** For whoever has, to him *more* shall be given; and whoever does not have, even what he has shall be taken away from him."

#### Parable of the Seed

**26** And He was saying, "The kingdom of Elohim is like a man who casts seed upon the soil; **27** and he goes to bed at night and gets up by day, and the seed sprouts and grows-- how, he himself does not know. **28** The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. **29** But when the crop permits, he immediately puts in the sickle, because the harvest has come."

#### Parable of the Mustard Seed

**30** And He said, "How shall we liken the kingdom of Elohim, or by what parable shall we present it? **31** It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, **32** yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that the birds of the air can nest under its shade."

**33** With many such parables He was speaking the word to them, so far as they were able to hear it; **34** and He did not speak to them without a parable; but He was explaining everything privately to His own talmidim.

#### Calmng of the Sea

**35** On that day, when evening came, He said to them, "Let us go over to the other side." **36** Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him. **37** And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. **38** **עִשְׂוָה** Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?" **39** And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. **40** And He said to them, "Why are you afraid? Do you still have no faith?" **41** They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

#### Legion Cast out into Swine

**5** They came to the other side of the sea, into the country of the Gergashites. **2** When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, **3** and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; **4** because he had often been bound with shackles and chains, and the chains

<sup>a</sup> 11 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 12 See Yeshayahu 6:9-10.

<sup>c</sup> 24 Bracketed section indicates reading not present in early Greek texts.

had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. **5** Constantly, night and day, he was screaming among the tombs and in the mountains, and cutting himself with stones. **6** Seeing יִשְׁעָה from a distance, he ran up and bowed down before Him; **7** and shouting with a loud voice, he said, "What business do we have with each other, יִשְׁעָה, Son of El Elyon<sup>a</sup>? I implore You by Elohim, do not torment me!" **8** For He had been saying to him, "Come out of the man, you unclean spirit!" **9** And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." **10** And he began to implore Him earnestly not to send them out of the country. **11** Now there was a large herd of swine feeding nearby on the mountain. **12** They implored Him, saying, "Send us into the swine so that we may enter them." **13** He permitted them, and coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

**14** Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. **15** They came to יִשְׁעָה and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion;" and they became frightened. **16** Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. **17** And they began to implore Him to leave their region. **18** As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. **19** And He did not let him, but He said to him, "Go home to your people and report to them what great things תָּלִיתָה has done for you, and how He was kind to you." **20** And he went away and began to proclaim in Decapolis what great things יִשְׁעָה had done for him; and everyone was amazed.

### Miracles and Healing

**21** When יִשְׁעָה had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. **22** One of the synagogue officials named Yair came up, and on seeing Him, fell at His feet **23** and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will be saved and live." **24** And He went off with him; and a large crowd was following Him and pressing in on Him.

**25** A woman who had a flow of blood for twelve years, **26** and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse; **27** after hearing about יִשְׁעָה, she came up in the crowd behind Him and touched His cloak. **28** For she thought, "If I just touch His garments, I will be saved." **29** Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. **30** Immediately יִשְׁעָה, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" **31** And His talmidim said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" **32** And He looked around to see the woman who had done this. **33** But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. **34** And He said to her, "Daughter, your faith has saved you; go in peace and be healed of your affliction."

**35** While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" **36** But יִשְׁעָה, ignoring what was being spoken, said to the synagogue official, "Do not be afraid, only believe." **37** And He allowed no one to accompany Him, except Kepha and Ya'aqov and Yohanan the brother of Ya'aqov. **38** They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. **39** And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep." **40** They began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was. **41** Taking the child by the hand, He said to her, "Talitha qum!" (which translated means, "Little girl, I say to you, get up!"). **42** Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. **43** And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

### יִשְׁעָה Revisits His Hometown

**6** יִשְׁעָה went out from there and came into His hometown; and His talmidim followed Him. **2** When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by

<sup>a</sup> 7 פַּרְעֹה (Elyon) – Hebrew word meaning "Most High." One of the Titles of הָאֱלֹהִים.

His hands? 3 Is not this the carpenter, the son of Miryam, and brother of Ya'aqov and Yoseph and Yehudah and Shimon? Are not His sisters here with us?" And they stumbled at Him. 4 **ישׁוּעָה** said to them, "A prophet is not without honor except in his hometown and among his relatives and in his household." 5 And He could do no miracle there except that He laid His hands on a few sick people and healed them. 6 And He wondered at their disbelief. And He was going around the villages teaching.

### The Twelve Sent Out

7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they should take nothing for *their* journey, except a mere staff-- no bread, no bag, no money in their belt—9 but to wear sandals; and *He added*, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a witness against them." 12 They went out and proclaimed that *men* should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.

### Yohanan's Death Recalled

14 And King Herod heard of it, for His name had become well known; and *people* were saying, "Yohanan the Immerser has risen from the dead, and that is why these miraculous powers are at work in Him." 15 But others were saying, "He is Eliyahu." And others were saying, "*He* is a prophet, like one of the prophets of old." 16 But when Herod heard of it, he kept saying, "Yohanan, whom I beheaded, has risen!"<sup>a</sup>

17 For Herod himself had sent and had Yohanan arrested and bound in prison on account of Herodias, the wife of his brother Philippos, because he had married her. 18 For Yohanan had been saying to Herod, "It is not lawful for you to have your brother's wife." 19 Herodias had a grudge against him and wanted to put him to death and could not *do so*; 20 for Herod was afraid of Yohanan, knowing that he was a righteous and set-apart man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

21 A suitable day came when Herod, on his birthday, gave a banquet for his great men and military commanders and the leading men of the Galil; 22 and when the daughter of Herodias herself came in and

danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." 23 And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom." 24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of Yohanan the Immerser." 25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of Yohanan the Immerser on a platter." 26 And although the king was very sorry, because of his oaths and because of his dinner guests, he was unwilling to refuse her. 27 Immediately the king sent an executioner and commanded to bring his head. And he went and had him beheaded in the prison, 28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. 29 When his talmidim heard *about this*, they came and took away his body and laid it in a tomb.

30 The shelihim gathered together with **ישׁוּעָה**; and they reported to Him all that they had done and taught. 31 And He said to them, "Come away by yourselves to a wilderness region and rest a while." (For there were many *people* coming and going, and they did not even have time to eat.) 32 They went away in the boat to a wilderness region by themselves.

### Feeding Five Thousand

33 *The people* saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them. 34 And having gone out, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things. 35 And when the hour was already *late*, His talmidim came to Him and said, "This place is a wilderness and the hour is already *late*; 36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat." 37 But He answered them, "You give them *something* to eat!" And they said to Him, "Shall we go and spend two hundred denarii on bread and give them *something* to eat?" 38 And He said to them, "How many loaves do you have? Go look!" And when they found out, they said, "Five, and two fish." 39 And He commanded them all to sit down by groups on the green grass. 40 They sat down in groups of hundreds and of fifties. 41 And He took the five loaves and the two fish, and looking up toward the heaven, He blessed *the food* and broke the loaves and He kept giving *them* to the talmidim to set before them; and He divided up the two fish among them all. 42 They all ate and were satisfied, 43 and they picked up twelve

<sup>a</sup> 16 Syr. adds the words **מִן־הַבָּשָׂר מִן־הַמְּלֵאָה** (*meyn beyt mi'te*), which means "from among the dead."

full baskets of the broken pieces, and also of the fish.  
**44** There were five thousand men who ate the loaves.

### Walking on Water

**45** Immediately **עִירָשָׁנִים** made His talmidim get into the boat and go ahead of *Him* to the other side to Beth-tsaida, while He Himself was sending the crowd away.  
**46** After bidding them farewell, He left for the mountain to pray.

**47** When it was evening, the boat was in the middle of the sea, and He was alone on the land. **48** Seeing them tormented at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea; and He intended to pass by them. **49** But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out; **50** for they all saw Him and were terrified. But immediately He spoke with them and said to them, "Take courage; it is I, do not be afraid." **51** Then He got into the boat with them, and the wind stopped; and they were utterly astonished, **52** for they had not gained any insight from the *incident* of the loaves, but their heart was hardened.

### Healing at Kinnereth

**53** When they had crossed over they came to land at Kinnereth, and moored to the shore. **54** When they got out of the boat, immediately *the people* recognized Him, **55** and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was. **56** Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the tsitsit of His cloak; and as many as touched it were being saved.

### Precepts of Men

**7** The Pharisees and some of the scribes gathered around Him when they had come from Yerushalayim, **2** and had seen that some of His talmidim were eating their bread with impure hands, that is, unwashed. **3** (For the Pharisees and all the Yehudim do not eat unless they carefully wash their hands, *thus* observing the traditions of the elders; **4** and *when they come* from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots<sup>a</sup>.) **5** The Pharisees and the scribes asked Him, "Why do Your talmidim not

walk according to the tradition of the elders, but eat their bread with unclean hands?"

**6** And He said to them, "Rightly did Yeshayahu prophesy of you hypocrites, as it is written: **'This people honors Me with their lips, but their heart is far away from Me.'** **7** But in vain do they fear Me, teaching as doctrines the precepts of men."<sup>b</sup>

**8** "Having left the command of Elohim, you hold to the tradition of men, [with immersions of cups and vessels, and many things like this you do.]"<sup>c</sup>"

**9** He was also saying to them, "You are experts at setting aside the command of Elohim in order to uphold your tradition. **10** For Mosheh said, '**honor your father and your mother**<sup>d</sup>; and, **'he who speaks evil of father or mother, is to be put to death'**<sup>e</sup>; **11** but you say, 'If a man says to *his* father or *his* mother, whatever I have from me that would help you is Qorban (that is to say, given to Elohim);' **12** you no longer permit him to do anything for *his* father or *his* mother; **13** *thus* making of no effect the word of Elohim by your tradition which you have handed down; and you do many things such as that."

### The Heart of Man

**14** After He called the crowd to Him again, He *began* saying to them, "Listen to Me, all of you, and understand: **15** there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. **16** [If anyone has ears to hear, let him hear.]"<sup>f</sup>"

**17** When he had left the crowd *and* entered the house, His talmidim questioned Him about the parable. **18** And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, **19** because it does not go into his heart, but into his belly, and goes out into the drain and is cleansed." **20** And He was saying, "That which proceeds out of the man, that is what defiles the man. **21** For from within, out of the heart of men, proceed the evil thoughts, whorings, thefts, murders, **22** adulteries, deeds of coveting and wickedness, deceit, sensuality, envy, slander, pride, *and* foolishness. **23** All these evil things proceed from within and defile the man."

<sup>a</sup> 4 Syr. adds **וְבָדָרְסָתָה** (*wad'arsata*), meaning "and beds" here.

<sup>b</sup> 6-7 See Yeshayahu 29:13.

<sup>c</sup> 8 Bracketed section indicates reading not present in early Greek texts.

<sup>d</sup> 10 See Shemot 20:12; Devarim 5:16.

<sup>e</sup> 10 See Shemot 21:17; Vayyiqra 20:9.

<sup>f</sup> 16 Bracketed section indicates reading not present in early Greek texts.

### Syro-Phoenician Woman's Faith

**24** וְשָׁעַן<sup>a</sup> got up and went away from there to the region of Tsor. And when He had entered a house, He wanted no one to know *of it*; yet He could not escape notice. **25** But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. **26** Now the woman was Greek, of the Syro-Phoenician people. And she kept asking Him to cast the demon out of her daughter. **27** And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." **28** But she answered and said to Him, "Master, even the dogs under the table feed on the children's crumbs." **29** And He said to her, "Because of this answer go; the demon has gone out of your daughter." **30** And going back to her home, she found the child lying on the bed, the demon having left.

**31** Again He went out from the region of Tsor, and came through Tsidon to the Sea of the Galil, within the region of Decapolis. **32** They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him. **33** וְשָׁעַן<sup>a</sup> took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue; **34** and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" **35** And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly. **36** And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. **37** They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

### Feeding Four Thousand

**8** In those days, when there was again a large crowd and they had nothing to eat, He called His talmidim and said to them, **2** "I feel compassion for the people because they have remained with Me now three days and have nothing to eat. **3** If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance." **4** And His talmidim answered Him, "Where will anyone be able to find enough bread here in *this* desolate place to satisfy these people?" **5** And He was asking them, "How many loaves do you have?" And they said, "Seven." **6** And He directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His talmidim to serve to them, and they served them to the people. **7** They also had a few small fish; and after He had blessed them, He

ordered these to be served as well. **8** And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces. **9** About four thousand were *there*; and He sent them away. **10** And immediately He entered the boat with His talmidim and came to the district of Dalmanutha.

**11** The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him. **12** Sighing deeply in His spirit, He said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." **13** Leaving them, He again embarked and went away to the other side.

**14** And they had forgotten to take bread, and did not have more than one loaf in the boat with them. **15** And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." **16** They *began* to discuss with one another *the fact* that they had no bread. **17** And וְשָׁעַן<sup>a</sup>, aware of this, said to them, "Why do you discuss *the fact* that you have no bread? Do you not yet see or understand? Do you have a hardened heart? **18** having eyes, do you not see? And having ears, do you not hear?"<sup>a</sup> And do you not remember, **19** when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." **20** "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." **21** And He was saying to them, "Do you not yet understand?"

**22** And they came to Beth-tsaida. And they brought a blind man to וְשָׁעַן<sup>a</sup> and implored Him to touch him. **23** Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?" **24** And he looked up and said, "I see men, for I see *them* like trees, walking around." **25** Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly. **26** And He sent him to his home, saying, "Do not even enter the village."

### Kepha's Affirmation of וְשָׁעַן<sup>a</sup> as Messiah

**27** וְשָׁעַן<sup>a</sup> went out, along with His talmidim, to the villages of Caesarea Philippi; and on the way He questioned His talmidim, saying to them, "Who do people say that I am?" **28** They told Him, saying, "Yohanan the Immerser; and others, Eliyahu; but others, one of the prophets." **29** And He *continued* by questioning them, "But who do you say that I am?" Kepha answered and said to Him, "You are the

<sup>a</sup> 18 See Yirmeyahu 5:21-31.

Messiah." **30** And He warned them to tell no one about Him.

**31** And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. **32** And He was stating the matter plainly. And Kepha took Him aside and began to rebuke Him. **33** But turning around and seeing His talmidim, He rebuked Kepha and said, "Get behind Me, Satan; for you are not setting your mind on the interests of Elohim, but of man."

**34** And He summoned the crowd with His talmidim, and said to them, "If anyone desires to come after Me, he must deny himself, and take up his stake and follow Me. **35** For whoever desires to save his life will lose it, but whoever loses his life for the sake of Me and the good news will save it. **36** For what does it profit a man to gain the whole world, and forfeit his being? **37** For what will a man give in exchange for his being? **38** For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the set-apart messengers."

### Vision of Transformation

**9** And יְהָוָה was saying to them, "Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of Elohim after it has come with power."

**2** Six days later, יְהָוָה took with Him Kepha and Ya'aqov and Yohanan, and brought them up on a high mountain by themselves. And He was transfigured before them; **3** and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. **4** Eliyahu appeared to them along with Mosheh; and they were talking with יְהָוָה. **5** Kepha said to יְהָוָה, "Rabbi, it is good for us to be here; let us make three Tabernacles, one for You, and one for Mosheh, and one for Eliyahu." **6** For he did not know what to answer; for they became terrified. **7** Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!" **8** All at once they looked around and saw no one with them anymore, except יְהָוָה alone.

**9** As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead. **10** They seized upon that statement, discussing with one another what rising from the dead meant. **11** They asked Him, saying, "Why is it that the scribes say that Eliyahu must come first?" **12** And He said to them, "Eliyahu does first come and restore all things. And yet how is it written of

the Son of Man that He will suffer many things and be treated with contempt? **13** But I say to you that Eliyahu has indeed come, and they did to him whatever they desired, just as it is written of him."

### All Things are Possible

**14** When they came back to the talmidim, they saw a large crowd around them, and some scribes arguing with them. **15** Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him. **16** And He asked them, "What are you discussing with them?" **17** And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; **18** and whenever it seizes him, it slams him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. I told Your talmidim to cast it out, and they could not." **19** And He answered them and said, "O unfaithful generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!" **20** They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling around and foaming at the mouth. **21** And He asked his father, "How long has this been happening to him?" And he said, "From childhood. **22** It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" **23** And יְהָוָה said to him, "If You can? All things are possible to him who believes."

**24** Immediately the boy's father cried out and said, "I do believe; help my lack of faith." **25** When יְהָוָה saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and mute spirit, I command you, come out of him and do not enter him again." **26** After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is dead!" **27** But יְהָוָה took him by the hand and raised him; and he got up. **28** When He came into the house, His talmidim began questioning Him privately, "Why could we not drive it out?" **29** And He said to them, "This kind cannot come out by anything but prayer."

### Predicts His Death and Resurrection

**30** From there they went out and began to go through the Galil, and He did not want anyone to know about it. **31** For He was teaching His talmidim and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise after three days." **32** But they did not understand this statement, and they were afraid to ask Him.

**33** They came to Kaphar-nahum; and when He was in the house, He began to question them, "What were you

discussing on the way?" 34 But they kept silent, for on the way they had discussed with one another which *of them was* the greatest. 35 Sitting down, He called the twelve and said to them, "If anyone wants to be first, he shall be last of all and servant of all." 36 Taking a child, He set him before them, and taking him in His arms, He said to them, 37 "Whoever receives one child like this in My Name receives Me; and whoever receives Me does not receive Me, but Him who sent Me."

### Warnings

38 Yohanan said to Him, "Teacher, we saw someone casting out demons in Your Name, and we tried to prevent him because he was not following us." 39 But **שׁוֹשָׁן** said, "Do not hinder him, for there is no one who will perform a miracle in My Name, and be able soon afterward to speak wicked of Me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink because of your name in Messiah, truly I say to you, he will not lose his reward.

42 "Whoever causes one of these little ones who believes to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into Gehenna, into the unquenchable fire, 44 [where **their worm does not die, and the fire is not quenched**]<sup>a</sup>. 45 If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into Gehenna, 46 [where **their worm does not die, and the fire is not quenched**]. 47 If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of Elohim with one eye, than, having two eyes, to be cast into Gehenna, 48 where **their worm does not die, and the fire is not quenched**.<sup>b</sup>

49 "For everyone will be salted with fire [and every sacrifice will be salted with salt]<sup>c</sup>. 50 Salt is good; but if the salt becomes unsalty, with what will you make it salty *again*? Have salt in yourselves, and be at peace with one another."

### Teaching about Divorce

**10** Getting up, He went from there to the region of Yehudah and beyond the Yarden; crowds gathered around Him again, and, according to His custom, He taught them again.

2 And having come to Him, the Pharisees began to question Him whether it was lawful for a man to send away a wife. 3 And He answered and said to them, "What did Moshe command you?" 4 They said, "Moshe permitted **to write a certificate of divorce and send her away**.<sup>d</sup>" 5 But **ישׁוּשָׁן** said to them, "Because of your hardness of heart he wrote you this command. 6 But from the beginning of creation, **Elohim made them male and female**.<sup>e</sup> 7 **For this reason a man shall leave his father and mother, and the two shall become one flesh**;<sup>f</sup> so they are no longer two, but one flesh. 9 What therefore Elohim has joined together, let no man separate."

10 In the house the talmidim *began* questioning Him about this again. 11 And He said to them, "Whoever sends away his wife and marries another woman commits adultery against her. 12 And if she herself has sent away her husband and marries another man, she is committing adultery."

### Blessing of the Children

13 And they were bringing children to Him so that He might touch them; but the talmidim rebuked them. 14 But when **שׁוֹשָׁן** saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of Elohim belongs to such as these. 15 Truly I say to you, whoever does not receive the kingdom of Elohim like a child will not enter it." 16 And He took them in His arms and blessed them, laying His hands on them.

### Rich Young Man

17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit everlasting life?" 18 And **ישׁוּשָׁן** said to him, "Why do you call Me good? No one is good except Elohim alone. 19 You know the commands, **'Do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother'**.<sup>g</sup>" 20 And he said to Him, "Teacher, I have guarded all these things from my youth up." 21 Looking at him, **שׁוֹשָׁן** felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me." 22 But at these words he was saddened, and he went away grieving, for he was one who owned much property.

<sup>a</sup> 44 & 46 Bracketed sections indicate readings not present in early Greek text; only in verse 48.

<sup>b</sup> 48 See Yeshayahu 66:24.

<sup>c</sup> 49 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>d</sup> 4 See Devarim 24.

<sup>e</sup> 6 See Bereshiyt 1:27.

<sup>f</sup> 7-8 See Bereshiyt 2:24.

<sup>g</sup> 19 See Shemot 20:12-16; Devarim 5:16-20.

**23** And **שׁוֹא**, looking around, said to His talmidim, "How hard it will be for those who are wealthy to enter the kingdom of Elohim!" **24** The talmidim were amazed at His words. But **שׁוֹא** answered again and said to them, "Children, how hard it is<sup>a</sup> to enter the kingdom of Elohim! **25** It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Elohim." **26** They were even more astonished and said to Him, "Then who can be saved?" **27** Looking at them, **שׁוֹא** said, "With people it is impossible, but not with Elohim; for all things are possible with Elohim."

**28** Kepha began to say to Him, "Behold, we have left everything and followed You." **29** **ישׁוֹא** said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for the sake of Me and the good news, **30** but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, everlasting life. **31** But many *who are* first will be last, and the last, first."

#### **ישׁוֹא Predicts His Death and Resurrection**

**32** They were on the road going up to Yerushalayim, and **ישׁוֹא** was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, **33** saying, "Behold, we are going up to Yerushalayim, and the Son of Man will be delivered to the chief priests and to the scribes; and they will condemn Him to death and will hand Him over to the nations. **34** They will mock Him and spit on Him, and scourge Him and kill *Him*, and after three days He will rise again."

**35** Ya'aqov and Yoḥanan, the two sons of Zevadyahu, came up to **ישׁוֹא**, saying, "Teacher, we want You to do for us whatever we ask of You." **36** And He said to them, "What do you want Me to do for you?" **37** They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your glory." **38** But **שׁוֹא** said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be immersed with the immersion with which I am immersed?" **39** They said to Him, "We are able." And **ישׁוֹא** said to them, "The cup that I drink you shall drink; and you shall be immersed with the immersion with which I am immersed. **40** But to sit on My right or on My left, this is

not Mine to give; but it is for those for whom it has been prepared."

**41** Hearing *this*, the ten began to feel indignant with Ya'aqov and Yoḥanan. **42** Calling them to Himself, **ישׁוֹא** said to them, "You know that those who are recognized as rulers of the nations are in authority over them; and their great men exercise authority over them. **43** But it is not this way among you, but whoever desires to become great among you shall be your servant; **44** and whoever desires to be first among you shall be bondservant of all. **45** For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

#### **Bartimaeus Receives Sight**

**46** Then they came to Yeriḥo. And as He was leaving Yeriḥo with His talmidim and a large crowd, a blind beggar *named* Bartimaeus,<sup>b</sup> *the son of Timaeus*, was sitting by the road. **47** When he heard that it was **ישׁוֹא** the Nazarene, he began to cry out and say, "**ישׁוֹא**, Son of David, be kind to me!" **48** Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, be kind to me!" **49** And **שׁוֹא** stopped and said, "Call him *here*." So they called the blind man, saying to him, "Take courage, stand up! He is calling for you." **50** Throwing aside his cloak, he jumped up and came to **ישׁוֹא**. **51** And answering him, **ישׁוֹא** said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" **52** And **ישׁוֹא** said to him, "Go; your faith has saved you." Immediately he regained his sight and *began* following Him on the road.

#### **Entering Yerushalayim**

**11** As they approached Yerushalayim, at Beth-phag and Bethany, near the Mount of Olives, He sent two of His talmidim, **2** and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied, on which no one yet has ever sat; untie it and bring it. **3** If anyone says to you, 'Why are you doing this?' you say, 'The Master has need of it'; and immediately he will send it back here." **4** They went away and found a colt tied at the door, outside in the street; and they untied it. **5** Some of the bystanders were saying to them, "What are you doing, untying the colt?" **6** They spoke to them just as **ישׁוֹא** had told *them*, and they gave them permission. **7** They brought the colt to **ישׁוֹא** and put their coats on it; and He sat on it. **8** And

<sup>a</sup> 24 Syr. adds the phrase **كُلُّ مَنْ يَتَرَكَّبُ عَلَى ثِنْعَةٍ** (*dat'kilin al nek'say'hun*), "for those trusting in wealth" here.

<sup>b</sup> Bartimaeus – Aramaic: **בָּתִימַא** . *Bar* meaning "son of" and Timaeus is a name. Syr. reads, "Timai, the son of Timai..."

many spread their coats in the road, and others *spread* leafy branches which they had cut from the fields.

**9** Those who went in front and those who followed were shouting: "Hosanna!<sup>a</sup> **Blessed is He who comes in the Name of יהָנָן<sup>b</sup>**

**10** Blessed is the coming kingdom of our father David; Hosanna in the highest!"

**11** And He entered Yerushalayim *and came* into the Temple; and after looking around at everything, He left for Bethany with the twelve, since the hour was already late.

**12** On the next day, when they had left Bethany, He became hungry. **13** Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. **14** He said to it, "May no one eat fruit from you to the age!" And His talmidim were listening.

### Driving Out the Money Changers from the Temple

**15** Then they came to Yerushalayim, and He entered the Temple and began to drive out those who were buying and selling in the Temple, and overturned the tables of the money changers and the seats of those who were selling doves; **16** and He would not permit anyone to carry merchandise through the Temple. **17** And He began to teach and say to them, "Is it not written, '**My house shall be called a house of prayer for all the nations**'? But you have made it a **robbers' den**.<sup>d</sup>" **18** The chief priests and the scribes heard *this*, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching.

**19** When evening came, they would go out of the city.

**20** As they were passing by in the morning, they saw the fig tree withered from the roots *up*. **21** Being reminded, Kepha said to Him, "Rabbi, look, the fig tree which You cursed has withered." **22** And **שׁוֹרֵךְ** answered saying to them, "Believe in Elohim. **23** Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. **24** Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you. **25** Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in the heavens will

also forgive you your transgressions. **26** [But if you do not forgive, neither will your Father who is in the heavens forgive your transgressions.]<sup>e</sup>

### Authority of שׁוֹרֵךְ Questioned

**27** They came again to Yerushalayim. And as He was walking in the Temple, the chief priests and the scribes and the elders came to Him, **28** and *began* saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?" **29** And **שׁוֹרֵךְ** said to them, "I will ask you one question, and you answer Me, and *then* I will tell you by what authority I do these things. **30** Was the immersion of Yohanan from heaven, or from men? Answer Me." **31** They *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' **32** But shall we say, 'From men?' – they were afraid of the crowd, for everyone considered Yohanan to have been a real prophet. **33** Answering **שׁוֹרֵךְ**, they said, "We do not know." And **שׁוֹרֵךְ** said to them, "Nor will I tell you by what authority I do these things."

### Parable of the Vineyard

**12** And He began to speak to them in parables: "A man **planted a vineyard and put a wall around it, and dug a vat under the wine press and built a tower**,<sup>f</sup> and rented it out to vine-growers and went on a journey. **2** At the *harvest* time he sent a bondservant to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers. **3** They took him, and beat him and sent him away empty-handed. **4** Again he sent them another bondservant, and they wounded him in the head, and treated him shamefully. **5** And he sent another, and that one they killed; and *so with* many others, beating some and killing others. **6** He had one more, a beloved son; he sent him to them last, saying, 'They will respect my son.' **7** But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' **8** They took him, and killed him and threw him out of the vineyard. **9** What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others.

**10** "Have you not even read this Scripture: '**the stone which the builders rejected, this became the chief**

<sup>a</sup> 9 Hosanna – From the Hebrew words **ya'sha** (ya'sha) and **na** (na), meaning "save now."

<sup>b</sup> 9 See Tehillim 118:25-26.

<sup>c</sup> 17 See Yeshayahu 56:7.

<sup>d</sup> 17 See Yirmeyahu 7:11.

<sup>e</sup> 26 Bracketed section indicates reading not present in early Greek texts.

<sup>f</sup> 1 See Yeshayahu 5:1-2.

**corner stone; 11 This came about from יְהוָה, and it is marvelous in our eyes?"<sup>a</sup>**

12 And they were seeking to seize Him, and *yet* they feared the people, for they understood that He spoke the parable against them. And so they left Him and went away.

#### **ישׁוּעָה Answers the Pharisees, Sadducees, and Scribes**

13 Then they sent some of the Pharisees and Herodians to Him in order to trap Him in a statement. 14 They came and said to Him, "Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of Elohim in truth. Is it lawful to pay tribute to Caesar, or not? Shall we give or shall we not give?" 15 But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius to look at." 16 They brought *one*. And He said to them, "Whose image and inscription is this?" And they said to Him, "Caesar's." 17 And **ישׁוּעָה** said to them, "Render to Caesar the things that are Caesar's, and to Elohim the things that belong to Elohim." And they were amazed at Him.

18 And *some of the* Sadducees (who say that there is no resurrection) came to Him, questioning Him, saying,

19 "Teacher, Mosheh wrote for us that **if a man's brother dies and leaves behind a wife and leaves no child, his brother should marry the wife and raise up seed to his brother.**<sup>b</sup> 20 There were seven brothers;

and the first took a wife, and died leaving no seed. 21 The second one married her, and died leaving behind no seed; and the third likewise; 22 and *so* all seven left no seed. Last of all the woman died also. 23 In the resurrection, when they rise again, which one's wife will she be? For all seven had married her."

24 **ישׁוּעָה** said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of Elohim? 25 For when they rise from the dead, they neither marry [women] nor are [women] given [to men] in marriage, but are like messengers in the heavens.<sup>c</sup> 26 But regarding the fact that the dead rise again, have you not read in the book of Mosheh, about *the burning bush*, how Elohim spoke to him, saying, '**I am the Elohim of Avraham, and the Elohim of Yits̄haq, and the Elohim of Ya'aqov**'<sup>d</sup> 27 He is not the Elohim of the dead, but of the living; you are greatly mistaken."

28 One of the scribes came and heard them arguing, and having seen that He had answered them well, asked Him, "What command is the first of all?" 29 **ישׁוּעָה** answered, "The first is, '**Hear, O Yisra'el! יְהוָה אֱלֹהֵינוּ וָאֶחֱרַג בְּךָ לִoving our Elohim** is One; 30 and you shall love יְהוָה your Elohim with all your heart, and with all your being, and with all your mind, and with all your strength."<sup>e</sup> 31 The second is this, '**You shall love your neighbor as yourself.**'<sup>f</sup> There is no other command greater than these." 32 The scribe said to Him, "Right, Teacher; You have truly stated that He is One, and there is no one else besides Him; 33 and to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as himself, is much more than all ascension offerings and sacrifices." 34 When **ישׁוּעָה** saw that he had answered intelligently, He said to him, "You are not far from the kingdom of Elohim." After that, no one would venture to ask Him any more questions.

35 And **ישׁוּעָה began** to say, as He taught in the Temple, "How is it that the scribes say that the Messiah is the son of David? 36 David himself said in the Set-apart Ruah, 'לְמִתְּנוּ לִי מִתְּחִילָה תְּחִילָתְךָ' said to my Master, "Sit at My right hand, until I put Your enemies beneath Your feet."<sup>g</sup> 37 David himself calls Him 'Master; so in what sense is He his son?" And the large crowd enjoyed listening to Him.

38 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and *like* respectful greetings in the market places, 39 and chief seats in the synagogues and first places at Feasts, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater judgment."

#### **Widow's Two Copper Coins**

41 And He sat down opposite the treasury, and *began* observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent. 43 Calling His talmidim to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

<sup>a</sup> 10-11 See Tehillim 118:22-23.

<sup>b</sup> 19 See Devarim 25.

<sup>c</sup> 25 Bracketed sections indicate readings present in the Syr. but not the Greek.

<sup>d</sup> 26 See Shemot 3:6.

<sup>e</sup> 29-30 See Devarim 6:4-5.

<sup>f</sup> 31 See Vayyiqra 19:18.

<sup>g</sup> 36 See Tehillim 110:1.

### Things to Come

**13** As He was going out of the Temple, one of His talmidim said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" **2** And יְהוָה said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down."

**3** As He was sitting on the Mount of Olives opposite the Temple, Kepha and Ya'aqov and Yohanan and Andreas were questioning Him privately, **4** "Tell us, when will these things be, and what *will be* the sign when all these things are going to be fulfilled?" **5** And יְהוָה began to say to them, "See to it that no one misleads you. **6** Many will come in My Name, saying, 'I am' and will mislead many. **7** When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but the end is not yet. **8** For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. These things are the beginning of birth pangs.

**9** "But be on your guard; for they will deliver you to *the* Sanhedrins, and you will be flogged in synagogues, and you will stand before governors and kings for My sake, as a witness to them. **10** The good news must first be proclaimed to all the nations. **11** When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but the Set-apart Ruah. **12** Brother will betray brother to death, and a father *his* child; and children will rise up against parents and have them put to death. **13** You will be hated by all because of My Name, but the one who endures to the end will be saved.

### Abomination that Lays Waste

**14** "But when you see the **abomination that lays waste**<sup>a</sup> standing where it should not be (let the reader understand), then those who are in Yehudah must flee to the mountains. **15** The one who is on the housetop must not go down, or go in to get anything out of his house; **16** and the one who is in the field must not turn back to get his coat. **17** But woe to those who are pregnant and to those who are nursing babies in those days! **18** But pray that it may not happen in the winter. **19** For those days will be a *time of affliction* such as has not occurred since the beginning of the creation which Elohim created until now, and never will. **20** Unless יְהוָה had shortened *those* days, no life would have been saved; but for the sake of the elect, whom He chose, He

shortened the days. **21** And then if anyone says to you, 'Behold, here is the Messiah'; or, 'Behold, *He is* there'; do not believe; **22** for false Messiahs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, *even* the elect. **23** But take heed; behold, I have told you everything in advance.

### Return of the Son of Man

**24** But in those days, after that affliction, **the sun will be darkened and the moon will not give its light,** **25 and the stars will be falling**<sup>b</sup> from heaven, and the powers that are in the heavens will be shaken. **26** Then they will see **the Son of Man coming in clouds**<sup>c</sup> with great power and glory. **27** And then He will send forth the messengers, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven.

### Parable of the Fig Tree

**28** "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near. **29** Even so, you too, when you see these things happening, recognize that He is near, *right* at the door. **30** Truly I say to you, this generation will not pass away until all these things take place. **31** Heaven and earth will pass away, but My words will not pass away. **32** But of that day or hour no one knows, not even the messengers in heaven, nor the Son, but the Father *alone*.

**33** "Take heed, keep on the alert; for you do not know when the time will come. **34** *It is* like a man away on a journey, *who* upon leaving his house and putting his bondservants in charge, *assigning* to each one his task, also commanded the doorkeeper to stay on the alert. **35** Therefore, be on the alert-- for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning-- **36** in case he should come suddenly and find you asleep. **37** What I say to you I say to all, 'Be on the alert!!!'

### Plot to Kill נָסָרָן; Costly Perfume

**14** Now the Pesah and *Feast of Unleavened Bread* were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill *Him*; **2** for they were saying, "Not during the festival, otherwise there might be a riot of the people."

**3** While He was in Bethany at the home of Shimon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure

<sup>a</sup> 14 See Dani'el 9:27; 11:31; 12:11.

<sup>b</sup> 24-25 See Yeshayahu 13:10; 34:4.

<sup>c</sup> 26 See Dani'el 7:13.

nard; she broke the vial and poured it over His head. **4** But some were indignantly *remarking* to one another, "Why has this perfume been wasted? **5** For this perfume might have been sold for over three hundred denarii, and the money given to the poor." And they were scolding her. **6** But **עִזָּה** said, "Let her alone; why do you bother her? She has done a good deed to Me. **7** For you always have the poor with you,<sup>a</sup> and whenever you desire you can do good to them; but you do not always have Me. **8** She has done what she could; she has anointed My body beforehand for the burial. **9** Truly I say to you, wherever the good news is proclaimed in the whole world, what this woman has done will also be spoken of in memory of her."

**10** Then Yehudah Ish-Qerioth, who was one of the twelve, went off to the chief priests in order to betray Him to them. **11** They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.

### Last Supper

**12** And the first day of the *Feast of Unleavened Bread came*, when the Pesah was to be slaughtered; His talmidim said to Him, "Where do You want us to go and prepare for You to eat the Pesah?" **13** And He sent two of His talmidim and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; **14** and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I might eat the Pesah with My talmidim?"' **15** And he himself will show you a large upper room furnished and ready; prepare for us there." **16** The talmidim went out and came to the city, and found *it* just as He had told them; and they prepared the Pesah.

**17** When it was evening He came with the twelve. **18** As they were reclining *at the table* and eating, **עִזָּה** said, "Truly I say to you that one of you will betray Me-- one who is eating with Me." **19** They began to be grieved and to say to Him one by one, "Surely not I!" **20** And He said to them, "It is one of the twelve, one who dips with Me in the bowl. **21** For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! *It would have been* good for that man if he had not been born."

**22** While they were eating, He took *some* bread, and after a blessing He broke *it*, and gave *it* to them, and said, "Take *it*; this is My body." **23** And when He had taken a cup and given thanks, He gave *it* to them, and they all drank from it. **24** And He said to them, "This is My blood of the covenant, which is poured out for

many. **25** Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it renewed in the kingdom of Elohim."

### Kepha's Denial Predicted

**26** After singing a hymn, they went out to the Mount of Olives. **27** And **עִזָּה** said to them, "You will all stumble, because it is written, **I will strike down the Shepherd, and the sheep shall be scattered.**<sup>b</sup> **28** But after I have been raised, I will go ahead of you to the Galil." **29** But Kepha said to Him, "Even though all may stumble, yet I will not." **30** And **עִזָּה** said to him, "Truly I say to you, that this very night, before a rooster crows, you yourself will deny Me three times." **31** But *he* kept saying insistently, "If I have to die with You, I will not deny You!" And they all were saying the same thing also.

### Garden of Gath-shehmen; Betrayal; Arrest

**32** They came to a place named Gath-shehmen; and He said to His talmidim, "Sit here until I have prayed." **33** And He took with Him Kepha and Ya'aqov and Yohanan, and began to be very distressed and troubled. **34** And He said to them, "My being is deeply grieved to the point of death; remain here and keep watch."

**35** And He went a little beyond *them*, and fell to the ground and *began* to pray that if it were possible, the hour might pass Him by. **36** And He was saying, "Abba!<sup>c</sup> Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." **37** And He came and found them sleeping, and said to Kepha, "Shimon, are you asleep? Could you not keep watch for one hour? **38** Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak."

**39** Again He went away and prayed, saying the same words. **40** And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. **41** And He came the third time, and said to them, "Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. **42** Get up, let us be going; behold, the one who betrays Me is at hand!"

**43** Immediately while He was still speaking, Yehudah, one of the twelve, came up accompanied by a crowd with swords and clubs, *who were* from the chief priests and the scribes and the elders. **44** Now he who was betraying Him had given them a signal, saying,

<sup>a</sup> 7 See Devarim 15:11.

<sup>b</sup> 27 See Zekharyah 13:7.

<sup>c</sup> 36 Abba – Aramaic word meaning "father."

"Whomever I kiss, He is the one; seize Him and lead Him away under guard."

**45** After coming, Yehudah immediately went to Him, saying, "Rabbi!" and kissed Him. **46** They laid hands on Him and seized Him. **47** But one of those who stood by drew his sword, and struck the bondservant of the high priest and cut off his ear. **48** And **יעשׂ** said to them, "Have you come out with swords and clubs to arrest Me, as *you would* against a robber? **49** Every day I was with you in the Temple teaching, and you did not seize Me; but *this has taken place* to fulfill the Scriptures." **50** And they all left Him and fled.

**51** A young man was following Him, wearing *nothing* but a linen sheet over *his* naked body; and they seized him. **52** But he pulled free of the linen sheet and escaped naked.

### **יעשׂ Before the Sanhedrin**

**53** They led **יעשׂ** away to the high priest; and all the chief priests and the elders and the scribes gathered together. **54** Kepha had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire. **55** Now the chief priests and the whole Sanhedrin kept trying to obtain witness against **יעשׂ** to put Him to death, and they were not finding any. **56** For many were giving false witness against Him, but their witness was not consistent. **57** Some stood up and *began* to give false witness against Him, saying, **58** "We heard Him say, 'I will destroy this dwelling place made with hands, and in three days I will build another made without hands.'" **59** Not even in this respect was their witness consistent. **60** The high priest stood up and *came* forward and questioned **יעשׂ**, saying, "Do You not answer? What is it that these men are testifying against You?" **61** But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Messiah, the Son of the Blessed *One*?" **62** And **יעשׂ** said, "I am; and you shall see the **Son of Man sitting at the right hand of power, and coming with the clouds of heaven.**"<sup>a</sup> **63** Tearing his clothes, the high priest said, "What further need do we have of witnesses? **64** You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death. **65** Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophesy!" And the officers received Him with slaps *in the face*.

### **Kepha's Denials**

**66** As Kepha was below in the courtyard, one of the servant-girls of the high priest came, **67** and seeing Kepha warming himself, she looked at him and said, "You also were with **יעשׂ** the Nazarene." **68** But he denied, saying, "I neither know nor understand what you are talking about." And he went out onto the porch, and a rooster crowed.

**69** The servant-girl saw him, and began once more to say to the bystanders, "This is *one* of them!" **70** But again he denied it. And after a little while the bystanders were again saying to Kepha, "Surely you are *one* of them, for you are a Galilean too." **71** But he began to curse and swear, "I do not know this man you are talking about!" **72** Immediately a rooster crowed. And Kepha remembered how **יעשׂ** had made the remark to him, "Before a rooster crows, you will deny Me three times." And he began to weep.

### **יעשׂ Before Pilate**

**15** Early in the morning the chief priests with the elders and scribes and the whole Sanhedrin, immediately held a consultation; and binding **יעשׂ**, they led Him away and delivered Him to Pilate. **2** Pilate questioned Him, "Are You the King of the Yehudim?" And He answered him, "You say *it*." **3** The chief priests *began* to accuse Him harshly. **4** Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!" **5** But **יעשׂ** made no further answer; so Pilate was amazed.

### **Crowd Chooses Bar-Abba**

**6** Now at the Feast he used to release for them *any* one prisoner whom they requested. **7** The man named Bar-Abba had been imprisoned with the insurrectionists who had committed murder in the insurrection. **8** The crowd went up and began asking him *to do* as he had been accustomed to do for them. **9** Pilate answered them, saying, "Do you want me to release for you the King of the Yehudim?" **10** For he was aware that the chief priests had handed Him over because of envy. **11** But the chief priests stirred up the crowd *to ask* him to release Bar-Abba for them instead. **12** Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Yehudim?" **13** They shouted back, "Crucify Him!" **14** But Pilate said to them, "Why, what wicked *thing* has He done?" But they shouted all the more, "Crucify Him!" **15** Wanting to satisfy the crowd, Pilate released Bar-Abba for them,

<sup>a</sup> 62 See Tehillim 110:1; Dani'el 7:13.

and after having **עִזָּה** scourged, he handed Him over to be crucified.

**16** The soldiers took Him away into the palace *that is, the Praetorium*, and they called together the whole *Roman* cohort. **17** They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; **18** and they began to acclaim Him, "Hail, King of the Yehudim!" **19** They kept beating His head with a reed, and spitting on Him, and kneeling and bowing down before Him. **20** After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him. **21** They pressed into service a passer-by coming from the country, Shimon of Kurene (the father of Alexander and Rufus), to bear His stake.

### **עִזָּה Crucified**

**22** Then they brought Him to the place Gulgoleth, which is translated, 'Place of a Skull.' **23** They tried to give Him wine mixed with myrrh; but He did not take it. **24** And they crucified Him, and divided up His garments among themselves, casting lots for them *to decide* what each man should take. **25** It was the third hour when they crucified Him. **26** The inscription of the charge against Him read, "THE KING OF THE YEHUDIM."

**27** They crucified two robbers with Him, one on His right and one on His left. **28** [And the Scripture was fulfilled which says, "**And He was numbered with the lawless.**"<sup>a</sup>]<sup>b</sup> **29** Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who will destroy the dwelling place and rebuild it in three days, **30** save Yourself, and come down from the stake!" **31** In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself. **32** Let this Messiah, the King of Yisra'el, now come down from the stake, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

**33** When the sixth hour came, darkness fell over the whole land until the ninth hour. **34** At the ninth hour **עִזָּה** cried out with a loud voice, "**Eloi, Eloi, lama sabathani?**" which is translated, "My El, My El, why have You forsaken Me?" **35** When some of the bystanders heard it, they began saying, "Behold, He is calling for Eliyahu." **36** Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Eliyahu will come to take Him down." **37** And **עִזָּה** uttered a loud cry, and

breathed His last. **38** And the veil of the dwelling place was torn in two from top to bottom. **39** When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of Elohim!" **40** There were also women looking on from a distance, among whom were Miriam from Magdala, and Miryam the mother of Ya'aqov the Less and Yoseph, and Shalom. **41** When He was in the Galil, they used to follow Him and minister to Him; and many other women who came up with Him to Yerushalayim.

### **The Burial of עִזָּה**

**42** When evening had already come, because it was the preparation day, that is, the day before the Sabbath, **43** Yoseph of Ramah came, a prominent member of the Sanhedrin, who himself was waiting for the kingdom of Elohim; and he gathered up courage and went in before Pilate, and asked for the body of **עִזָּה**. **44** Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. **45** And ascertaining this from the centurion, he granted the body to Yoseph.

**46** Yoseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. **47** Miryam from Magdala and Miryam the mother of Yoseph were looking on where He was laid.

### **The Resurrection**

**16** When the Sabbath was over, Miryam from Magdala, and Miryam the mother of Ya'aqov, and Shalom, bought spices, so that they might come and anoint Him. **2** Very early on the first day of the week, they came to the tomb when the sun had risen. **3** They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" **4** Looking up, they saw that the stone had been rolled away, although it was extremely large. **5** Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. **6** And he said to them, "Do not be amazed; you are looking for **עִזָּה** the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him. **7** But go, tell His talmidim and Kepha, He is going ahead of you to the Galil; there you will see Him, just as He told you." **8** They went out and fled from the tomb,

<sup>a</sup> 28 See Yeshayahu 53:12.

<sup>b</sup> 28 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 34 See Tehillim 22.

for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

**9** [Now after He had risen, early on the first day of the week He first appeared to Miryam from Magdala, from whom He had cast out seven demons. **10** She went and reported to those who had been with Him, while they were mourning and weeping. **11** When they heard that He was alive and had been seen by her, they did not believe *her*. **12** After that, He appeared in a different form to two of them while they were walking along on their way to the country. **13** They went away and reported it to the others, but they did not believe them either.

**14** Afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their lack of faith and hardness of heart, because they had not believed those who had seen Him after He had risen. **15** And He said to them, "Go into all the world and proclaim the good news to all creation. **16** He who has believed and has been immersed shall be saved; but he who has not believed shall be condemned. **17** These signs will accompany those who have believed: in My Name they will cast out demons, they will speak with renewed tongues; **18** they will pick up serpents, and if they drink any deadly *poison*, it will not hurt them; they will lay hands on the sick, and they will recover."

**19** So then, when the Master יהשׁוּא had spoken to them, He was received up into heaven and sat down at the right hand of Elohim.

**20** And they went out and proclaimed everywhere, while the Master worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Kepha and his companions. And after that, יהשׁוּא Himself sent out through them from east to west the sacred and imperishable proclamation of everlasting salvation.]<sup>a</sup>

---

<sup>a</sup> 20 Bracketed section indicates reading (verses 9-20) not present in early Greek or Syriac texts.

# ΛΟΥΚΑΣ

## Loukas (Luke)

### Introduction

**1** Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, **2** even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, **3** it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; **4** that you might know the certainty concerning the things in which you were instructed.

### Birth of Yohanan the Immerser Foretold

**5** There was in the days of Herod, the king of Yehudah, a certain priest named Zekharyah, of the priestly division of Aviyah. He had a wife of the daughters of Aharon, and her name was Elisheva. **6** They were both righteous before Elohim, walking blamelessly in all the commands and righteous deeds of הָיוֹם. **7** But they had no child, because Elisheva was barren, and they both were well advanced in years. **8** Now while he executed the priest's office before Elohim in the order of his division, **9** according to the custom of the priest's office, his lot was to enter into the dwelling place of הָיוֹם and burn incense. **10** The whole multitude of the people were praying outside at the hour of incense.

**11** A messenger of הָיוֹם appeared to him, standing on the right side of the altar of incense. **12** Zekharyah was troubled when he saw him, and fear fell upon him. **13** But the messenger said to him, "Do not be afraid, Zekharyah, because your request has been heard, and your wife, Elisheva, will bear you a son, and you shall call his name Yohanan. **14** You will have joy and gladness; and many will rejoice at his birth. **15** For he will be great in the sight of הָיוֹם, and he will drink no wine nor strong drink. He will be filled with the Set-apart Ruah, even from his mother's womb. **16** He will turn many of the children of Yisra'el to הָיוֹם their Elohim. **17** He will go before Him in the spirit and power of Eliyahu, **'to turn the hearts of the fathers to the children,'<sup>a</sup> and the disobedient to the wisdom of the just; to prepare a people prepared for הָיוֹם."**

**18** Zekharyah said to the messenger, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

**19** The messenger answered him, "I am Gavri'el, who stands in the presence of Elohim. I was sent to speak to you, and to bring you this good news. **20** Behold, you will be silent and not able to speak, until the day that these things will happen, because you did not believe my words, which will be fulfilled in their proper time."

**21** The people were waiting for Zekharyah, and they marveled that he delayed in the dwelling place. **22** When he came out, he could not speak to them, and they perceived that he had seen a vision in the dwelling place. He continued making signs to them, and remained mute. **23** When the days of his service were fulfilled, he departed to his house. **24** After these days Elisheva, his wife, conceived, and she hid herself five new moons, saying, **25** "Thus has הָיוֹם done to me in the days in which He looked at me, to take away my reproach among men."

### Birth of Yeshua Foretold

**26** Now in the sixth new moon, the messenger Gavri'el was sent from Elohim to a city of the Galil, named Nazareth, **27** to a virgin betrothed to a man whose name was Yoseph, of the house of David. The virgin's name was Miryam. **28** Having come in, the messenger said to her, "Rejoice, you highly favored one! הָיוֹם is with you."

**29** But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. **30** The messenger said to her, "Do not be afraid, Miryam, for you have found favor with Elohim. **31** Behold, you will conceive in your womb, and give birth to a son, and will call His Name 'ישׁוּעָה'. **32** He will be great, and will be called the Son of Elyon<sup>b</sup>. הָיוֹם Elohim will give Him the throne of His father, David, **33** and He will reign over the house of Ya'aqov to the ages. There will be no end to His Kingdom."

**34** Miryam said to the messenger, "How can this be, seeing I have not known a man?"

**35** The messenger answered her, "The Set-apart Ruah will come on you, and the power of Elyon will overshadow you. Therefore also the set-apart One who is born will be called the Son of Elohim. **36** Behold, Elisheva, your relative, also has conceived a son, in her old age; and this is the sixth new moon with her who was called barren. **37** For nothing is impossible with Elohim."

<sup>a</sup> 17 See Malakhi 4:6.

<sup>b</sup> 32 & 35 עֶלְיוֹן (Elyon) – Hebrew word meaning "Most High." One of the Titles of הָיוֹם.

**38** Miryam said, "Behold, the servant of יהוה; let it be done to me according to your word." The messenger departed from her.

### Miryam Visits Elisheva

**39** Miryam arose in those days and went into the hill country with haste, into a city of Yehudah, **40** and entered into the house of Zekharyah and greeted Elisheva. **41** When Elisheva heard Miryam's greeting, the baby leaped in her womb, and Elisheva was filled with the Set-apart Ruah. **42** She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb! **43** Why am I so favored, that the mother of my Master should come to me? **44** For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! **45** Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from יהוה!"

### Miryam's Words of Praise

**46** Miryam said, "My being magnifies יהוה. **47** My spirit has rejoiced in Elohim my Savior, **48** for He has looked at the humble state of His servant. For behold, from now on, all generations will call me blessed. **49** For He who is mighty has done great things for me. Set-apart is His Name. **50** His loving-kindness is for generations of generations on those who fear Him. **51** He has shown strength with His arm. He has scattered the proud in the imagination of their hearts. **52** He has put down princes from their thrones. And has exalted the lowly.<sup>a</sup> **53** He has filled the hungry with good things. He has sent the rich away empty. **54** He has given help to Yisra'el, His servant, that he might remember loving-kindness, **55** as He spoke to our fathers, to Avraham and his seed to the age."

**56** Miryam stayed with her about three new moons, and then returned to her house.

### Birth of Yohanan

**57** Now the time that Elisheva should give birth was fulfilled, and she gave birth to a son. **58** Her neighbors and her relatives heard that יהוה<sup>b</sup> had magnified His loving-kindness towards her, and they rejoiced with her. **59** On the eighth day, they came to circumcise the child; and they would have called him Zekharyah, after the name of his father. **60** His mother answered, "Not so; but he will be called Yohanan."

**61** They said to her, "There is no one among your relatives who is called by this name." **62** They made signs to his father, what he would have him called.

**63** He asked for a writing tablet, and wrote, "His name is Yohanan." They all marveled. **64** His mouth was opened immediately, and his tongue freed, and he spoke, blessing Elohim. **65** Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Yehudah. **66** All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of יהוה was with him.

### Zekharyah's Words of Praise, Prophecy

**67** His father, Zekharyah, was filled with the Set-apart Ruah, and prophesied, saying, **68** "Blessed be יהוה, the Elohim of Yisra'el, for He has visited and redeemed His people; **69** and has raised up a horn of salvation<sup>c</sup> for us in the house of His servant David **70** (as He spoke by the mouth of His set-apart prophets who have been from the age), **71** salvation from our enemies, and from the hand of all who hate us; **72** to show loving-kindness towards our fathers, to remember His set-apart covenant, **73** the oath which He swore to Avraham, our father, **74** to grant to us that we, being delivered out of the hand of our enemies, should serve Him without fear, **75** in set-apartness and righteousness before Him all the days of our life.

**76** "And you, child, will be called a prophet of Elyon<sup>d</sup>, for you will go before יהוה to prepare His ways, **77** to give knowledge of salvation to His people by the remission of their sins, **78** because of the tender loving-kindness of our Elohim, whereby the dawn from on high will visit us, **79** to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace."

**80** The child was growing, and becoming strong in spirit, and was in the wildernesses until the day of his public appearance to Yisra'el.

### Birth of Yeshua

**2** Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled. **2** This was the first enrollment made when Quirinius was governor of Syria. **3** All went to enroll themselves, everyone to his own city. **4** Yoseph also went up from the Galil, out of the city of Nazareth, into Yehudah, to

<sup>a</sup> 52 This verse is an exact quote of the Apocryphal Book Sirach 10:14.

<sup>b</sup> 58 Syr. reads אֱלֹהָא (Alaha) meaning "Elohim" here.

<sup>c</sup> 69 See Tehillim 18:2; Shemu'el 22:3.

<sup>d</sup> 76 עֶלְיוֹן (Elyon) – Hebrew word meaning "Most High." One of the Titles of יהוה.

the city of David, which is called Beth-lehem, because he was of the house and family of David; **5** to enroll himself with Miryam, who was betrothed to him, being pregnant.

6 While they were there, the day had come for her to give birth. 7 She gave birth to her Firstborn Son. She wrapped Him in bands of cloth, and laid Him in a feeding trough, because there was no room for them in the guestroom. 8 There were shepherds in the same country staying in the field, and guarding watch by night over their flock. 9 Behold, a messenger of **תִּבְרָא**<sup>a</sup> stood by them, and the glory of **תִּבְרָא**<sup>b</sup> shone around them, and they feared with great fear. 10 The messenger said to them, "Do not be afraid, for behold, I bring you good news of great joy which will be to all the people. 11 For there is born to you today, in the city of David, a Savior, who is Messiah the Master<sup>c</sup>. 12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough." 13 Suddenly, there was with the messenger a multitude of the heavenly army praising Elohim, and saying,

14 "Glory to Elohim in the highest; on earth: peace among whom He is pleased."

**15** When the messengers went away from them into the heavens, the shepherds said to one another, "Let us go to Beth-lehem, now, and see this thing that has happened, which הָיָה has made known to us." **16** They came with haste, and found both Miryam and Yoseph, and the baby was lying in the feeding trough. **17** When they saw it, they made known the saying which was spoken to them about this Child. **18** All who heard it wondered at the things which were spoken to them by the shepherds. **19** But Miryam kept all these sayings, pondering them in her heart. **20** The shepherds returned, glorifying and praising Elohim for all the things that they had heard and seen, just as it was told them.

## Yeshua's Circumcision and Presentation at the Temple

**21** When eight days were fulfilled to circumcise Him, His Name was called שֵׁשׁ, which was given by the messenger before He was conceived in the womb.

**22** When the days of their purification<sup>b</sup> according to the Torah of Moshe were fulfilled, they brought Him up to Yerushalayim, to present Him to **23 יְהוָה** (as it is written in the Torah of **יְהוָה**, "Every male who opens the womb shall be called set-apart to **יְהוָה**,")<sup>c</sup> **24** and to offer a sacrifice according to that which is said in the

Torah of תְּלִינָה, "A pair of turtledoves, or two young pigeons."<sup>dn</sup>

**25** Behold, there was a man in Yerushalayim whose name was Shimon. This man was righteous and devout, looking for the consolation of Yisra'el, and the Set-apart Ruah was on him. **26** It had been revealed to him by the Set-apart Ruah that he should not see death before he had seen the Messiah of פָּנָים. **27** He came in the Ruah into the Temple. When the parents brought in the child, שׁוֹשָׁן, that they might do concerning Him according to the custom of the Torah, **28** then he received Him into his arms, and blessed Elohim, and said, **29** "Now You are releasing Your bondservant, Master, according to Your word, in peace; **30** for my eyes have seen Your salvation, **31** which You have prepared before the face of all peoples; **32** a light for revelation to the nations, and the glory of Your people Yisra'el."

**33** Yoseph and His mother were marveling at the things which were spoken concerning Him, **34** and Shimon blessed them, and said to Miryam, his mother, "Behold, this Child is set for the falling and the rising of many in Yisra'el, and for a sign which is spoken against. **35** Yes, a sword will pierce through your own being, that the thoughts of many hearts may be revealed."

**36** There was one Hannah, a prophetess, the daughter of Phanu'el, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, **37** and she had been a widow for about eighty-four years), who did not depart from the Temple, serving with fastings and petitions night and day.

**דז** 38 Coming up at that very hour, giving thanks to God,  
and spoke of Him to all those who were looking for  
redemption in Yerushalayim.

**39** When they had accomplished all things that were according to the Torah of יהוָה, they returned into the Galil, to their own city, Nazareth. **40** The Child was growing, and was becoming strong, being filled with wisdom, and the favor of Elohim was upon Him.

## *בָּיִת הַמִּזְבֵּחַ* *in the Temple at Twelve Years Old*

**41** His parents went every year to Yerushalayim at the Feast of the Pesah. **42** When He was twelve years old, they went up to the Feast, **43** and when they had fulfilled the days, as they were returning, the boy **נָשָׁר** stayed behind in Yerushalayim. His parents did not know it, **44** but supposing Him to be in the company, they went a day's journey, and they looked for Him among their relatives and acquaintances. **45** When they did not find

<sup>a</sup> 11 Syr. uses the **ܡܰܪܝܼ** (*Mar-ya*) instead of "Master" here.

<sup>b</sup> 22 See Vayiqra 12.

<sup>c</sup> 23 See Shemoth 13:2,12.

<sup>d</sup> 24 See Vayiqra 12:8.

Him, they returned to Yerushalayim, looking for Him. **46** After three days they found Him in the Temple, sitting in the middle of the teachers, both listening to them, and asking them questions. **47** All who heard Him were amazed at His understanding and His answers.

**48** When they saw Him, they were astonished, and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I were anxiously looking for You."

**49** He said to them, "Why were you looking for Me? Did you not know that I must be about My Father's business?" **50** They did not understand the saying which He spoke to them. **51** And He went down with them, and came to Nazareth. He was subject to them, and His mother kept all these sayings in her heart. **52** And שׁוּעַ increased in wisdom and stature, and in favor with Elohim and men.

### Work of Yohanan the Immerser

**3** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Yehudah, and Herod being tetrarch of the Galil, and his brother Philippos tetrarch of the region of Yetur and Trahonitis, and Lysanias tetrarch of Abilene, **2** in the high priesthood of Hananyah and Qayapha, the word of Elohim came to Yohanan, the son of Zekharyah, in the wilderness. **3** He came into all the region around the Yarden, proclaiming the immersion of repentance for remission of sins. **4** As it is written in the book of the words of Yeshayah the prophet, "**The voice of one crying in the wilderness, 'Make ready the way of הָמְלָאָת. Make His paths straight. 5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth. 6 All flesh will see the salvation of Elohim.**"<sup>a</sup>

**7** He said therefore to the crowds who went out to be immersed by him, "You offspring of vipers, who warned you to flee from the wrath to come? **8** Therefore produce fruits worthy of repentance, and do not begin to say among yourselves, 'We have Avraham for our father;' for I tell you that Elohim is able to raise up children to Avraham from these stones! **9** Even now the ax also lies at the root of the trees. Every tree therefore that does not produce good fruit is cut down, and thrown into the fire."

**10** The crowds asked him, "What then must we do?"

**11** He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

**12** Tax collectors also came to be immersed, and they said to him, "Teacher, what must we do?" **13** He said to them, "Collect no more than that which is appointed to you." **14** Soldiers also asked him, saying, "What about us? What must we do?" He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

**15** As the people were in expectation, and all men reasoned in their hearts concerning Yohanan, whether perhaps he was the Messiah, **16** Yohanan answered them all, "I indeed immerse you with water, but He comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will immerse you in the Set-apart Ruah and fire, **17** whose fan is in His hand, and He will thoroughly cleanse His threshing floor, and will gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."

**18** Then with many other exhortations he proclaimed good news to the people, **19** but Herod the tetrarch – being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done – **20** added this also to them all, that he closed up Yohanan in prison.

### Immersion of שׁוּעַ

**21** Now when all the people were immersed, שׁוּעַ also had been immersed, and was praying. The heavens were opened, **22** and the Set-apart Ruah descended in a bodily form like a dove on Him; and a voice came out of the heavens, saying "You are My beloved Son. In You I am well-pleased."

**23** שׁוּעַ himself, when He began to teach, was about thirty years old, being son (as was supposed) of Yoseph, of Eli, **24** of Methuselah, of Levi, of Malki, of Yanna, of Yoseph, **25** of Mattithyahu, of Amos, of Nahum, of Elihoenai, of Nogah, **26** of Ma'ath, of Mattithyahu, of Shimi, of Yoseph, of Yehudah, **27** of Yohanan, of Rephayah, of Zerubbavel, of Shealtiel, of Neri, **28** of Malki, of Addi, of Qasam, of Almodad, of Er, **29** of Yehoshua, of Eliezer, of Yoram, of Methuselah, of Levi, **30** of Shimon, of Yehudah, of Yoseph, of Yonan, of Elyaqim, **31** of Melea, of Menan, of Mattatha, of Nathan, of David, **32** of Yishai, of Oved, of Boaz, of Salmon, of Nahshon, **33** of Amminadav, of Aram, of Hetsron, of Perets, of Yehudah, **34** of Ya'akov, of Yitschaq, of Avraham, of Terah, of Nahor, **35** of Serug, of Reu, of

<sup>a</sup> 4-6, See Yeshayah 40:3-5.

Peleg, of Ever, of Shelah, **36** of Kena'an, of Arpakshad, of Shem, of Noah, of Lamekh, **37** of Methuselah, of Hanokh, of Yared, of Mahalale'l, of Qenan, **38** of Enosh, of Sheth, of Adam, of Elohim.

### Temptation of עִישׂוֹן

**4** עִישׂוֹן, full of the Set-apart Ruah, returned from the Yarden, and was led by the Ruah into the wilderness **2** for forty days, being tempted by the devil. He ate nothing in those days. When they were completed, He was hungry. **3** The devil said to Him, "If You are the Son of Elohim, command this stone to become bread."

**4 עִישׂוֹן** answered him, saying, "It is written, '**Man shall not live by bread alone, [but by every word of Elohim.]**'<sup>a</sup>"

**5** He, leading Him up, showed Him all the kingdoms of the world in a moment of time. **6** The devil said to Him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. **7** If You therefore will bow down before me, it will all be Yours."

**8 עִישׂוֹן** answered him, "[Get behind me Satan!]<sup>b</sup> For it is written, '**You shall bow down to יְהוָה your Elohim, and you shall serve Him only.**'<sup>c</sup>"

**9** He led Him to Yerushalayim, and set Him on the pinnacle of the Temple, and said to Him, "If You are the Son of Elohim, cast Yourself down from here, **10** for it is written, '**He will put His messengers in charge of you, to guard you;**'<sup>d</sup> **11** and, '**On their hands they will bear you up, lest perhaps you dash your foot against a stone.**'<sup>d</sup>

**12 עִישׂוֹן** answering, said to him, "It has been said, '**You shall not tempt יְהוָה your Elohim.**'<sup>e</sup>"

**13** When the devil had completed every temptation, he departed from Him until another time. **14 עִישׂוֹן** returned in the power of the Ruah into the Galil, and news about Him spread through all the surrounding area. **15** He taught in their synagogues, being glorified by all.

### Teaching in Nazareth

**16** He came to Nazareth, where He had been brought up. He entered, as was His custom, into the synagogue on the Sabbath day, and stood up to read. **17** The book of

the prophet Yesayahu was handed to him. He opened the book, and found the place where it was written,

**18 "The Ruah of יְהוָה is on Me, because He has anointed Me to proclaim good news to the poor. He has sent Me [to heal the broken hearted],<sup>f</sup> to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, **19** and to proclaim the acceptable year of יְהוָה."**<sup>g</sup>

**20** He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on Him. **21** He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

**22** All testified about Him, and wondered at the favorable words which proceeded out of His mouth, and they said, "Is this not Yoseph's son?"

**23** He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Kaphar-nahum, do also here in your hometown.'"

**24** He said, "Most certainly I tell you, no prophet is acceptable in his hometown. **25** But truly I tell you, there were many widows in Yisra'el in the days of Eliyahu, when the heavens were closed up *for* three years and six new moons, when a great famine came over all the land. **26** Eliyahu was sent to none of them, except to Zarephath, in the land of Tsidon, to a woman who was a widow. **27** There were many lepers in Yisra'el in the time of Elisha the prophet, yet not one of them was cleansed except Na'amana, the Aramean."

**28** They were all filled with wrath in the synagogue, as they heard these things. **29** They rose up, threw Him out of the city, and led Him to the brow of the hill that their city was built on, that they might throw Him off the cliff. **30** But He, passing through the middle of them, went His way.

### Demon Cast Out

**31** He came down to Kaphar-nahum, a city of the Galil. He was teaching them on the Sabbath day, **32** and they were astonished at His teaching, for His word was with authority. **33** In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, **34** saying, "Ah! what have we to do with You, עִישׂוֹן of Nazareth? Have You come to destroy us? I

<sup>a</sup> 4 Bracketed section indicates reading not present in early Greek texts. See Devarim 8:3.

<sup>b</sup> 8 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 8 See Devarim 6:13.

<sup>d</sup> 10-11 See Tehillim 91:11-12.

<sup>e</sup> 12 See Devarim 16:16.

<sup>f</sup> 18 Bracketed section indicates reading not present in early Greek texts.

<sup>g</sup> 18-19 See Yesayahu 58:6; 61:1-2.

know You *and* who You are: the Set-apart One of Elohim!"

**35** וַיְשִׁיבֵנִי rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

**36** Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power He commands the unclean spirits, and they come out!" **37** News about Him went out into every place of the surrounding region.

#### Healing of Kepha's Mother-in-Law and Others

**38** He rose up from the synagogue, and entered into Shimon's house. Shimon's mother-in-law was afflicted with a great fever, and they begged Him for her. **39** He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. **40** When the sun was setting, all those who had any sick with various diseases brought them to Him; and He laid His hands on every one of them, and healed them. **41** Demons also came out of many, crying out, and saying, "You are the Son of Elohim!" Rebuking them, He did not allow them to speak, because they knew that He was the Messiah.

**42** When it was day, He departed and went into a wilderness region, and the crowds looked for Him, and came to Him, and held on to Him, so that He would not go away from them. **43** But He said to them, "I must proclaim the good news of the Kingdom of Elohim to the other cities also. For this reason I have been sent." **44** He was proclaiming in the synagogues of Yehudah<sup>a</sup>.

#### The First Talmidim

**5** Now while the crowd pressed on Him and heard the word of Elohim, He was standing by the lake of Kinnereth. **2** He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. **3** He entered into one of the boats, which was Shimon's, and asked him to put out a little from the land. He sat down and taught the crowds from the boat. **4** When He had finished speaking, He said to Shimon, "Put out into the deep, and let down your nets for a catch."

**5** Shimon answered him, "Master, we worked all night, and took nothing; but at Your word I will let down the nets." **6** When they had done this, they caught a great multitude of fish, and their net was breaking. **7** They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both

boats, so that they began to sink. **8** But Shimon Kepha, when he saw it, fell down at יְשִׁיעָה's knees, saying, "Depart from me, for I am a sinful man, Master." **9** For he was amazed, and all who were with him, at the catch of fish which they had caught; **10** and so also were Ya'aqov and Yoḥanan, sons of Zevadyahu, who were partners with Shimon. **11** וַיֹּאמֶר said to Shimon, "Do not be afraid. From now on you will be catching people alive."

**11** When they had brought their boats to land, they left everything, and followed Him.

#### Healing of a Leper and Paralytic

**12** While He was in one of the cities, behold, there was a man full of leprosy. When he saw יְשִׁיעָה, he fell on his face, and begged Him, saying, "Master, if You want to, You can make me clean."

**13** He stretched out His hand, and touched him, saying, "I want to. Be made clean." Immediately the leprosy left him. **14** He commanded him to tell no one, "But go your way, and show yourself to the priest,<sup>b</sup> and offer for your cleansing according to what Mosheh commanded, for a witness to them." **15** But the report concerning Him spread much more, and great crowds came together to hear, and to be healed of their infirmities. **16** But He withdrew Himself into the wilderness, and prayed.

**17** On one of those days, He was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of the Galil, Yehudah, and Yerushalayim. The power of הַנָּזֵן was with Him to heal. **18** Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before יְשִׁיעָה.

**19** Not finding a way to bring him in because of the crowd, they went up to the housetop, and let him down through the tiles with his cot into the middle before יְשִׁיעָה. **20** Seeing their faith, He said to him, "Man, your sins are forgiven you."

**21** The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but Elohim alone?"

**22** But יְשִׁיעָה, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? **23** Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' **24** But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

<sup>a</sup> 44 Later Greek and Syriac texts read, "the Galil" instead of "Yehudah" here.

<sup>b</sup> 14 See Vayyiqra 13.

**25** Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying Elohim. **26** Amazement took hold on all, and they glorified Elohim. They were filled with fear, saying, "We have seen strange things today."

### Calling of Levi

**27** After these things He went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow Me!"

**28** He left everything, and rose up and followed Him.

**29** Levi made a great feast for Him in his house. There was a great crowd of tax collectors and others who were reclining with them. **30** Their scribes and the Pharisees grumbled against His talmidim, saying, "Why do you eat and drink with the tax collectors and sinners?"

**31** **ישׁוּעָה** answered them, "Those who are healthy have no need for a physician, but those who are sick do. **32** I have not come to call the righteous, but sinners to repentance."

**33** They said to Him, "Yohanan's talmidim often fast and pray, likewise also the talmidim of the Pharisees, but Yours eat and drink."

**34** He said to them, "Can you make the sons of the bridechamber fast, while the bridegroom is with them?"

**35** But the days will come when the bridegroom will be taken away from them. Then they will fast in those days." **36** He also told a parable to them. "No one puts a piece from a renewed garment on an old garment, or else he will tear the renewed, and also the piece from the renewed will not match the old. **37** No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. **38** But new wine must be put into renewed wine skins. **39** No man having drunk old wine desires new, for he says, 'The old is better.'"

### Master of the Sabbath

**6** Now on the Sabbath, He was going through the grain fields. His talmidim plucked the heads of grain and ate, rubbing them in their hands. **2** But some of the Pharisees said to them, "Why do you do that which is not lawful on the Sabbath day?"

**3** **ישׁוּעָה**, answering them, said, "Have you not read what David did when he was hungry, he, and those who were with him; **4** how he entered into the house of Elohim,

and took and ate the set-apart<sup>b</sup> bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?"<sup>c</sup> **5** He said to them, "The Son of Man is Master of the Sabbath."

**6** It also happened on another Sabbath that He entered into the synagogue and taught. There was a man there, and his right hand was withered. **7** The scribes and the Pharisees watched him, to see whether He would heal on the Sabbath, that they might find an accusation against Him. **8** But He knew their thoughts; and He said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood. **9** Then **ישׁוּעָה** said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to destroy?" **10** He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored [as the other]<sup>d</sup>. **11** But they were filled with rage, and talked with one another about what they might do to **ישׁוּעָה**.

### Choosing the Twelve

**12** In these days, He went out to the mountain to pray, and He continued all night in prayer to Elohim.

**13** When it was day, He called His talmidim, and from them He chose twelve, whom He also named shelihim:

**14** Shimon, whom He also named Kepha; Andreas, his brother; Ya'aqov; Yohanan; Philippos; Bar-Talmai;

**15** Mattithyahu; Taom; Ya'aqov, the son of Heleph; Shimon, who was called the Zealot; **16** Yehudah the son of Ya'aqov; and Yehudah Ish-Qerioth, who also became a traitor. **17** He came down with them, and stood on a level place, with a large crowd of His talmidim, and a great number of the people from all Yehudah and Yerushalayim, and the sea coast of Tsur and Tsidon, who came to hear Him and to be healed of their diseases; **18** as well as those who were troubled by unclean spirits, and they were being healed. **19** All the crowd sought to touch Him, for power came out of Him and healed them all.

**20** He lifted up His eyes to His talmidim, and said, "Blessed are you who are poor, the Kingdom of Elohim is yours.

**21** "Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

**22** "Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake. **23** Rejoice in

<sup>a</sup> 34 See footnote at Mattithyahu 9:15.

<sup>b</sup> 4 Syr. reads **לְאַחֲרֵי מִזְבֵּחַ שְׂמִינִית** (*w'lachma d'pa'tureh d'Mar-ya ne'sab ekal*) meaning "and took the bread that was on the table of **תִּנְعַמֵּת** and took to eat it" here

<sup>c</sup> 3-4 See Vayiqra 24:5-9; Shemu'el נ 21:1-6.

<sup>d</sup> 10 Bracketed section indicates reading not present in early Greek texts.

that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

**24** "But woe to you who are rich! For you have received your consolation. **25** Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep. **26** Woe, when men speak well of you, for their fathers did the same thing to the false prophets.

**27** "But I tell you who hear: love your enemies, do good to those who hate you, **28** bless those who curse you, and pray for those who mistreat you. **29** To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, do not withhold your coat also. **30** Give to everyone who asks you, and do not ask him who takes away your goods to give them back again.

**31** "As you would like people to do to you, do exactly so to them. **32** If you love those who love you, what credit is that to you? For even sinners love those who love them. **33** If you do good to those who do good to you, what credit is that to you? For even sinners do the same. **34** If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. **35** But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of Elyon<sup>a</sup>, for He is kind toward the unthankful and evil.

**36** "Therefore be kind, even as your Father is also kind. **37** Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Set free, and you will be set free.

**38** "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

**39** He spoke a parable to them. "Can the blind guide the blind? Will they both not fall into a pit? **40** A talmid is not above his teacher, but everyone when he is fully trained will be like his teacher. **41** Why do you see the speck of chaff that is in your brother's eye, but do not consider the beam that is in your own eye? **42** Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself do not see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye. **43** For there is no

good tree that produces bad fruit; nor again a bad tree that produces good fruit. **44** For each tree is known from its own fruit. For people do not gather figs from thorns, nor do they gather grapes from a bramble bush. **45** The good man out of the good treasure of his heart brings out that which is good, and the evil man brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

### **Builders and Foundations**

**46** "Why do you call Me, 'Master, Master,' and do not do the things which I say?<sup>b</sup> **47** Everyone who comes to Me, and hears My words, and does them, I will show you who he is like. **48** He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was built well. **49** But he who hears, and does not do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

### **Healing of a Centurion's Servant**

**7** After He had finished speaking in the hearing of the people, He entered into Kaphar-nahum. **2** A certain centurion's bondservant, who was dear to him, was sick and at the point of death. **3** When he heard about יְשֻׁרִין, he sent to Him elders of the Yehudim, asking Him to come and save his bondservant. **4** When they came to יְשֻׁרִין, they begged Him earnestly, saying, "He is worthy for You to do this for him, **5** for he loves our nation, and he built our synagogue for us." **6** יְשֻׁרִין went with them. When He was now not far from the house, the centurion sent friends to Him, saying to Him, "Master, do not trouble Yourself, for I am not worthy for You to come under my roof. **7** Therefore I did not even think myself worthy to come to You; but say the word, and my servant will be healed. **8** For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my bondservant, 'Do this,' and he does it."

**9** When יְשֻׁרִין heard these things, He marveled at him, and turned and said to the crowd who followed Him, "I tell you, I have not found such great faith, no, not in Yisra'el." **10** Those who were sent, returning to the house, found that the bondservant who had been sick was well.

**11** Soon afterwards, He went to a city called Na'ah. His talmidim, along with a great crowd, went with Him.

<sup>a</sup> 35 עֶלְיוֹן (Elyon) – Hebrew word meaning "Most High." One of the Titles of הָרָה.

<sup>b</sup> 46 See also Malakhi 1:6.

**12** Now when He came near to the gate of the city, behold, one who was dead was carried out, the only begotten son of his mother, and she was a widow. Many people of the city were with her. **13** When the Master saw her, He had compassion on her, and said to her, "Do not cry." **14** He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" **15** He who was dead sat up, and began to speak. And He gave him to his mother.

**16** Fear took hold of all, and they glorified Elohim, saying, "A great prophet has arisen among us!" and, "Elohim has visited His people!" **17** This report went out concerning Him in the whole of Yehudah, and in all the surrounding region.

### Questions from Yohanan

**18** The talmidim of Yohanan told him about all these things. **19** Yohanan, calling to himself two of his talmidim, sent them to **עִירָה**, saying, "Are You the one who is coming, or should we look for another?"

**20** When the men had come to him, they said, "Yohanan the Immerser has sent us to You, saying, 'Are You He who comes, or should we look for another?'"

**21** In that hour He cured many of diseases and plagues and evil spirits; and to many who were blind He gave sight. **22** **עִירָה** answered them, "Go and tell Yohanan the things which you have seen and heard: that **the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news proclaimed to them.**"<sup>a</sup>

**23** Blessed is he who does not stumble in Me."

**24** When Yohanan's messengers had departed, he began to tell the crowds about Yohanan, "What did you go out into the wilderness to see? A reed shaken by the wind?

**25** But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. **26** But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. **27** This is he of whom it is written, '**Behold, I send My messenger before Your face, who will prepare Your way before You.**'<sup>b</sup>

**28** "For I tell you, among those who are born of women there is not a greater prophet than Yohanan, yet he who is least in the Kingdom of Elohim is greater than he."

**29** When all the people and the tax collectors heard this, they declared Elohim to be just, having been immersed with Yohanan's immersion. **30** But the Pharisees and the lawyers rejected the counsel of Elohim, not being immersed by him themselves.

**31** "To what then will I liken the people of this generation? What are they like? **32** They are like children who sit in the marketplace, and call to one another, saying, 'We piped to you, and you did not dance. We mourned, and you did not weep.' **33** For Yohanan the Immerser came neither eating bread nor drinking wine, and you say, 'He has a demon.' **34** The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' **35** Wisdom is justified by all her children."

**36** One of the Pharisees invited Him to eat with him. He entered into the Pharisee's house, and sat at the table.

**37** Behold, a woman in the city who was a sinner, when she knew that He was reclining in the Pharisee's house, brought an alabaster jar of ointment. **38** Standing behind at His feet weeping, she began to wet His feet with her tears, and she wiped them with the hair of her head, kissed His feet, and anointed them with the ointment.

**39** Now when the Pharisee who had invited Him saw it, he said to himself, "This man, if He were a prophet, would have perceived who and what kind of woman this is who touches Him, that she is a sinner."

### Parable of Two Debtors

**40** **שִׁמְעוֹן** answered him, "Shimon, I have something to tell you." He said, "Teacher, say on."

**41** "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. **42** When they could not pay, he forgave them both. Which of them therefore will love him most?"

**43** Shimon answered, "He, I suppose, to whom he forgave the most." He said to him, "You have judged correctly."

**44** Turning to the woman, He said to Shimon, "Do you see this woman? I entered into your house, and you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with the hair of her head. **45** You gave Me no kiss, but she, since the time I came in, has not ceased to kiss My feet. **46** You did not anoint My head with oil, but she has anointed My feet with ointment. **47** Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." **48** He said to her, "Your sins are forgiven."

**49** Those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

<sup>a</sup> 22 See Yeshayahu 35:5; 61:1-2.

<sup>b</sup> 27 See Malakhi 3:1.

**50** He said to the woman, "Your faith has saved you. Go in peace."

### Service of Women

**8** Soon afterwards, He went about through cities and villages, proclaiming and bringing the good news of the Kingdom of Elohim. With Him were the twelve, **2** and certain women who had been healed of evil spirits and infirmities: Miryam who was called Magdalene, from whom seven demons had gone out; **3** and Yoanna, the wife of Huzas, Herod's steward; Shoshannah; and many others; who served them from their possessions.

**4** When a great crowd came together, and people from every city were coming to Him, He spoke by a parable.

### Parable of the Sower

**5** "The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the heavens devoured it. **6** Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. **7** Other fell amid the thorns, and the thorns grew with it, and choked it.

**8** Other fell into the good ground, and grew, and produced one hundred times as much fruit." As He said these things, He called out, "He who has ears to hear, let him hear!"

**9** Then His talmidim asked Him, "What does this parable mean?"

**10** He said, "To you it is given to know the mysteries of the Kingdom of Elohim, but to the rest *it is given* in parables; that **'seeing they may not perceive, and hearing they may not understand.'**<sup>a</sup> **11** Now the parable is this: The seed is the word of Elohim. **12** Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. **13** Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. **14** That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. **15** Those in the good ground, these are those who with an honest and good heart, having heard the word, hold it tightly, and produce fruit with perseverance.

### Teaching about the Lamp

**6** "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. **17** For nothing

is hidden, that will not be revealed; nor anything secret that will not be known and come to light. **18** Be careful therefore how you hear. For whoever has, to him will be given; and whoever does not have, from him will be taken away even that which he thinks he has."

**19** His mother and brothers came to Him, and they could not come near Him for the crowd. **20** Some people told Him, "Your mother and Your brothers stand outside, desiring to see You."

**21** But He answered them, "My mother and my brothers are these who hear the word of Elohim, and do it."

### Calming of the Storm

**22** Now on one of those days, He entered into a boat, Himself and His talmidim, and He said to them, "Let us go over to the other side of the lake." So they launched out. **23** But as they sailed, He fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. **24** They came to Him, and awoke Him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm. **25** He said to them, "Where is your faith?" Being afraid they marveled, saying to one another, "Who is this then, that He commands even the winds and the water, and they obey Him?" **26** They arrived at the country of the Gergashites, which is opposite the Galil.

### Demons Cast Out into Swine

**27** When **שָׁוֹעַ** stepped ashore, a certain man out of the city who had demons for a long time met Him. He wore no clothes, and did not live in a house, but in the tombs.

**28** When he saw **שְׁאוּל**, he cried out, and fell down before Him, and with a loud voice said, "What do I have to do with You, **שְׁאוּל**, You Son of El Elyon<sup>b</sup>? I beg You, do not torment me!" **29** For **שְׁאוּל** was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was guarded, and bound with chains and fetters. Breaking the bonds apart, he was driven by the demon into the wildernesses.

**30** **שְׁאוּל** asked him, "What is your name?" He said, "Legion," for many demons had entered into him.

**31** They begged Him that He would not command them to go into the abyss. **32** Now there was there a herd of many swine feeding on the mountain, and they begged Him that He would allow them to enter into those. He allowed them. **33** The demons came out of the man, and entered into the swine, and the herd rushed down the steep bank into the lake, and were drowned. **34** When

<sup>a</sup> 10 See Yeshayahu 6:9.

<sup>b</sup> 28 עֶלְיוֹן (Elyon) – Hebrew word meaning "Most High." One of the Titles of הָאֱלֹהִים.

those who fed them saw what had happened, they fled, and told it in the city and in the country.

**35** People went out to see what had happened. They came to יִשְׁעָה, and found the man from whom the demons had gone out, sitting at יִשְׁעָה's feet, clothed and in his right mind; and they were afraid. **36** Those who saw it told them how he who had been possessed by demons was saved. **37** All the people of the surrounding country of the Gadarenes asked Him to depart from them, for they were very much afraid. He entered into the boat, and returned. **38** But the man from whom the demons had gone out begged Him that he might go with Him, but יִשְׁעָה sent him away, saying, **39** "Return to your house, and declare what great things Elohim has done for you." He went his way, proclaiming throughout the whole city what great things יִשְׁעָה had done for him.

### Miracles of Healing

**40** When יִשְׁעָה returned, the crowd welcomed Him, for they were all waiting for Him. **41** Behold, there came a man named Yair, and he was a ruler of the synagogue. He fell down at יִשְׁעָה's feet, and begged Him to come into his house, **42** for he had an only begotten daughter, about twelve years of age, and she was dying. But as He went, the crowds pressed against Him. **43** A woman who had a flow of blood for twelve years, [who had spent all her living on physicians,]<sup>a</sup> and could not be healed by any, **44** came behind Him, and touched the tsitsit of His cloak, and immediately the flow of her blood stopped.

**45** يִשְׁעָה said, "Who touched Me?" When all denied it, Kepha and those with him said, "Master, the crowds press and jostle You, and You say, 'Who touched Me?'"

**46** But יִשְׁעָה said, "Someone did touch Me, for I perceived that power has gone out of Me." **47** When the woman saw that she was not hidden, she came trembling, and falling down before Him declared to Him in the presence of all the people the reason why she had touched Him, and how she was healed immediately. **48** He said to her, "Daughter, take courage. Your faith has saved you. Go in peace."

**49** While He still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Do not trouble the Teacher."

**50** But יִשְׁעָה hearing it, answered him, "Do not be afraid. Only believe, and she will be saved." **51** When He came to the house, He did not allow anyone to enter in, except

Kepha, Yohanan, Ya'aqov, the father of the child, and her mother. **52** All were weeping and mourning her, but He said, "Do not weep. She is not dead, but sleeping."

**53** They were ridiculing him, knowing that she was dead. **54** But He put them all outside, and taking her by the hand, He called, saying, "Child, arise!" **55** Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. **56** Her parents were amazed, but He commanded them to tell no one what had been done.

### Authority of the Twelve

**9** He called the twelve together, and gave them power and authority over all demons, and to cure diseases.

**2** He sent them out to proclaim the Kingdom of Elohim and to heal the sick. **3** He said to them, "Take nothing for your journey—neither staffs, nor wallet, nor bread, nor money; neither have two coats each. **4** Into whatever house you enter, stay there, and depart from there. **5** As many as do not receive you, when you depart from that city, shake off even the dust from your feet for a witness against them."

**6** They departed, and went throughout the villages, proclaiming the good news, and healing everywhere.

**7** Now Herod the tetrarch heard of all that was done; and he was very perplexed, because it was said by some that Yohanan had risen from the dead, **8** and by some that Eliyahu had appeared, and by others that one of the old prophets had risen again. **9** Herod said, "Yohanan I beheaded, but who is this, about whom I hear such things?" He sought to see Him.

**10** The shelihim, when they had returned, told Him what things they had done. He took them, and withdrew apart to a city called Beth-tsaida. **11** But the crowds, perceiving it, followed Him. He welcomed them, and spoke to them of the Kingdom of Elohim, and He cured those who needed healing. **12** The day began to wear away; and the twelve came, and said to Him, "Send the crowd away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a wilderness region."

### Feeding Five Thousand

**13** But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." **14** For they were about five thousand men. He said to His talmidim, "Make them sit down in groups of

<sup>a</sup> 43 Bracketed section indicates reading not present in early Greek and Syriac texts.

about fifty each." 15 They did so, and made them all sit down.

16 He took the five loaves and the two fish, and looking up to the heavens, He blessed them, and broke them, and gave them to the talmidim to set before the crowd.

17 They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

18 As he was praying alone, the talmidim were with Him, and He asked them, "Who do the crowds say that I am?" 19 They answered, "'Yohanan the Immerser,' but others say, 'Eliyahu,' and others, that one of the old prophets is risen again."

20 He said to them, "But who do you say that I am?" Kepha answered, "The Messiah of Elohim."

21 But He warned them, and commanded them to tell this to no one, 22 saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up."

23 He said to all, "If anyone desires to come after Me, let him deny himself, take up his stake daily, and follow Me. 24 For whoever desires to save his life will lose it, but whoever will lose his life for My sake, the same will save it. 25 For what does it profit a man if he gains the whole world, and loses or forfeits his own self? 26 For whoever will be ashamed of Me and of My words, of him will the Son of Man be ashamed, when He comes in His glory, and the glory of the Father, and of the set-apart messengers. 27 But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of Elohim."

### Vision of Transformation

28 About eight days after these sayings, He took with Him Kepha, Yohanan, and Ya'aqov, and went up onto the mountain to pray. 29 As He was praying, the appearance of His face was altered, and His clothing became white and dazzling. 30 Behold, two men were talking with Him, who were Mosheh and Eliyahu,

31 who appeared in glory, and spoke of His departure, which He was about to accomplish at Yerushalayim.

32 Now Kepha and those who were with Him were heavy with sleep, but when they were fully awake, they saw His glory, and the two men who stood with Him.

33 As they were parting from Him, Kepha said to **ישעיהו**, "Master, it is good for us to be here. Let us make three tents: one for You, and one for Mosheh, and one for Eliyahu," not knowing what he said.

34 While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. 35 A voice came out of the cloud,

saying, "This is My Son, My Chosen One. Listen to Him!" 36 When the voice came, **ישעיהו** was found alone. They were silent, and told no one in those days any of the things which they had seen.

37 On the next day, when they had come down from the mountain, a great crowd met Him. 38 Behold, a man from the crowd called out, saying, "Teacher, I beg You to look at my son, for he is my only begotten child."

39 Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. 40 I begged your talmidim to cast it out, and they could not."

41 **ישעיהו** answered, "Unfaithful and perverted generation, how long shall I be with you and bear with you? Bring your son here."

42 While he was still coming, the demon threw him down and convulsed him violently. But **ישעיהו** rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 They were all astonished at the majesty of Elohim. But while all were marveling at all the things which **ישעיהו** did, He said to his talmidim,

44 "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men." 45 But they did not understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask Him about this saying.

### Test of Greatness

46 There arose an argument among them about which of them was the greatest. 47 **ישעיהו**, perceiving the reasoning of their hearts, took a little child, and set him by His side, 48 and said to them, "Whoever receives this little child in My Name receives Me. Whoever receives Me receives Him who sent Me. For whoever is least among you all, this one will be great."

49 Yohanan answered, "Master, we saw someone casting out demons in Your Name, and we forbade him, because he does not follow with us." 50 **ישעיהו** said to him, "Do not forbid him, for he who is not against us is for us."

51 It came to be, when the days were near for His ascension, He intently set His face to go to Yerushalayim, 52 and sent messengers before His face. They went, and entered into a village of the Shom'ronites, so as to prepare for Him. 53 They did not receive Him, because He was traveling with His face set towards Yerushalayim. 54 When His talmidim, Ya'aqov and Yohanan, saw this, they said, "Master, do You want

us to command fire to come down from the heavens, and destroy them?"<sup>a</sup>

**55** But He turned and rebuked them, [and said, "You do not know of what kind of spirit you are; **56** for the Son of Man did not come to destroy men's lives, but to save them."]<sup>b</sup> And they went to another village. **57** As they went on the way, a certain man said to Him, "I want to follow You wherever You go, Master."

### Cost of Following יִשְׁעָה

**58** יִשְׁעָה said to him, "The foxes have holes, and the birds of the heavens have nests, but the Son of Man has no place to lay His head."

**59** He said to another, "Follow Me!" But he said, "Master, allow me first to go and bury my father."

**60** But יִשְׁעָה said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of Elohim."

**61** Another also said, "I want to follow You, Master, but first allow me to say good-bye to those who are at my house."

**62** But יִשְׁעָה said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of Elohim."

### Seventy-Two Sent Out

**10** Now after these things, the Master also appointed seventy-two<sup>c</sup> others, and sent them two by two ahead of Him into every city and place, where He was about to come. **2** Then He said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Master of the harvest, that He may send out laborers into His harvest. **3** Go your ways. Behold, I send you out as lambs among wolves. **4** Carry no purse, nor wallet, nor sandals. Greet no one on the way. **5** Into whatever house you enter, first say, 'Peace be to this house.' **6** If a son of peace is there, your peace will rest on him; but if not, it will return to you. **7** Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Do not go from house to house. **8** Into whatever city you enter, and they receive you, eat the things that are set before you. **9** Heal the sick who are therein, and tell them, 'The Kingdom of Elohim has come near to you.' **10** But into whatever city you enter, and they do not receive you, go out into its streets and say, **11** 'Even the dust from your city that clings to our feet, we wipe off against you. Nevertheless know this: the Kingdom of Elohim has come near to

you.' **12** I tell you, it will be more tolerable in that day for Sodom than for that city.

**13** "Woe to you, Korazin! Woe to you, Beth-tsaida! For if the mighty works had been done in Tsor and Tsidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more tolerable for Tsor and Tsidon in the judgment than for you. **15** You, Kaphar-nahum, you will not be exalted to heaven, will you? You will be brought down to Sheol. **16** Whoever listens to you listens to Me, and whoever rejects you rejects Me. Whoever rejects Me rejects Him who sent Me."

### The Seventy-Two Return with Joy

**17** The seventy-two returned with joy, saying, "Master, even the demons are subject to us in Your Name!"

**18** He said to them, "I saw Satan having fallen like lightning from heaven. **19** Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. **20** Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in the heavens."

**21** In that same hour יִשְׁעָה rejoiced in the Set-apart Ruah, and said, "I thank You, O Father, Master of heaven and earth, that You have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in Your eyes."

**22** "All things have been delivered to Me by My Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal Him."

**23** Turning to the talmidim, He said privately, "Blessed are the eyes which see the things that you see, **24** for I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

**25** Behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit everlasting life?"

**26** He said to him, "What is written in the Torah? How do you read it?"

**27** He answered, "**You shall love יְהוָה your Elohim with all your heart, with all your being, with all your**

<sup>a</sup> 54 See Melakhim 2 1.

<sup>b</sup> 55-56 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 1 Later Greek texts read "seventy" instead of "seventy-two." Also in verse 17.

**strength, and with all your mind; and your neighbor as yourself.<sup>a</sup>**

**28** He said to him, "You have answered correctly. Do this, and you will live."

**29** But he, desiring to justify himself, asked יְשֻׁעָה, "Who is my neighbor?"

### The Good Shom'ronite

**30** יְשֻׁעָה answered, "A certain man was going down from Yerushalayim to Yeriho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. **31** By chance a certain priest was going down that way. When he saw him, he passed by on the other side. **32** In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. **33** But a certain Shom'ronite, as he traveled, came where he was. When he saw, he was moved with compassion, **34** came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. **35** On the next day he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' **36** Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

**37** He said, "He who showed loving-kindness to him." Then יְשֻׁעָה said to him, "Go and do likewise."

### Martha and Miryam

**38** As they went on their way, He entered into a certain village, and a certain woman named Martha received Him. **39** She had a sister called Miryam, who also sat at the feet of יְשֻׁעָה, and heard His word. **40** But Martha was distracted with much serving, and she came up to Him, and said, "Master, do you not care that my sister left me to serve alone? Ask her therefore to help me."

**41** יְשֻׁעָה answered her, "Martha, Martha, you are anxious and troubled about many things, **42** but one thing is needed. Miryam has chosen the good part, which will not be taken away from her."

### Teaching about Prayer

**11** When He finished praying in a certain place, one of His talmidim said to Him, "Master, teach us to pray, just as Yoḥanan also taught his talmidim."

**2** He said to them, "When you pray, say, '[Our]<sup>b</sup> Father [in the heavens], may Your Name be kept set-apart. May Your Kingdom come. [May Your will be done on earth, as it is in heaven.]

**3** "Give us each day our daily bread. **4** Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, [but deliver us from the evil one]."

**5** He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, **6** for a friend of mine has come to me from a journey, and I have nothing to set before him,' **7** and he from within will answer and say, 'Do not bother me. The door is now shut, and my children are with me in bed. I cannot get up and give it to you?' **8** I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

**9** "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. **10** For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

**11** "Which of you fathers, if your son asks for [bread, will give him a stone? Or if he asks for]<sup>c</sup> a fish, he will not give him a snake instead of a fish, will he? **12** Or if he asks for an egg, will he give him a scorpion? **13** If you then, being wicked, know how to give good gifts to your children, how much more will your heavenly Father give the Set-apart Ruah to those who ask Him?"

### A House Divided

**14** He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the crowds marveled. **15** But some of them said, "He casts out demons by Beelzebul, the prince of the demons." **16** Others, testing Him, sought from him a sign from heaven. **17** But He, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls. **18** If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. **19** But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges. **20** But if I by the finger of Elohim cast out demons, then the Kingdom of Elohim has come to you.

**21** "When the strong man, fully armed, guards his own dwelling, his goods are safe. **22** But when someone

<sup>a</sup> 27 See Devarim 6:5 and Vayiqra 19:18.

<sup>b</sup> 2-4 Bracketed sections indicate readings not present in early Greek texts.

<sup>c</sup> 11 Bracketed section indicates reading not present in early Greek texts.

stronger attacks him and overcomes him, he takes from him his whole armor in which he believed, and divides his plunder.

**23** "He that is not with Me is against Me. He who does not gather with Me scatters. **24** The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' **25** When he returns, he finds it swept and put in order. **26** Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

**27** It came about, as He said these things, a certain woman out of the crowd lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

**28** But He said, "On the contrary, blessed are those who hear the word of Elohim, and guard it."

### The Sign of Yonah

**29** When the crowds were gathering together to him, He began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Yonah [the prophet]<sup>a</sup>. **30** For even as Yonah became a sign to the Ninevites, so will also the Son of Man be to this generation. **31** The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Shalomoh; and behold, one greater than Shalomoh is here. **32** The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the proclaiming of Yonah, and behold, one greater than Yonah is here.

**33** "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. **34** The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. **35** Therefore see whether the light that is in you is not darkness. **36** If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

### Woes to the Pharisees

**37** Now as He spoke, a Pharisee asked Him to dine with Him. He went in, and sat at the table. **38** When the Pharisee saw it, he marveled that He had not first washed Himself before dinner. **39** The Master said to

him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. **40** You foolish ones, did He who made the outside not make the inside also? **41** But give for gifts to the needy those things which are within, and behold, all things will be clean to you. **42** But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of Elohim. You should have done these, and not neglected the other. **43** Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. **44** Woe to you, [scribes and Pharisees, hypocrites!]<sup>b</sup> For you are like hidden graves, and the men who walk over them do not know it."

**45** One of the lawyers answered Him, "Teacher, in saying this you insult us also."

**46** He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves will not even lift one finger to help carry those burdens. **47** Woe to you! For you build the tombs of the prophets, and your fathers killed them. **48** So you are witnesses and consent to the works of your fathers. For they killed them, and you build their tombs. **49** Therefore also the wisdom of Elohim said, 'I will send to them prophets and shelohim; and some of them they will kill and persecute, **50** that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; **51** from the blood of Havel to the blood of Zekharyah, who perished between the altar and the set-apart place.' Yes, I tell you, it will be required of this generation. **52** Woe to you lawyers! For you took away the key of knowledge. You did not enter in yourselves, and those who were entering in, you hindered."

**53** As He went away from there, the scribes and the Pharisees began to be terribly angry, and to draw many things out of Him; **54** lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

### Leaven of the Pharisees

**12** Meanwhile, when a crowd of many thousands had gathered together, so much so that they trampled on each other, He began to tell His talmidim first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. **2** But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. **3** Therefore whatever you have said in the darkness will

<sup>a</sup> 29 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 44 Bracketed section indicates reading not present in early Greek texts.

be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

### **Fear Elohim**

**4** "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do.

**5** But I will warn you whom you should fear. Fear Him, who after He has killed, has power to cast into Gehenna. Yes, I tell you, fear Him.

**6** "Are five sparrows not sold for two cents? Not one of them is forgotten by Elohim. **7** But the very hairs of your head are all counted. Therefore do not be afraid. You are of more value than many sparrows.

**8** "I tell you, everyone who confesses Me before men, him will the Son of Man also confess before the messengers of Elohim; **9** but he who denies Me in the presence of men will be denied in the presence of the messengers of Elohim. **10** Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Set-apart Ruah will not be forgiven. **11** When they bring you before the synagogues, the rulers, and the authorities, do not be anxious how or what you will answer, or what you will say; **12** for the Set-apart Ruah will teach you in that same hour what you must say."

**13** One of the *people of the crowd* said to Him, "Teacher, tell my brother to divide the inheritance with me."

**14** But He said to him, "Man, who made Me a judge or a divider over you?" **15** He said to them, "Beware! Guard yourselves against all covetousness, for a man's life does not consist of the abundance of the things which he possesses."

### **Parable of the Rich Fool**

**16** He spoke a parable to them, saying, "The ground of a certain rich man produced abundantly. **17** He reasoned within himself, saying, 'What will I do, because I do not have room to store my crops?' **18** He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all the grain and my goods. **19** I will tell my being, "Being, you have many goods laid up for many years. Take your ease, eat, drink, be merry.""

**20** "But Elohim said to him, 'You foolish one, tonight your being is required of you. The things which you have prepared—whose will they be?' **21** So is he who lays up treasure for himself, and is not rich toward Elohim."

### **Teaching about Worry**

**22** He said to His talmidim, "Therefore I tell you, do not be anxious for your life, what you will eat, nor yet for your body, what you will wear. **23** Life is more than food, and the body is more than clothing. **24** Consider the ravens: they do not sow, they do not reap, they have no warehouse or barn, and Elohim feeds them. How much more valuable are you than birds! **25** Which of you by being anxious can add a cubit to his height? **26** If then you are not able to do even the least things, why are you anxious about the rest? **27** Consider the lilies, how they grow. They do not toil, neither do they spin; yet I tell you, even Shalomoh in all his glory was not arrayed like one of these. **28** But if this is how Elohim clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will He clothe you, O you of little faith? **29** Do not seek what you will eat or what you will drink; neither be anxious. **30** For the nations of the world seek after all of these things, but your Father knows that you need these things. **31** But seek His Kingdom, and these things will be added to you. **32** Do not be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. **33** Sell that which you have, and give gifts to the needy. Make for yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief approaches, neither moth destroys. **34** For where your treasure is, there will your heart be also.

### **Be Ready for Service**

**35** "Let your waist be dressed and your lamps burning.

**36** Be like men watching for their master, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him.

**37** Blessed are those bondservants, whom the master will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. **38** They will be blessed whether he comes in the second or third *watch*, and finds them so. **39** But know this, that if the master of the house had known in what hour the thief was coming, he would have [watched, and]<sup>a</sup> not allowed his house to be broken into. **40** Therefore be ready also, for the Son of Man is coming in an hour that you do not expect him."

**41** Kepha said to Him, "Master, are you telling this parable to us, or to everybody?"

**42** The Master said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the right times?

**43** Blessed is that bondservant whom his master will

<sup>a</sup> 39 Bracketed section indicates reading not present in early Greek texts.

find doing so when he comes. **44** Truly I tell you, that he will set him over all that he has. **45** But if that bondservant says in his heart, 'My master delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, **46** then the master of that bondservant will come in a day when he is not expecting him, and in an hour that he does not know, and will cut him in two, and place his portion with the unfaithful. **47** That bondservant, who knew his master's will, and did not prepare, nor do what he wanted, will be beaten with many stripes, **48** but he who did not know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

### Not Peace, but Division

**49** "I came to throw fire on the earth. I desire that it were already kindled. **50** But I have an immersion to be immersed with, and how distressed I am until it is accomplished! **51** Do you think that I have come to give peace in the earth? I tell you, no, but rather division. **52** For from now on, there will be five in one house divided, three against two, and two against three. **53** They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

**54** He said to the crowds also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. **55** When a south wind blows, you say, 'There will be a scorching heat,' and it happens. **56** You hypocrites! You know how to interpret the appearance of the earth and the heavens, but how is it that you do not interpret this time? **57** Why do you not judge for yourselves what is right? **58** For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. **59** I tell you, you will by no means get out of there, until you have paid the very last penny."

### Call to Repent

**13** Now there were some present at the same time who told Him about the Galileans, whose blood Pilate had mixed with their sacrifices. **2** **יעשׂ** answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered these things? **3** I tell you, no, but unless you repent, you will all perish in the same way. **4** Or those eighteen, on whom the tower in Shiloah fell, and killed them; do you think that they were worse offenders than all the men

who dwell in Yerushalayim? **5** I tell you, no, but, unless you repent, you will all perish in the same way."

**6** He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. **7** He said to the vine dresser, 'Behold, these three years now I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?' **8** He answered, 'Master, leave it alone this year also, until I dig around it, and fertilize it. **9** If it bears fruit, fine; but if not, after that, you can cut it down.'"

### Healing on the Sabbath

**10** He was teaching in one of the synagogues on the Sabbath day. **11** Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up. **12** When **יעשׂ** saw her, He called her, and said to her, "Woman, you are freed from your infirmity." **13** He laid His hands on her, and immediately she stood up straight, and glorified Elohim.

**14** The ruler of the synagogue, being indignant because **יעשׂ** had healed on the Sabbath, said to the crowd, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

**15** Therefore the Master answered him, "You hypocrites! Does each one of you not free his ox or his donkey from the stall on the Sabbath, and lead him away to water? **16** Ought not this woman, being a daughter of Avraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

**17** As He said these things, all His adversaries were disappointed, and all the crowd rejoiced for all the glorious things that were done by Him.

### Parable of the Mustard Seed; Parable of Leaven

**18** He said, "What is the Kingdom of Elohim like? To what shall I compare it? **19** It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a tree, and the birds of the heavens live in its branches."

**20** Again He said, "To what shall I compare the Kingdom of Elohim? **21** It is like leaven, which a woman took and hid in three measures of flour, until it was all leavened."

### Teaching in Villages

**22** He went on His way through cities and villages, teaching, and traveling on to Yerushalayim. **23** One said to Him, "Master, are they few who are saved?" He said

to them, **24** "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. **25** When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Master, open to us!' then he will answer and tell you, 'I do not know you or where you come from.' **26** Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' **27** He will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of lawlessness.' **28** There will be weeping and gnashing of teeth, when you see Avraham, Yitshaq, Ya'aqov, and all the prophets, in the Kingdom of Elohim, and yourselves being thrown outside. **29** They will come from the east, west, north, and south, and will sit down in the Kingdom of Elohim. **30** Behold, there are some who are last who will be first, and there are some who are first who will be last."

**31** In that same hour some Pharisees came, saying to Him, "Get out of here, and go away, for Herod wants to kill You."

**32** He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform healings today and tomorrow, and the third day I will be perfected.' **33** Nevertheless I must go on My way today and tomorrow and the next day, for it cannot be that a prophet would perish outside of Yerushalayim."

**34** "Yerushalayim, Yerushalayim, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! **35** Behold, your house is left to you desolate. I tell you, you will not see Me, until you say, '**Blessed is He who comes in the Name of יהיְה!**'<sup>a</sup>"

### Healing on the Sabbath

**14** When He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were watching Him. **2** Behold, a certain man who had dropsy was in front of Him. **3** שׁוּעַ, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"

**4** But they were silent. He took him, and healed him, and let him go. **5** He answered them, "Which of you, if your son or an ox fell into a well, would not immediately pull him out on a Sabbath day?"

**6** They could not answer Him regarding these things.

### Parable of the Wedding Feast

7 He spoke a parable to those who were invited, when He noticed how they chose the best seats, and said to them, **8** "When you are invited by anyone to a wedding feast, do not sit in the best seat, since perhaps someone more honorable than you might be invited by him, **9** and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. **10** But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored before all who sit at the table with you. **11** For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

**12** He also said to the one who had invited Him, "When you make a dinner or a supper, do not call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. **13** But when you make a feast, ask the poor, the maimed, the lame, or the blind; **14** and you will be blessed, because they do not have the resources to repay you. For you will be repaid in the resurrection of the righteous."

**15** When one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who will eat bread in the Kingdom of Elohim!"

### Parable of the Supper

**16** But He said to him, "A certain man made a great supper, and he invited many people. **17** He sent out his bondservant at supper time to tell those who were invited, 'Come, for everything is ready now.' **18** They all as one began to make excuses. The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.' **19** Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.' **20** Another said, 'I have married a wife, and therefore I cannot come.' **21** That bondservant came, and told his master these things. Then the master of the house, being angry, said to his bondservant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

**22** "The bondservant said, 'Master, it is done as you commanded, and there is still room.'

**23** "The master said to the bondservant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. **24** For I tell you that none of those men who were invited will taste of my supper.'"

<sup>a</sup> 35 See Tehillim 118:26.

**25** Now great crowds were going with him. He turned and said to them, **26** "If anyone comes to Me, and does not hate his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he cannot be My talmid. **27** Whoever does not bear his own stake, and come after Me, cannot be My talmid. **28** For which of you, desiring to build a tower, does not first sit down and count the cost, to see if he has enough to complete it? **29** Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, **30** saying, 'This man began to build, and was not able to finish.' **31** Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? **32** Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. **33** So therefore whoever of you who does not renounce all that he has, he cannot be My talmid. **34** Salt is good, but if the salt becomes flat and tasteless, with what do you season it? **35** It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."

### Lost Sheep

**15** Now all the tax collectors and sinners were coming close to Him to hear Him. **2** The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

**3** He told them this parable: **4** "Which of you men, if you had one hundred sheep, and lost one of them, would not leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? **5** When he has found it, he carries it on his shoulders, rejoicing. **6** When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' **7** "I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

### Lost Coin

**8** "Or what woman, if she had ten drachma coins, if she lost one drachma coin, would not light a lamp, sweep the house, and seek diligently until she found it? **9** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.' **10** Even so, I tell you, there is joy in the presence of the messengers of Elohim over one sinner repenting."

### Prodigal Son

**11** He said, "A certain man had two sons. **12** The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood

between them. **13** Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. **14** When he had spent all of it, there arose a severe famine in that country, and he began to be in need. **15** He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. **16** He wanted to be satisfied from the husks that the pigs ate, but no one gave him any. **17** But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I am dying with hunger! **18** I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your eyes. **19** I am no more worthy to be called your son. Make me as one of your hired servants."

**20** "He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. **21** The son said to him, 'Father, I have sinned against heaven, and in your eyes. I am no longer worthy to be called your son.'

**22** "But the father said to his bondservants, 'Quickly, bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. **23** Bring the fattened calf, slaughter it, and let us eat, and celebrate; **24** for this, my son, was dead, and is alive again. He was lost, and is found.' They began to celebrate.

**25** "Now his elder son was in the field. As he came near to the house, he heard music and dancing. **26** He called one of the servants to him, and asked what was going on. **27** He said to him, 'Your brother has come, and your father has slaughtered the fattened calf, because he has received him back safe and healthy.' **28** But he was angry, and would not go in. Therefore his father came out, and begged him. **29** But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a command of yours, but you never gave me a goat, that I might celebrate with my friends. **30** But when your son came, who has devoured your living with whores, you slaughtered the fattened calf for him.'

**31** "He said to him, 'Son, you are always with me, and all that is mine is yours. **32** But it was appropriate to celebrate and be glad, for this, your brother, was dead, and lived. He was lost, and is found.'"

### The Unrighteous Steward

**16** He also said to His talmidim, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. **2** He called him, and said to him, 'What is this that I hear

about you? Give an accounting of your management, for you can no longer be manager.'

**3** "The manager said within himself, 'What will I do, seeing that my master is taking away the management position from me? I do not have strength to dig. I am ashamed to beg. **4** I know what I will do, so that when I am removed from management, they may receive me into their houses.' **5** Calling each one of his master's debtors to him, he said to the first, 'How much do you owe to my master?' **6** He said, 'A hundred baths of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' **7** Then he said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

**8** "His master commended the dishonest manager because he had done wisely, for the children of this age are, in their own generation, wiser than the children of the light. **9** I tell you, make for yourselves friends from means of unrighteous mammon, so that when it fails, they may receive you into the everlasting tents. **10** He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. **11** If therefore you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? **12** If you have not been faithful in that which is another's, who will give you that which is your own? **13** No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You are not able to serve Elohim and mammon."

**14** The Pharisees, who were lovers of money, also heard all these things, and they scoffed at Him. **15** He said to them, "You are those who justify yourselves in the sight of men, but Elohim knows your hearts. For that which is exalted among men is an abomination in the sight of Elohim. **16** The Torah and the prophets were until Yohanan. From that time the good news of the Kingdom of Elohim is proclaimed, and everyone is forcing his way into it. **17** But it is easier for heaven and earth to pass away, than for one stroke<sup>a</sup> of a pen in the Torah to fall. **18** Everyone who sends away his wife, and marries another, commits adultery. He who marries one who is sent away from a husband commits adultery.

### Elazar and the Rich Man

**19** "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. **20** A certain beggar, named Elazar, was taken to his

gate, full of sores, **21** and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores. **22** The beggar died, and he was carried away by the messengers to Avraham's bosom. The rich man also died, and was buried. **23** In Sheol, he lifted up his eyes, being in trial<sup>b</sup>, and saw Avraham far off, and Elazar at his bosom. **24** He cried and said, 'Father Avraham, be kind to me, and send Elazar, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

**25** "But Avraham said, 'Son, remember that you, in your lifetime, received your good things, and Elazar, in the same way, bad things. But here he is now comforted, and you are in anguish. **26** Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.'

**27** "He said, 'I ask you therefore, father, that you would send him to my father's house; **28** for I have five brothers, that he may testify to them, so they will not also come into this place of torment.'

**29** "But Avraham said to him, 'They have Mosheh and the prophets. Let them listen to them.'

**30** "He said, 'No, father Avraham, but if one goes to them from the dead, they will repent.'

**31** "He said to him, 'If they do not listen to Mosheh and the prophets, neither will they be persuaded if one rises from the dead.'"

### Teachings about Forgiveness, Faith

**17** He said to the talmidim, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come! **2** It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. **3** Be careful. If your brother sins [against you]<sup>c</sup>, rebuke him. If he repents, forgive him. **4** If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

**5** The shelihim said to the Master, "Increase our faith."

**6** The Master said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you. **7** But who is there among you, having a bondservant plowing or keeping sheep, that will say,

<sup>a</sup> 17 See footnote at Mattithyahu 5:18.

<sup>b</sup> 23 Greek word βασανός (*basanos*) was originally a black, silicon-based touchstone used to "test" the purity of precious

metals. The word was later used to mean "examine by testing." It is translated here as "trial."

<sup>c</sup> 3 Bracketed section indicates reading not present in early Greek texts.

when he comes in from the field, 'Come immediately and sit down at the table,' **8** and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink?' **9** Does he thank that bondservant because he did the things that were commanded? **10** Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy bondservants. We have done our duty.'"

### Ten Lepers Cleansed

**11** As He was on His way to Yerushalayim, He was passing along the borders of Shom'ron and the Galil.

**12** As He entered into a certain village, ten men who were lepers met Him, who stood at a distance. **13** They lifted up their voices, saying, "עָזָזֶל, Master, be kind to us!"

**14** When He saw them, He said to them, "Go and show yourselves to the priests." As they went, they were cleansed. **15** One of them, when he saw that he was healed, turned back, glorifying Elohim with a loud voice. **16** He fell on his face at the feet of שׁוֹבֵן, giving Him thanks; and he was a Shom'ronite. **17** שׁוֹבֵן answered, "Were not the ten cleansed? But where are the nine? **18** Were there none found who returned to give glory to Elohim, except this stranger?" **19** Then He said to him, "Get up, and go your way. Your faith has saved you."

**20** Being asked by the Pharisees when the Kingdom of Elohim would come, He answered them, "The Kingdom of Elohim does not come with observation; **21** neither will they say, 'Look, here!' or, 'there!' for behold, the Kingdom of Elohim is within you."

### Return of the Son of Man

**22** He said to the talmidim, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. **23** They will tell you, 'Look, here!' or 'Look, there!' Do not go away, nor follow after them, **24** for as the lightning, when it flashes out of the one part under the heavens, shines to the other part under the heavens; so will the Son of Man be in His day. **25** But first, He must suffer many things and be rejected by this generation. **26** As it was in the days of Noah, even so will it be also in the days of the Son of Man. **27** They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. **28** Likewise, even as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they

built; **29** but in the day that Lot went out from Sedom, it<sup>a</sup> rained fire and sulfur from the heavens, and destroyed them all. **30** It will be the same way in the day that the Son of Man is revealed. **31** In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. **32** Remember Lot's wife! **33** Whoever seeks to save his life loses it, but whoever loses his life preserves it. **34** I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. **35** There will be two women grinding grain together. One will be taken, and the other will be left. **36** [Two men will be in the field; one will be taken, the other will be left.]<sup>b</sup>

**37** They, answering, asked him, "Where, Master?" He said to them, "Where the body is, there will the vultures also be gathered together."

### Parables on Prayer

**18** He also spoke a parable to them that it is necessary for them to always pray, and not give up, **2** saying, "There was a judge in a certain city who did not fear Elohim, and did not respect man. **3** A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' **4** He would not for a while, but afterward he said to himself, 'Though I neither fear Elohim, nor respect man, **5** yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

**6** The Master said, "Listen to what the unrighteous judge says. **7** Will not Elohim avenge His chosen ones, who are crying out to Him day and night, and yet He exercises patience with them? **8** I tell you that He will avenge them quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?"

### The Pharisee and the Tax Collector

**9** He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. **10** Two men went up into the Temple to pray; one was a Pharisee, and the other was a tax collector. **11** The Pharisee stood and prayed to himself like this: 'Elohim, I thank You that I am not like the rest of men, extortionists, unrighteous, adulterers, or even like this tax collector. **12** I fast twice a week. I give tithes of all that I get.' **13** But the tax collector, standing far away, would not even lift up his eyes to heaven, but beat his breast, saying, 'Elohim, be kind to me, a sinner!' **14** I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself

<sup>a</sup> 29 Syr. reads אַמְתָּר מִרְיָה (am'tar Mar-ya) meaning "תַּהֲרֵךְ" rained" here.

<sup>b</sup> 36 Bracketed section indicates reading not present in early Greek texts.

will be humbled, but he who humbles himself will be exalted."

**15** They were also bringing their babies to Him, that He might touch them. But when the talmidim saw it, they rebuked them. **16** **שׁוֹשָׁן** summoned them, saying, "Allow the little children to come to me, and do not hinder them, for the Kingdom of Elohim belongs to such as these. **17** Most certainly, I tell you, whoever does not receive the Kingdom of Elohim like a little child, he will in no way enter into it."

### Rich Ruler

**18** A certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit everlasting life?"

**19** **שׁוֹשָׁן** asked him, "Why do you call me good? No one is good, except one—Elohim. **20** You know the commands: '**Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not give false witness,' 'Honor your father and your mother.**'<sup>a</sup>"

**21** He said, "I have guarded all these things from my youth up."

**22** When **שׁוֹשָׁן** heard, He said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor, and you will have treasure in the heavens; and come, follow Me."

**23** But when he heard these things, he became very sad, for he was very rich.

**24** **שׁוֹשָׁן**, seeing that he became very sad, said, "How hard it is for those who have riches to enter into the Kingdom of Elohim! **25** For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of Elohim."

**26** Those who heard it said, "Then who can be saved?"

**27** But He said, "The things which are impossible with men are possible with Elohim."

**28** Kepha said, "Look, we have left all our possessions, and followed You."

**29** He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the Kingdom of Elohim, **30** who will not receive many times more in this time, and in the age to come, everlasting life."

**31** He took the twelve aside, and said to them, "Behold, we are going up to Yerushalayim, and all the things that are written through the prophets concerning the Son of Man will be completed. **32** For He will be delivered up

to the nations, will be mocked, treated shamefully, and spit on. **33** They will scourge and kill Him. On the third day, He will rise again."

**34** They understood none of these things. This saying was hidden from them, and they did not understand the things that were said.

### Blind Man Healed

**35** As He came near Yericho, a certain blind man sat by the road, begging. **36** Hearing a crowd going by, he asked what this meant. **37** They told him that **שׁוֹשָׁן** of Nazareth was passing by. **38** He cried out, "**שׁוֹשָׁן**, You son of David, be kind to me!" **39** Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, be kind to me!"

**40** Standing still, **שׁוֹשָׁן** commanded him to be brought to Him. When he had come near, He asked him, **41** "What do you want Me to do?" He said, "Master, that I may see again."

**42** **שׁוֹשָׁן** said to him, "Receive your sight. Your faith has saved you."

**43** Immediately he received his sight, and followed Him, glorifying Elohim. All the people, when they saw it, praised Elohim.

### Zakai the Tax Collector

**19** He entered and was passing through Yericho.

**2** There was a man named Zakai. He was a chief tax collector, and he was rich. **3** He was trying to see who **שׁוֹשָׁן** was, and could not because of the crowd, because he was short. **4** He ran on ahead, and climbed up into a sycamore tree to see Him, for He was going to pass that way. **5** When **שׁוֹשָׁן** came to the place, He looked up and said to him, "Zakai, hurry and come down, for today I must stay at your house." **6** He hurried, came down, and received Him joyfully. **7** When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

**8** Zakai stood and said to the Master, "Behold, Master, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

**9** **שׁוֹשָׁן** said to him, "Today, salvation has come to this house, because he also is a son of Avraham. **10** For the Son of Man came to seek and to save that which was lost."

<sup>a</sup> See Shemot 20:12-16; Devarim 5:16-20.

### Parable of Ten Minas

11 As they heard these things, He went on and told a parable, because He was near Yerushalayim, and they supposed that the Kingdom of Elohim would be revealed immediately. 12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 He called ten bondservants of his, and gave them ten mina coins, and told them, 'Conduct business until I come.' 14 But his citizens hated him, and sent an envoy after him, saying, 'We do not want this man to reign over us.'

15 "When he had come back again, having received the kingdom, he commanded these bondservants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. 16 The first came before him, saying, 'Master, your mina has made ten more minas.'

17 "He said to him, 'Well done, you good bondservant! Because you were found faithful with very little, you shall have authority over ten cities.'

18 "The second came, saying, 'Your mina, Master, has made five minas.'

19 "So he said to him, 'And you are to be over five cities.' 20 Another came, saying, 'Master, behold, your mina, which I kept laid away in a handkerchief, 21 for I feared you, because you are an exacting man. You take up that which you did not lay down, and reap that which you did not sow.'

22 "He said to him, 'Out of your own mouth will I judge you, you evil bondservant! You knew that I am an exacting man, taking up that which I did not lay down, and reaping that which I did not sow. 23 Then why did you not deposit my money in the bank, and at my coming, I might have earned interest on it?' 24 He said to those who stood by, 'Take the mina away from him, and give it to him who has the ten minas.'

25 "They said to him, 'Master, he has ten minas!' 26 For I tell you that to everyone who has, will more be given; but from him who does not have, even that which he has will be taken away. 27 But bring those enemies of mine who did not want me to reign over them here, and kill them before me."

### Entering Yerushalayim

28 Having said these things, He went on ahead, going up to Yerushalayim. 29 When He came near to Beth-phag and Bethany, at the mountain that is called Olivet, He sent two of his talmidim, 30 saying, "Go your way into the village on the other side, in which, as you enter, you

will find a colt tied, which no man had ever sat upon. Untie it, and bring it. 31 If anyone asks you, 'Why are you untying it?' say to him: 'The Master needs it.'

32 Those who were sent went away, and found things just as he had told them. 33 As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 They said, "The Master needs it." 35 They brought it to **עַזְוָן**. They threw their cloaks on the colt, and set **עַזְוָן** on them. 36 As he went, they spread their cloaks on the road. 37 As He was now getting near, at the descent of the Mount of Olives, the whole multitude of the talmidim began to rejoice and praise Elohim with a loud voice for all the mighty works which they had seen, 38 saying, "Blessed is the King who comes in the Name of **מֶלֶךְ**! Peace in heaven, and glory in the highest!"

39 Some of the Pharisees from the crowd said to Him, "Teacher, rebuke Your talmidim!"

40 He answered them, "I tell you that if these were silent, the stones would cry out."

### Weeping for Yerushalayim

41 When He came near, He saw the city and wept over it, 42 saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. 43 For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, 44 and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you did not know the time of your visitation."

### Driving the Money Changers out of the Temple

45 He entered into the Temple, and began to drive out those who bought and sold in it, 46 saying to them, "It is written, '**My house will be a house of prayer,**<sup>a</sup> but you have made it a '**den of robbers!**<sup>b</sup>'"

47 He was teaching daily in the Temple, but the chief priests and the scribes and the leading men among the people sought to destroy Him. 48 They could not find what they might do, for all the people hung on to every word that He said.

### Authority of **עַזְוָן** Questioned

20 On one of those days, as He was teaching the people in the Temple and proclaiming the good news, the chief priests and scribes came to Him with the elders. 2 They asked Him, "Tell us: by what authority do

<sup>a</sup> 46 See Yeshayahu 56:7.

<sup>b</sup> 46 See Yirmeyahu 7:11.

You do these things? Or who is giving You this authority?"

**3** He answered them, "I also will ask you one question. Tell me: **4** the immersion of Yohanan, was it from heaven, or from men?"

**5** They reasoned with themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' **6** But if we say, 'From men,' all the people will stone us, for they are persuaded that Yohanan was a prophet." **7** They answered that they did not know where it was from.

**8** **יעשׂ** said to them, "Neither will I tell you by what authority I do these things."

### Parable of the Vineyard

**9** He began to tell the people this parable. "A man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. **10** At the proper season, he sent a bondservant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. **11** He sent yet another bondservant, and they also beat him, and treated him shamefully, and sent him away empty. **12** He sent yet a third, and they also wounded him, and threw him out. **13** The master of the vineyard said, 'What shall I do? I will send my beloved son. It may be that they will respect him.'

**14** "But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.' **15** They threw him out of the vineyard, and killed him. What therefore will the master of the vineyard do to them? **16** He will come and destroy these farmers, and will give the vineyard to others." When they heard it, they said, "May it never be!"

**17** But He looked at them, and said, "Then what is this that is written, **'The stone which the builders rejected, the same was made the chief cornerstone.'**<sup>a</sup>

**18** Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust."

### Render to Caesar the things of Caesar

**19** The chief priests and the scribes sought to lay hands on Him that very hour, but they feared the people—for they knew He had spoken this parable against them.

**20** They watched Him, and sent out spies, who pretended to be righteous, that they might trap Him in something He said, so as to deliver Him up to the power

and authority of the governor. **21** They asked Him, "Teacher, we know that You say and teach what is right, and *You* are not partial to anyone, but truly teach the way of Elohim. **22** Is it lawful for us to pay taxes to Caesar, or not?"

**23** But He perceived their craftiness, and said to them, "[Why do you test Me?]<sup>b</sup> **24** Show me a denarius. Whose image and inscription are on it?" They answered, "Caesar's." **25** He said to them, "Then give to Caesar the things of Caesar, and to Elohim the things of Elohim."

**26** And they were not able to seize Him in His words before the people. They marveled at His answer, and were silent.

### Sadducees Question the Resurrection

**27** Some of the Sadducees came to Him, those who deny that there is a resurrection. **28** They asked Him, "Teacher, Mosheh wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up seed for his brother. **29** There were therefore seven brothers. The first took a wife, and died childless. **30** The second [took her as wife, and he died childless].<sup>c</sup> **31** And the third took her, and likewise the seven all left no children, and died. **32** Afterward the woman also died. **33** Therefore in the resurrection whose wife will she be? For the seven had her as a wife."

**34** **ישׂרָאֵל** said to them, "The children of this age marry, and are given in marriage. **35** But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. **36** For they cannot die any more, for they are like the messengers, and are children of Elohim, being children of the resurrection. **37** But that the dead are raised, even Mosheh showed at the bush, when he called **אֱלֹהִים אֶבְרָהָם, אֱלֹהִים יַעֲקֹב**,<sup>d</sup> **38** Now He is not the Elohim of the dead, but of the living, for all are alive to Him."

**39** Some of the scribes answered, "Teacher, You speak well." **40** They did not dare to ask Him any more questions.

### Whose Son is Messiah?

**41** He said to them, "Why do they say that the Messiah is David's son? **42** David himself says in the book of Psalms, **'לְכָלְךָ כִּי תְּדַבֵּר מִלְּפָנֵיךְ'** said to my Master, "Sit at My right

<sup>a</sup> 17 See Tehillim 118:22.

<sup>b</sup> 23 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 30 Bracketed section indicates reading not present in early Greek texts.

<sup>d</sup> 37 See Shemot 3:6.

**hand, 43 until I make Your enemies the footstool of Your feet.**<sup>a</sup> 44 David therefore calls Him Master, so how is He his son?"

### Beware of the Scribes

45 In the hearing of all the people, He said to His talmidim, 46 "Beware of those scribes who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at Feasts; 47 who devour widows' houses, and for a pretense make long prayers: these will receive greater judgment."

### Widow's Copper Coins

21 He looked up, and saw the rich people who were putting their gifts into the treasury. 2 He saw a certain poor widow casting in two small copper coins. 3 He said, "Truly I tell you, this poor widow put in more than all of them, 4 for all these put in gifts [for Elohim]<sup>b</sup> from their abundance, but she, out of her poverty, put in all that she had to live on."

5 As some were talking about the Temple and how it was decorated with beautiful stones and gifts, He said, 6 "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down."

7 They asked Him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"

8 He said, "Watch out that you do not get led astray, for many will come in My Name, saying, 'I am,' and, 'The time is at hand.' Therefore do not follow them. 9 When you hear of wars and disturbances, do not be terrified, for these things must happen first, but the end will not come immediately."

### Things to Come

10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom. 11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. 12 But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for My Name's sake. 13 It will turn out as a witness for you. 14 Settle it therefore in your hearts not to meditate beforehand how to answer, 15 for I will give you a mouth and wisdom which all your adversaries

will not be able to withstand or to contradict. 16 You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. 17 You will be hated by all men for My Name's sake. 18 And not a hair of your head will perish.

19 "By your endurance you will win your lives.

20 "But when you see Yerushalayim surrounded by armies, then know that its desolation is at hand. 21 Then let those who are in Yehudah flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. 24 They will fall by the edge of the sword, and will be led captive into all the nations. Yerushalayim will be trampled down by the nations, until the times of the nations are fulfilled.

### Return of the Son of Man

25 There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. 27 **Then they will see the Son of Man coming in a cloud with power and great glory.**<sup>c</sup> 28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near."

29 He told them a parable. "See the fig tree, and all the trees. 30 When they are already budding, you see it and know by your own selves that the summer is already near. 31 Even so you also, when you see these things happening, know that the Kingdom of Elohim is near. 32 Most certainly I tell you, this generation will not pass away until all are accomplished. 33 Heaven and earth will pass away, but My words will by no means pass away.

34 "So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. 35 For it will come like a snare on all those who dwell on the surface of all the earth. 36 Therefore be watchful all the time, praying that you may have strength to escape all these things that will happen, and to stand before the Son of Man."

37 Every day **ישָׁר**<sup>d</sup> was teaching in the Temple, and every night He would go out and spend the night on the

<sup>a</sup> 42-43 See Tehillim 110:1.

<sup>b</sup> 4 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 27 See Dani'el 7:13; Hit'galut 14:14.

mountain that is called Olivet. **38** All the people came early in the morning to Him in the Temple to hear Him.

### Plot to Kill ḥuwd'

**22** Now the Feast of Unleavened *Bread*, which is called the Pesah, was approaching. **2** The chief priests and the scribes sought how they might put Him to death, for they feared the people. **3** Satan entered into Yehudah, who was also called Ish-Qerioth, who was counted with the twelve. **4** He went away, and talked with the chief priests and captains about how he might deliver Him to them. **5** They were glad, and agreed to give him money. **6** He consented, and sought an opportunity to deliver Him to them in the absence of the crowd.

### Last Supper

**7** The Day of Unleavened *Bread* came, on which the Pesah must be slaughtered. **8** He sent Kepha and Yoḥanan, saying, "Having gone, prepare the Pesah for us, that we might eat."

**9** They said to him, "Where do you want us to prepare?"

**10** He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. **11** Tell the master of the house, 'The Teacher says to you, 'Where is the guest room, in which I might eat the Pesah with My talmidim?'" **12** He will show you a large, furnished upper room. Make preparations there."

**13** They went, found things as He had told them, and they prepared the Pesah. **14** When the hour had come, He reclined with His shelihim. **15** He said to them, "With desire I have desired to eat this Pesah with you before I suffer, **16** for I tell you, I will by no means eat of it until it is fulfilled in the Kingdom of Elohim." **17** He received a cup, and when He had given thanks, He said, "Take this, and share it among yourselves, **18** for I tell you, I will not drink from now on from the fruit of the vine, until the Kingdom of Elohim comes."

**19** He took bread, and when He had given thanks, He broke, and gave it to them, saying, "This is My body which is given for you. Do this in memory of me."

**20** Likewise, He took the cup after supper, saying, "This cup is the renewed covenant in My blood, which is poured out for you. **21** But behold, the hand of him who betrays Me is with Me on the table. **22** The Son of Man

indeed goes, as it has been determined, but woe to that man through whom He is betrayed!"

**23** They began to question among themselves, which of them it was who would do this thing.

### Who is Greatest

**24** There arose also a contention among them, which of them was considered to be greatest. **25** He said to them, "The kings of the nations hold it over them, and those who have authority over them are called 'benefactors.'

**26** But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. **27** For who is greater, one who sits at the table, or one who serves? Is it not he who sits at the table? But I am among you as one who serves. **28** But you are those who have continued with Me in My trials. **29** I confer on you a kingdom, even as my Father conferred on Me, **30** that you may eat and drink at My table in My Kingdom. You will sit on thrones, judging the twelve tribes of Yisra'el."

**31** [The Master said]<sup>a</sup>, "Shimon, Shimon, behold, Satan asked to have all of you, that he might sift you as wheat, **32** but I prayed for you, that your faith would not fail. You, when once you have turned again, establish your brothers."

**33** He said to Him, "Master, I am ready to go with You both to prison and to death!"

**34** He said, "I tell you, Kepha, the rooster will by no means crow today until you deny that you know Me three times."

**35** He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?" They said, "Nothing."

**36** Then He said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, must sell his cloak, and buy a sword. **37** For I tell you that this which is written must still be fulfilled in Me: **'He was numbered with the lawless.'**<sup>b</sup> For that which concerns Me has an end."

**38** They said, "Master, behold, here are two swords." He said to them, "That is enough."

### Prayer in the Garden

**39** He came out, and went, as His custom was, to the Mount of Olives. His talmidim also followed Him.

<sup>a</sup> 31 Bracketed section indicates reading not present in early Greek texts. Some Syriac texts read, "עֲשֵׂה" rather than "the Master" here.

<sup>b</sup> 37 See Yeshayahu 53:12.

**40** When He was at the place, He said to them, "Pray that you do not enter into temptation."

**41** He was withdrawn from them about a stone's throw, and He knelt down and prayed, **42** saying, "Father, if You are willing, take this cup from Me. Nevertheless, not My will, but Yours, be done."

[**43** A messenger from heaven appeared to Him, strengthening Him. **44** Being in agony He prayed more earnestly. His sweat became like great drops of blood falling down on the ground.]<sup>a</sup>

**45** When He rose up from His prayer, He came to the talmidim, and found them sleeping because of grief, **46** and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

### Betrayal and Arrest

**47** While He was still speaking, behold, a crowd, and He who was called Yehudah, one of the twelve, was leading them. He came near to **48** kiss Him. **48** But **49** said to him, "Yehudah, do you betray the Son of Man with a kiss?"

**49** When those who were around Him saw what was about to happen, they said to Him, "Master, shall we strike with the sword?" **50** A certain one of them struck the bondservant of the high priest, and cut off his right ear.

**51** But **52** answered, "Permit this much"—and He touched his ear, and healed him. **52** **53** said to the chief priests, captains of the Temple, and elders, who had come against Him, "Have you come out as against a robber, with swords and clubs? **53** When I was with you in the Temple daily, you did not stretch out your hands against Me. But this is your hour, and the power of darkness."

### Kepha's Denial

**54** They seized Him, and led Him away, and brought Him into the high priest's house. But Kepha followed from a distance. **55** When they had kindled a fire in the middle of the courtyard, and had sat down together, Kepha sat among them. **56** A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with Him."

**57** He denied **58**, saying, "Woman, I do not know Him."

**58** After a little while someone else saw him, and said, "You also are one of them!" But Kepha answered, "Man, I am not!"

**59** After about one hour passed, another confidently insisted, saying, "Truly this man also was with Him, for he is a Galilean!"

**60** But Kepha said, "Man, I do not know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. **61** The Master turned, and looked at Kepha. Then Kepha remembered the Master's word, how He said to him, "Before the rooster crows today you will deny Me three times." **62** He went out, and wept bitterly.

**63** The men who held **64** mocked Him and beat Him.

**64** Having blindfolded Him, they [struck Him on the face and]<sup>b</sup> asked Him, "Prophesy! Who is the one who struck You?" **65** They spoke many other things against Him, insulting Him.

### Before the Sanhedrin

**66** As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led Him away into their Sanhedrin, saying, **67** "If You are the Messiah, tell us." But He said to them, "If I tell you, you will not believe, **68** and if I ask, you will in no way answer Me or let Me go. **69** But from now on the Son of Man will be sitting at the right hand of the power of Elohim."

**70** They all said, "Are you then the Son of Elohim?" He said to them, "You say that I am." **71** They said, "Why do we need any more witness? For we ourselves have heard from His own mouth!"

### Before Pilate

**23** The whole company of them rose up and brought Him before Pilate. **2** They began to accuse Him, saying, "We found this man perverting our nation, forbidding paying taxes to Caesar, and saying that He Himself is Messiah, a king."

**3** Pilate asked Him, "Are you the King of the Yehudim?" He answered him, "So you say."

**4** Pilate said to the chief priests and the crowds, "I find no basis for a charge against this man."

**5** But they insisted, saying, "He stirs up the people, teaching throughout all Yehudah, beginning from the Galil even to this place." **6** But when Pilate heard [the

<sup>a</sup> 43-44 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 64 Bracketed section indicates reading not present in early Greek texts.

Galil mentioned]<sup>a</sup>, he asked if the man was a Galilean. 7 When he found out that He was in Herod's jurisdiction, he sent Him to Herod, who was also in Yerushalayim during those days.

### Υἱὸς Before Herod

8 Now when Herod saw Υἱὸς, he was exceedingly glad, for he had wanted to see Him for a long time, because he had heard about Him. He hoped to see some miracle done by Him. 9 He questioned him with many words, but He gave no answers. 10 The chief priests and the scribes stood, vehemently accusing Him. 11 Herod with his soldiers humiliated Him and mocked Him. Dressing Him in luxurious clothing, they sent Him back to Pilate. 12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

### Pilate Seeks to Release Υἱὸς

13 Pilate called together the chief priests, the rulers, and the people, 14 and said to them, "You brought this man to me as one that perverts the people, and behold, having examined Him before you, I found no basis for a charge against this man concerning those things of which you accuse Him. 15 Neither has Herod, for he sent Him back to us, and see, nothing worthy of death has been done by Him. 16 I will therefore chastise Him and release Him."

[17 Now he had to release one prisoner to them at the Feast.]<sup>b</sup> 18 But they all cried out together, saying, "Away with this man! Release to us Bar-Abba!"— 19 one who was thrown into prison for a certain revolt in the city, and for murder.

20 Then Pilate spoke to them again, wanting to release Υἱὸς, 21 but they shouted, saying, "Crucify! Crucify Him!"

22 He said to them the third time, "Why? What evil has this man done? I have found no capital crime in Him. I will therefore chastise Him and release Him." 23 But they were urgent with loud voices, asking that He might be crucified. Their voices [and the voices of the chief priests]<sup>c</sup> prevailed. 24 Pilate decreed that what they asked for should be done. 25 He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Υἱὸς up to their will.

### Shimon Carries the Stake

26 When they led him away, they grabbed one Shimon of Kurene, coming from the country, and laid on him the stake, to carry it after Υἱὸς. 27 A great multitude of the people followed Him, including women who also mourned and lamented Him. 28 But Υἱὸς, turning to them, said, "Daughters of Yerushalayim, do not weep for Me, but weep for yourselves and for your children. 29 For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' 30 Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.' 31 For if they do these things in the green tree, what will be done in the dry?"

32 There were also others, two criminals, led with Him to be put to death.

### Υἱὸς Crucified

33 When they came to the place that is called The Skull, they crucified Him there with the criminals, one on the right and the other on the left.

34 [Υἱὸς] said, "Father, forgive them, for they do not know what they are doing." <sup>d</sup> Dividing His garments among them, they cast lots. 35 The people stood watching. The rulers also scoffed at Him, saying, "He saved others. Let Him save Himself, if this is the Messiah of Elohim, His chosen one!"

36 The soldiers also mocked Him, coming to Him and offering Him vinegar, 37 and saying, "If You are the King of the Yehudim, save Yourself!" 38 An inscription was also written over Him [in letters of Greek, Latin, and Hebrew]<sup>e</sup>: "This is the King of the Yehudim."

39 One of the criminals who was hanged insulted Him, saying, "You are the Messiah, are You not? Save Yourself and us!"

40 But the other answered, and rebuking him said, "Do you not even fear Elohim, seeing you are under the same judgment? 41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." 42 He said, "Υἱὸς, remember me when You come into Your Kingdom."

43 He said to him, "Assuredly I tell you today, you will be with Me in Paradise."

<sup>a</sup> 6 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 17 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 23 Bracketed section indicates reading not present in early Greek texts.

<sup>d</sup> 34 Bracketed section indicates reading not present in early Greek texts.

<sup>e</sup> 38 Bracketed section indicates reading not present in early Greek texts.

**44** It was now about the sixth hour, and darkness came over the whole land until the ninth hour. **45** The sun's light failed, and the veil of the dwelling place was torn in two. **46** **עִירָנֵי**, crying with a loud voice, said, "Father, into Your hands I commit My spirit!"<sup>a</sup> Having said this, He breathed His last.

**47** When the centurion saw what was done, he glorified Elohim, saying, "Certainly this was a righteous man."

**48** All the crowds that came together to see this, when they saw the things that were done, returned home beating their breasts. **49** All His acquaintances, and the women who followed with him from the Galil, stood at a distance, watching these things.

### Burial of **עִירָנֵי**

**50** Behold, a man named Yoseph, who was a member of the council, a good and righteous man **51** (he had not consented to their counsel and deed), from Ramah, a city of the Yehudim, who was also waiting for the Kingdom of Elohim: **52** this man went to Pilate, and asked for the body of **עִירָנֵי**. **53** He took it down, and wrapped it in a linen cloth, and laid Him in a tomb that was cut in stone, where no one had ever been laid. **54** It was the day of the Preparation, and the Sabbath was drawing near. **55** The women, who had come with Him out of the Galil, followed after, and saw the tomb, and how His body was laid. **56** They returned, and prepared spices and ointments. On the Sabbath they rested according to the command.

### The Resurrection

**24** But on *day* one of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared. **2** They found the stone rolled away from the tomb. **3** They entered in, and did not find the body of Master **עִירָנֵי**. **4** While they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. **5** Becoming terrified, they bowed their faces down to the earth. They said to them, "Why do you seek the living among the dead? **6** He is not here, but is risen. Remember what He told you when He was still in the Galil, **7** saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"

**8** They remembered His words, **9** returned from the tomb, and told all these things to the eleven, and to all the rest. **10** Now they were Miryam *from* Magdala, Yoanna, and Miryam the mother of Ya'aqov. The other women with them told these things to the shelihim.

**11** These words seemed to them to be nonsense, and they did not believe them. **12** But Kepha got up and ran

to the tomb. Stooping and looking in, he saw the strips of linen by themselves, and he departed by himself, wondering what had happened.

### Road to Emmaus

**13** Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Yerushalayim. **14** They talked with each other about all of these things which had happened. **15** While they talked and questioned together, **עִירָנֵי** Himself came near, and went with them. **16** But their eyes were kept from recognizing Him. **17** He said to them, "What are you talking about as you walk, and are sad?"

**18** One of them, named Kleopas, answered Him, "Are you the only stranger in Yerushalayim who does not know the things which have happened there in these days?"

**19** He said to them, "What things?" They said to him, "The things concerning **עִירָנֵי**, the Nazarene, who was a prophet mighty in deed and word before Elohim and all the people; **20** and how the chief priests and our rulers delivered Him up to the judgment of death, and crucified Him. **21** But we were hoping that it was He who would redeem Yisra'el. Yes, and besides all this, this brings the third day since these things happened. **22** Also, certain women of our company amazed us, having arrived early at the tomb; **23** and when they did not find His body, they came saying that they had also seen a vision of messengers, who said that He was alive. **24** Some of us went to the tomb, and found it just like the women had said, but they did not see Him."

**25** He said to them, "Foolish men, and slow of heart to believe all that the prophets have spoken! **26** Did the Messiah not have to suffer these things and to enter into His glory?" **27** Beginning from Mosheh and from all the prophets, He explained to them in all the Scriptures the things concerning Himself. **28** They came near to the village, where they were going, and He acted like He would go further. **29** They urged Him, saying, "Stay with us, for it is towards evening, and the day is almost over." He went in to stay with them. **30** When He had sat down at the table with them, He took the bread and gave thanks. Breaking it, He gave it to them. **31** Their eyes were opened, and they recognized Him, and He vanished out of their sight. **32** They said to one another, "Were our hearts not burning within us, while He spoke to us along the way, and while He opened the Scriptures to us?" **33** They rose up that very hour, returned to Yerushalayim, and found the eleven gathered together, and those who were with them, **34** saying, "The Master is risen indeed, and has appeared to Shimon!" **35** They related the things that happened along the way, and how

<sup>a</sup> 46 See Tehillim 31:5.

He was recognized by them in the breaking of the bread.

### **Other Appearances**

**36** As they said these things, **גַּם** Himself stood among them, and said to them, "Peace be to you." **37** But they were terrified and filled with fear, and supposed that they had seen a spirit. **38** He said to them, "Why are you troubled? Why do doubts arise in your hearts? **39** See My hands and My feet, that it is truly Me. Touch Me and see, for a spirit does not have flesh and bones, as you see that I have." [**40** When He had said this, He showed them His hands and His feet.]<sup>a</sup> **41** While they still could not believe *it* for their joy, and wondered, He said to them, "Do you have anything here to eat?"

**42** They gave him a piece of a broiled fish [and some honeycomb]<sup>b</sup>. **43** He took them, and ate in front of them. **44** He said to them, "This is what I told you, while I was still with you, that all things which are written in the Torah of Mosheh, the prophets, and the psalms, concerning Me must be fulfilled."

**45** Then He opened their minds, that they might understand the Scriptures. **46** He said to them, "Thus it is written, for the Messiah to suffer and to rise from the dead the third day, **47** and that repentance for forgiveness of sins should be proclaimed in His Name to all the nations, beginning at Yerushalayim. **48** You are witnesses of these things. **49** Behold, I send out the promise of My Father on you. But wait in the city of Yerushalayim until you are clothed with power from on high."

**50** He led them out as far as Bethany, and He lifted up His hands, and blessed them. **51** While He blessed them, He withdrew from them, and was carried up into heaven. **52** And they, having bowed down to Him, returned to Yerushalayim with great joy, **53** and were continually in the Temple, blessing Elohim.

---

<sup>a</sup> 40 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 42 Bracketed section indicates reading not present in early Greek texts.



## Yohanan (John)

### The Word Became Flesh

**1** In the beginning was the word, and the word was with Elohim, and the word was Elohim. **2** The same was in the beginning with Elohim. **3** All things came into being through Him. Without Him nothing has come into being, that has come to be. **4** In Him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness has not overcome it. **6** There came a man, having been sent from Elohim, whose name was Yohanan. **7** The same came as a witness, that he might testify about the light, that all might believe through him. **8** This one was not the light, but was sent that he might witness about the light. **9** The true light that enlightens everyone was coming into the world.

**10** He was in the world, and the world came into being through Him, and the world did not know Him. **11** He came to His own, and His own did not receive Him. **12** But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name; **13** who have not been born of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. **14** And the Word became flesh, and tabernacled among us. We saw His glory, glory as of an only begotten with a father, full of favor and truth. **15** Yohanan testified about Him and cried out, saying, "This was He of whom I said, 'He who is coming after me has been before me, for He was before me.'"<sup>a</sup> **16** From His fullness we have all received favor upon favor. **17** For the Torah was given through Mosheh. Favor and truth came to be through **ישׁוּעָה** Messiah. **18** No one has seen Elohim at any time. The only begotten Elohim<sup>b</sup>, being in the bosom of the Father, He<sup>c</sup> has declared *Him*.

### Work of Yohanan

**19** This is Yohanan's witness, when the Yehudim sent priests and Levites from Yerushalayim to ask him, "Who are you?" **20** He declared, and did not deny, but he declared, "I am not the Messiah."

**21** They asked him, "What then? Are you Eliyahu?" He said, "I am not." "Are you the prophet?" He answered, "No." **22** They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

**23** He said, "I am the voice of one crying in the wilderness, 'Make straight the way of **תְּבוּנָה**',<sup>d</sup> as Yeshayahu the prophet said."

**24** The ones who had been sent were from the Pharisees. **25** They asked him, "Why then do you immerse, if you are not the Messiah, nor Eliyahu, nor the prophet?"

**26** Yohanan answered them, "I immerse in water, but among you stands one whom you do not know. **27** He is the one who comes after me, whose sandal strap I am not worthy to loosen." **28** These things were done in Bethany beyond the Yarden, where Yohanan was immersing.

### Behold the Lamb of Elohim

**29** The next day, he saw **שׁוֹרֵן** coming to him, and said, "Behold, the Lamb of Elohim, who takes away the sin of the world! **30** This is He of whom I said, 'After me comes a man who has surpassed me, for He was above me.' **31** I did not know Him, but for this reason I came immersing in water: that He would be revealed to Yisra'el." **32** Yohanan testified, saying, "I have seen the Ruah descending like a dove out of heaven, and it remained on Him. **33** I did not recognize Him, but He who sent me to immerse in water, He said to me, 'On whomever you will see the Ruah descending, and remaining on Him, the same is He who immerses in the Set-apart Ruah.'<sup>e</sup> **34** I have seen, and have testified that this is the Son of Elohim."<sup>f</sup>

**35** Again, the next day, Yohanan was standing with two of his talmidim, **36** and he looked at **שׁוֹרֵן** as He walked, and said, "Behold, the Lamb of Elohim!" **37** The two talmidim heard him speak, and they followed **שׁוֹרֵן**.

**38** **שׁוֹרֵן** turned, and saw them following, and said to them, "What are you looking for?" They said to Him, "Rabbit" (which is to say, being translated, "Teacher")<sup>f</sup>, "where are you staying?"

**39** He said to them, "Come, and see." They came and saw where He was staying, and they stayed with Him

<sup>a</sup> 15 The first word translated as "before" ("...has been before me...") is εμπροσθεν (*emprosthen*) which means, "before, in the presence of, in front of." The second word translated as "before" ("...was before me.") is πρωτος (*protos*), which means "first, prior, beforehand."

<sup>b</sup> 18 Later Greek texts read, "Son" here. However, the reading of "Elohim" is found in both the early Greek and Syriac texts.

<sup>c</sup> 18 This "He" refers to the only begotten.

<sup>d</sup> 23 See Yeshayahu 40:3.

<sup>e</sup> 34 Some early Greek and Syriac manuscripts read "the Elect One" here, rather than "the Son of Elohim."

<sup>f</sup> 38 Most Syriac manuscripts do not contain the section in parenthesis.

that day. It was about the tenth hour. **40** One of the two who heard Yohanan, and followed him, was Andreas, Shimon Kepha's brother. **41** He first found his own brother, Shimon, and said to him, "We have found the Messiah!" (which is, being translated, Messiah). **42** He brought him to **ישׁוּעָה**. **ישׁוּעָה** looked at him, and said, "You are Shimon the son of Yonah. You shall be called Kepha" (which is by translation, Petros).

### Calling of Philippos and Nathana'el

**43** On the next day, He was determined to go out into the Galil, and He found Philippos. **ישׁוּעָה** said to him, "Follow Me." **44** Now Philippos was from Beth-tsaida, of the city of Andreas and Kepha. **45** Philippos found Nathana'el, and said to him, "We have found Him, of whom Mosheh in the Torah, and the prophets, wrote: **ישׁוּעָה** of Nazareth, the son of Yoseph."

**46** Nathana'el said to him, "Can any good thing come out of Nazareth?" Philippos said to him, "Come and see."

**47** **ישׁוּעָה** saw Nathana'el coming to Him, and said about him, "Behold, a Yisra'elite<sup>a</sup> indeed, in whom is no deceit!"

**48** Nathana'el said to him, "How do You know me?" **ישׁוּעָה** answered him, "Before Philippos called you, when you were under the fig tree, I saw you."

**49** Nathana'el answered him, "Rabbi, you are the Son of Elohim! You are King of Yisra'el!"

**50** **ישׁוּעָה** answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" **51** He said to him, "Most certainly, I tell you all, you will see heaven opened, and the messengers of Elohim ascending and descending on the Son of Man."<sup>b</sup>"

### Wedding in Qanah

**2** The third day, there was a wedding in Qanah of the Galil. The mother of **ישׁוּעָה** was there. **2** **ישׁוּעָה** also was invited, with His talmidim, to the wedding. **3** When the wine ran out, the mother of **ישׁוּעָה** said to Him, "They have no wine."

**4** **ישׁוּעָה** said to her, "Woman, what does that have to do with you and Me? My hour has not yet come."

**5** His mother said to the servants, "Whatever He says to you, do it." **6** Now there were six water pots of stone set

there for the purifying of the Yehudim, containing two or three metretes apiece. **7** **ישׁוּעָה** said to them, "Fill the water pots with water." They filled them up to the brim. **8** He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it. **9** When the ruler of the feast tasted the water now become wine, and did not know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, **10** and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, *then* that which is inferior. You have guarded the good wine until now!" **11** This beginning of His signs **ישׁוּעָה** did in Qanah of the Galil, and revealed His glory; and His talmidim believed in Him.

**12** After this, He went down to Kaphar-nahum; He, and His mother, His brothers, and His talmidim; and they stayed there a few days.

### Driving the Money Changers out of the Temple

**13** The Pesah of the Yehudim was at hand, and **ישׁוּעָה** went up to Yerushalayim. **14** He found in the Temple those who sold oxen, sheep, and doves, and the changers of money sitting. **15** He made a whip of cords, and threw all out of the Temple, both the sheep and the oxen; and He poured out the changers' money, and overthrew their tables. **16** To those who sold the doves, He said, "Take these things out of here! Do not make My Father's house a marketplace!" **17** His talmidim remembered that it was written, "**Zeal for Your house will consume me.**"<sup>c</sup>"

**18** The Yehudim therefore answered Him, "What sign do You show us, seeing that You do these things?"

**19** **ישׁוּעָה** answered them, "Destroy this dwelling place, and in three days I will raise it up."

**20** The Yehudim therefore said, "It took forty-six years to build this dwelling place! Will you raise it up in three days?" **21** But He spoke of the dwelling place of His body. **22** When therefore He was raised from the dead, His talmidim remembered that He said this, and they believed the Scripture, and the word which **ישׁוּעָה** had said.

**23** Now when He was in Yerushalayim at the Pesah, during the Feast, many believed in His Name, observing His signs which He did. **24** But **ישׁוּעָה** did not entrust Himself to them, because He knew everyone, **25** and because He did not need for anyone to witness

<sup>a</sup> 47 Syr. reads, **בֶּן־יִשְׂרָאֵל** (*bar Yisra'el*) meaning "son of Yisra'el" here.

<sup>b</sup> 51 Possible reference to Bereshiyt 28:12.

<sup>c</sup> 17 See Tehillim 69:9.

concerning man; for He Himself knew what was in man.

### Born from Above

**3** Now there was a man of the Pharisees named Nikodemos, a ruler of the Yehudim. **2** The same came to Him by night, and said to Him, "Rabbi, we know that You are a teacher come from Elohim, for no one can do these signs that You do, unless Elohim is with him."

**3** **יְהוָה** answered him, "Most certainly, I tell you, unless one is born from above, he cannot see the Kingdom of Elohim."

**4** Nikodemos said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

**5** **יְהוָה** answered, "Most certainly I tell you, unless one is born of water and spirit, he cannot enter into the Kingdom of Elohim. **6** That which is born of the flesh is flesh. That which is born of the Ruah is spirit. **7** Do not marvel that I said to you, 'You must be born from above.' **8** The spirit breathes where it wants to, and you hear its sound, but do not know where it comes from and where it is going. So is everyone who is born of the Ruah."

**9** Nikodemos answered Him, "How can these things be?"

**10** **יְהוָה** answered him, "Are you the teacher of Yisra'el, and do not understand these things? **11** Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you do not receive our witness. **12** If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? **13** No one has ascended into heaven, but He who descended out of heaven, the Son of Man, [who is in heaven]<sup>a</sup>. **14** As Mosheh lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, **15** that whoever believes in Him might have everlasting life. **16** Thus, Elohim so loved the world<sup>b</sup>, that He gave the only begotten Son, that whoever believes in Him shall not perish, but have everlasting life. **17** For Elohim did not send the Son into the world to judge the world, but that the world might be saved through Him. **18** The one believing in Him is not judged. He who does not believe has been judged already, because he has not believed in the Name of the only begotten Son of Elohim. **19** This is the judgment, that the light has come

into the world, and men loved the darkness rather than the light; for their works were evil. **20** For everyone who does evil hates the light, and does not come to the light, lest his works would be exposed. **21** But he who does the truth comes to the light, that his works may be revealed, that they have been done in Elohim."

### Yohanan Affirms יְהוָה

**22** After these things, **יְהוָה** came with His talmidim into the land of Yehudah. He stayed there with them, and immersed. **23** Yohanan also was immersing in Ain near Salem, because there was much water there. They came, and were immersed. **24** For Yohanan was not yet thrown into prison. **25** There arose therefore a questioning on the part of Yohanan's talmidim with a Yehudite about purification. **26** They came to Yohanan, and said to him, "Rabbi, He who was with you beyond the Yarden, to whom you have testified, behold, the same immerses, and everyone is coming to Him."

**27** Yohanan answered, "A man can receive nothing, unless it has been given to him from heaven. **28** You yourselves testify to me that I said, 'I am not the Messiah,' but, 'I have been sent before Him.' **29** He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. **30** He must increase, but I must decrease. **31** He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all.

**32** What He has seen and heard, of that He testifies; and no one receives His witness. **33** He who has received His witness has set His seal to this, that Elohim is true. **34** For He whom Elohim has sent speaks the words of Elohim; for He gives the Ruah without measure. **35** The Father loves the Son, and has given all things into His hand. **36** The one who believes in the Son has everlasting life, but the one who disobeys the Son will not see life, but the wrath of Elohim remains on him."

**4** Therefore when the Master knew that the Pharisees had heard that **יְהוָה** was making and immersing more talmidim than Yohanan **2** (although **יְהוָה** Himself was not immersing, but His talmidim were), **3** He left Yehudah, and went again into the Galil. **4** He needed to pass through Shom'ron.

<sup>a</sup> 13 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 16 Greek word rendered as "world" here is κοσμός (*kosmos*) which means literally "world" or "universe."

However, the Syr. uses the word **נפש** (*l'alma*) meaning "age" or "eternity." A possible Aramaic word-play between this word here and the words **chai'ye d'l'alam** (*chai'ye d'l'alma*) meaning "everlasting life" at the end of the verse.

### Woman at the Well

5 So He came to a city of Shom'ron, called Shekhem, near the parcel of ground that Ya'aqov gave to his son, Yoseph. 6 Ya'aqov's well was there. יְשֻׁעָה therefore, being tired from His journey, sat down by the well. It was about the sixth hour. 7 A woman of Shom'ron came to draw water. שָׂרֶב said to her, "Give me a drink." 8 For His talmidim had gone away into the city to buy food. 9 The Shom'ronite woman therefore said to him, "How is it that You, being a Yehudite, ask for a drink from me a Shom'ronite woman?" (For Yehudim have no dealings with Shom'ronites).

10 שָׂרֶב answered her, "If you knew the gift of Elohim, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

11 The woman said to Him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? 12 Are you greater than our father, Ya'aqov, who gave us the well, and drank of it himself, as did his children, and his livestock?"

13 שָׂרֶב answered her, "Everyone who drinks of this water will thirst again, 14 but whoever drinks of the water that I will give him will never thirst to the age; but the water that I will give him will become in him a well of water springing up to everlasting life."

15 The woman said to him, "Sir, give me this water, so that I do not get thirsty, neither come all the way here to draw."

16 שָׂרֶב said to her, "Go, call your husband, and come here."

17 The woman answered and said to Him, "I have no husband." יְשֻׁעָה said to her, "You said well, 'I have no husband,' 18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our fathers bowed down in this mountain, and you Yehudim say that in Yerushalayim is the place where people ought to bow down."

21 שָׂרֶב said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Yerushalayim, will you bow down to the Father. 22 You bow down to that which you do not know. We bow down to that which we know; for salvation is from the

Yehudim. 23 But the hour comes, and now is, when the true worshipers will bow down before the Father in spirit and truth, for the Father seeks such to bow down to Him. 24 Elohim is spirit, and those who bow down to Him must bow down to Him in spirit and truth."

25 The woman said to him, I know that Mashiah<sup>a</sup> comes, He who is called Messiah. When He has come, He will declare to us all things."

26 יְשֻׁעָה said to her, "I am He, the one who speaks to you." 27 At this, His talmidim came. They marveled that He was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" 28 So the woman left her water pot, and went away into the city, and said to the people, 29 "Come, see a man who told me everything that I did. Can this be the Messiah?"

30 They went out of the city, and were coming to Him. 31 In the meanwhile, the talmidim urged Him, saying, "Rabbi, eat."

32 But He said to them, "I have food to eat that you do not know about."

33 The talmidim therefore said to one another, "Has anyone brought Him something to eat?"

34 שָׂרֶב said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. 35 Do you not say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. 36 He who reaps receives wages, and gathers fruit to everlasting life; that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true, 'One sows, and another reaps.' 38 I sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor."

39 From that city many of the Shom'ronites believed in Him because of the word of the woman, who testified, "He told me everything that I did." 40 So when the Shom'ronites came to Him, they begged Him to stay with them. He stayed there two days. 41 Many more believed because of His word. 42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed [the Messiah,]<sup>b</sup> the Savior of the world."

43 After the two days He went into the Galil. 44 For יְשֻׁעָה Himself testified that a prophet has no honor in His own

<sup>a</sup> 25 Greek word Μαστιας (*Mess'ias*) has been rendered as "Mashiach;" Greek word Χριστος (*Chris'tos*) has been rendered as "Messiah."

<sup>b</sup> 42 Bracketed section indicates reading not present in early Greek texts.

country. **45** So when He came into the Galil, the Galileans received Him, having seen all the things that He did in Yerushalayim at the Feast, for they also went to the Feast.

### Nobleman's Son Healed

**46** **שׁוֹעַ** came therefore again to Qanah of the Galil, where He made the water into wine. There was a certain nobleman whose son was sick at Kaphar-nahum.

**47** When he heard that **שׁוֹעַ** had come out of Yehudah into the Galil, he went to Him, and begged Him that He would come down and heal his son, for he was at the point of death. **48** **שׁוֹעַ** therefore said to him, "Unless you see signs and wonders, you will in no way believe."

**49** The nobleman said to Him, "Sir, come down before my child dies." **50** **שׁוֹעַ** said to him, "Go your way. Your son lives." The man believed the word that **שׁוֹעַ** spoke to him, and he went his way.

**51** As he was now going down, his bondservants met him saying his child lives. **52** So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, the fever left him." **53** So the father knew that it was at that hour in which **שׁוֹעַ** said to him, "Your son lives." He believed, as did his whole house.

**54** This is again the second sign that **שׁוֹעַ** did, having come out of Yehudah into the Galil.

### Pool at Bethesda; Healing on the Sabbath

**5** After these things, there was a feast of the Yehudim, and **שׁוֹעַ** went up to Yerushalayim. **2** Now in Yerushalayim by the sheep gate, there was a pool, which is called in Hebrew, "Bethesda", having five porches. **3** In these lay a multitude of those who were sick, blind, lame, or paralyzed, [waiting for the moving of the water; **4** for a messenger went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had.]<sup>a</sup> **5** A certain man was there, who had been sick for thirty-eight years. **6** When **שׁוֹעַ** saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

**7** The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

**8** **שׁוֹעַ** said to him, "Arise, take up your mat, and walk."

**9** Immediately, the man was made well, and took up his mat and walked. Now it was the Sabbath on that day.

**10** So the Yehudim said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

**11** He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

**12** Then they asked him, "Who is the man who said to you, 'Take up and walk'?"

**13** But he who was healed did not know who it was, for **שׁוֹעַ** had withdrawn, a crowd being in the place.

**14** Afterward **ישׁוּעָה** found him in the Temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

**15** The man went away, and told the Yehudim that it was **ישׁוּעָה** who had made him well. **16** Because of this the Yehudim persecuted **שׁוֹעַ**, [and sought to kill Him,]<sup>b</sup> because He did these things on the Sabbath. **17** But **שׁוֹעַ** answered them, "My Father is still working, so I am working, too." **18** For this cause therefore the Yehudim sought all the more to kill Him, because He not only broke the Sabbath, but also called Elohim His own Father, making Himself equal with Elohim.

### The Son Does Only the Will of the Father

**19** **שׁוֹעַ** therefore answered them, "Most certainly, I tell you, the Son can do nothing of Himself, but what He sees the Father doing. For whatever things He does, these the Son also does likewise. **20** For the Father loves the Son, and shows Him all things that He Himself does. He will show Him greater works than these, that you may marvel. **21** For as the Father raises the dead and gives them life, even so the Son also gives life to whom He desires. **22** For the Father judges no one, but He has given all judgment to the Son, **23** that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

**24** "Most certainly I tell you, he who hears My word, and believes Him who sent Me, has everlasting life, and does not come into judgment, but has passed out of death into life. **25** Most certainly, I tell you, the hour comes, and now is, when the dead will hear the voice of the Son of Elohim; and those who hear will live. **26** For as the Father has life in Himself, even so He gave to the Son also to have life in Himself. **27** He also gave Him authority to execute judgment, because He is a son of man. **28** Do not marvel at this, for the hour comes, in which all that are in the tombs will hear His voice,

<sup>a</sup> 3-4 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 16 Bracketed section indicates reading not present in early Greek and Syriac texts.

**29** and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. **30** I can do nothing of Myself. As I hear, I judge, and My judgment is righteous; because I do not seek My own will, but the will of the One who sent Me.

**31** "If I testify about Myself, My witness is not valid. **32** It is another who testifies about Me. I know that the witness which He testifies about Me is true. **33** You have sent to Yohanan, and he has testified to the truth. **34** But the witness which I receive is not from man. However, I say these things that you may be saved. **35** He was the burning and shining lamp, and you were willing to rejoice for an hour in his light. **36** But the witness which I have is greater than that of Yohanan, for the works which the Father gave Me to accomplish, the very works that I do, testify about Me, that the Father has sent Me. **37** The Father Himself, who sent Me, has testified about Me. You have neither heard His voice at any time, nor seen His form. **38** You do not have His word living in you; because you do not believe Him whom He sent.

**39** "You search the Scriptures, because you think that in them you have everlasting life; and these are they which testify about Me. **40** Yet you will not come to Me, that you may have life. **41** I do not receive glory from men. **42** But I know you, that you do not have the love of Elohim in yourselves. **43** I have come in My Father's Name, and you do not receive Me. If another comes in his own name, you will receive him. **44** How can you believe, *you* who receive glory from one another, and do not seek the glory that comes from the only Elohim?

**45** "Do not think that I will accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your hope. **46** For if you believed Mosheh, you would believe Me; for he wrote about Me. **47** But if you do not believe his writings, how will you believe My words?"

### Feeding Five Thousand

**6** After these things, **ישׁוּעָה** went away to the other side of the Sea of the Galil, which is also called the Sea of Tiberias. **2** A great crowd followed Him, because they saw the signs which He did on those who were sick. **3** **ישׁוּעָה** went up into the mountain, and He sat there with His talmidim. **4** Now the Pesah, the Feast of the Yehudim, was at hand. **5** **ישׁוּעָה** therefore lifting up His eyes, and seeing that a great crowd was coming to Him, said to Philippus, "Where are we to buy bread, that these may eat?" **6** This He said to test him, for He Himself knew what He would do.

**7** Philippos answered Him, "Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little."

**8** One of His talmidim, Andreas, Shimon Kepha's brother, said to Him, **9** "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

**10** **ישׁוּעָה** said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand. **11** **ישׁוּעָה** took the loaves; and having given thanks, He distributed to those who were sitting down; likewise also of the fish as much as they desired. **12** When they were filled, He said to His talmidim, "Gather up the broken pieces which are left over, that nothing be lost." **13** So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. **14** When therefore the people saw the sign which **ישׁוּעָה** did, they said, "This is truly the prophet who comes into the world." **15** **ישׁוּעָה** therefore, perceiving that they were about to come and take Him by force, to make Him king, withdrew again to the mountain by Himself.

### Walking on Water

**16** When evening came, His talmidim went down to the sea, **17** and they entered into the boat, and were going over the sea to Kaphar-nahum. It was now dark, and **ישׁוּעָה** had not come to them. **18** The sea was tossed by a great wind blowing. **19** When therefore they had rowed about twenty-five or thirty stadia, they saw **ישׁוּעָה** walking on the sea, and drawing near to the boat; and they were afraid. **20** But He said to them, "I am. Do not be afraid." **21** They were willing therefore to receive Him into the boat. Immediately the boat was at the land where they were going.

### Bread of Life

**22** On the next day, the crowd that stood on the other side of the sea saw that there was no other boat there, except one, and that **ישׁוּעָה** had not entered with His talmidim into the boat, but His talmidim had gone away alone. **23** However boats from Tiberias came near to the place where they ate the bread after the Master had given thanks. **24** When the crowd therefore saw that **ישׁוּעָה** was not there, nor His talmidim, they themselves got into the boats, and came to Kaphar-nahum, seeking **ישׁוּעָה**. **25** When they found Him on the other side of the sea, they asked Him, "Rabbi, when did You come here?"

**26** וְשָׁעַן<sup>a</sup> answered them, "Most certainly I tell you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled. **27** Do not work for the food which perishes, but for the food which remains to everlasting life, which the Son of Man will give to you. For Elohim the Father has sealed Him."

**28** They said therefore to Him, "What must we do, that we may work the works of Elohim?"

**29** וְשָׁעַן<sup>b</sup> answered them, "This is the work of Elohim, that you believe in Him whom He has sent."

**30** They said therefore to Him, "What then do you do for a sign, that we may see, and believe you? What work do you do? **31** Our fathers ate the manna in the wilderness. As it is written, '**He gave them bread out of heaven to eat.**'<sup>c</sup>"

**32** וְשָׁעַן<sup>b</sup> therefore said to them, "Most certainly, I tell you, it was not Mosheh who gave you the bread out of heaven; but My Father gives you the true bread out of heaven. **33** For the bread of Elohim is that which comes down out of heaven, and gives life to the world."

**34** They said therefore to Him, "Master, always give us this bread."

**35** וְשָׁעַן<sup>b</sup> said to them, "I am the bread of life. He who comes to Me will not be hungry, and he who believes in Me will never thirst. **36** But I told you that you have seen Me, and yet you do not believe. **37** All those whom the Father gives Me will come to Me. He who comes to Me I will in no way throw out. **38** For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **39** This is the will of the One who sent Me, that of all He has given to Me I should lose nothing, but should raise him up at the last day. **40** This is the will of My Father, that everyone who sees the Son, and believes in Him, should have everlasting life; and I will raise him up at the last day."

**41** The Yehudim therefore grumbled concerning Him, because He said, "I am the bread which came down out of heaven." **42** They said, "Is this not יִשְׂרָאֵל<sup>b</sup>, the son of Yoseph, whose father and mother we know? How then does He say, 'I have come down out of heaven'?"

**43** Therefore יִשְׂרָאֵל<sup>b</sup> answered them, "Do not grumble among yourselves. **44** No one can come to Me unless the Father who sent Me draws him, and I will raise him up in the last day. **45** It is written in the prophets, '**They will all be taught by נָבוֹת.**'<sup>b</sup> Therefore everyone who hears from the Father, and has learned, comes to Me.

**46** Not that anyone has seen the Father, except He who is from Elohim. He has seen the Father. **47** Most certainly, I tell you, he who believes [in Me]<sup>c</sup> has everlasting life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness, and they died. **50** This is the bread which comes down out of heaven, that anyone may eat of it and not die. **51** I am the living bread which came down out of heaven. If anyone eats of this bread, he will live to the age. Yes, the bread which I will give for the life of the world is My flesh."

**52** The Yehudim therefore contended with one another, saying, "How can this man give us His flesh to eat?"

**53** וְשָׁעַן<sup>b</sup> therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink His blood, you do not have life in yourselves. **54** He who eats My flesh and drinks My blood has everlasting life, and I will raise him up at the last day. **55** For My flesh is food indeed, and My blood is drink indeed. **56** He who eats My flesh and drinks My blood lives in Me, and I in him. **57** As the living Father sent Me, and I live because of the Father; so he who feeds on Me, he will also live because of Me. **58** This is the bread which came down out of heaven—not as the fathers ate the manna, and died. He who eats this bread will live to the age." **59** He said these things in the synagogue, as He taught in Kaphar-nahum.

**60** Therefore many of His talmidim, when they heard this, said, "This is a hard saying! Who can listen to it?"

### Words of Eternal Life

**61** But יִשְׂרָאֵל<sup>b</sup> knowing in Himself that His talmidim grumbled at this, said to them, "Does this cause you to stumble? **62** Then what if you would see the Son of Man ascending to where He was before? **63** It is the Ruah that gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. **64** But there are some of you who do not believe." For יִשְׂרָאֵל<sup>b</sup> knew from the beginning who they were who did not believe, and who it was who would betray Him. **65** He said, "For this cause I have said to you that no one can come to Me, unless it is given to him by the Father."

**66** At this, many of His talmidim went back, and walked no more with Him. **67** יִשְׂרָאֵל<sup>b</sup> said therefore to the twelve, "You do not also want to go away, do you?"

**68** Shimon Kepha answered Him, "Master, to whom would we go? You have the words of everlasting life.

<sup>a</sup> 31 See Shemot 16:4; Nehemayah 9:15; Tehillim 78:24-25.

<sup>b</sup> 45 See Yeshayahu 54:13.

<sup>c</sup> 47 Bracketed section indicates reading not present in early Greek and Syriac texts.

**69** We have come to believe and know that You are the Set-apart One of Elohim.<sup>a</sup>"

**70** He answered them, "Did I not choose you, the twelve, and one of you is a devil?" **71** Now he spoke of Yehudah, the son of Shimon Ish-Qerieth, for it was he who would betray Him, being one of the twelve.

### Feast of Tabernacles

**7** After these things, **ישׁוּעָה** was walking in the Galil, for He would not walk in Yehudah, because the Yehudim sought to kill Him. **2** Now the Feast of the Yehudim, *the Feast of Tabernacles*, was near. **3** His brothers therefore said to Him, "Depart from here, and go into Yehudah, that Your talmidim also may see Your works which You do. **4** For no one does anything in secret, and himself seeks to be known openly. If You do these things, reveal Yourself to the world." **5** For even His brothers did not believe in Him.

**6** **ישׁוּעָה** therefore said to them, "My time has not yet come, but your time is always ready. **7** The world cannot hate you, but it hates Me, because I testify about it, that its works are evil. **8** You go up to the Feast. I am not yet going up to this Feast, because My time is not yet fulfilled."

**9** Having said these things to them, He stayed in the Galil. **10** But when His brothers had gone up to the Feast, then He also went up, not publicly, but as it were in secret. **11** The Yehudim therefore sought Him at the Feast, and said, "Where is He?" **12** There was much complaining among the crowds concerning Him. Some said, "He is a good man." Others said, "Not so, but He leads the crowd astray." **13** Yet no one spoke openly of Him for fear of the Yehudim. **14** But when it was now the middle of the Feast, **עִזָּה** went up into the Temple and taught. **15** The Yehudim therefore marveled, saying, "How does this man know letters, having never been educated?"

**16** **ישׁוּעָה** therefore answered them, "My teaching is not Mine, but His who sent Me. **17** If anyone desires to do His will, he will know about the teaching, whether it is from Elohim, or if I am speaking from Myself. **18** He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. **19** Did Mosheh not give you the Torah, and yet none of you keep<sup>b</sup> the Torah? Why do you seek to kill Me?"

**20** The crowd answered, "You have a demon! Who seeks to kill you?"

**21** **ישׁוּעָה** answered them, "I did one work, and you all marvel because of it. **22** Mosheh has given you circumcision (not that it is of Mosheh, but of the fathers), and on the Sabbath you circumcise a boy. **23** If a boy receives circumcision on the Sabbath, that the Torah of Mosheh may not be broken, are you angry with Me, because I made a man completely whole on the Sabbath? **24** Do not judge according to appearance, but judge righteous judgment."

**25** Therefore some of them of Yerushalayim said, "Is this not He whom they seek to kill? **26** Behold, He speaks openly, and they say nothing to Him. Can it be that the rulers truly know that this is the Messiah?

**27** However, we know where this man comes from, but when the Messiah comes, no one will know where He comes from."

**28** **ישׁוּעָה** therefore cried out in the Temple, teaching and saying, "You both know Me, and know where I am from. I have not come of Myself, but He who sent Me is true, whom you do not know. **29** I know Him, because I am from Him, and He sent Me."

**30** They sought therefore to take Him; but no one laid a hand on Him, because His hour had not yet come.

**31** But of the crowd, many believed in Him. They said, "When the Messiah comes, He will not do more signs than those which this man has done, will He?"

### Attempt to Arrest עִזָּה

**32** The Pharisees heard the crowd grumbling these things concerning Him, and the chief priests and the Pharisees sent officers to arrest Him.

**33** Then **ישׁוּעָה** said, "I will be with you a little while longer, then I go to Him who sent me. **34** You will seek Me, and will not find Me; and where I am, you cannot come."

**35** The Yehudim therefore said among themselves, "Where will this man go that we will not find Him? Will He go to the Dispersion among the Greeks, and teach the Greeks? **36** What is this word that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

### Living Water

**37** Now on the last and greatest day of the Feast, **עִזָּה** stood and cried out, "If anyone is thirsty, let him come

<sup>a</sup> 69 Later Greek and Syriac texts read, "You are the Messiah, the Son of the Living El." Some Syriac texts read the same without the phrase "the Messiah."

<sup>b</sup> 19 Keep – Greek word ποιει (poiei), literally meaning "work."

to Me and drink! **38** He who believes in Me, as the Scripture has said, from within him will flow rivers of living water." **39** But He said this about the Ruah, which those believing in Him were to receive. For the Ruah was not yet given, because **עֲשֵׂה** was not yet glorified.

**40** Some of the crowd therefore, when they heard these words, said, "This is truly the prophet." **41** Others said, "This is the Messiah." But some said, "What, does the Messiah come out of the Galil? **42** Has the Scripture not said that the Messiah comes of the seed of David, and from Beth-lehem, the village where David was?" **43** So there arose a division in the crowd because of Him.

**44** Some of them would have arrested Him, but no one laid hands on Him. **45** The officers therefore came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"

**46** The officers answered, "No man ever spoke like this man!" **47** The Pharisees therefore answered them, "You are not also led astray, are you? **48** Have any of the rulers believed in Him, or of the Pharisees? **49** But this crowd, which does not know the law, is accursed."

**50** Nikodemos (he who came to Him before, being one of them) said to them, **51** "Does our law judge a man, unless it first hears from him personally and knows what he does?"

**52** They answered him, "Are you also from the Galil? Search, and see that no prophet has arisen out of the Galil."<sup>a</sup> [53 Everyone went to his own house.]

### Woman Caught in Adultery

**8** [1] But **עֲשֵׂה** went to the Mount of Olives. **2** Now very early in the morning, He came again into the Temple, and all the people came to Him. He sat down, and taught them. **3** The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, **4** they told Him, "Teacher, this woman has been taken in adultery, in the very act. **5** Now in the Torah, Mosheh commanded us to stone such women. What then do You say about her?" **6** They said this testing Him, that they might have something to accuse Him of. But **עִישׂ** stooped down, and wrote on the ground with His finger. **7** But when they continued asking Him, He looked up and said to them, "He who is without sin among you, let him throw the first stone at her." **8** Again He stooped down, and with His finger wrote on the ground. **9** They,

when they heard it, went out one by one, beginning from the oldest, even to the last. **שׁוֹעַב** was left alone with the woman where she was, in the middle. **10** **יְשֻׁעָה**, standing up, saw her and said, "Woman, where are they? Did no one condemn you?"

**11** She said, "No one, Master." **עִישׂ** said, "Neither do I condemn you. Go your way. From now on, sin no more."<sup>b</sup>

### Light of the World

**12** Again, therefore, **עִישׂ** spoke to them, saying, "I am the light of the world. He who follows Me will not walk in the darkness, but will have the light of life."

**13** The Pharisees therefore said to Him, "You testify about Yourself. Your witness is not valid."

**14** **עִישׂ** answered them, "Even if I testify about Myself, My witness is true, for I know where I came from, and where I am going; but you do not know where I came from, or where I am going. **15** You judge according to the flesh. I judge no one. **16** Even if I do judge, My judgment is true, for I am not alone, but I am with the Father who sent Me. **17** It is also written in your law that the witness of two people is valid. **18** I am one who testifies about Myself, and the Father who sent Me testifies about Me."

**19** They said therefore to Him, "Where is your Father?" **עִישׂ** answered, "You know neither Me, nor My Father. If you knew Me, you would know My Father also."

**20** **שׁוֹעַב** spoke these words in the treasury, as He taught in the Temple. Yet no one arrested Him, because His hour had not yet come. **21** **יְשֻׁעָה** said therefore again to them, "I am going away, and you will seek Me, and you will die in your sins. Where I go, you cannot come."

**22** The Yehudim therefore said, "Will He kill Himself, because He says, 'Where I am going, you cannot come'?"

**23** He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. **24** I said therefore to you that you will die in your sins; for unless you believe that I am, you will die in your sins."

**25** They said therefore to Him, "Who are You?" **שׁוֹעַב** said to them, "Just what I have been saying to you from the beginning. **26** I have many things to speak and to

<sup>a</sup> 52 Syr. reads, **מִנְבָּר מִתְּבָרֶךְ** (*d'niaia men ga'ilya la qa'em*) meaning "The Prophet will not arise from the Galil" here.

<sup>b</sup> 7:53-8:11 Bracketed section indicates reading not present in early Greek and Syriac texts. Some later Greek texts have it inserted into the book of Loukas, while some later Syriac

texts have it inserted to the beginning of Mattithyahu. In the case of the Syriac addition, it is known to have been added to that particular manuscript three to four hundred years later.

judge concerning you. However He who sent Me is true; and the things which I heard from Him, these I say to the world."

**27** They did not understand that He spoke to them about the Father. **28** יִשְׁעָה therefore said to them, "When you have lifted up the Son of Man, then you will know that I am, and I do nothing of Myself, but as My Father taught Me, I say these things. **29** He who sent Me is with Me. The Father has not left Me alone, for I always do the things that are pleasing to Him." **30** As He spoke these things, many believed in Him.

### The Truth Will Make You Free

**31** יִשְׁעָה therefore said to those Yehudim who had believed Him, "If you remain in My word, then you are truly My talmidim. **32** You will know the truth, and the truth will make you free."

**33** They answered Him, "We are Avraham's seed, and have never been in bondage to anyone. How do You say, 'You will be made free'?"

**34** יִשְׁעָה answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin.<sup>a</sup> **35** A bondservant does not live in the house to the age. A son remains to the age. **36** If therefore the Son makes you free, you will be free indeed. **37** I know that you are Avraham's seed, yet you seek to kill Me, because My word finds no place in you. **38** I speak the things which I have seen with the Father; and you also do the things which you have seen with *your* father."

**39** They answered Him, "Our father is Avraham." יִשְׁעָה said to them, "If you were Avraham's children, you would do the works of Avraham. **40** But now you seek to kill Me, a man who has told you the truth, which I heard from Elohim. Avraham did not do this. **41** You do the works of your father." They said to him, "We were not born of whoring. We have one Father, Elohim."

**42** Therefore יִשְׁעָה said to them, "If Elohim were your father, you would love Me, for I have come forth from Elohim. For I have not come of Myself, but He sent Me. **43** Why do you not understand My speech? Because you cannot hear My word. **44** You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and *the father of them*. **45** But because I tell the truth, you do not believe Me. **46** Which of you convicts Me of sin? If I

tell the truth, why do you not believe Me? **47** He who is of Elohim hears the words of Elohim. For this cause you do not hear, because you are not of Elohim."

**48** Then the Yehudim answered Him, "Do we not say well that You are a Shom'ronite, and have a demon?"

**49** יִשְׁעָה answered, "I do not have a demon, but I honor My Father, and you dishonor Me. **50** But I do not seek My own glory. There is one who seeks and judges.

**51** Most certainly, I tell you, if a person guards My word, he will never see death to the age."

**52** Then the Yehudim said to Him, "Now we know that You have a demon. Avraham died, and the prophets; and You say, 'If a man guards My word, he will never taste of death to the age.' **53** Are You greater than our father, Avraham, who died? The prophets died. Who do You make Yourself out to be?"

### Before Avraham

**54** יִשְׁעָה answered, "If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, of whom you say that He is our Elohim. **55** You have not known Him, but I know Him. If I said, 'I do not know Him,' I would be like you, a liar. But I know Him, and guard His word. **56** Your father Avraham rejoiced to see My day. He saw it, and was glad."

**57** The Yehudim therefore said to Him, "You are not yet fifty years old, and You have seen Avraham?"

**58** יִשְׁעָה said to them, "Most certainly, I tell you, before Avraham has come into existence, I am."

**59** Therefore they took up stones to throw at Him, but יִשְׁעָה was hidden, and went out of the Temple, [having gone through the middle of them, and so passed by]<sup>b</sup>.

### Healing of a Blind Man

**9** As He passed by, He saw a man blind from birth.

**2** His talmidim asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

**3** יִשְׁעָה answered, "Neither did this man sin, nor his parents; but, that the works of Elohim might be revealed in him. **4** We<sup>c</sup> must work the works of Him who sent Me while it is day. The night is coming, when no one can work. **5** While I am in the world, I am the light of the world." **6** When He had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, **7** and said to him, "Go, wash

<sup>a</sup> 34 See also Romaios 6:16; Kepha 2:19.

<sup>b</sup> 59 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>c</sup> 4 Greek word rendered "we" here is Ήμας (*Hi'mas*). Later Greek texts read Εψε (*he'me*) meaning "I" here.

in the pool of Shiloah" (which is translated "Sent"). So he went away, washed, and came back seeing. **8** The neighbors therefore, and those who saw that he was a beggar before, said, "Is this not he who sat and begged?" **9** Others were saying, "It is he." Still others were saying, "No, but he is like him." He said, "I am." **10** They therefore were asking him, "How were your eyes opened?"

**11** He answered, "A man called יְשֻׁעָה made mud, anointed my eyes, and said to me, 'Go to [the pool of]<sup>a</sup> Shiloah, and wash.' So I went away and washed, and I received sight."

**12** Then they asked him, "Where is He?" He said, "I do not know."

### The Pharisees Investigate

**13** They brought him who had been blind to the Pharisees. **14** It was a Sabbath day when יְשֻׁעָה made the mud and opened his eyes. **15** Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

**16** Some therefore of the Pharisees said, "This man is not from Elohim, because he does not guard the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them.

**17** Therefore they asked the blind man again, "What do you say about Him, because He opened your eyes?" He said, "He is a prophet."

**18** The Yehudim therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, **19** and asked them, "Is this your son, whom you say was born blind? How then does he now see?"

**20** His parents answered them, "We know that this is our son, and that he was born blind; **21** but how he now sees, we do not know; or who opened his eyes, we do not know. He is of age. Ask him. He will speak for himself." **22** His parents said these things because they feared the Yehudim; for the Yehudim had already agreed that if any man would confess Him as Messiah, he would be put out of the synagogue. **23** Therefore his parents said, "He is of age. Ask him."

**24** So they called the man who was blind a second time, and said to him, "Give glory to Elohim. We know that this man is a sinner."

**25** He therefore answered, "I do not know if He is a sinner. One thing I do know: that though I was blind, now I see."

**26** They said to him, "What did He do to you? How did He open your eyes?"

**27** He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You do not also want to become His talmidim, do you?"

**28** They insulted him and said, "You are His talmid, but we are talmidim of Mosheh. **29** We know that Elohim has spoken to Mosheh. But as for this man, we do not know where He comes from."

**30** The man answered them, "How amazing! You do not know where He comes from, yet He opened my eyes."

**31** We know that Elohim does not listen to sinners, but if anyone is an Elohim-fearer, and does His will, He listens to him. **32** From the age of old it has never been heard of that anyone opened the eyes of someone born blind. **33** If this man were not from Elohim, He could do nothing."

**34** They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.

**35** יְשֻׁעָה heard that they had thrown him out, and finding him, He said, "Do you believe in the Son of Man?"

**36** He answered, "Who is He, Master, that I may believe in Him?"

**37** יְשֻׁעָה said to him, "You have both seen Him, and it is He who speaks with you."

**38** He said, "Master, I believe!" and he bowed down to Him.

**39** יְשֻׁעָה said, "I came into this world for judgment, that those who do not see may see; and that those who see may become blind."

**40** Those of the Pharisees who were with him heard these things, and said to Him, "Are we also blind?"

**41** יְשֻׁעָה said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Your sin remains."

### Parable of the Shepherd

**10** "Most certainly, I tell you, one who does enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. **2** But one who

<sup>a</sup> 11 Bracketed section indicates reading not present in early Greek texts. Syr. reads **בְּמַיְאָה** (*b'may'a*) meaning "in the water."

enters in by the door is the shepherd of the sheep. **3** The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. **4** Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. **5** They will by no means follow a stranger, but will flee from him; for they do not know the voice of strangers." **6** יִשְׁעָע spoke this parable to them, but they did not understand what he was telling them.

**7** יִשְׁעָע therefore said to them again, "Most certainly, I tell you, I am the sheep's door. **8** All who came before Me are thieves and robbers, but the sheep did not listen to them. **9** I am the door. If anyone enters in by Me, he will be saved, and will go in and go out, and will find pasture. **10** The thief only comes to steal, slaughter, and destroy. I came that they may have life, and may have it abundantly. **11** I am the good shepherd. The good shepherd lays down His life for the sheep. **12** He who is a hired hand, and not a shepherd, who does not own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. **13** The hired hand flees because he is a hired hand, and does not care for the sheep. **14** I am the good shepherd. I know My own, and My own know Me; **15** even as the Father knows Me, and I know the Father. I lay down My life for the sheep. **16** I have other sheep, which are not of this fold. I must bring them also, and they will hear My voice. They will become one flock with one shepherd. **17** Therefore the Father loves Me, because I lay down My life, that I may take it again. **18** No one takes it away from Me, but I lay it down by Myself. I have power to lay it down, and I have power to take it again. I received this command from My Father."

**19** Therefore a division arose again among the Yehudim because of these words. **20** Many of them said, "He has a demon, and is insane! Why do you listen to Him?" **21** Others said, "These are not the sayings of one possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?"

### Hanukkah

**22** It was the Feast of the Dedication<sup>a</sup> at Yerushalayim, and it was winter<sup>b</sup>. **23** יִשְׁעָע was walking in the Temple, in Shelomoh's porch. **24** The Yehudim therefore came around Him and said to Him, "How long will You hold us in suspense? If You are the Messiah, tell us plainly."

### ¶ and the Father are One

**25** יִשְׁעָע answered them, "I told you, and you do not believe. The works that I do in My Father's Name, these testify about Me. **26** But you do not believe, because you are not of My sheep. **27** My sheep hear My voice, and I know them, and they follow Me. **28** I give everlasting life to them. They will not perish to the age, and no one will snatch them out of My hand. **29** What My Father has given to Me is greater than all. No one is able to snatch them out of My Father's hand. **30** I and the Father are one."

**31** Therefore Yehudim took up stones again to stone Him. **32** יִשְׁעָע answered them, "I have shown you many good works from My Father. For which of those works do you stone Me?"

**33** The Yehudim answered Him, "We do not stone You for a good work, but for blasphemy: because You, being a man, make Yourself Elohim."

**34** יִשְׁעָע answered them, "Is it not written in your law, 'I said, you are elohim'<sup>c</sup>? **35** If He called them elohim, to whom the word of Elohim came (and the Scripture cannot be broken), **36** do you say of Him whom the Father set apart and sent into the world, 'You blaspheme,' because I said, 'I am the Son of Elohim?' **37** If I do not do the works of My Father, do not believe Me. **38** But if I do them, though you do not believe Me, believe the works; that you may know and understand that the Father is in Me, and I in the Father."

**39** They sought again to seize Him, and He went out of their hand. **40** He went away again beyond the Yarden into the place where Yohanan was immersing at first, and there He stayed. **41** Many came to Him. They said, "Yohanan indeed did no sign, but everything that Yohanan said about this man is true." **42** Many believed in Him there.

### Death and Resurrection of Elazar

**11** Now a certain man was sick, Elazar from Bethany, of the village of Miryam and her sister, Martha. **2** It was that Miryam who had anointed the Master with ointment, and wiped His feet with her hair, whose brother, Elazar, was sick. **3** The sisters therefore sent to Him, saying, "Master, behold, he for whom You have great affection is sick." **4** But when יִשְׁעָע heard it, He said, "This sickness is not to death, but for the glory of Elohim, that the Son of Elohim may be glorified by it."

<sup>a</sup> 22 Feast of Dedication is known in Hebrew as "Hanukkah."

<sup>b</sup> 22 Greek word for "winter" here is *heimon* (χειμών) which literally means "rainy season." In the land of Yisra'el, the

rainy season runs approximately October – May. It peaks between December and February.

<sup>c</sup> 34 See Tehillim 82:6.

**5** Now **ישׁוּעָה** loved Martha, and her sister, and Elazar. **6** When therefore He heard that he was sick, He stayed two days in the place where He was. **7** Then after this He said to the talmidim, "Let us go into Yehudah again."

**8** The talmidim told Him, "Rabbi, the Yehudim were just trying to stone You, and You are going there again?"

**9** **ישׁוּעָה** answered, "Are there not twelve hours of daylight? If a man walks in the day, he does not stumble, because he sees the light of this world. **10** But if a man walks in the night, he stumbles, because the light is not in him." **11** He said these things, and after that, He said to them, "Our friend, Elazar, has fallen asleep, but I am going so that I may awake him out of sleep."

**12** The talmidim therefore said to Him, "Master, if he has fallen asleep, he will be safe."

**13** Now **ישׁוּעָה** had spoken of his death, but they thought that He spoke of taking rest in sleep. **14** So **ישׁוּעָה** said to them plainly then, "Elazar is dead. **15** I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let us go to him."

**16** Taom therefore, who is called Didymus<sup>a</sup>, said to his fellow talmidim, "Let us go also, that we may die with him."

**17** So when **ישׁוּעָה** came, He found that he had been in the tomb four days already. **18** Now Bethany was near Yerushalayim, about fifteen stadia away. **19** Many of the Yehudim had joined Martha and Miryam, to console them concerning their brother. **20** Then when Martha heard that **ישׁוּעָה** was coming, she went and met Him, but Miryam stayed in the house. **21** Therefore Martha said to **ישׁוּעָה**, "Master, if You would have been here, my brother would not have died. **22** Even now I know that, whatever You ask of Elohim, Elohim will give You." **23** **ישׁוּעָה** said to her, "Your brother will rise again."

**24** Martha said to Him, "I know that he will rise again in the resurrection at the last day."

**25** **ישׁוּעָה** said to her, "I am the resurrection and the life. He who believes in Me will still live, even if he dies. **26** Whoever lives and believes in Me will not die to the age. Do you believe this?"

**27** She said to him, "Yes, Master. I have come to believe that You are the Messiah, the Son of Elohim, He who comes into the world."

**28** When she had said this, she went away, and called Miryam, her sister, secretly, saying, "The Teacher is here, and is calling you."

**29** When she heard this, she arose quickly, and went to Him. **30** Now **ישׁוּעָה** had not yet come into the village, but was still in the place where Martha met Him. **31** Then the Yehudim who were with her in the house, and were consoling her, when they saw Miryam, that she rose up quickly and went out, followed her, thinking, "She is going to the tomb to weep there." **32** Therefore when Miryam came to where **ישׁוּעָה** was, and saw Him, she fell down at His feet, saying to Him, "Master, if You would have been here, my brother would not have died."

**33** When **ישׁוּעָה** therefore saw her weeping, and the Yehudim weeping who came with her, He groaned in the spirit, and was troubled, **34** and said, "Where have you laid him?" They told Him, "Master, come and see."

**35** **ישׁוּעָה** wept.

**36** The Yehudim therefore said, "See how much affection He had for him!" **37** Some of them said, "Could this man, who opened the eyes of him who was blind, not have also kept this man from dying?"

**38** **ישׁוּעָה** therefore, again groaning in Himself, came to the tomb. Now it was a cave, and a stone lay against it. **39** **ישׁוּעָה** said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Master, by this time there is a stench, for he has been dead four days."

**40** **ישׁוּעָה** said to her, "Did I not tell you that if you believed, you would see the glory of Elohim?"

**41** So they took away the stone. **ישׁוּעָה** lifted up His eyes, and said, "Father, I thank You that You listened to Me. **42** I know that You always listen to Me, but because of the crowd standing around I said this, that they may believe that You sent Me." **43** When He had said this, He cried with a loud voice, "Elazar, come out!"

**44** He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. **ישׁוּעָה** said to them, "Free him, and let him go."

**45** Therefore many of the Yehudim, who came to Miryam and saw what **ישׁוּעָה** did, believed in Him.

<sup>a</sup> 16 Taom is Aramaic for "twin" and Didymus is Greek for "twin."

### Conspiracy to Kill יִשְׁעָה

46 But some of them went away to the Pharisees, and told them the things which יִשְׁעָה had done. 47 The chief priests therefore and the Pharisees gathered a Sanhedrin, and said, "What are we doing? For this man does many signs. 48 If we leave Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation."

### Qayapha's Prophecy

49 But a certain one of them, Qayapha, being high priest that year, said to them, "You know nothing at all, 50 nor do you consider that it is advantageous for you that one man should die for the people, and that the whole nation not perish." 51 Now he did not say this of himself, but being high priest that year, he prophesied that יִשְׁעָה would die for the nation, 52 and not for the nation only, but that He might also gather together into one the children of Elohim who are scattered abroad. 53 So from that day forward they took counsel that they might put Him to death. 54 יִשְׁעָה therefore walked no more openly among the Yehudim, but departed from there into the country near the wilderness, to a city called Ephrayim. He stayed there with His talmidim.

55 Now the Pesah of the Yehudim was at hand. Many went up from the country to Yerushalayim before the Pesah, to purify themselves. 56 Then they sought for יִשְׁעָה and spoke one with another, as they stood in the Temple, "What do you think—that He is not coming to the Feast at all?" 57 Now the chief priests and the Pharisees had commanded that if anyone knew where He was, he should report it, that they might seize Him.

### Miryam Anoints יִשְׁעָה

12 Then six days before the Pesah, יִשְׁעָה came to Bethany, where Elazar was, whom He raised from the dead. 2 So they made Him a supper there. Martha served, but Elazar was one of those who sat at the table with Him. 3 Miryam, therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of יִשְׁעָה, and wiped His feet with her hair. The house was filled with the fragrance of the ointment. 4 Then Yehudah Ish-Qerieth, one of His talmidim, who would betray Him, said, 5 "Why was this ointment not sold for three hundred denarii, and given to the poor?" 6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. 7 But יִשְׁעָה said,

"Leave her alone, so that she may guard this for the day of My burial. 8 For you always have the poor with you,<sup>a</sup> but you do not always have Me."

9 A large crowd therefore of the Yehudim learned that He was there, and they came, not for יִשְׁעָה's sake only, but that they might see Elazar also, whom He had raised from the dead. 10 But the chief priests conspired to put Elazar to death also, 11 because on account of him many of the Yehudim went away and believed in יִשְׁעָה.

### Entering Yerushalayim

12 On the next day a great crowd had come to the Feast. When they heard that יִשְׁעָה was coming to Yerushalayim, 13 they took the branches of the palm trees, and went out to meet Him, and cried out, "Hosanna! Blessed is He who comes in the Name of יְהוָה,<sup>b</sup> the King of Yisra'el!"

14 יִשְׁעָה, having found a young donkey, sat on it. As it is written, 15 "Do not be afraid, daughter of Tsion. Behold, your King comes, sitting on a donkey's colt."<sup>c</sup> 16 His talmidim did not understand these things at first, but when יִשְׁעָה was glorified, then they remembered that these things were written about Him, and that they had done these things to Him. 17 The crowd therefore that was with Him when He called Elazar out of the tomb, and raised him from the dead, was testifying about it. 18 For this cause also the crowd went and met Him, because they heard that He had done this sign. 19 The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after Him."

### Greeks Seek יִשְׁעָה; Prediction of Death

20 Now there were certain Greeks among those that went up to bow down at the Feast. 21 These, therefore, came to Philippos, who was from Beth-tsaida of the Galil, and asked him, saying, "Sir, we want to see יִשְׁעָה." 22 Philippos came and told Andreas, and in turn, Andreas came with Philippos, and they told יִשְׁעָה. 23 יִשְׁעָה answered them, "The hour has come for the Son of Man to be glorified. 24 Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. 25 He who loves his life loses it. He who hates his life in this world will guard it to everlasting life. 26 If anyone serves Me, let him follow Me. Where I am, there will My servant also be. If anyone serves Me, the Father will honor him.

<sup>a</sup> See Devarim 15:11.

<sup>b</sup> See Tehillim 118.

<sup>c</sup> See Zekharyah 9:9.

**27** "Now My being is troubled. What shall I say? 'Father, save Me from this hour?' But for this cause I came to this hour. **28** Father, glorify Your Name!" Then there came a voice out of the heavens, saying, "I have both glorified it, and will glorify it again."

**29** The crowd therefore, who stood by and heard it, said that it had thundered. Others said, "A messenger has spoken to Him."

**30** **יְשָׁעָה** answered, "This voice has not come for My sake, but for your sakes. **31** Now is the judgment of this world. Now the prince of this world will be cast out. **32** And I, if I am lifted up from the earth, will draw all people to Myself." **33** But He said this, signifying by what kind of death He should die. **34** The crowd answered Him, "We have heard out of the law that the Messiah remains to the age. How do You say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

**35** **יְשָׁעָה** therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness does not overtake you. He who walks in the darkness does not know where he is going. **36** While you have the light, trust in the light, that you may become children of light." **37** **יְשָׁעָה** said these things, and He departed and hid Himself from them. **38** But though He had done so many signs before them, yet they did not believe in Him, **39** that the word of Yeshayahu the prophet might be fulfilled, which he spoke, "**Who has believed our message? To whom has the Arm of God been revealed?**"<sup>a</sup>

**39** For this cause they could not believe, for Yeshayahu said again, **40** "**He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them.**"<sup>b</sup>

**41** Yeshayahu said these things because he saw His glory, and spoke of Him. **42** Nevertheless even of the rulers many believed in Him, but because of the Pharisees they did not confess it, so that they would not be put out of the synagogue, **43** for they loved men's praise more than the praise of Elohim.

**44** **יְשָׁעָה** cried out and said, "Whoever believes in Me, does not believe in Me, but in Him who sent Me. **45** He who sees Me sees Him who sent Me. **46** I have come as a light into the world, that whoever believes in Me may not remain in the darkness. **47** If anyone listens to My sayings, and does not guard *them*, I do not judge him. For I did not come to judge the world, but to save the world. **48** He who rejects Me, and does not receive My

sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. **49** For I spoke not from Myself, but the Father who sent Me, He gave Me a command, what I should say, and what I should speak. **50** I know that His command is everlasting life. The things therefore which I speak, even as the Father has said to Me, so I speak."

### Last Supper; Foot Washing

**13** Now before the Feast of the Pesah, **יַעֲשֵׂה**, knowing that His hour had come that He would depart from this world to the Father, having loved His own who were in the world, He loved them to the end. **2** And supper taking place, the devil having already put into the heart of Yehudah Ish-Qerioth, Shimon's son, to betray Him; **3** **יְשָׁעָה**, knowing that the Father had given all things into His hands, and that He came from Elohim, and was going to Elohim, **4** arose from supper, and laid aside His outer garments. He took a towel, and wrapped a towel around His waist. **5** Then He poured water into the basin and began to wash the feet of the talmidim, and to wipe them with the towel that was wrapped around Him. **6** Then He came to Shimon Kepha. He said to Him, "Master, do You wash my feet?"

**7** **יְשָׁעָה** answered him, "You do not know what I am doing now, but you will understand later."

**8** Kepha said to Him, "You will never, to the age, wash my feet!" **9** **יְשָׁעָה** answered him, "If I do not wash you, you have no part with Me."

**9** Shimon Kepha said to Him, "Master, not my feet only, but also my hands and my head!"

**10** **יְשָׁעָה** said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." **11** For He knew him who would betray Him, therefore He said, "You are not all clean." **12** So when He had washed their feet, put His outer garment back on, and sat down again, He said to them, "Do you know what I have done to you? **13** You call Me, 'Teacher' and 'Master.' You say so correctly, for so I am. **14** If I then, the Master and the Teacher, have washed your feet, you also ought to wash one another's feet. **15** For I have given you an example, that you also should do as I have done to you. **16** Most certainly I tell you, a bondservant is not greater than his master, neither one who is sent greater than he who sent him. **17** If you know these things, blessed are you if you do them. **18** I do not speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, '**He who eats my bread has lifted up his heel against**

<sup>a</sup> 38 See Yeshayahu 53:1.

<sup>b</sup> 40 See Yeshayahu 6:10.

me.<sup>a</sup> **19** From now on, I tell you before it happens, that when it happens, you may believe that I am. **20** Most certainly I tell you, he who receives whomever I send, receives Me; and he who receives Me, receives Him who sent Me."

### ישׁוּעָה Predicts His Betrayal

**21** When ישׁוּעָה had said this, He was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray Me."

**22** The talmidim looked at one another, perplexed about whom He spoke. **23** One of His talmidim, whom ישׁוּעָה loved, was at the table, leaning against the bosom of שׁׂמְעוֹן. **24** Shimon Kepha therefore beckoned to him, and said to him, "Tell us who it is of whom He speaks." **25** He, leaning back, as he was, on the bosom of ישׁוּעָה, asked Him, "Master, who is it?"

**26** ישׁוּעָה therefore answered, "It is he to whom I will give this morsel when I have dipped it." So when He had dipped the morsel, He gave it to Yehudah, the son of Shimon Ish-Qerioth. **27** After the morsel, then Satan entered into him. Then ישׁוּעָה said to him, "What you do, do quickly."

**28** Now no man at the table knew why He said this to him. **29** For some thought, because Yehudah had the money box, that ישׁוּעָה said to him, "Buy what things we need for the Feast," or that he should give something to the poor. **30** Therefore having received that morsel, he went out immediately. It was night.

**31** When he had gone out, ישׁוּעָה said, "Now the Son of Man has been glorified, and Elohim has been glorified in Him. **32** If Elohim has been glorified in Him, Elohim will also glorify Him in Himself, and He will glorify Him immediately. **33** Little children, I will be with you a little while longer. You will seek Me, and as I said to the Yehudim, 'Where I am going, you cannot come,' so now I tell you. **34** A renewed command I give to you, that you love one another. Just as I have loved you, you also love one another. **35** By this everyone will know that you are My talmidim, if you have love for one another."

**36** Shimon Kepha said to Him, "Master, where are You going?" **37** ישׁוּעָה answered, "Where I am going, you cannot follow now, but you will follow afterwards."

**37** Kepha said to Him, "Master, why can I not follow You now? I will lay down my life for You."

**38** **ישׁוּעָה** answered him, "Will you lay down your life for Me? Most certainly I tell you, the rooster will not crow until you have denied Me three times.

### The Way, the Truth, and the Life

**14** "Do not let your heart be troubled. Believe in Elohim. Believe also in Me. **2** In My Father's house are many homes. If it were not so, I would have told you. For I am going to prepare a place for you. **3** If I go and prepare a place for you, I will come again, and will receive you to Myself; that where I am, you may be there also. **4** Where I go, you know the way."

**5** Taom said to Him, "Master, we do not know where You are going. How can we know the way?"

**6** **ישׁוּעָה** said to him, "I am the way, the truth, and the life. No one comes to the Father, except through Me. **7** If you had known Me, you would have known My Father also. From now on, you know Him, and have seen Him." **8** Philippos said to Him, "Master, show us the Father, and that will be enough for us."

**9** **ישׁוּעָה** said to him, "Have I been with you such a long time, and do you not know Me, Philippos? He who has seen Me has seen the Father. How do you say, 'Show us the Father?' **10** Do you not believe that I am in the Father, and the Father in Me? The words that I tell you, I speak not from Myself; but the Father who lives in Me does His works. **11** Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. **12** Most certainly I tell you, he who believes in Me, the works that I do, he will do also; and he will do greater works than these, because I am going to My Father. **13** Whatever you will ask in My Name, that will I do, that the Father may be glorified in the Son. **14** If you will ask anything in My Name, I will do it. **15** If you love Me, you will guard My commands. **16** I will pray to the Father, and He will give you another Advocate, to be with you to the age—**17** the Ruah of truth, which the world cannot receive; for it does not see it, neither does it know it. You know it, for it lives with you, and will be in you. **18** I will not leave you as orphans. I am coming to you. **19** Yet a little while, and the world will see Me no more; but you will see Me. Because I live, you will live also. **20** In that day you will know that I am in My Father, and you in Me, and I in you. **21** One who has My commands, and guards them, that person is one who loves Me. One who loves Me will be loved by My Father, and I will love him, and will reveal Myself to him."

**22** Yehudah (not Ish-Qerioth) said to Him, "Master, what has happened that You are about to reveal Yourself to us, and not to the world?"

**23** **ישׁוּעָה** answered him, "If a man loves Me, he will guard My word. My Father will love him, and we will

<sup>a</sup> 18 See Tehillim 41:9.

come to him, and make our home with him. **24** He who does not love Me does not guard My words. The word which you hear is not Mine, but the Father's who sent Me. **25** I have said these things to you, while still living with you.

**26** "But the Advocate, the Set-apart Ruah, which the Father will send in My Name, that one will teach you all things, and will remind you of all that I said to you. **27** Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Do not let your heart be troubled, neither let it be fearful. **28** You heard how I told you, 'I go away, and I come to you.' If you loved Me, you would have rejoiced, because I am going to My Father; for the Father is greater than I. **29** Now I have told you before it happens so that, when it happens, you may believe. **30** I will no more speak much with you, for the prince of the world comes, and he has nothing in Me. **31** But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

### The True Vine

**15** "I am the true vine, and My Father is the farmer. **2** Every branch in Me that does not bear fruit, He takes away. Every branch that bears fruit, He prunes, that it may bear more fruit. **3** You are already pruned clean because of the word which I have spoken to you. **4** Remain in Me, and I in you. As the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in Me. **5** I am the vine. You are the branches. He who remains in Me, and I in him, the same bears much fruit, for apart from Me you can do nothing. **6** If a man does not remain in Me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. **7** If you remain in Me, and My words remain in you, ask whatever you desire, and it will be done for you.

**8** "In this is My Father glorified, that you bear much fruit; and so you will be My talmidim. **9** Even as the Father has loved Me, I also have loved you. Remain in My love. **10** If you guard My commands, you will remain in My love; even as I have guarded My Father's commands, and remain in His love. **11** I have spoken these things to you, that My joy may be in you, and that your joy may be made full.

**12** "This is My command, that you love one another, even as I have loved you. **13** Greater love has no one than this, that someone lay down his life for his friends. **14** You are My friends, if you do whatever I command you. **15** No longer do I call you bondservants, for the

bondservant does not know what his master does. But I have called you friends, for everything that I heard from My Father, I have made known to you. **16** You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in My Name, He may give it to you.

**17** "I command these things to you, that you may love one another."

### World's Hatred

**18** "If the world hates you, you know that it has hated Me before it hated you. **19** If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. **20** Remember the word that I said to you: 'A bondservant is not greater than his master.' If they persecuted Me, they will also persecute you. **21** But all these things will they do to you for My Name's sake, because they do not know Him who sent Me. **22** If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. **23** He who hates Me, hates My Father also. **24** If I had not done among them the works which no one else did, they would not have had sin. But now have they seen and also hated both Me and My Father. **25** But this happened so that the word may be fulfilled which was written in their law, '**They hated Me without a cause.**'<sup>a</sup>

**26** "When the Advocate has come, which I will send to you from the Father, the Ruah of truth, that proceeds from the Father, that one will testify about Me. **27** You will also testify, because you have been with Me from the beginning.

### Work of the Set-apart Ruah

**16** "I have said these things to you so that you would not stumble. **2** They will put you out of the synagogues. Yes, the hour comes that whoever kills you will think that he offers service to Elohim. **3** They will do these things because they have not known the Father, nor Me. **4** But I have told you these things, so that when the hour comes, you may remember that I told you about them. I did not tell you these things from the beginning, because I was with you. **5** But now I am going to Him who sent Me, and none of you asks Me, 'Where are you going?' **6** But because I have told you these things, sorrow has filled your heart. **7** Nevertheless I tell you the truth: It is to your advantage that I go away, for if I do not go away, the Advocate will not come to you. But if I go, I will send it to you. **8** When it has come, it will

<sup>a</sup> 25 See Tehillim 35:19; 69:4.

convict the world about sin, about righteousness, and about judgment; **9** about sin, because they do not believe in Me; **10** about righteousness, because I am going to My Father, and you will not see Me anymore; **11** about judgment, because the prince of this world has been judged.

**12** "I have yet many things to tell you, but you cannot bear them now. **13** However when the Ruah of truth has come, that one will guide you into all truth,<sup>a</sup> for it will not speak from itself; but whatever it hears, it will speak. It will declare to you things that are coming. **14** This one will glorify Me, for it will take from what is Mine, and will declare it to you. **15** All things whatever the Father has are Mine; therefore I said that He takes from Mine, and will declare it to you. **16** A little while, and you will no longer see Me. Again a little while, and you will see Me."

**17** Some of His talmidim therefore said to one another, "What is this that He says to us, 'A little while, and you will not see Me, and again a little while, and you will see Me?' and, 'Because I go to the Father'?" **18** They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

**19** Therefore יְשֻׁעָה perceived that they wanted to ask Him, and He said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see me'? **20** Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. **21** A woman, when she gives birth, has sorrow, because her hour has come. But when she has delivered the child, she does not remember the affliction anymore, for the joy that a human being is born into the world. **22** Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

### Ask and You Will Receive

**23** "In that day you will ask Me no questions. Most certainly I tell you, whatever you may ask of the Father in My Name, He will give it to you. **24** Until now, you have asked nothing in My Name. Ask, and you will receive, that your joy may be made full. **25** I have spoken these things to you in figures of speech. But an hour is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. **26** In that day you will ask in My Name; and I do not say to you, that I will pray to the Father for you, **27** for the Father Himself loves you, because you have loved Me, and have believed that I came from Elohim.

**28** I came from the Father, and have come into the world. Again, I leave the world, and go to the Father."

**29** His talmidim said to Him, "Behold, now You are speaking plainly, and using no figures of speech.

**30** Now we know that You know all things, and do not need for anyone to question You. By this we believe that You came from Elohim."

**31** יְשֻׁעָה answered them, "Do you now believe?

**32** Behold, the hour is coming, yes, and has come, that you will be scattered, everyone to his own place, and you will leave Me alone. Yet I am not alone, because the Father is with Me. **33** I have told you these things, that in Me you may have peace. In the world you have affliction; but take courage! I have overcome the world."

### Prayer for those Belonging to יְשֻׁעָה

**17** יְשֻׁעָה said these things, and lifting up His eyes to heaven, He said, "Father, the hour has come. Glorify Your Son, that Your Son may also glorify You; **2** even as You gave Him authority over all flesh, so He will give everlasting life to all whom You have given Him. **3** This is everlasting life, that they should know You, the only true Elohim, and Him whom You sent, יְשֻׁעָה Messiah. **4** I glorified You on the earth. I have accomplished the work which You have given Me to do. **5** Now, Father, glorify Me with Your own self with the glory which I had with You before the world was. **6** I revealed Your Name to the people whom You have given Me out of the world. They were Yours, and You have given them to Me. They have guarded Your word. **7** Now they have known that all things whatever You have given Me are from You, **8** for the words which You have given Me I have given to them, and they received them, and knew for sure that I came from You, and they have believed that You sent Me. **9** I pray for them. I do not pray for the world, but for those whom You have given Me, for they are Yours.

**10** "All things that are Mine are Yours, and Yours are Mine, and I am glorified in them. **11** I am no more in the world, but these are in the world, and I am coming to You. Set-apart Father, guard them through Your Name which You have given Me, that they may be one, even as We are. **12** While I was with them, I guarded them in Your Name which You have given Me; I have guarded them. None of them is lost, except the son of destruction, that the Scripture might be fulfilled. **13** But now I come to You, and I say these things in the world, that they may have My joy made full in themselves.

<sup>a</sup> 13 See Tehillim 25:5.

**14** I have given them Your word. The world hated them, because they are not of the world, even as I am not of the world. **15** I pray not that You would take them from the world, but that You would guard them from the evil one. **16** They are not of the world even as I am not of the world. **17** Set them apart in the truth. **Your word is truth**<sup>a</sup>. **18** As You sent Me into the world, even so I have sent them into the world. **19** For their sakes I set Myself apart, that they themselves also may be set apart in truth. **20** Not for these only do I pray, but for those also who will believe in Me through their word, **21** that they may all be one; even as You, Father, are in Me, and I in you, that they also may be in Us; that the world may believe that You sent Me.

### Future Glory

**22** "The glory which You have given Me, I have given to them; that they may be one, even as we are one; **23** I in them, and You in Me, that they may be perfected into one; that the world may know that You sent Me, and loved them, even as You loved Me. **24** Father, I desire that they also, whom You have given Me, be with Me where I am, that they may see My glory, which You have given Me, for You loved Me before the foundation of the world. **25** Righteous Father, the world has not known You, but I knew You; and these knew that You sent Me. **26** I made known to them Your Name, and will make it known; that the love with which You loved Me may be in them, and I in them."

### Betrayal and Arrest

**18** When **ישׁעַ** had spoken these words, He went out with His talmidim over the brook Qidron, where there was a garden, into which He and His talmidim entered. **2** Now Yehudah, who betrayed Him, also knew the place, for **ישׁעַ** often met there with His talmidim. **3** Yehudah then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. **4** **ישׁעַ**, therefore, knowing all the things that were happening to Him, went out, and said to them, "Who are you looking for?"

**5** They answered Him, "**ישׁעַ** of Nazareth." **ישׁעַ** said to them, "I am." Yehudah also, who betrayed Him, was standing with them. **6** When therefore He said to them, "I am," they went backward, and fell to the ground.

**7** Again therefore He asked them, "Who are you looking for?" They said, "**ישׁעַ** of Nazareth."

**8** **ישׁעַ** answered, "I told you that I am. If therefore you seek Me, let these go their way," **9** that the word might be fulfilled which He spoke, "Of those whom you have given Me, I have lost none."

**10** Shimon Kepha therefore, having a sword, drew it, and struck the high priest's bondservant, and cut off his right ear. The bondservant's name was Malekh. **11** **ישׁעַ** therefore said to Kepha, "Put the sword into its sheath. The cup which the Father has given Me, shall I not surely drink it?"

### **ישׁעַ Before the Priests**

**12** So the detachment, the commanding officer, and the officers of the Yehudim, seized **ישׁעַ** and bound Him, **13** and led Him to Hananyah first, for he was father-in-law to Qayapha, who was high priest that year. **14** Now it was Qayapha who advised the Yehudim that it was expedient that one man should perish for the people. **15** Shimon Kepha followed **ישׁעַ**, as did another talmid. Now that talmid was known to the high priest, and entered in with **ישׁעַ** into the court of the high priest; **16** but Kepha was standing at the door outside. So the other talmid, who was known to the high priest, went out and spoke to her who kept the door, and brought in Kepha. **17** Then the maid who kept the door said to Kepha, "Are you also one of this man's talmidim?" He said, "I am not."

**18** Now the bondservants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Kepha was with them, standing and warming himself. **19** The high priest therefore asked **ישׁעַ** about His talmidim, and about His teaching. **20** **ישׁעַ** answered him, "I spoke openly to the world. I always taught in synagogues, and in the Temple, where the all Yehudim are. I said nothing in secret. **21** Why do you ask Me? Ask those who have heard Me what I said to them. Behold, these know the things which I said."

**22** When He had said this, one of the officers standing by slapped **ישׁעַ** with his hand, saying, "Do you answer the high priest like that?"

**23** **ישׁעַ** answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat Me?"

**24** Hananyah sent Him bound to Qayapha, the high priest.

<sup>a</sup> 17 See Tehillim 119:160.

### Kepha's Denial

25 Now Shimon Kepha was standing and warming himself. They said therefore to him, "You are not also one of His talmidim, are you?" He denied it, and said, "I am not."

26 One of the bondservants of the high priest, being a relative of him whose ear Kepha had cut off, said, "Did I not see you in the garden with him?"

27 Kepha therefore denied it again, and immediately the rooster crowed.

### ישׁוּעָה Before Pilate

28 They led יִשְׁוֹעָה therefore from Qayapha into the Praetorium. It was early, and they themselves did not enter into the Praetorium, that they might not be defiled, but might eat the Pesah. 29 Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

30 They answered him, "If this man were not an evildoer, we would not have delivered Him up to you."

31 Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." Therefore the Yehudim said to him, "It is not lawful for us to put anyone to death," 32 that the word of יִשְׁוֹעָה might be fulfilled, which He spoke, signifying by what kind of death He should die.

33 Pilate therefore entered again into the Praetorium, called יִשְׁוֹעָה, and said to Him, "Are You the King of the Yehudim?"

34 יִשְׁוֹעָה answered him, "Do you say this by yourself, or did others tell you about Me?"

35 Pilate answered, "I am not a Yehudite, am I? Your own nation and the chief priests delivered You to me. What have You done?"

36 יִשְׁוֹעָה answered, "My Kingdom is not of this world. If My Kingdom were of this world, then My servants would fight, that I would not be delivered to the Yehudim. But now My Kingdom is not from here."

37 Pilate therefore said to Him, "Are you a king then?" יִשְׁוֹעָה answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to My voice."

38 Pilate said to him, "What is truth?" When he had said this, he went out again to the Yehudim, and said to them, "I find no basis for a charge against Him. 39 But you have a custom, that I should release someone to you

at the Pesah. Therefore, do you want me to release to you the King of the Yehudim?"

40 Then they shouted again, saying, "Not this man, but Bar-Abba!" Now Bar-Abba was a robber.

### Crown of Thorns

19 So Pilate then took יַשְׁוֹעָה, and flogged Him. 2 The soldiers twisted thorns into a crown, and put it on His head, and dressed Him in a purple garment. 3 They kept saying, "Hail, King of the Yehudim!" and they were coming to Him and continued slapping Him.

4 Then Pilate went out again, and said to them, "Behold, I bring Him out to you, that you may know that I find no basis for a charge against Him."

5 יַשְׁוֹעָה therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no basis for a charge against Him."

7 The Yehudim answered him, "We have a law, and by the law He ought to die, because He made Himself the Son of Elohim."

8 When therefore Pilate heard this saying, he was more afraid. 9 He entered into the Praetorium again, and said to יִשְׁוֹעָה, "Where are You from?" But יִשְׁוֹעָה gave him no answer. 10 Pilate therefore said to him, "Are You not speaking to me? Do You not know that I have power to release You, and have power to crucify You?"

11 יִשְׁוֹעָה answered, "You would have no power at all against Me, unless it were given to you from above. Therefore he who delivered Me to you has greater sin."

12 At this, Pilate was seeking to release Him, but the Yehudim cried out, saying, "If you release this man, you are not Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

13 When Pilate therefore heard these words, he brought יִשְׁוֹעָה out, and sat down on the judgment seat at a place called "The Pavement", but in Hebrew, "Gabbatha."

14 Now it was the Preparation Day of the Pesah, at about the sixth hour. He said to the Yehudim, "Behold, your King!"

15 They cried out, "Away with Him! Away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"

**ישׁוּעָה Crucified**

16 So then he delivered Him to them to be crucified. So they took יִשְׁעָה. 17 He went out, Himself bearing the stake, to the place called "The Place of a Skull", which is called in Hebrew, "Gulgoleth", 18 where they crucified Him, and with Him two others, on either side one, and שׁוּעָה in the middle. 19 Pilate wrote a title also, and put it on the stake. There was written, "יִשְׁעָה of Nazareth, the King of the Yehudim." 20 Therefore many of the Yehudim read this title, for the place where שׁוּעָה was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 The chief priests of the Yehudim therefore said to Pilate, "Do not write, 'The King of the Yehudim,' but, 'He said, 'I am King of the Yehudim.'""

22 Pilate answered, "What I have written, I have written."

23 Then the soldiers, when they had crucified יִשְׁעָה, took His garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. 24 Then they said to one another, "Let us not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says, "**They parted My garments among them. For My cloak they cast lots.**"<sup>a</sup> Therefore the soldiers did these things.

25 But there were standing by the stake of יִשְׁעָה, His mother and His mother's sister, Miryam the wife of Ahav, and Miryam from Magdala. 26 Therefore when יִשְׁעָה saw His mother, and the talmid whom He loved standing there, He said to His mother, "Woman, behold, your son!" 27 Then He said to the talmid, "Behold, your mother!" From that hour, the talmid took her to his own home. 28 After this, יִשְׁעָה, knowing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." 29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at His mouth. 30 When יִשְׁעָה therefore had received the vinegar, He said, "It is finished." He bowed His head, and gave up His spirit.

**Preparation Day**

31 Therefore the Yehudim, because it was the Preparation Day, so that the bodies would not remain on the stake on the Sabbath (for that Sabbath was a High Day), asked of Pilate that their legs might be broken, and that they might be taken away. 32 Therefore the

soldiers came, and broke the legs of the first, and of the other who was crucified with Him; 33 but when they came to יִשְׁעָה, and saw that He was already dead, they did not break His legs. 34 However one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 He who has seen has testified, and his witness is true. He knows that he tells the truth, that you may believe. 36 For these things happened, that the Scripture might be fulfilled, "**A bone of Him will not be broken.**"<sup>b</sup> 37 Again another Scripture says, "**They will look on Him whom they pierced.**"<sup>c</sup>

**Burial of יִשְׁעָה**

38 After these things, Yoseph of Ramah, being a talmid of יִשְׁעָה, but secretly for fear of the Yehudim, asked of Pilate that he might take away the body of יִשְׁעָה. Pilate gave him permission. He came therefore and took away His body. 39 Nikodemos, who at first came to שׁוּעָה by night, also came bringing a mixture of myrr and aloes, about a hundred Roman pounds. 40 So they took יִשְׁעָה's body, and bound it in linen cloths with the spices, as the custom of the Yehudim is to bury. 41 Now in the place where He was crucified there was a garden. In the garden was a renewed tomb in which no man had ever yet been laid. 42 Then because of the Preparation Day of the Yehudim (for the tomb was near at hand) they laid יִשְׁעָה there.

**The Resurrection**

20 Now on the first of the week, Miryam from Magdala went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. 2 Therefore she ran and came to Shimon Kepha, and to the other talmid whom יִשְׁעָה loved, and said to them, "They have taken away the Master out of the tomb, and we do not know where they have laid Him!" 3 Therefore Kepha and the other talmid went out, and they went toward the tomb. 4 They both ran together. The other talmid outran Kepha, and came to the tomb first. 5 Stooping and looking in, he saw the linen cloths lying, yet he did not enter in. 6 Then Shimon Kepha came, following him, and entered into the tomb. He saw the linen cloths lying, 7 and the cloth that had been on His head, not lying with the linen cloths, but rolled up in a place by itself. 8 So then the other talmid who came first to the tomb also entered in, and he saw and believed. 9 For as yet they did not know the Scripture, that He must rise from the dead. 10 So the talmidim went away again to their own homes.

<sup>a</sup> 24 See Tehillim 22.

<sup>b</sup> 36 See Shemot 12:46; Bemidbar 9:12; Tehillim 34:20.

<sup>c</sup> 37 See Zekharyah 12:10.

**11** But Miryam was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, **12** and she saw two messengers in white sitting, one at the head, and one at the feet, where the body of **ישׁוּעָה** had lain. **13** They told her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Master, and I do not know where they have laid Him." **14** When she had said this, she turned around and saw **ישׁוּעָה** standing, and did not know that it was **ישׁוּעָה**.

**15** **ישׁוּעָה** said to her, "Woman, why are you weeping? Who are you looking for?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

**16** **ישׁוּעָה** said to her, "Miryam." She turned and said to Him in Hebrew, "Rabboni!" which is to say, "Teacher!" **17** **ישׁוּעָה** said to her, "Do not touch Me, for I have not yet ascended to My Father; but go to My brothers, and tell them, 'I am ascending to My Father and your Father, to My Elohim and your Elohim.'"

### **ישׁוּעָה Among the Talmidim**

**18** Miryam from Magdala came and told the talmidim, "I have seen the Master," and that He had said these things to her. **19** When therefore it was evening, on that day, *day* one of *the* week, and when the doors were locked where the talmidim were, for fear of the Yehudim, **ישׁוּעָה** came and stood in the middle, and said to them, "Peace be to you."

**20** When He had said this, He showed them His hands and His side. The talmidim therefore were glad when they saw the Master. **21** He therefore said to them again, "Peace be to you. As the Father has sent Me, even so I send you." **22** When He had said this, He breathed on them, and said to them, "Receive the Set-apart Ruah! **23** If you forgive anyone's sins, they have been forgiven them. If you retain anyone's sins, they have been retained."

**24** But Taom, one of the twelve, called Didymus, was not with them when **ישׁוּעָה** came. **25** The other talmidim therefore said to him, "We have seen the Master!" But he said to them, "Unless I see in His hands the print of the nails, put my finger into the print of the nails, and put my hand into His side, I will not believe."

**26** After eight days again His talmidim were inside, and Taom was with them. **ישׁוּעָה** came, the doors being locked, and stood in the middle, and said, "Peace be to you." **27** Then He said to Taom, "Reach here your finger, and see My hands. Reach here your hand, and put it into My side. Do not disbelieve, but believe."

**28** Taom answered Him, "My Master and my Elohim!" **29** **ישׁוּעָה** said to him, "Because you have seen Me, you have believed. Blessed are those who have not seen, and have believed." **30** Therefore **ישׁוּעָה** did many other signs in the presence of His talmidim, which are not written in this book; **31** but these are written, that you may believe that **ישׁוּעָה** is the Messiah, the Son of Elohim, and that believing you may have life in His Name.

### **ישׁוּעָה Appears at the Sea of the Galil**

**21** After these things, **ישׁוּעָה** revealed Himself again to the talmidim at the sea of Tiberias. He revealed Himself this way. **2** Shimon Kepha, Taom called Didymus, Nathana'el of Qanah in the Galil, and the sons of Zevadyahu, and two others of His talmidim were together. **3** Shimon Kepha said to them, "I am going fishing." They told him, "We are also coming with you." They went out, and entered into the boat. That night, they caught nothing. **4** But when day had already come, **ישׁוּעָה** stood on the beach, yet the talmidim did not know that it was **ישׁוּעָה**. **5** **ישׁוּעָה** therefore said to them, "Children, have you anything to eat?" They answered Him, "No."

**6** He said to them, "Cast the net on the right side of the boat, and you will find some." They cast it therefore, and now they were not able to draw it in for the multitude of fish. **7** That talmid therefore whom **ישׁוּעָה** loved said to Kepha, "It is the Master!" So when Shimon Kepha heard that it was the Master, he wrapped his coat around him (for he was naked), and threw himself into the sea. **8** But the other talmidim came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish. **9** So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread. **10** **ישׁוּעָה** said to them, "Bring some of the fish which you have just caught."

**11** Shimon Kepha went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net was not torn.

**12** **ישׁוּעָה** said to them, "Come and eat the afternoon meal." None of the talmidim dared inquire of Him, "Who are you?" knowing that it was the Master.

**13** Then **ישׁוּעָה** came and took the bread, gave it to them, and the fish likewise. **14** This is now the third time that **ישׁוּעָה** was revealed to His talmidim, after He had risen from the dead. **15** So when they had eaten their afternoon meal, **ישׁוּעָה** said to Shimon Kepha, "Shimon, son of Yonah, do you love Me more than these?" He

said to Him, "Yes, Master; You know that I have affection for You." He said to him, "Feed My lambs."

**16** He said to him again a second time, "Shimon, son of Yonah, do you love Me?" He said to Him, "Yes, Master; You know that I have affection for You." He said to him, "Tend My sheep." **17** He said to him the third time, "Shimon, son of Yonah, do you have affection for Me?" Kepha was grieved because He asked him the third time, "Do you have affection for me?" He said to him, "Master, You know everything. You know that I have affection for You." **שׁוּם** said to him, "Feed My sheep.

**18** Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you do not want to go."

**19** Now He said this, signifying by what kind of death he would glorify Elohim. When He had said this, He said to him, "Follow Me."

**20** Then Kepha, turning around, saw a talmid following. This was the talmid whom **שׁוּם** loved, the one who had also leaned on the breast of **יִهְוָה** at the supper and asked, "Master, who is going to betray You?" **21** Kepha seeing him, said to **יִשְׁעָה**, "Master, what about this man?"

**22** **יִשְׁעָה** said to him, "If I desire that he stay until I come, what is that to you? You follow Me." **23** This saying therefore went out among the brothers, that this talmid would not die. Yet **יִשְׁעָה** did not say to him that he would not die, but, "If I desire that he stay until I come, what is that to you?"

**24** This is the talmid who testifies about these things, and wrote these things. We know that his witness is true. **25** There are also many other things which **יִשְׁעָה** did, which if they would all be written, I suppose that even the world itself would not have room for the books that would be written.

# מְעֵשִׁי

## Ma'asei (Acts)

### Introduction

**1** The first book I wrote, Theophilus, concerned all that began both to do and to teach, **2** until the day in which He was received up, after He had given command through the Set-apart Ruah to the shelihim whom He had chosen. **3** To these He also showed Himself alive after He suffered, by many proofs, appearing to them over a period of forty days, and speaking about the Kingdom of Elohim. **4** Being assembled together with them, He commanded them, "Do not depart from Yerushalayim, but wait for the promise of the Father, which you heard from Me. **5** For Yohanan indeed immersed in water, but you will be immersed in the Set-apart Ruah not many days from now."

**6** Therefore when they had come together, they asked Him, "Master, are You now restoring the kingdom to Yisra'el?"

**7** He said to them, "It is not for you to know times or seasons which the Father has set within His own authority. **8** But you will receive power when the Set-apart Ruah has come upon you. You will be My witnesses in Yerushalayim, in all Yehudah and Shom'ron, and to the uttermost parts of the earth."

### The Ascension

**9** When He had said these things, as they were looking, He was taken up, and a cloud received Him out of their sight. **10** While they were looking steadfastly into the sky as He went, behold, two men stood by them in white clothing, **11** who also said, "You men of the Galil, why do you stand looking into the sky? This **שָׁרוֹן**, who was received up from you into the sky, will come back in the same way as you saw Him going into the sky."

### Upper Room; Mattithyahu Replaces Yehudah

**12** Then they returned to Yerushalayim from the mountain called Olivet, which is near Yerushalayim, a Sabbath day's journey away. **13** When they had come in, they went up into the upper room, where they were staying; that is Kepha, Yohanan, Ya'aqov, Andreas, Philippos, Taom, Bar-Talmai, Mattithyahu, Ya'aqov the son of Heleph, Shimon the Kena'anite, and Yehudah the son of Ya'aqov. **14** All these with one accord continued

steadfastly in prayer, along with the women, and Miryam the mother of Yeshua, and with His brothers.

**15** In these days, Kepha stood up in the middle of the brothers (and the crowd of names was about one hundred twenty), and said, **16** "Brothers, it was necessary that this Scripture should be fulfilled, which the Set-apart Ruah spoke before by the mouth of David concerning Yehudah, who was guide to those who took **שָׁרוֹן**. **17** For he was counted with us, and received his portion in this service. **18** Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. **19** It became known to everyone who lived in Yerushalayim that in their language that field was called 'Hechal-dama,' that is, 'The field of blood.' **20** For it is written in the book of Tehillim, **'Let his habitation be made a wilderness. Let no one dwell therein;<sup>a</sup>** and, **'Let another take his office.'**<sup>b</sup>

**21** "Of the men therefore who have accompanied us all the time that the Master **שֶׁבֶת** went in and out among us, **22** beginning from the immersion of Yohanan, to the day that He was received up from us, of these one must become a witness with us of His resurrection."

**23** They put forward two, Yoseph called Barsabbas, who was also called Ioustus, and Mattithyahu. **24** They prayed, and said, "You, **נָבָئ**, who know the hearts of all men, show which one of these two You have chosen **25** to take part in this service and *work of the shelihim* from which Yehudah fell away, that he might go to his own place." **26** They drew lots for them, and the lot fell on Mattithyahu, and he was counted with the eleven shelihim.

### Day of Pentecost / Shavuot

**2** Now when the day of Pentecost<sup>c</sup> had come, they were all together in one *place*. **2** Suddenly there came from the heavens a sound like the rushing of a mighty wind, and it filled all the house where they were sitting. **3** Tongues like fire appeared and were distributed to them, and one sat on each of them. **4** They were all filled with the Set-apart Ruah, and began to speak other languages, as the Ruah gave them the ability to speak. **5** Now there were dwelling in Yerushalayim Yehudim, devout men, from every nation under the heavens. **6** When this sound was heard, the multitude came together, and were bewildered, because everyone heard them speaking in his own language. **7** They were all amazed and marveled, saying, "Behold, are all these who speak not Galileans? **8** How do we hear, everyone

<sup>a</sup> 20 See Tehillim 69:25.

<sup>b</sup> 20 See Tehillim 109:8.

<sup>c</sup> 1 Πεντηκοστή (Pen'te'kos'te) – Known in Hebrew as *Shavuot*, the Feast of Weeks.

in our own native language? 9 Parthians, Medes, Elamites, and people from Aram-Naharayim, Yehudah, Kappadokia, Pontus, Asia, 10 Phrygia, Pamphylia, Mitsrayim, the parts of Luvim around Kurene, visitors from Rome, [both Yehudim and proselytes,<sup>a</sup>] 11 Cretans and Aravians: we hear them speaking in our languages the mighty works of Elohim!" 12 They were all amazed, and were perplexed, saying to one another, "What does this mean?" 13 Others, mocking, said, "They are filled with new wine."

### ***Kepha's Speech***

14 But Kepha, standing up with the eleven, lifted up his voice, and spoke out to them, "You men of Yehudah, and all you who dwell at Yerushalayim, let this be known to you, and listen to my words. 15 For these are not drunken, as you suppose, seeing it is only the third hour of the day. 16 But this is what has been spoken through the prophet Yo'el: 17 **It will be in the last days, says Elohim, that I will pour out My Ruah on all flesh. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will dream dreams.** 18 Yes, and on My bondservants and on My handmaidens in those days, I will pour out My Ruah, and they will prophesy. 19 I will show wonders in the sky above, and signs on the earth beneath; blood, and fire, and billows of smoke. 20 The sun will be turned into darkness, and the moon into blood, before the great and glorious day of **תִּבְרָא** comes. 21 It will be that whoever will call on the Name of **תִּבְרָא** will be saved.<sup>b</sup>

22 "Men of Yisra'el, hear these words! **עִישׂוֹן** of Nazareth, a man approved by Elohim to you by mighty works and wonders and signs which Elohim did by Him among you, even as you yourselves know, 23 Him, being delivered up by the determined counsel and foreknowledge of Elohim, you have taken by the hand of lawless men, nailed up and killed; 24 whom Elohim raised up, having loosed the agony<sup>c</sup> of death, because it was not possible that He should be held by it. 25 For David says concerning Him, **I saw תִּבְרָא always before my face, for He is on my right hand, that I should not be moved.** 26 Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; 27 because You will not leave my

being in Sheol, neither will You allow Your Set-apart One to see decay. 28 You made known to me the ways of life. You will make me full of gladness with Your presence.<sup>d</sup>

29 "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that Elohim had sworn with an oath to him that of the fruit of his body, [according to the flesh, to raise up the Messiah]<sup>e</sup> to sit on his throne, 31 he foresaw that this spoke about the resurrection of the Messiah, that He was not left in Sheol, and His flesh did not see decay. 32 This **עִישׂוֹן** Elohim raised up, to which we all are witnesses. 33 The right hand of Elohim being exalted therefore, and having received from the Father the promise of the Set-apart Ruah, He has poured out this, which you see and hear. 34 For David did not ascend into the heavens, but he says himself, **'יְהִי רָצֶן'** said to my Master, "Sit at My right hand, 35 until I make Your enemies a footstool for Your feet."<sup>f</sup>

36 "Let all the house of Yisra'el therefore know certainly that Elohim has made Him both Master<sup>g</sup> and Messiah, this **עִישׂוֹן** whom you crucified."

### ***The Fellowship of Believers***

37 Now when they heard this, they were cut to the heart, and said to Kepha and the rest of the shelihim, "Brothers, what shall we do?"

38 Kepha said to them, "Repent, and be immersed, every one of you, in the Name of **מֶשֶׁיחַ** Messiah for the forgiveness of your sins, and you will receive the gift of the Set-apart Ruah. 39 For the promise is to you, and to your children, and to all who are far off, even as many as **תִּבְרָא** our Elohim will call to Himself." 40 With many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation!"

41 Then those who received his word were immersed. There were added that day about three thousand beings.

42 They continued steadfastly in the teaching of the shelihim and fellowship, in the breaking of bread, and the prayers. 43 Fear came on every being, and many wonders and signs were done through the shelihim.

44 All who believed were together, and had all things in

<sup>a</sup> 10 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 17-21 See Yo'el 2:28-32.

<sup>c</sup> 24 Syr. reads **חֵבֶל** (chev'leh) meaning "pains" here. It derives from the word **חֵבֶל** (chav'la) meaning "ropes" or "cords."

<sup>d</sup> 25-28 See Tehillim 16:8-11.

<sup>e</sup> 30 Bracketed section indicates reading not present in early Greek texts.

<sup>f</sup> 34-35 See Tehillim 110:1.

<sup>g</sup> 36 Syr. reads **מָרָיה** (Mar-ya) instead of "Master" here. Mar-ya is also added in front of "**מֶשֶׁיחַ**" in verse 38.

common. **45** They sold their possessions and goods, and distributed them to all, according as anyone had need. **46** Day by day, continuing steadfastly with one accord in the Temple, and breaking bread at home, they took their food with gladness and singleness of heart, **47** praising Elohim, and having favor with all the people. **תְּהִלָּה** added to their number day by day those who are being saved.

### Healing the Lame Beggar

**3** Kepha and Yohanan were going up into the Temple at the hour of prayer, the ninth hour. **2** A certain man who was lame from his mother's womb was being carried, whom they laid daily at the door of the Temple which is called 'Beautiful,' to ask *for* gifts for the needy of those who entered into the Temple. **3** Seeing Kepha and Yohanan about to go into the Temple, he asked to receive gifts for the needy. **4** Kepha, fastening his eyes on him, with Yohanan, said, "Look at us." **5** He listened to them, expecting to receive something from them. **6** But Kepha said, "I have no silver or gold, but what I have, that I give you. In the name of **ישׁוּשָׁה** Messiah of Nazareth, get up and walk!" **7** He took him by the right hand, and raised him up. Immediately his feet and his ankle bones received strength. **8** Leaping up, he stood, and began to walk. He entered with them into the Temple, walking, leaping, and praising Elohim. **9** All the people saw him walking and praising Elohim. **10** They recognized him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the Temple. They were filled with wonder and amazement at what had happened to him. **11** As he held on to Kepha and Yohanan, all the people ran together to them in the porch that is called Shelomoh's, greatly wondering.

### Kepha Addresses the People

**12** When Kepha saw it, he responded to the people, "You men of Yisra'el, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or piety we had made him walk? **13** The Elohim of Avraham, Yitshaq, and Ya'aqov, the Elohim of our fathers, has glorified His Servant **ישׁוּשָׁה**, whom you delivered up, and denied in the presence of Pilate, when he had determined to release Him. **14** But you denied the Set-apart and Righteous One, and asked for a murderer to be granted to you, **15** and killed the Prince of life, whom Elohim raised from the dead, to which we are witnesses. **16** By faith in His Name, His Name has made this man strong, whom you see and know. Yes,

the faith which is through Him has given him this perfect soundness in the presence of you all.

**17** "Now, brothers, I know that you did this in ignorance, as did also your rulers. **18** But the things which Elohim announced by the mouth of all His prophets, that Messiah should suffer, He thus fulfilled.

**19** "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of **תְּהִלָּה**, **20** and that He may send Messiah **ישׁוּשָׁה**, who was appointed for you before, **21** whom heaven must receive until the times of restoration of all things, which Elohim spoke from the age by the mouth of His set-apart prophets. **22** For Mosheh indeed said to the fathers, **תְּהִלָּה Elohim will raise up a Prophet for you from among your brothers, like me. You shall listen to Him in all things whatever He says to you.** **23** It will be that every being that will not listen to that Prophet will be utterly destroyed from among the people."<sup>a</sup> **24** Yes, and all the prophets from Shemu'el and those who followed after, as many as have spoken, they also told of these days. **25** You are the children of the prophets, and of the covenant which Elohim cut with our fathers, saying to Avraham, **'In your seed will all the families of the earth be blessed.'**<sup>b</sup> **26** Elohim, having raised up His servant, sent Him to you first to bless you, in turning away every one of you from your wickedness."

### Kepha and Yohanan Arrested

**4** As they spoke to the people, the priests and the captain of the Temple and the Sadducees came to them, **2** being upset because they taught the people and proclaimed in **ישׁוּשָׁה** the resurrection from the dead.

**3** They laid hands on them, and put them in custody until the next day, for it was now evening. **4** But many of those who heard the word believed, and the number of the men came to be about five thousand.

**5** In the morning, their rulers, elders, and scribes were gathered together in Yerushalayim. **6** Hananyah the high priest was there, with Qayapha, Yohanan, Alexandros, and as many as were relatives of the high priest. **7** When they had stood Kepha and Yohanan in the middle of them, they inquired, "By what power, or in what Name, have you done this?"

**8** Then Kepha, filled with the Set-apart Ruah, said to them, "You rulers of the people, and elders, **9** if we are examined today concerning a good deed done to a crippled man, by what means this man has been saved,

<sup>a</sup> 22-23 See Devarim 18:15-19.

<sup>b</sup> 25 See Bereshiyt 22:18; 26:4.

**10** let it be known to you all, and to all the people of Yisra'el, that in the Name of **שֵׁשׁ** Messiah of Nazareth, whom you crucified, whom Elohim raised from the dead, in Him does this man stand here before you whole. **11** He is **'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.'**<sup>a</sup> **12** There is salvation in none other, for neither is there any other Name under heaven, that is given among men, by which we must be saved!"

**13** Now when they saw the boldness of Kepha and Yoḥanan, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with **שֵׁשׁ**. **14** Seeing the man who was healed standing with them, they could say nothing against it. **15** But when they had commanded them to go aside out of the Sanhedrin, they conferred among themselves, **16** saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Yerushalayim, and we cannot deny it. **17** But so that this spreads no further among the people, let us warn them, that from now on they do not speak to anyone in this Name." **18** They called them, and commanded them not to speak at all nor teach in the Name of **שֵׁשׁ**.

**19** But Kepha and Yoḥanan answered them, "Whether it is right in the sight of Elohim to listen to you rather than to Elohim, judge for yourselves, **20** for we cannot help telling the things which we saw and heard."

**21** When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified Elohim for that which was done. **22** For the man on whom this miracle of healing was performed was more than forty years old.

### Prayer for Boldness

**23** Being let go, they came to their own company, and reported all that the chief priests and the elders had said to them. **24** When they heard it, they lifted up their voice to Elohim with one accord, and said, "O **תְּהִלָּתֶךָ**, it is You who made the heavens, the earth, the sea, and all that is in them; **25** who through the Set-apart Ruah by the mouth of Your servant, David, said, **'Why do the nations rage, and the peoples plot a vain thing?'**

**26** **The kings of the earth take a stand, and the rulers take council together, against **תְּהִלָּתֶךָ**, and against His Messiah.'**<sup>b</sup>

**27** "For truly, in this city against Your set-apart servant, **שֵׁשׁ**, whom You anointed, both Herod and Pontius

Pilate, with the nations and the people of Yisra'el, were gathered together **28** to do whatever Your hand and Your council foreordained to happen. **29** Now, **יְהֹוָה**, look at their threats, and grant to Your bondservants to speak Your word with all boldness, **30** while You stretch out Your hand to heal; and that signs and wonders may be done through the Name of Your set-apart Servant **שֵׁשׁ**."

### Possessions Held in Common

**31** When they had prayed, the place was shaken where they were gathered together. They were all filled with the Set-apart Ruah, and they spoke the word of Elohim with boldness. **32** The multitude of those who believed were of one heart and being. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common. **33** With great power, the shelihim gave their witness of the resurrection of the Master **שֵׁשׁ**. Great favor was on them all. **34** For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, **35** and laid them at the feet of the shelihim, and distribution was made to each, according as anyone had need. **36** Yoseph, who by the shelihim was also called Barnava (which is, being translated, 'Son of Encouragement'), a Levite, a man of the Kuprite<sup>c</sup> people, **37** having a field, sold it, and brought the money and laid it at the feet of the shelihim.

### Hananyah and Sapphir

**5** But a certain man named Hananyah, with Sapphir, his wife, sold a possession, **2** and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the feet of the shelihim. **3** But Kepha said, "Hananyah, why has Satan filled your heart to lie to the Set-apart Ruah, and to keep back part of the price of the land? **4** While you kept it, did it not remain your own? After it was sold, was it not in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to Elohim."

**5** Hananyah, hearing these words, fell down and died. Great fear came on all who heard. **6** The young men arose and wrapped him up, and they carried him out and buried him. **7** About three hours later, his wife, not knowing what had happened, came in. **8** Kepha answered her, "Tell me whether you sold the land for so much." She said, "Yes, for so much."

<sup>a</sup> 11 See Tehillim 118:22.

<sup>b</sup> 25-26 See Tehillim 2:1-2.

<sup>c</sup> 36 Kuprite – From Kupros; more commonly "Cyprus."

**9** But Kepha asked her, "How is it that you have agreed together to tempt the Ruah of נָבָת? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

**10** She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband. **11** Great fear came on the whole assembly, and on all who heard these things.

**12** By the hands of the shelihim many signs and wonders were done among the people. They were all with one accord in Shalomoh's porch. **13** None of the rest dared to join them, however the people honored them. **14** More of those believing were added to נָבָת, multitudes of both men and women. **15** They even carried out the sick into the streets, and laid them on cots and mattresses, so that as Kepha came by, at the least his shadow might come over some of them. **16** The multitude also came together from the cities around Yerushalayim, bringing sick people, and those who were tormented by unclean spirits: and they were all healed.

### Imprisonment and Release

**17** But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, **18** and laid hands on the shelihim, and put them in public custody. **19** But a messenger of נָבָת opened the prison doors by night, and brought them out, and said, **20** "Go stand and speak in the Temple to the people all the words of this life."

**21** When they heard this, they entered into the Temple about daybreak, and taught. But the high priest came, and those who were with him, and called the Sanhedrin together, and all the assembly of elders of the children of Yisra'el, and sent to the prison to have them brought. **22** But the officers who came did not find them in the prison. They returned and reported, **23** "We found the prison shut and locked, and the guards stood before the doors, but when we opened them, we found no one inside!"

**24** Now when the captain of the Temple and the chief priests heard these words, they were very perplexed about them and what might become of this. **25** One came and told them, "Behold, the men whom you put in prison are in the Temple, standing and teaching the people." **26** Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

**27** When they had brought them, they set them before the Sanhedrin. The high priest questioned them, **28** saying, "Did we not strictly command you not to teach in this Name? Behold, you have filled Yerushalayim with your teaching, and intend to bring this man's blood on us."

**29** But Kepha and the shelihim answered, "We must obey Elohim rather than men. **30** The Elohim of our fathers raised up ישׁוּעָה, whom you killed, hanging Him on a tree. **31** Elohim exalted Him, His right hand to be a Prince and a Savior, to give repentance to Yisra'el, and remission of sins. **32** We are witnesses of these things; and so also is the Set-apart Ruah, whom Elohim has given to those who obey Him."

### Gamali'el's Counsel

**33** But they, when they heard this, were cut to the heart, and were wanting to kill them. **34** But one stood up in the Sanhedrin, a Pharisee named Gamali'el, a teacher of the law, honored by all the people, and commanded to put the men<sup>a</sup> out for a little while. **35** He said to them, "You men of Yisra'el, be careful concerning these men, what you are about to do. **36** For before these days Theudas rose up, making himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nothing. **37** After this man, Yehudah of the Galil rose up in the days of the enrollment, and drew away some people after him. He also perished, and all, as many as obeyed him, were scattered abroad. **38** Now I tell you, withdraw from these men, and leave them alone. For if this counsel or this work is of men, it will be overthrown. **39** But if it is of Elohim, you will not be able to overthrow them, and you would even be found to be fighting against Elohim!"

**40** They agreed with him. Summoning the shelihim, they beat them and commanded them not to speak in the Name of ישׁוּעָה, and let them go. **41** They therefore departed from the presence of the Sanhedrin, rejoicing that they were counted worthy to suffer dishonor for the His Name.

**42** Every day, in the Temple and at home, they never stopped teaching and proclaiming ישׁוּעָה, the Messiah.

<sup>a</sup> 34 Later Greek texts read "shelihim" instead of "men" here.

### Seven Chosen to Serve

**6** Now in those days, when the number of the talmidim was multiplying, a complaint arose from the Hellenists<sup>a</sup> against the Hebrews, because their widows were neglected in the daily service. **2** The twelve summoned the multitude of the talmidim and said, "It is not appropriate for us to forsake the word of Elohim and serve tables. **3** Therefore select from among you, brothers, seven men of good report, full of the Ruah [of נִתְנָה]<sup>b</sup> and of wisdom, whom we may appoint over this business. **4** But we will continue steadfastly in prayer and in the ministry of the word."

**5** These words pleased the whole multitude. They chose Stephanos, a man full of faith and of the Set-apart Ruah, Philippos, Prohorus, Nikanor, Timon, Parmenas, and Nikolaos, a proselyte of Antioch; **6** whom they set before the shelihim. When they had prayed, they laid their hands on them. **7** The word of Elohim increased and the crowd of the talmidim multiplied in Yerushalayim exceedingly. A great company of the priests were obedient to the faith.

### Stephanos' Dispute

**8** Stephanos, full of favor and power, performed great wonders and signs among the people. **9** But some of those who were of the synagogue called "The Freedmen", and of the Kurenes, of the Alexandrians, and of those of Kilikia and Asia arose, disputing with Stephanos. **10** They were not able to withstand the wisdom and the Ruah by which he spoke. **11** Then they secretly induced men to say, "We have heard him speak blasphemous words against Mosheh and Elohim." **12** They stirred up the people, the elders, and the scribes, and came against him and seized him, and brought him in to the Sanhedrin, **13** and set up false witnesses who said, "This man never stops speaking blasphemous words against this set-apart place and the law. **14** For we have heard him say that this שֶׁבֶת of Nazareth will destroy this place, and will change the customs which Mosheh delivered to us." **15** All who sat in the Sanhedrin, fastening their eyes on him, saw his face like it was the face of a messenger.

### Stephanos' Speech

**7** The high priest said, "Are these things so?"

**2** He said, "Brothers and fathers, listen. The Elohim of glory appeared to our father Avraham, when he was in

Aram-Naharayim, before he lived in Haran,<sup>c</sup> and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.'<sup>c</sup> **4** Then he came out of the land of the Kaldeans, and lived in Haran. From there, when his father was dead, Elohim moved him into this land, where you are now living. **5** He gave him no inheritance in it, no, not so much as to set his foot on. He promised that He would give it to him for a possession, and to his seed after him, when he still had no child. **6** Elohim spoke in this way: that his seed would live as sojourners in a foreign land, and that they would be enslaved and mistreated for four hundred years. **7** 'I will judge the nation to which they will be in bondage,' said Elohim, 'and after that will they come out, and serve Me in this place.'<sup>d</sup> **8** He gave him the covenant of circumcision. So Avraham brought forth Yitsqaq, and circumcised him the eighth day. Yitsqaq brought forth Ya'aqov, and Ya'aqov brought forth the twelve patriarchs.

**9** "The patriarchs, moved with jealousy against Yoseph, sold him into Mitsrayim. Elohim was with him, **10** and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Mitsrayim. He made him governor over Mitsrayim and all his house. **11** Now a famine came over all of Mitsrayim and Kena'an, and great affliction. Our fathers found no food. **12** But when Ya'aqov heard that there was grain in Mitsrayim, he sent out our fathers the first time. **13** On the second time Yoseph was made known to his brothers, and Yoseph's race was revealed to Pharaoh. **14** Yoseph sent, and summoned Ya'aqov, his father, and all his relatives, seventy-five beings. **15** Ya'aqov went down into Mitsrayim, and he died, himself and our fathers, **16** and they were brought back to Shekhem, and laid in the tomb that Avraham bought for a price in silver from the children of Hamor in Shekhem.

**17** "But as the time of the promise came close which Elohim had sworn to Avraham, the people grew and multiplied in Mitsrayim, **18** until 'there arose a different king, who did not know Yoseph.'<sup>e</sup> **19** The same took advantage of our people, and mistreated our fathers, and forced them to throw out their babies, so that they would not stay alive. **20** At that time Mosheh was born, and was exceedingly handsome. He was nourished three new moons in his father's house. **21** When he was thrown out, Pharaoh's daughter took him up, and reared him as her own son. **22** Mosheh was

<sup>c</sup> 3 See Bereshiyt 12:1.

<sup>d</sup> 7 See Bereshiyt 15:13-14.

<sup>e</sup> 18 See Shemot 1:8.

<sup>a</sup> 1 Hellenists – Term applied to Yehudim that assimilated into Greek culture, adopted the Greek language and Greek philosophy.

<sup>b</sup> 3 Bracketed section shows addition in the Syr. that is not present in the Greek.

instructed in all the wisdom of the Mitsrites. He was mighty in his words and works. **23** But when he was forty years old, it came into his heart to visit his brothers, the children of Yisra'el. **24** Seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, striking the Mitsrite. **25** He supposed that his brothers understood that Elohim, by his hand, was giving them deliverance; but they did not understand.

**26** "The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?' **27** But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us?' **28** Do you want to kill me, as you killed the Mitsrite yesterday?"<sup>a</sup> **29** Mosheh fled at this saying, and became a sojourner in the land of Midian, where he brought forth two sons.

**30** "When forty years were fulfilled, a messenger [of הָנָה]<sup>b</sup> appeared in the wilderness of Mount Sinai, in a flame of fire in a bush. **31** When Mosheh saw it, he wondered at the sight. As he came close to see, a voice of הָנָה came to him, **32** 'I am the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitsḥaq, and the Elohim of Ya'aqov.'<sup>c</sup> Mosheh trembled, and dared not look. **33** הָנָה said to him, 'Take off your sandals, for the place where you stand is set apart ground. **34** I have surely seen the affliction of My people that is in Mitsrayim, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Mitsrayim.'<sup>d</sup>

**35** "This Mosheh, whom they refused, saying, 'Who made you a ruler and a judge?'—Elohim has sent him as both a ruler and a deliverer by the hand of the messenger who appeared to him in the bush. **36** This man led them out, having worked wonders and signs in Mitsrayim, in the Sea of Reeds, and in the wilderness for forty years. **37** This is that Mosheh, who said to the children of Yisra'el, הָנָה our Elohim will raise up a prophet for you from among your brothers, like me."<sup>e</sup> **38** This is he who was in the assembly in the wilderness with the messenger that spoke to him on Mount Sinai, and with our fathers, who received living words to give to us, **39** to whom our fathers would not be obedient, but rejected him, and turned back in their hearts to Mitsrayim, **40** saying to Aharon, 'Make us

elohim that will go before us, for as for this Mosheh, who led us out of the land of Mitsrayim, we do not know what has become of him.'<sup>f</sup> **41** They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands. **42** But Elohim turned, and gave them up to serve the army of the heavens, as it is written in the book of the prophets, 'Did you offer to Me slain animals and sacrifices forty years in the wilderness, O house of Yisra'el? **43** You took up the tabernacle of Moloh, the star of your el Rephan, the figures which you made to bow down to. I will carry you away beyond Bavel.'<sup>g</sup>

**44** "Our fathers had the Tabernacle of the Witness in the wilderness, even as He who spoke to Mosheh commanded him to make it according to the pattern that he had seen; **45** which also our fathers, in their turn, brought in with Yehoshua when they entered into the possession of the nations, whom Elohim drove out before the face of our fathers, to the days of David, **46** who found favor in the sight of Elohim, and asked to find a habitation for the Elohim of Ya'aqov. **47** But Shelomoh built Him a house. **48** However, Elyon does not dwell in dwelling places made with hands, as the prophet says, **49** 'heaven is My throne, and the earth a footstool for My feet. What kind of house will you build Me?' says הָנָה. 'Or what is the place of My rest? **50** Did My hand not make all these things?<sup>h</sup>

**51** "You stiff-necked and non-circumcised in heart and ears, you always resist the Set-apart Ruah! As your fathers did, so you do. **52** Which of the prophets did your fathers not persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. **53** You received the Torah as it was ordained by messengers, and did not guard it!"

### The Stoning of Stephanos

**54** Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth. **55** But he, being full of the Set-apart Ruah, looked up steadfastly into heaven, and saw the glory of Elohim, and שְׁמַע standing from the right hand of Elohim, **56** and said, "Behold, I see the heavens opened, and the Son of Man standing from the right hand of Elohim!"

**57** But they cried out with a loud voice, and stopped their ears, and rushed at him with one accord. **58** They threw him out of the city, and stoned him. The

<sup>a</sup> 26-28 See Shemot 2:14.

<sup>b</sup> 30 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 32 See Shemot 3:6.

<sup>d</sup> 33-34 See Shemot 3:5-10.

<sup>e</sup> 37 See Devarim 18:15.

<sup>f</sup> 40 See Shemot 32:1.

<sup>g</sup> 42-43 See Amos 5:25-27 and accompanying footnote.

<sup>h</sup> 49-50 See Yeshayahu 66:1-2.

witnesses placed their garments at the feet of a young man named Sha'ul. **59** They stoned Stephanos as he called out, saying, "Master שָׁוֹשָׁן, receive my spirit!" **60** He kneeled down, and cried with a loud voice, "Master, do not hold this sin against them!" When he had said this, he fell asleep.

### Sha'ul Persecutes the Assembly

**8** Sha'ul was consenting to his death. A great persecution arose against the assembly which was in Yerushalayim in that day. They were all scattered abroad throughout the regions of Yehudah and Shom'ron, except for the shelihim. **2** Devout men buried Stephanos, and lamented greatly over him. **3** But Sha'ul ravaged the assembly, entering into every house, and dragged both men and women off to prison. **4** Therefore those who were scattered abroad went around proclaiming the word. **5** Philippos went down to the city of Shom'ron, and proclaimed to them the Messiah. **6** The crowds listened with one accord to the things that were spoken by Philippos, when they heard and saw the signs which he did. **7** For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed. **8** There was great joy in that city.

### Shimon the Sorcerer

**9** But there was a certain man, Shimon by name, who used to practice sorcery in the city, and amazed the people of Shom'ron, making himself out to be some great one, **10** to whom they all listened, from the least to the greatest, saying, "This man is the power of Elohim called 'Great.'" **11** They listened to him, because for a long time he had amazed them with his sorceries. **12** But when they believed Philippos proclaiming good news concerning the Kingdom of Elohim and the Name of שְׁוֹשָׁן Messiah, they were immersed, both men and women. **13** Shimon himself also believed. Being immersed, he continued with Philippos. Seeing signs and great miracles occurring, he was amazed.

**14** Now when the shelihim who were at Yerushalayim heard that Shom'ron had received the word of Elohim, they sent Kepha and Yoḥanan to them, **15** who, when they had come down, prayed for them, that they might receive the Set-apart Ruah; **16** for it had not yet fallen on them. They had only been immersed in the Name of the Master שְׁוֹשָׁן. **17** Then they laid their hands on them, and they received the Set-apart Ruah. **18** Now when Shimon saw that the Ruah was given through the laying on of the hands of the shelihim, he offered them money, **19** saying, "Give me also this power, that whomever I

lay my hands on may receive the Set-apart Ruah." **20** But Kepha said to him, "May your silver perish with you, because you thought you could obtain the gift of Elohim with money! **21** You have neither part nor lot in this matter, for your heart is not right before Elohim. **22** Repent therefore of this, your wickedness, and ask the Master<sup>a</sup> if perhaps the thought of your heart may be forgiven you. **23** For I see that you are in the poison of bitterness and in the bondage of iniquity."

**24** Shimon answered, "Pray for me to יְהוָה, that none of the things which you have spoken happen to me."

**25** They therefore, when they had testified and spoken the word of יְהוָה, returned to Yerushalayim, and proclaimed the good news to many villages of the Shom'ronites. **26** But a messenger of יְהוָה spoke to Philippos, saying, "Arise, and go toward the south to the way that goes down from Yerushalayim to Gaza. This is a wilderness."

### Philippos and the Kushite Eunuch

**27** He arose and went; and behold, there was a man of Kush, a eunuch of great authority under Kandake, queen of the Kushites, who was over all her treasure, who had come to Yerushalayim to bow down. **28** He was returning and sitting in his chariot, and was reading the prophet Yeshayahu.

**29** The Ruah said to Philippos, "Go near, and join yourself to this chariot."

**30** Philippos ran to him, and heard him reading Yeshayahu the prophet, and said, "Do you understand what you are reading?"

**31** He said, "How can I, unless someone explains it to me?" He begged Philippos to come up and sit with him. **32** Now the passage of the Scripture which he was reading was this, "**He was led as a sheep to the slaughter. As a lamb before his shearer is silent, so He does not open His mouth.** **33 In His humiliation, His judgment was taken away. Who will declare His generation? For His life is taken from the earth.**"<sup>b</sup>

**34** The eunuch answered Philippos, "Who is the prophet talking about? About himself, or about someone else?"

**35** Philippos opened his mouth, and beginning from this Scripture, proclaimed to him about שְׁוֹשָׁן. **36** As they went on the way, they came to some water, and the eunuch said, "Behold, here is water. What is keeping me from being immersed?"

<sup>a</sup> 22 Later Greek and Syriac texts read, "Elohim" here.

<sup>b</sup> 32-33 See Yeshayahu 53:7-8.

**37** [Philippos said, "If you believe with all your heart, you may." He answered, "I believe that **ישׁוּעָה** Messiah is the Son of Elohim."] **38** He commanded the chariot to stand still, and they both went down into the water, both Philippos and the eunuch, and he immersed him.

**39** When they came up out of the water, the Ruah of **יהוָה** caught Philippos away, and the eunuch did not see him anymore, for he went on his way rejoicing. **40** But Philippos was found at Ashdod. Passing through, he proclaimed the good news to all the cities, until he came to Caesarea.

### Sha'ul on the Road to Dammeseq

**9** But Sha'ul, still breathing threats and slaughter against the talmidim of the Master, went to the high priest, **2** and asked for letters from him to the synagogues of Dammeseq, that if he found any who were of The Way, whether men or women, he might bring them bound to Yerushalayim. **3** As he traveled, he got close to Dammeseq, and suddenly a light from the heavens shone around him. **4** He fell on the earth, and heard a voice saying to him, "Sha'ul, Sha'ul, why do you persecute me?"

**5** He said, "Who are You, Master?" The Master said, "I am **ישׁוּעָה**, whom you are persecuting. **6** But rise up, and enter into the city, and you will be told what you must do."

**7** The men who traveled with him stood speechless, hearing the sound, but seeing no one. **8** Sha'ul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand, and brought him into Dammeseq. **9** He was without sight for three days, and neither ate nor drank.

**10** Now there was a certain talmid at Dammeseq named Hananyah. **11** said to him in a vision, "Hananyah!" He said, "Behold, it is me, Master."

**11** The Master said to him, "Arise, and go to the street which is called 'Straight,' and inquire in the house of Yehudah for one named Sha'ul, a man of Tarsus. For behold, he is praying, **12** and [in a vision]<sup>b</sup> he saw a man named Hananyah coming in, and laying his hands on him, that he might receive his sight."

**13** But Hananyah answered, "Master, I have heard from many about this man, how much evil he did to Your set-apart ones at Yerushalayim. **14** Here he has authority

from the chief priests to bind all who call on Your Name."

**15** But **יהוָה** said to him, "Go your way, for he is My chosen vessel to bear My Name before the nations and kings, and the children of Yisra'el. **16** For I will show him how many things he must suffer for My Name's sake."

**17** Hananyah departed, and entered into the house. Laying his hands on him, he said, "Brother Sha'ul, the Master, who appeared to you on the road by which you came, has sent me, that you may receive your sight, and be filled with the Set-apart Ruah." **18** Immediately something like scales fell from his eyes, and he received his sight. He arose and was immersed. **19** He took food and was strengthened. [Sha'ul stayed several days with the talmidim who were at Dammeseq.]<sup>c</sup> **20** Immediately in the synagogues he proclaimed **ישׁוּעָה**, that He is the Son of Elohim. **21** All who heard him were amazed, and said, "Is this not he who in Yerushalayim made havoc of those who called on this Name? And he had come here intending to bring them bound before the chief priests!"

### Sha'ul in Dammeseq and Yerushalayim

**22** But Sha'ul increased more in strength, and confounded the Yehudim who lived at Dammeseq, proving that this is the Messiah. **23** When many days were fulfilled, the Yehudim conspired together to kill him, **24** but their plot became known to Sha'ul. They watched the gates both day and night that they might kill him, **25** but his talmidim took him by night, and let him down through the wall, lowering him in a basket. **26** When Sha'ul had come to Yerushalayim, he tried to join himself to the talmidim; but they were all afraid of him, not believing that he was a talmid. **27** But Barnava took him, and brought him to the shelihim, and declared to them how **יהוָה** had appeared to him on the way, and that He had spoken to him, and how at Dammeseq he had proclaimed boldly in the Name of **ישׁוּעָה**. **28** He was with them entering into Yerushalayim, **29** proclaiming boldly in the Name of the Master. He spoke and disputed against the Hellenists, but they were seeking to kill him. **30** When the brothers knew it, they brought him down to Caesarea, and sent him off to Tarsus. **31** So the assembly throughout all Yehudah and the Galil and Shom'ron had peace, and was built up. It was

<sup>a</sup> 37 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 12 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 19 Bracketed section indicates reading not present in early Greek texts.

multiplied, walking in the fear of יהוה and in the comfort of the Set-apart Ruah.

### Healing of Aineas

**32** As Kepha went throughout all those parts, he came down also to the set-apart ones who lived at Lod. **33** There he found a certain man named Aineas, who had been bedridden from eight years, because he was paralyzed. **34** Kepha said to him, "Aineas, עִשָּׂו Messiah heals you. Get up and make your bed!" Immediately he arose. **35** All who lived at Lod and in Sharon saw him, and they turned to the Master.

### Raising of Dorkas

**36** Now there was at Yapho a certain talmid named Tsebiyah, which when translated, is called Dorkas. This woman was full of good works and acts of kindness which she did. **37** In those days, she became sick, and died. When they had washed her, they laid her in an upper room. **38** As Lod was near Yapho, the talmidim, hearing that Kepha was there, sent two men to him, imploring him, "Do not delay in coming to us." **39** Kepha got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him weeping, and showing the coats and garments which Dorkas had made while she was with them. **40** Kepha sent them all out, and knelt down and prayed. Turning to the body, he said, "Tsebiyah, get up!" She opened her eyes, and when she saw Kepha, she sat up. **41** He gave her his hand, and raised her up. Calling the set-apart ones and widows, he presented her alive. **42** And it became known throughout all Yapho, and many believed in the Master. **43** He stayed many days in Yapho with a tanner named Shimon.

### Kepha and Cornelius

**10** Now there was a certain man in Caesarea, Cornelius by name, a centurion of the cohort that is called Italian, **2** a devout man, and one who feared Elohim with all his house, who gave gifts for the needy generously to the people, and always prayed to Elohim. **3** At about the ninth hour of the day, he clearly saw in a vision a messenger of Elohim coming to him, and saying to him, "Cornelius!"

**4** He, fastening his eyes on him, and being frightened, said, "What is it, Master?" He said to him, "Your prayers and your gifts to the needy have gone up for a memorial before Elohim. **5** Now send men to Yapho, and get Shimon, who is also called Kepha. **6** He lodges with a tanner named Shimon, whose house is by the sea.

**7** When the messenger who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually.

**8** Having explained everything to them, he sent them to Yapho.

### Kepha's Vision

**9** Now on the next day as they were on their journey, and got close to the city, Kepha went up on the housetop to pray at about noon. **10** He became hungry and desired to eat, but while they were preparing, he fell into a *state of astonishment*. **11** He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, **12** in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the heavens. **13** A voice came to him, "Rise, Kepha, slaughter and eat!"

**14** But Kepha said, "Not so, Master; for I have never eaten anything that is common or unclean."

**15** A voice came out to him again the second time, "What Elohim has cleansed, you must not call unclean."

**16** This was done three times, and immediately the container was received up into heaven. **17** Now while Kepha was very perplexed in himself what the vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Shimon's house, stood before the gate, **18** and called and asked whether Shimon, who was also called Kepha, was lodging there. **19** While Kepha was pondering the vision, the Ruah said to him, "Behold, three men seek you. **20** But arise, get down, and go with them, doubting nothing; for I have sent them."

**21** Kepha went down to the men, and said, "Behold, I am he whom you seek. Why have you come?"

**22** They said, "Cornelius, a centurion, a righteous man and one who fears Elohim, and well-spoken of by all the nation of the Yehudim, was directed by a set-apart messenger to invite you to his house, and to listen to what you say." **23** So he called them in and provided a place to stay. On the next day he arose and went out with them, and some of the brothers from Yapho accompanied him. **24** On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends.

**25** When Kepha entered, Cornelius met him, fell down at his feet, and bowed down before him. **26** But Kepha raised him up, saying, "Stand up! I myself am also a man." **27** As he talked with him, he went in and found many gathered together. **28** He said to them, "You yourselves know how it is unlawful for a man who is a Yehudite to join himself or come near a Gentile, but Elohim has shown me that I should not call any man common or unclean. **29** Therefore also I came without complaint when I was sent for. I ask therefore, why did you send for me?"

**30** Cornelius said, "Four days ago, to this very hour, I was praying in my house in the ninth hour, and behold, a man stood before me in bright clothing, **31** and said, 'Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of Elohim. **32** Send therefore to Yapho, and summon Shimon, who is also called Kepha. He lodges in the house of a tanner named Shimon, by the sea.' **33** Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of Elohim to hear all things that have been commanded by Elohim."

### Nations Hear the Good News

**34** Kepha opened his mouth and said, "Truly I perceive that Elohim does not show favoritism; **35** but in every nation he who fears Him and works righteousness is acceptable to Him. **36** The word which He sent to the children of Yisra'el, proclaiming good news of peace by **שֵׁשֶׁן** Messiah—He is Master<sup>a</sup> of all—**37** you yourselves know what happened, which was proclaimed throughout all Yehudah, beginning from the Galil, after the immersion which Yohanan proclaimed; **38** even **שֵׁשֶׁן** of Nazareth, how Elohim anointed Him with the Set-apart Ruah and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim was with Him. **39** We are witnesses of everything He did both in the country of the Yehudim, and in Yerushalayim; whom they also killed, hanging Him on a tree. **40** Elohim raised Him up the third day, and gave Him to be revealed, **41** not to all the people, but to witnesses who were chosen before by Elohim, to us, who ate and drank with Him after He rose from the dead. **42** He commanded us to proclaim to the people and to testify that this is He who is appointed by Elohim as the Judge of the living and the dead. **43** All the prophets testify about Him, that through His Name everyone who believes in Him will receive remission of sins."

**44** While Kepha was still speaking these words, the Set-apart Ruah fell on all those who heard the word. **45** They of the circumcision who were believing were amazed, as many came with Kepha, because the gift of the Set-apart Ruah was also poured out on the nations. **46** For they heard them speaking in other languages and magnifying Elohim. Then Kepha answered, **47** "Can anyone forbid these people from being immersed with water? They have received the Set-apart Ruah just like us." **48** He commanded them to be immersed in the Name of **שֵׁשֶׁן** Messiah. Then they asked him to stay some days.

### Kepha Reports at Yerushalayim

**11** Now the shelihim and the brothers who were in Yehudah heard that the nations had also received the word of Elohim. **2** When Kepha had come up to Yerushalayim, those who were of the circumcision contended with him, **3** saying, "You went in to uncircumcised men, and ate with them!"

**4** But Kepha began, and explained to them in order, saying, **5** "I was in the city of Yapho praying, and in a state of astonishment I saw a vision: a certain container descending, like it was a great sheet let down from heaven by four corners. It came as far as me. **6** When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the heavens. **7** I also heard a voice saying to me, 'Rise, Kepha, slaughter and eat!' **8** But I said, 'Not so, Master, for nothing common or unclean has ever entered into my mouth.' **9** But a voice answered the second time out of heaven, saying, 'What Elohim has cleansed, you do not call unclean.' **10** This was done three times, and all were drawn up again into heaven. **11** Behold, immediately three men stood before the house where I was, having been sent from Caesarea to me. **12** The Ruah told me to go with them, without discriminating. These six brothers also accompanied me, and we entered into the man's house.

**13** "He told us how he had seen the messenger standing in his house, and saying to him, 'Send to Yapho, and get Shimon, who is called Kepha, **14** who will speak to you words by which you will be saved, you and all your house.' **15** As I began to speak, the Set-apart Ruah fell on them, even as on us at the beginning. **16** I remembered the word of the Master, how He said, '**יְהוָה נָאֹת הַמִּמְרָאָה בְּמִזְבֵּחַ** immersed in water, but you will be immersed in the Set-apart Ruah.' **17** If then Elohim gave to them the same gift as us, when we believed in the Master **שֵׁשֶׁן** Messiah, who was I, that I could withstand Elohim?"

**18** When they heard these things, they held their peace, and glorified Elohim, saying, "Then Elohim has also granted to the nations repentance to life!"

### The Assembly at Antioch

**19** They therefore who were scattered abroad by the affliction that arose about Stephanos traveled as far as Phoenicia, Kupros, and Antioch, speaking the word to no one except to Yehudim only. **20** But there were some of them, men of Kupros and Kurene, who, when they had come to Antioch, spoke to the Hellenists, proclaiming the Master **שֵׁשֶׁן**.

<sup>a</sup> 36 Syr. reads **מַרְיָה** (*Mar-ya*) instead of "Master" here.

**21** The hand of יהוה was with them, and a great number believed and turned to יהודא. **22** The report concerning them came to the ears of the assembly which was in Yerushalayim. They sent out Barnava to go as far as Antioch, **23** who, when he had come, and had seen the favor of Elohim, was glad. He exhorted them all, that with purpose of heart they should remain near to יהודא. **24** For he was a good man, and full of the Set-apart Ruah and of faith, and crowds were added to יהודא.

**25** Barnava went out to Tarsus to look for Sha'ul.

**26** When he had found him, he brought him to Antioch. For a whole year they were gathered together with the assembly, and taught crowds. The talmidim were first called 'Christians' in Antioch.

**27** Now in these days, prophets came down from Yerushalayim to Antioch. **28** One of them named Hagav rose, and indicated by the Ruah that there should be a great famine all over the world, which also happened in the days of Claudius. **29** As any of the talmidim had plenty, each determined to send relief to the brothers who lived in Yehudah; **30** which they also did, sending it to the elders by the hands of Barnava and Sha'ul.

### Kepha's Arrest and Deliverance

**12** Now about that time, King Herod stretched out his hands to oppress some of the assembly. **2** He killed Ya'aqov, the brother of Yohanan, with the sword. **3** When he saw that it pleased the Yehudim, he proceeded to seize Kepha also. This was during the Days of Unleavened Bread. **4** When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Pesah. **5** Kepha therefore was guarded in the prison, but prayer was being made fervently by the assembly to Elohim for him. **6** The same night when Herod was about to bring him out, Kepha was sleeping between two soldiers, bound with two chains. Guards in front of the door kept the prison.

**7** And behold, a messenger of יהודא stood by him, and a light shone in the cell. He struck Kepha on the side, and woke him up, saying, "Stand up quickly!" His chains fell off from his hands. **8** The messenger said to him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak, and follow me." **9** And he went out and followed him. He did not know that what was being done by the messenger was real, but thought he saw a vision. **10** When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the messenger departed from him.

**11** When Kepha had come to himself, he said, "Now I truly know that יהודא has sent out His messenger and delivered me out of the hand of Herod, and from everything the Yehudite people were expecting."

**12** Thinking about that, he came to the house of Miryam, the mother of Yohanan who was called Markos, where many were gathered together and were praying. **13** When Kepha knocked at the door of the gate, a maid named Rhoda came to answer. **14** When she recognized Kepha's voice, she did not open the gate for joy, but ran in, and reported that Kepha was standing in front of the gate.

**15** They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his messenger." **16** But Kepha continued knocking. When they had opened, they saw him, and were amazed. **17** But he, beckoning to them with his hand to be silent, declared to them how יהודא had brought him out of the prison. He said, "Tell these things to Ya'aqov, and to the brothers." Then he departed, and went to another place.

**18** Now as soon as it was day, there was no small stir among the soldiers about what had become of Kepha.

**19** When Herod had sought for him, and did not find him, he examined the guards, and commanded that they should be put to death. He went down from Yehudah to Caesarea, and stayed there.

### Death of Herod

**20** Now Herod was very angry with the people of Tsor and Tsidon. They came with one accord to him, and, having made Blastos, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food. **21** On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them. **22** The people shouted, "The voice of an el, and not of a man!" **23** Immediately a messenger of יהודא struck him, because he did not give Elohim the glory, and he was eaten by worms and died.

**24** But the word of Elohim grew and multiplied.

**25** Barnava and Sha'ul returned to Yerushalayim, when they had fulfilled their service, also taking with them Yohanan who was called Markos.

### Barnava and Sha'ul Sent Out

**13** Now in the assembly that was at Antioch there were some prophets and teachers: Barnava, Shimon who was called Niger, Lucius of Kurene, Menahem the foster brother of Herod the tetrarch, and Sha'ul. **2** As they served יהודא and fasted, the Set-apart Ruah said, "Separate Barnava and Sha'ul for me, for the work to which I have called them."

**3** Then, when they had fasted and prayed and laid their hands on them, they sent them away. **4** So, being sent out by the Set-apart Ruah, they went down to Seleukia. From there they sailed to Kupros. **5** When they were at Salamis, they proclaimed the word of Elohim in the Yehudite synagogues. They had also Yoḥanan as their attendant. **6** When they had gone through the whole island to Paphos, they found a certain sorcerer, a false prophet, a Yehudite, whose name was Bar-Yeshua<sup>a</sup>, **7** who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnava and Sha'ul, and sought to hear the word of Elohim.

**8** But Elymas the sorcerer (for so indeed is his name by translation) withheld them,<sup>b</sup> seeking to turn aside the proconsul from the faith. **9** But Sha'ul, also called Paulus, filled with the Set-apart Ruah, fastened his eyes on him, **10** and said, "Full of all deceit and all cunning, you son of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of יהוה?" **11** Now, behold, the hand of יהוה<sup>c</sup> is on you, and you will be blind, not seeing the sun for a season!" Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand. **12** Then the proconsul, when he saw what was done, believed, being astonished at the teaching of יהוה.

**13** Now Sha'ul and his company set sail from Paphos, and came to Perga in Pamphylia. Yoḥanan departed from them and returned to Yerushalayim. **14** But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down. **15** After the reading of the Torah and the prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

**16** Sha'ul stood up, and beckoning with his hand said, "Men of Yisra'el, and you who fear Elohim, listen. **17** The Elohim of this people Yisra'el chose our fathers, and exalted the people when they stayed as sojourners in the land of Mitsrayim, and with an uplifted arm, He led them out of it. **18** For about forty years He endured their ways in the wilderness. **19** When He had destroyed seven nations in the land of Kena'an, He gave them their land for an inheritance, **20** for about four hundred fifty years. And after these things He gave them judges until Shemu'el the prophet. **21** Afterward they asked for a king, and Elohim gave to them Sha'ul the son of Qish, a

man of the tribe of Benyamin, for forty years. **22** When He had removed him, He raised up David to be their king, to whom He also testified, 'I have found David the son of Yishai, a man after My heart, who will do all My will.'<sup>d</sup>

**23** "From this man's seed, Elohim has, according to His promise, raised up a savior to Yisra'el, יהשע<sup>e</sup>, **24** after Yoḥanan had first proclaimed the immersion of repentance to all the people of Yisra'el, before His coming; **25** as Yoḥanan was fulfilling his course, he said, 'What do you suppose that I am? I am not He. But behold, one comes after me, the sandals of whose feet I am not worthy to untie.'<sup>f</sup> **26** Men, brothers, children of the offspring of Avraham, and those among you who fear Elohim, the word of this salvation is sent out to us.

**27** "For those who dwell in Yerushalayim, and their rulers, because they did not know Him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning Him. **28** Though they found no cause for death, they still asked Pilate to have Him killed. **29** When they had fulfilled all things that were written about Him, they took Him down from the tree, and laid Him in a tomb. **30** But Elohim raised Him from the dead, **31** and He was seen for many days by those who came up with Him from the Galil to Yerushalayim, who are His witnesses to the people. **32** We bring you good news of the promise made to the fathers, **33** that Elohim has fulfilled the same to us, their children, in that He raised up יהשע<sup>g</sup>. As it is also written in the second psalm, 'You are My Son. Today I have brought You forth.'

**34** "Concerning that He raised Him up from the dead, now no more to return to corruption, He has spoken thus: 'I will give you the set-apart and faithful blessings of David.'<sup>h</sup> **35** Therefore he says also in another psalm, 'You will not allow Your Set-apart One to see decay.'<sup>i</sup> **36** For David, after he had in his own generation served the counsel of Elohim, fell asleep, and was laid with his fathers, and saw decay. **37** But He whom Elohim raised up saw no decay. **38** Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, **39** and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Torah of Mosheh. **40** Beware therefore, lest that

<sup>a</sup> 6 Syr. reads בֶּן שׁוּמָה (bar shu'ma): Bar-Shuma here.

<sup>b</sup> 8 Syr. reads בְּנֵי קָרְבָּן כִּי כַּאֲמָתָה כַּאֲמָתָה בְּנֵי קָרְבָּן (qa'eim h'wa dein luqval'huvin hu hana

Bar-Shuma d'meit'targam sh'meih Elumas), meaning, "But this sorcerer, Bar-Shuma, whose name translated is Elumas;"

<sup>c</sup> 22 See also Shemu'el n 13:14; Tehillim 89.

<sup>d</sup> 25 See also Markos 1:7; Loukas 3:16; Yoḥanan 1:27.

<sup>e</sup> 33 See Tehillim 2:7.

<sup>f</sup> 34 See Yeshayahu 55:3.

<sup>g</sup> 35 See Tehillim 16:10.

come on you which is spoken in the prophets:  
**41 Behold, you scoffers, and wonder, and perish; for I work a work in your days, a work which you will in no way believe, even if one declares it to you.**<sup>a</sup>"

**42** As they went out of the synagogue, they begged that these words might be proclaimed to them the next Sabbath. **43** Now when the synagogue broke up, many of the Yehudim and of the *El*-fearing proselytes followed Sha'ul and Barnava; who, speaking to them, urged them to continue in the favor of Elohim. **44** The next Sabbath, almost the whole city was gathered together to hear the word of Elohim. **45** But when the Yehudim saw the crowds, they were filled with jealousy, and contradicted the things which were spoken by Sha'ul, and blasphemed.

### **Sha'ul Turns to the Nations**

**46** Sha'ul and Barnava spoke out boldly, and said, "It was necessary that the word of Elohim should be spoken to you first. Since indeed you thrust it from you, and judge yourselves unworthy of everlasting life, behold, we turn to the nations. **47** For so has **תְּנִינָה** commanded us, saying, **I have set you as a light for the nations, that you should bring salvation to the uttermost parts of the earth.**<sup>b</sup>"

**48** As the nations heard this, they were glad, and glorified the word of Elohim. As many as were appointed to everlasting life believed. **49** The word of **תְּנִינָה** was spread abroad throughout all the region.

**50** But the Yehudim stirred up the *El*-fearing, prominent women and the chief men of the city, and stirred up a persecution against Sha'ul and Barnava, and threw them out of their borders. **51** But they shook off the dust of their feet against them, and came to Iconion. **52** The talmidim were filled with joy and with the Set-apart Ruah.

### **Acceptance and Opposition**

**14** In Iconion, they entered together into the synagogue of the Yehudim, and so spoke that a great multitude both of Yehudim and of Greeks believed. **2** But the disobedient Yehudim stirred up and embittered the beings of the nations against the brothers. **3** Therefore they stayed there a long time, speaking boldly in **תְּנִינָה**, who testified to the word of His favor, granting signs and wonders to be done by their hands. **4** But the multitude of the city was divided. Part sided with the Yehudim, and part with the shelihim. **5** When some of both the nations and the Yehudim, with their rulers, made a violent attempt to mistreat and stone

them, **6** they became aware of it, and fled to the cities of Lukaonia, Lustra, Derbe, and the surrounding region. **7** There they proclaimed the good news.

**8** At Lustra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked. **9** He was listening to Sha'ul speaking, who, fastening eyes on him, and seeing that he had faith to be saved, **10** said with a loud voice, "Stand upright on your feet!" He leaped up and walked. **11** When the crowds saw what Sha'ul had done, they lifted up their voice, saying in the language of Lycaonia, "The elohim have come down to us in the likeness of men!" **12** They called Barnava "Zeus," and Sha'ul "Hermes", because he was the chief speaker. **13** The priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a slaughtering along with the crowds.

**14** But when the shelihim, Barnava and Sha'ul, heard of it, they tore their clothes, and sprang into the crowd, crying out, **15** "Men, why are you doing these things? We also are men of like passions with you, and bring you good news, that you should turn from these vain things to the living Elohim, who made the heavens, the earth, the sea, and all that is in them; **16** who in the generations gone by allowed all the nations to walk in their own ways. **17** Yet He did not leave Himself without witness, in that He did good and gave you rains from the heavens and fruitful seasons, filling your hearts with food and gladness."

**18** Even saying these things, they hardly stopped the crowds from making a slaughtering to them. **19** But some Yehudim from Antioch and Iconion came there, and having persuaded the crowds, they stoned Sha'ul, and dragged him out of the city, supposing that he was dead. **20** But as the talmidim stood around him, he rose up, and entered into the city. On the next day he went out with Barnava to Derbe. **21** When they had proclaimed the good news to that city, and had made many talmidim, they returned to Lustra, Iconion, and Antioch, **22** confirming the beings of the talmidim, exhorting them to continue in the faith, and that through many afflictions we must enter into the Kingdom of Elohim.

**23** When they had appointed elders for them in every assembly, and had prayed with fasting, they commanded them to the Master, in whom they had believed. **24** They passed through Pisidia, and came to Pamphylia. **25** When they had spoken the word [of

<sup>a</sup> 41 See Havaqquk 1:5.

<sup>b</sup> 47 See Yeshayahu 49:6.

¶<sup>a</sup> in Perga, they went down to Attalia. 26 From there they sailed to Antioch, from where they had been committed to the favor of Elohim<sup>b</sup> for the work which they had fulfilled. 27 When they had arrived, and had gathered the assembly together, they reported all the things that Elohim had done with them, and that He had opened a door of faith to the nations. 28 They stayed there with the talmidim for a long time.

Yerushalayim Council

**15** Certain men came down from Yehudah and taught the brothers, "Unless you are circumcised after the custom of Mosheh, you cannot be saved." **2** Therefore when Sha'ul and Barnava had no small discord and discussion with them, they appointed Sha'ul and Barnava, and some others of them, to go up to Yerushalayim to the shelihim and elders about this question. **3** They, being sent on their way by the assembly, passed through both Phoenicia and Shom'ron declaring the conversion of the nations. They caused great joy to all the brothers. **4** When they had come to Yerushalayim, they were received by the assembly and the shelihim and the elders, and they reported all things that Elohim had done with them.

**5** Moreover some of those of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to guard the Torah of Mosheh."

**6** The shelihim and the elders were gathered together to see about this matter. **7** When there had been much discussion, Kepha rose up and said to them, "Brothers, you know that a good while ago Elohim made a choice among us, that by my mouth the nations should hear the word of the good news, and believe. **8** Elohim, who knows the heart, testified about them, giving them the Set-apart Ruah, just like He did to us. **9** He made no distinction between us and them, cleansing their hearts by faith. **10** Now therefore why do you tempt Elohim, that you should put a yoke on the neck of the talmidim which neither our fathers nor we were able to bear? **11** But by the favor of *the Master שׁוֹמֵן*, we believe to be saved in the same manner as them also."

**12** All the multitude kept silence, and they listened to Barnava and Sha'ul reporting what signs and wonders Elohim had done among the nations through them.

13 After they were silent, Ya'aqov answered, "Brothers,

listen to me. **14** Shimon has reported how Elohim first visited the nations, to take out of them a people for His Name. **15** This agrees with the words of the prophets. As it is written, **16** 'After these things I will return. I will again build the Tabernacle of David, which has fallen. I will again build its ruins. I will set it up, **17** That the rest of men may seek after יהוה; all the nations who are called by My Name, says יהוה, who does all these things.<sup>c</sup> **18** known from the age.'

**19** "Therefore my judgment is that we do not trouble those from among the nations who turn to Elohim, **20** but that we write to them that they abstain from the pollution of idols, from whoring, from what is strangled, and from blood. **21** For Mosheh from generations of old has in every city those who proclaim him, being read in the synagogues every Sabbath."

**22** Then it seemed good to the shelihim and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Sha'ul and Barnava: Yehudah called Barsabbas, and Shila, chief men among the brothers. **23** They wrote these things by their hand: "The shelihim, the elders, and the brothers, to the brothers who are of the nations in Antioch, Syria, and Kilikia: greetings. **24** Because we have heard that some who went out from us have troubled you with words, unsettling your beings;<sup>d</sup> **25** it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnava and Sha'ul, **26** men who have risked their lives for the Name of our Master יֶשׁוּא Messiah. **27** We have sent therefore Yehudah and Shila, who themselves will also tell you the same things by word of mouth. **28** For it seemed good to the Ruah, and to us, to lay no greater burden on you than these necessary things: **29** that you abstain from *things* slaughtered to idols, from blood, from things strangled, and from whoring, from which if you keep yourselves, it will be well with you. Farewell."

**30** So, when they were sent off, they came to Antioch. Having gathered the multitude together, they delivered the letter. **31** When they had read it, they rejoiced over the encouragement. **32** Yehudah and Shila, also being prophets themselves, encouraged the brothers with many words, and strengthened them. **33** After they had spent some time there, they were sent back with greetings from the brothers to the ones who sent them. **34** [But it seemed good to Shila to remain.]<sup>e</sup> **35** But

<sup>a</sup> 25 Bracketed section shows addition as it is written in the Syr..

<sup>b</sup> 26 Syr. reads **מְרַיָּה** (*Mar-ya*) instead of "Elohim" here.

<sup>c</sup> 16-17 See Amos 9:11-12.

<sup>d</sup> 24 Later Greek and Syriac manuscripts add, "...saying, 'You must be circumcised and guard the law,' to whom we gave no command..." here. This section, however, is not present in any early Greek or Syriac text.

<sup>e</sup> 34 Bracketed section indicates reading not present in early Greek and Syriac texts.

Sha'ul and Barnava stayed in Antioch, teaching and proclaiming the word of **תְּהִלָּתָה**, with many others also.

**36** After some days Sha'ul said to Barnava, "Let us return now and visit our brothers in every city in which we proclaimed the word of **תְּהִלָּתָה**, to see how they are doing." **37** Barnava planned to take Yohanan, who was called Markos, with them also. **38** But Sha'ul thought it better not to take with them someone who had withdrawn from them in Pamphylia, and did not go with them to do the work. **39** Then the contention grew so sharp that they separated from each other. Barnava took Markos with him, and sailed away to Kupros, **40** but Sha'ul chose Shila, and went out, being commended by the brothers to the favor of Elohim. **41** He went through Syria and Kilikia, strengthening the assemblies.

#### Timotheos Joins Sha'ul and Shila

**16** He came to Derbe and Lustra: and behold, a certain talmid was there, named Timotheos, the son of a believing Yehudite woman; but his father was Greek<sup>a</sup>. **2** The brothers who were at Lustra and Iconion gave a good witness about him. **3** Sha'ul wanted to have him go out with him, and he took and circumcised him because of the Yehudim who were in those parts; for they all knew that his father was Greek. **4** As they went on their way through the cities, they delivered the decrees to them to guard which had been ordained by the shelihim and elders who were at Yerushalayim. **5** So the assemblies were strengthened in the faith, and increased in number daily.

**6** When they had gone through the region of Phrygia and Galatia, they were forbidden by the Set-apart Ruah to speak the word in Asia. **7** When they had come opposite Mysia, they tried to go into Bithynia, but the Ruah of **ישׁוּעָה** did not allow them. **8** Passing by Mysia, they came down to Troas. **9** A vision appeared to Sha'ul in the night. There was a male of Makedonia standing, begging him, and saying, "Come over into Makedonia and help us." **10** When he had seen the vision, immediately we sought to go out to Makedonia, concluding that our Master had called us to proclaim the good news to them. **11** Setting sail therefore from Troas, we made a straight course to Samothrake, and the day following to Neapolis; **12** and from there to Philippi, which is a city of Makedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

**13** On the Sabbath day we went outside of the gate by a riverside, where we supposed there was a place of prayer, and we sat down, and spoke to the women who had come together. **14** A certain woman named Ludia, a seller of purple, of the city of Thyatira, one who feared Elohim, heard us; whose heart our Master opened to listen to the things which were spoken by Sha'ul.

**15** When she and her household were immersed, she begged us, saying, "If you have judged me to be faithful to our Master, come into my house, and stay." So she persuaded us.

#### Sha'ul and Shila in Prison

**16** As we were going to prayer, a certain girl having a spirit of divination met us, who brought her masters much gain by fortune telling. **17** Following Sha'ul and us, she cried out, "These men are bondservants of El Elyon, who proclaim to us a way of salvation!" **18** She was doing this for many days. But Sha'ul, becoming greatly annoyed, turned and said to the spirit, "I command you in the Name of **מֶשֶׁיחַ** Messiah to come out of her!" It came out that very hour. **19** But when her masters saw that the hope of their gain was gone, they seized Sha'ul and Shila, and dragged them into the marketplace before the rulers. **20** When they had brought them to the magistrates, they said, "These men, being Yehudim, are agitating our city, **21** and advocate customs which it is not lawful for us to accept or to observe, being Romans."

**22** The crowd rose up together against them, and the magistrates tore their clothes off of them, and commanded them to be beaten with rods. **23** When they had laid many stripes on them, they threw them into prison, charging the jailer to guard them safely, **24** who, having received such a command, threw them into the inner prison, and secured their feet in the stocks.

**25** But about midnight Sha'ul and Shila were praying and singing hymns to Elohim, and the prisoners were listening to them. **26** Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosened. **27** The jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. **28** But Sha'ul cried with a loud voice, saying, "Do not harm yourself, for we are all here!"

<sup>a</sup> 1 Syr. reads **אַרְמַנִּים** (*aramia*) meaning "Aramean" here instead of "Greek." Also in verse 3.

**29** He called for lights, sprang in, fell down trembling before Sha'ul and Shila, **30** brought them out, and said, "Sirs, what must I do to be saved?"

### The Jailer Believes

**31** They said, "Believe in the Master יִשְׁעָה Messiah, and you will be saved, you and your household." **32** They spoke the word of תְּהִלָּתִים to him, and to all who were in his house.

**33** He took them the same hour of the night, and washed their stripes, and was immediately immersed, he and all his household. **34** He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in Elohim.

**35** But when it was day, the magistrates sent the sergeants, saying, "Let those men go."

**36** The jailer reported these words to Sha'ul, saying, "The magistrates have sent to let you go; now therefore come out, and go in peace."

**37** But Sha'ul said to them, "They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!"

**38** The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans, **39** and they came and begged them. When they had brought them out, they asked them to depart from the city. **40** They went out of the prison, and entered into Ludia's house. When they had seen the brothers, they encouraged them, and departed.

### Sha'ul at Thessalonike

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a Yehudite synagogue. **2** Sha'ul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, **3** explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, "This יִשְׁעָה, whom I proclaim to you, is the Messiah."

**4** Some of them were persuaded, and joined Sha'ul and Shila, of the El-fearing Greeks a great multitude, and not a few of the chief women. **5** But the Yehudim, having become envious, took along some evil men from the marketplace, and gathering a crowd, set the city in an uproar. Assailing the house of Iason, they sought to bring them out to the people. **6** When they did not find them, they dragged Iason and certain brothers before the rulers of the city, crying, "These who have turned the

world upside down have come here also, **7** whom Iason has received. These all act contrary to the decrees of Caesar, saying that there is another king, יִשְׁעָה." **8** The crowd and the rulers of the city were troubled when they heard these things. **9** When they had taken security from Iason and the rest, they let them go.

### Sha'ul at Berea

**10** The brothers immediately sent Sha'ul and Shila away by night to Berea. When they arrived, they went into the Yehudite synagogue. **11** Now these were nobler than those in Thessalonike, in that they received the word with all readiness of mind, examining the Scriptures daily to see whether these things were so. **12** Many of them therefore believed; also of the prominent Greek women, and not a few men. **13** But when the Yehudim of Thessalonike had knowledge that the word of Elohim was proclaimed by Sha'ul at Berea also, they came there likewise, agitating the crowds. **14** Then the brothers immediately sent out Sha'ul to go as far as to the sea, and Shila and Timotheos still stayed there. **15** But those who escorted Sha'ul brought him as far as Athens. Receiving a command with Shila and Timotheos that they should come to him very quickly, they departed.

### Sha'ul at Athens

**16** Now while Sha'ul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. **17** So he reasoned in the synagogue with the Yehudim and the El-fearing men, and in the marketplace every day with those who met him.

**18** Some of the Epicurean and Stoic philosophers also were conversing with him. Some said, "What does this babbler want to say?" Others said, "He seems to be advocating foreign deities," because he proclaimed יִשְׁעָה and the resurrection.

### Teaching on the Hill of Ares / Mars

**19** They took hold of him, and brought him to the Hill of Ares, saying, "May we know what this renewed teaching is, which is spoken by you? **20** For you bring certain strange things to our ears. We want to know therefore what these things mean." **21** Now all the Athenians and the foreigners living there spent their time in nothing else, but either to tell or to hear some renewed thing.

**22** Sha'ul stood in the middle of the Hill of Ares, and said, "You men of Athens, I perceive that you are very religious in all things. **23** For as I passed along, and observed the objects of your reverence, I found also an altar with this inscription: 'to an unknown el.' Therefore what you revere in ignorance, this I announce to you. **24** The Elohim who made the world and all things in it, He, being Master of heaven and earth, does not dwell in

dwelling places made with hands, **25** neither is He served by men's hands, as though He needed anything, seeing He Himself gives life and breath to all, and all things. **26** He made from one every nation of men to dwell on all the surface of the earth, having determined appointed times, and the boundaries of their dwellings, **27** that they should seek **תָּבוּן**, if perhaps they might reach out for Him and find Him, though He is not far from each one of us.

**28** "For in Him we live, and move, and have our being." As some of your own poets have said, 'For we are also his offspring.' **29** Being then the offspring of Elohim, we ought not to think that the Divine is like gold, or silver, or stone, engraved by art and design of man. **30** The times of ignorance therefore Elohim overlooked. But now He commands that all people everywhere should repent, **31** because He has appointed a day in which He will judge the world in righteousness by the man whom He has ordained; of which He has given faith to all men, in that He has raised Him from the dead."

**32** Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

**33** Thus Sha'ul went out from among them. **34** But certain men joined with him, and believed, among whom also was Dionusos the Areopagite, and a woman named Damaris, and others with them.

### Sha'ul at Korinth

**18** After these things Sha'ul departed from Athens, and came to Korinth. **2** He found a certain Yehudite named Aquila, a man of the people of Pontus, who had recently come from Italy, with his wife Priskilla, because Claudius had commanded all the Yehudim to depart from Rome. He came to them, **3** and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers. **4** He reasoned in the synagogue every Sabbath, and persuaded Yehudim and Greeks. **5** But when Shila and Timotheos came down from Makedonia, Sha'ul was compelled by the word, testifying to the Yehudim that **ישׁוּעָה** was the Messiah. **6** When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the nations!"

**7** He departed there, and went into the house of a certain man named Titus Ioustus, one who feared Elohim, whose house was next door to the synagogue. **8** Crispus, the ruler of the synagogue, believed in the Master with

all his house. Many of the Korinthians, when they heard, believed and were immersed. **9** **תָּבוּן** said to Sha'ul in the night by a vision, "Do not be afraid, but speak and do not be silent; **10** for I am with you, and no one will attack you to harm you, for I have many people in this city."

**11** He lived there a year and six new moons, teaching the word of Elohim among them. **12** But when Gallio was proconsul of Achaia, the Yehudim with one accord rose up against Sha'ul and brought him before the judgment seat, **13** saying, "This man persuades men to fear Elohim *in a way contrary to the law.*"

**14** But when Sha'ul was about to open his mouth, Gallio said to the Yehudim, "If indeed it were a matter of wrong or of evil crime, O Yehudim, it would be reasonable that I should bear with you; **15** but if there are questions about a word and names and your own law, look to it yourselves. For I do not want to be a judge of these matters." **16** So he drove them from the judgment seat.

**17** Then they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. None of these things mattered to Gallio.

**18** Sha'ul, having stayed after this many more days, took his leave of the brothers, and sailed from there for Syria, together with Priskilla and Aquila. He shaved his head in Kegcreai, for he had a vow. **19** They arrived at Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Yehudim. **20** When they asked him to stay a longer time, he declined; **21** but taking his leave of them, he said, "[I must by all means keep this coming Feast in Yerushalayim, but]<sup>a</sup> I will return again to you if Elohim wills." Then he set sail from Ephesus. **22** When he had landed at Caesarea, he went up and greeted the assembly, and went down to Antioch. **23** Having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the talmidim.

### Apollos Speaking Boldly

**24** Now a certain Yehudite named Apollos, of the Alexandrian people, an eloquent man, came to Ephesus. He was mighty in the Scriptures. **25** This man had been instructed in the way of **תָּבוּן**; and being fervent in spirit, he spoke and taught accurately the things concerning **ישׁוּעָה**, although he knew only the immersion of Yohanan. **26** He began to speak boldly in the synagogue. But when Priskilla and Aquila heard him,

<sup>a</sup> 21 Bracketed section indicates reading not present in early Greek texts.

they took him aside, and explained to him the way of Elohim<sup>a</sup> more accurately.

**27** When he had determined to pass over into Achaia, the brothers encouraged him, and wrote to the talmidim to receive him. When he had come, he greatly helped those who had believed through favor; **28** for he powerfully refuted the Yehudim, publicly showing by the Scriptures that יִשׁוּעָה was the Messiah.

### Sha'ul in Ephesus

**19** While Apollos was at Korinth, Sha'ul, having passed through the upper country, came to Ephesus, and found certain talmidim. **2** He said to them, "Did you receive the Set-apart Ruah when you believed?" They said to him, "No, we have not even heard that there is a Set-apart Ruah."

**3** He said, "Into what then were you immersed?" They said, "Into Yohanan's immersion."

**4** Sha'ul said, "Yohanan indeed immersed with the immersion of repentance, saying to the people that they should believe in the one who would come after him, that is, in יִשׁוּעָה."

**5** When they heard this, they were immersed in the Name of the Master יִשׁוּעָה. **6** When Sha'ul had laid his hands on them, the Set-apart Ruah came on them, and they spoke with other languages and prophesied. **7** They were about twelve men in all. **8** He entered into the synagogue, and spoke boldly for a period of three new moons, reasoning and persuading about the things concerning the Kingdom of Elohim.

**9** But when some were hardened and disobedient, speaking evil of The Way before the multitude, he departed from them, and separated the talmidim, reasoning daily in the school of Tyrannus. **10** This continued for two years, so that all those who lived in Asia heard the word of יִהוָה, both Yehudim and Greeks<sup>b</sup>.

### Sons of Skeva

**11** Elohim worked special miracles by the hands of Sha'ul, **12** so that even handkerchiefs or aprons were carried away from his body to the sick, and the diseases departed from them, and the evil spirits went out. **13** But some of the wandering Yehudim, exorcists, took on themselves to invoke over those who had the evil spirits the Name of the Master יִשׁוּעָה, saying, "I adjure you by

whom Sha'ul proclaims." **14** There were seven sons of one Skeva, a Yehudite chief priest, who did this.

**15** The evil spirit answered, "יִשׁוּעָה I know, and Sha'ul I know, but who are you?" **16** The man in whom the evil spirit was leaped on them, overpowered all of them, and prevailed against them, so that they fled out of that house naked and wounded. **17** This became known to all, both Yehudim and Greeks, who lived at Ephesus. Fear fell on them all, and the Name of the Master יִשׁוּעָה was magnified. **18** Many also of those who had believed came, confessing, and declaring their deeds. **19** Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted their price, and found it to be fifty thousand drachmas<sup>c</sup>. **20** So the word of the Master<sup>d</sup> was growing and becoming mighty.

**21** Now after these things had ended, Sha'ul determined in the spirit, when he had passed through Makedonia and Achaia, to go to Yerushalayim, saying, "After I have been there, I must also see Rome."

### Riot in Ephesus

**22** Having sent into Makedonia two of those who served him, Timotheos and Erastos, he himself stayed in Asia for a while. **23** About that time there arose no small stir concerning The Way. **24** For a certain man named Demetrios, a silversmith, who made silver dwelling places of Artemis, brought no little business to the craftsmen, **25** whom he gathered together, with the workmen of like occupation, and said, "Masters, you know that by this business we have our wealth. **26** You see and hear, that not at Ephesus alone, but almost throughout all Asia, this Sha'ul has persuaded and turned away many people, saying that they are no elohim, that are made with hands. **27** Not only is there danger that this our trade come into disregard, but also that the temple of the great eloah Artemis will be counted as nothing; she is about to be pulled down from her majesty, whom all Asia and the world fears."

**28** When they heard this they were filled with anger, and cried out, saying, "Great is Artemis of the Ephesians!"

**29** The city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius and Aristarhos, men of Makedonia, Sha'ul's companions in travel. **30** When Sha'ul wanted to enter in to the people, the talmidim did not allow him. **31** Certain also of the Asiarchs, being his friends, sent to him and

<sup>a</sup> 26 Syr. reads מְרַיָּה (*Mar-ya*) instead of "Elohim" here.

<sup>b</sup> 10 Syr. reads וְאֶרְאֵמִים (*w'aramia*) meaning "and Arameans" here instead of "and Greeks." Also in verse 17.

<sup>c</sup> 19 A drachma was a silver coin worth approximately one day's wages for a common laborer.

<sup>d</sup> 20 Syr. reads אֱלֹהָה (*Alaha*) meaning "Elohim" here instead of "the Master."

begged him not to venture into the theater. **32** Some therefore cried one thing, and some another, for the assembly was in confusion. Most of them did not know why they had come together. **33** They brought Alexandros out of the crowd, the Yehudim putting him forward. Alexandros informed with his hand, and would have made a defense to the people. **34** But when they perceived that he was a Yehudite, all with one voice for a time of about two hours cried out, "Great is Artemis of the Ephesians!"

**35** When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the image which fell down from Zeus? **36** Seeing then that these things cannot be denied, you ought to be quiet, and to do nothing rash. **37** For you have brought these men here, who are neither robbers of temples nor blasphemers of our eloah. **38** If therefore Demetrios and the craftsmen who are with him have a matter against anyone, the courts are open, and there are proconsuls. Let them press charges against one another. **39** But if you seek anything about other matters, it will be settled in the regular assembly. **40** For indeed we are in danger of being accused concerning today's riot, there being no cause. Concerning it, we would not be able to give an account of this commotion."

**41** When he had said this, he dismissed the assembly.

### Sha'ul in Makedonia and Greece

**20** After the uproar had ceased, Sha'ul sent for the talmidim and, having encouraged them, took leave of them, and departed to go into Makedonia. **2** When he had gone through those parts, and had encouraged them with many words, he came into Yavan. **3** When he had spent three new moons there, and a plot was made against him by Yehudim as he was about to set sail for Syria, he determined to return through Makedonia.

**4** These accompanied him: Sopater of Berea, son of Pyrrus; Aristarhos and Secundus of the Thessalonians; Gaius of Derbe; Timotheos; and Tuhikos and Trophimos of Asia. **5** But these had gone ahead, and were waiting for us at Troas. **6** We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

**7** On day one of the week, we came together to break bread and Sha'ul talked with them, intending to depart

on the next day, and continued his speech until midnight. **8** There were many lights in the upper room where we were gathered together. **9** A certain young man named Eutuḥos sat in the window, weighed down with deep sleep. As Sha'ul spoke still longer, being weighed down by his sleep, he fell down from the third floor, and was taken up dead. **10** Sha'ul went down, and fell upon him, and embracing him said, "Do not be troubled, for his life is in him."

**11** When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed. **12** They brought the boy in alive, and were greatly comforted.

**13** But we, going ahead to the ship, set sail for Assos, intending to take Sha'ul aboard there; for he had so arranged, intending himself to go by land. **14** When he met us at Assos, we took him aboard, and came to Mitulene. **15** [Sailing from there, we came the following day opposite Chios. The next day we touched at Samos, and the following day we came to Miletos.]<sup>a</sup> **16** For Sha'ul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Yerushalayim on the day of Pentecost.

### Farewell to Ephesus

**17** From Miletos he sent to Ephesus, and called to himself the elders of the assembly. **18** When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time, **19** serving the Master<sup>b</sup> with all humility, with many tears, and with trials which happened to me by the plots of the Yehudim; **20** how I did not shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, **21** testifying both to Yehudim and to Greeks<sup>c</sup> repentance toward Elohim, and faith toward our Master עשוּ.

**22** "Now, behold, I go bound by the Ruah to Yerushalayim, not knowing what will happen to me there; **23** except that the Set-apart Ruah testifies in every city, saying that bonds and afflictions wait for me.

**24** But I make my life an account of nothing precious to myself, so that I may finish my race, and the ministry which I received from the Master עשוּ, to fully testify to the good news of the favor of Elohim.

<sup>a</sup> 15 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 19 Syr. reads אלהא (Alaha) meaning "Elohim" here instead of "the Master."

<sup>c</sup> 21 Syr. reads ארמי (w'l'aramia) meaning "and to Arameans" here instead of "and to Greeks."

**25** "Now, behold, I know that you all, among whom I went about proclaiming the Kingdom, will see my face no more. **26** Therefore I testify to you today that I am clean from the blood of all men, **27** for I did not shrink from declaring to you the whole counsel of Elohim. **28** Take heed, therefore, to yourselves, and to all the flock, in which the Set-apart Ruah has made you overseers, to shepherd the assembly of Elohim which He purchased with His own blood. **29** For I know that after my departure, vicious wolves will enter in among you, not sparing the flock. **30** Men will arise from among your own selves, speaking perverse things, to draw away the talmidim after them. **31** Therefore watch, remembering that for a period of three years I did not cease to admonish everyone night and day with tears. **32** Now, I entrust you to Elohim, and to the word of His favor, which is able to build up, and to give you the inheritance among all those who are set apart. **33** I coveted no one's silver, or gold, or clothing. **34** You yourselves know that these hands served my necessities, and those who were with me. **35** In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Master **עִישׂוֹן**, that He Himself said, **'It is more blessed to give than to receive.'**"

**36** When he had spoken these things, he knelt down and prayed with them all. **37** They all wept a lot, and fell on Sha'ul's neck and kissed him, **38** sorrowing most of all because of the word which he had spoken, that they should see his face no more. And they accompanied him to the ship.

### Sha'ul Sails from Miletos

**21** When we had departed from them and had set sail, we came with a straight course to Kos, and the next day to Rhodes, and from there to Patara. **2** Having found a ship crossing over to Phoenicia, we went aboard, and set sail. **3** When we had come in sight of Kupros, leaving it on the left hand, we sailed to Syria, and landed at Tsor, for there the ship was to unload her cargo. **4** Having found the talmidim, we stayed there seven days. These said to Sha'ul through the Ruah, that he should not go up to Yerushalayim. **5** When those days were over, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed. **6** After saying goodbye to each other,

we went on board the ship, and they returned home again.

**7** When we had finished the voyage from Tsor, we arrived at Ptolemais. We greeted the brothers, and stayed with them one day. **8** On the next day we went out, and came to Caesarea. We entered into the house of Philippos the messenger of the good news, who was one of the seven, and stayed with him. **9** Now this man had four virgin daughters who prophesied. **10** As we stayed there some days, a certain prophet named Agabus came down from Yehudah. **11** Coming to us, and taking Sha'ul's belt, he bound his own feet and hands, and said, "Thus says the Set-apart Ruah: 'So will the Yehudim at Yerushalayim bind the man who owns this belt, and will deliver him into the hands of the nations.'"

**12** When we heard these things, both we and they of that place begged him not to go up to Yerushalayim.

**13** Then Sha'ul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim for the Name of the Master **עִישׂוֹן**."

**14** When he would not be persuaded, we ceased, saying, "The will of **הָרַחֲמָה** be done."

### Sha'ul at Yerushalayim; Seized at the Temple

**15** After these days we, having prepared, went up to Yerushalayim. **16** Some of the talmidim from Caesarea also went with us, bringing one Mnason of Kupros, an early talmid, with whom we would stay.

**17** When we had come to Yerushalayim, the brothers received us gladly. **18** The day following, Sha'ul went in with us to Ya'aqov; and all the elders were present.

**19** When he had greeted them, he reported one by one the things which Elohim had worked among the nations through his ministry. **20** They, when they heard it, glorified Elohim. They said to him, "You see, brother, how many tens of thousands there are among the Yehudim of those who have believed, and they are all zealous for the Torah. **21** They have been informed about you, that you teach all the Yehudim who are among the nations to forsake<sup>a</sup> Mosheh, telling them not to circumcise their children neither to walk after the customs. **22** What then? They will certainly hear that you have come.

**23** "Therefore do what we tell you. We have four men who have taken a vow. **24** Take them, and purify

<sup>a</sup> 21 Greek word translated as "forsake" here is *ἀποστασία* (*apostasia*), and is only used one other time in Scripture, in Thessalonikeis B 2:3. There, it is translated more literally as "apostasy."

yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk guarding the Torah. **25** But concerning the nations who believe, we have written our decision;<sup>a</sup> they should guard themselves from *things* slaughtered to idols, from blood, from strangled things, and from whoring."

**26** Then Sha'ul took the men, and the next day, purified himself and went with them into the Temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. **27** When the seven days were almost completed, the Yehudim from Asia, when they saw him in the Temple, stirred up all the crowd and laid hands on him, **28** crying out, "Men of Yisra'el, help! This is the man who teaches all men everywhere against the people, and the Torah, and this place. Moreover, he also brought Greeks<sup>b</sup> into the Temple, and has defiled this set-apart place!" **29** For they had previously seen Trophimos, the Ephesian, with him in the city, and they supposed that Sha'ul had brought him into the Temple.

**30** All the city was moved, and the people ran together. They seized Sha'ul and dragged him out of the Temple. Immediately the doors were shut. **31** As they were trying to kill him, news came up to the commanding officer of the regiment that all Yerushalayim was in an uproar. **32** Immediately he took soldiers and centurions, and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Sha'ul. **33** Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. **34** Some shouted one thing, and some another, among the crowd. When he could not find out the truth because of the noise, he commanded him to be brought into the barracks.

**35** When he came to the stairs, he was carried by the soldiers because of the violence of the crowd; **36** for the multitude of the people followed after, crying out, "Away with him!" **37** As Sha'ul was about to be brought into the barracks, he asked the commanding officer, "May I speak something to you?" He said, "Do you know Greek? **38** Are you not then the Mitsrite, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

**39** But Sha'ul said, "I am a Yehudite, from Tarsus in Kilikia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

**40** When he had given him permission, Sha'ul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

### *Sha'ul's Defense before the Yehudim*

**22** "Brothers and fathers, listen to the defense which I now make to you."

2 When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, **3** "I am indeed a Yehudite, born in Tarsus of Kilikia, but brought up in this city at the feet of Gamali'el, instructed according to the strict tradition of the law of our fathers, being zealous for Elohim, even as you all are today. **4** I persecuted this 'Way' to the death, binding and delivering into prisons both men and women. **5** As also the high priest and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Dammeseq to bring them also who were there to Yerushalayim in bonds to be punished. **6** As I made my journey, and came close to Dammeseq, about noon, suddenly a great light shone around me from the heavens. **7** I fell to the ground, and heard a voice saying to me, 'Sha'ul, Sha'ul, why are you persecuting Me?' **8** I answered, 'Who are You, Master?' He said to me, 'I am יִשְׁעֵי of Nazareth, whom you persecute.'

**9** "Those who were with me indeed saw the light, but they did not understand the voice of Him who spoke to me. **10** I said, 'What shall I do, Master?' The Master said to me, 'Arise, and go into Dammeseq. There you will be told about all things which are appointed for you to do.' **11** When I could not see for the glory of that light, being led by the hand of those who were with me, I came into Dammeseq. **12** One Hananyah, a devout man according to the law, well reported of by all the Yehudim who lived in Dammeseq, **13** came to me, and standing by me said to me, 'Brother Sha'ul, receive your sight!' In that very hour I looked up at him. **14** He said, 'The Elohim of our fathers has appointed you to know His will, and to see the Righteous One, and to hear a voice from His mouth. **15** For you will be a witness for Him to all men of what you have seen and heard. **16** Now why do you wait? Arise, be immersed, and wash away your sins, calling on His Name.'

<sup>a</sup> 25 Later Greek manuscripts add, "... that they should observe no such thing, except..." here. This section, however, is not contained in the early Greek or Syriac texts.

<sup>b</sup> 28 Syr. reads *אַרְמָנִים* (*aramia*) meaning "Arameans" here instead of "Greeks."

**17** "When I had returned to Yerushalayim, and while I prayed in the Temple, I fell into a *state* of astonishment,  
**18** and saw Him saying to me, 'Hurry and get out of Yerushalayim quickly, because they will not receive witness concerning Me from you.' **19** I said, 'Master, they themselves know that I imprisoned and beat in every synagogue those who believed in You. **20** When the blood of Stephanos, Your witness, was shed, I also was standing by, and consenting to his death, and guarding the cloaks of those who killed him.'

**21** "He said to me, 'Depart, for I will send you out far from here to the nations.'"

**22** They listened to him until he said that; then they lifted up their voice, and said, "Rid the earth of this fellow, for he is not fit to live!"

**23** As they cried out, and threw off their cloaks, and threw dust into the air, **24** the commanding officer commanded him to be brought into the barracks, ordering him to be examined by scourging, that he might know for what crime they shouted against him like that. **25** When they stretched him out with thongs, Sha'ul asked the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and not found guilty?"

**26** When the centurion heard it, he went to the commanding officer and told him, "What are you about to do? This man is a Roman!"

**27** The commanding officer came and asked him, "Tell me, are you a Roman?" He said, "Yes."

**28** The commanding officer answered, "I bought my citizenship for a great price." Sha'ul said, "But I was born a Roman."

**29** Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him. **30** But on the next day, desiring to know the truth about why he was accused by the Yehudim, he freed him *from the bonds*, and commanded the chief priests and all the Sanhedrin to come together, and brought Sha'ul down and set him before them.

### Sha'ul before the Sanhedrin

**23** Sha'ul, looking steadfastly at the Sanhedrin, said, "Brothers, I have lived before Elohim in all good conscience until today."

**2** The high priest, Hananyah, commanded those who stood by him to strike him on the mouth.

**3** Then Sha'ul said to him, "Elohim will strike you, you whitewashed wall! Do you sit to judge me according to the Torah, and command me to be struck contrary to the Torah?"

**4** Those who stood by said, "Do you malign the high priest of Elohim?"

**5** Sha'ul said, "I did not know, brothers, that he was high priest. For it is written, '**You shall not speak evil of a ruler of your people.**'<sup>a</sup>" **6** But when Sha'ul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

**7** When he had said this, an argument arose between the Pharisees and Sadducees, and the crowd was divided.

**8** For the Sadducees say that there is no resurrection, nor messenger, nor spirit; but the Pharisees confess all of these. **9** A great clamor arose, and some of the scribes of the Pharisees' part stood up, and contended, saying, "We find no evil in this man. What if a spirit or messenger has spoken to him?" **10** When a great argument arose, the commanding officer, fearing that Sha'ul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

**11** The following night, the Master stood by him, and said, "Take courage, for as you have testified about Me at Yerushalayim, so you must testify also at Rome."

### Plot to Kill Sha'ul

**12** When it was day, the Yehudim banded together, and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

**13** There were more than forty people who had made this conspiracy. **14** They came to the chief priests and the elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have killed Sha'ul.

**15** Now therefore, you with the Sanhedrin inform the commanding officer that he should bring him down to you, as though you were going to judge his case more exactly. We are ready to kill him before he comes near."

**16** But Sha'ul's sister's son heard they were lying in wait, and he came and entered into the barracks and told Sha'ul. **17** Sha'ul summoned one of the centurions, and

---

<sup>a</sup> See Shemot 22:28.

said, "Bring this young man to the commanding officer, for he has something to tell him."

**18** So he took him, and brought him to the commanding officer, and said, "Sha'ul, the prisoner, summoned me and asked me to bring this young man to you, who has something to tell you."

**19** The commanding officer took him by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

**20** He said, "The Yehudim have agreed to ask you to bring Sha'ul down to the Sanhedrin tomorrow, as though intending to inquire somewhat more accurately concerning him. **21** Therefore do not yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have killed him. Now they are ready, looking for the promise from you."

#### Sha'ul Moved to Caesarea

**22** So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me." **23** He called to himself two of the centurions, and said, "Prepare two hundred soldiers to go as far as Caesarea, with seventy horsemen, and two hundred men armed with spears<sup>a</sup>, at the third hour of the night." **24** He asked them to provide animals, that they might set Sha'ul on one, and bring him safely to Felix the governor. **25** He wrote a letter like this:

**26** "Claudius Lysias to the most excellent governor Felix: Greetings. **27** This man was seized by the Yehudim, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman. **28** Desiring to know the cause why they accused him, I brought him down to their Sanhedrin. **29** I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment. **30** When I was told that the Yehudim lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you."

**31** So the soldiers, carrying out their orders, took Sha'ul and brought him by night to Antipatris. **32** But on the next day they left the horsemen to go with him, and returned to the barracks. **33** When they came to Caesarea and delivered the letter to the governor, they also presented Sha'ul to him. **34** When the governor had

read it, he asked what province he was from. When he understood that he was from Kilikia, he said, **35** "I will hear you fully when your accusers also arrive." He commanded that he be guarded in Herod's palace.

#### Sha'ul before Felix

**24** After five days, the high priest, Hananyah, came down with some of the elders and an orator, one Tertullus. They informed the governor against Sha'ul. **2** When he was called, Tertullus began to accuse him, saying, "Seeing that by you we enjoy much peace, and that reforms are coming to this nation by your foresight, **3** we accept it in all ways and in all places, most excellent Felix, with all thankfulness. **4** But, that I do not delay you, I entreat you to bear with us and hear a few words. **5** For we have found this man to be a plague, an instigator of insurrections among all the Yehudim throughout the world, and a ringleader of the sect of the Nazarenes. **6** He even tried to profane the Temple, and we arrested him, **7** [and we would have judged him in accordance with our law. But the commander Lysias came and took him from us with much violence.]<sup>b</sup> **8** By examining him yourself you may ascertain all these things of which we accuse him."

**9** The Yehudim also joined in the attack, believing that these things were so. **10** When the governor had beckoned to him to speak, Sha'ul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, **11** seeing that you can verify that it is not more than twelve days since I went up to bow down at Yerushalayim. **12** In the Temple they did not find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. **13** Nor can they prove to you the things of which they now accuse me. **14** But this I confess to you, that after 'The Way,' which they call a sect,<sup>c</sup> so I serve the Elohim of our fathers, believing all things which are according to the Torah, and which are written in the prophets; **15** having hope toward Elohim, which these also themselves look for, that there will be a resurrection, both of the just and unjust. **16** Herein I also practice always having a conscience void of offense toward Elohim and men.

**17** "Now after some years, I came to bring gifts for the needy to my nation, and offerings; **18** amid which certain Yehudim from Asia found me purified in the Temple, not with a mob, nor with turmoil. **19** They

<sup>a</sup> 23 Syr. reads **בְּיַמִּינָה מֵתְּנָה נֶפֶל** (*b'yaminya ma'teyn d'nep'qu*) meaning "two hundred right-handed spearman" here.

<sup>b</sup> 7 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 14 Greek phrase rendered as "that after 'The Way,' which they call a sect," is *κατὰ τὴν ὄδον ἣν λεγούσιν αἱρέσιν* (*kata ten hodon hen legousin hairesin*). However, in the Syr. this phrase is **بِهِنَّا يُلْپَانَا دَمِرِين** (*b'h'na yulpana da'mirin*) meaning "that in the same teaching which they mention," here.

ought to have been here before you, and to make accusation, if they had anything against me. **20** Or else let these men themselves say what injustice they found when I stood before the Sanhedrin, **21** unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!'"

**22** But Felix, having more exact knowledge concerning 'The Way,' deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case." **23** He ordered the centurion that Sha'ul should be guarded, and should have some privileges, and not to forbid any of his own *people* to serve him or to visit him. **24** But after some days, Felix came with Drusilla, his wife, who was a Yehudite, and sent for Sha'ul, and heard him concerning the faith in Messiah יִשְׁוּן. **25** As he reasoned about righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you." **26** Meanwhile, he also hoped that money would be given to him by Sha'ul, [that he might release him.]<sup>a</sup> Therefore also he sent for him more often, and talked with him. **27** But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Yehudim, Felix left Sha'ul in bonds.

#### Sha'ul before Festus

**25** Festus therefore, having come into the province, after three days went up to Yerushalayim from Caesarea. **2** Then the high priest and the principal men of the Yehudim informed him against Sha'ul, and they begged him, **3** asking a favor against him, that he would summon him to Yerushalayim; plotting to kill him on the way. **4** However Festus answered that Sha'ul should be guarded at Caesarea, and that he himself was about to depart shortly. **5** "Let them therefore," he said, "that are in power among you go down with me, and if there is anything wrong in the man, let them accuse him."

**6** When he had stayed among them not more than eight or ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Sha'ul to be brought. **7** When he had come, the Yehudim who had come down from Yerushalayim stood around him, bringing against him many and grievous charges which they could not prove, **8** while he said in his defense, "Neither against the law of the Yehudim, nor against the Temple, nor against Caesar, have I sinned at all."

**9** But Festus, desiring to gain favor with the Yehudim, answered Sha'ul and said, "Are you willing to go up to

Yerushalayim, and be judged by me there concerning these things?"

**10** But Sha'ul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no wrong to the Yehudim, as you also know very well."

**11** For if I have done wrong, and have committed anything worthy of death, I do not refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

**12** Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

**13** Now when some days had passed, King Agrippas and Bernike arrived at Caesarea, and greeted Festus.

**14** As they were staying there many days, Festus laid Sha'ul's case before the king, saying, "There is a certain man left a prisoner by Felix; **15** about whom, when I was at Yerushalayim, the chief priests and the elders of the Yehudim informed me, asking for a sentence against him. **16** To whom I answered that it is not the custom of the Romans to give up any man *to destruction*, before the accused has met the accusers face to face, and has had opportunity to make his defense concerning the matter laid against him.

**17** When therefore they had come together here, I did not delay, but on the next day sat on the judgment seat, and commanded the man to be brought. **18** Concerning whom, when the accusers stood up, they brought no charge of such evils as I supposed; **19** but had certain questions against him about their own religion, and about one יִשְׁוּן, who had died, whom Sha'ul believed to be alive. **20** Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Yerushalayim and there be judged concerning these matters. **21** But when Sha'ul had appealed to be kept for the decision of the emperor, I commanded him to be guarded until I could send him to Caesar."

**22** Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."

#### Sha'ul before Agrippas

**23** So on the next day, when Agrippas and Bernike had come with great pomp, and they had entered into the place of hearing with the commanding officers and the principal men of the city, at the command of Festus, Sha'ul was brought in.

**24** Festus said, "King Agrippas, and all men who are here present with us, you see this man, about whom all

<sup>a</sup> 26 Bracketed section indicates reading not present in early Greek or Syriac texts.

the multitude of the Yehudim petitioned me, both at Yerushalayim and here, crying that he ought not to live any longer. **25** But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him, **26** of whom I have no certain thing to write to my master. Therefore I have brought him out before you, and especially before you, King Agrippas, that after examination, I may have something to write. **27** For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him."

### Sha'ul's Defense before Agrippas

**26** Agrippas said to Sha'ul, "You may speak for yourself." Then Sha'ul stretched out his hand, and made his defense. **2** "I think myself happy, King Agrippas, that I am to make my defense before you today concerning all the things that I am accused by the Yehudim, **3** especially because you are expert in all customs and questions which are among the Yehudim. Therefore I beg you to hear me patiently.

**4** "Indeed, all the Yehudim know my way of life from my youth up, which was from the beginning among my own nation and at Yerushalayim; **5** having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. **6** Now I stand here to be judged for the hope of the promise made by Elohim to our fathers, **7** which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Yehudim, O King! **8** Why is it judged unfaithful with you, if Elohim raises the dead? **9** I myself most certainly thought that I ought to do many things contrary to the Name of **שֵׁשׁ** of Nazareth. **10** This I also did in Yerushalayim. I both closed up many of the set-apart ones in prisons – having received authority from the chief priests – and when they were put to death I gave my vote against them. **11** Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

**12** "Whereupon as I traveled to Dammeseq with the authority and commission from the chief priests, **13** at noon, O king, I saw on the way a light from the heavens, brighter than the sun, shining around me and those who traveled with me. **14** When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Sha'ul, Sha'ul, why are you persecuting Me? It is hard for you to kick against the goads.'

**15** "I said, 'Who are You, Master?' "He said, 'I am **שֵׁשׁ**, whom you are persecuting. **16** But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things

which you have seen, and of the things which I will reveal to you; **17** delivering you from the people, and from the nations, to whom I send you, **18** to open their eyes, to turn from darkness to light and from the power of Satan to Elohim, that they may receive remission of sins and an inheritance among those who are set apart by faith in Me.'

**19** "Therefore, King Agrippas, I was not disobedient to the heavenly vision, **20** but declared first to them of Dammeseq, at Yerushalayim, and throughout all the country of Yehudah, and also to the nations, that they should repent and turn to Elohim, doing works worthy of repentance. **21** For this reason the Yehudim seized me in the Temple, and tried to kill me. **22** Having therefore obtained the help that is from Elohim, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moshe said would happen, **23** how the Messiah must suffer, and how, from the resurrection of the dead, He would be first to proclaim light both to these people and to the nations."

**24** As he thus made his defense, Festus said with a loud voice, "Sha'ul, you are crazy! Your great learning is driving you insane!"

**25** But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. **26** For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. **27** King Agrippas, do you believe the prophets? I know that you believe."

**28** Agrippas said to Sha'ul, "With a little persuasion are you trying to make me a 'Christian'?"

**29** Sha'ul said, "I pray to Elohim, that whether with little or with much, not only you, but also all that hear me today, might become such as I am, except for these bonds."

**30** The king rose up with the governor, and Bernike, and those who sat with them. **31** When they had withdrawn, they spoke to one another, saying, "This man does nothing worthy of death or of bonds." **32** Agrippas said to Festus, "This man might have been set free if he had not appealed to Caesar."

### Sha'ul Sent to Rome

**27** When it was determined that we should sail for Italy, they delivered Sha'ul and certain other prisoners to a centurion named Iulius, of the Augustan band.

**2** Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea; Aristarhos, a Makedonian of Thessalonike, being with us.

**3** The next day, we touched at Tsidon. Iulius treated Sha'ul kindly, and gave him permission to go to his friends and refresh himself. **4** Putting to sea from there, we sailed under the lee of Kupros, because the winds were contrary. **5** When we had sailed across the sea which is off Kilikia and Pamphylia, we came to Mura, a city of Lukia. **6** There the centurion found a ship of Alexandria sailing for Italy, and he put us on board.

**7** When we had sailed slowly many days, and had come with difficulty opposite Knidos, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone. **8** With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasai.

**9** When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Sha'ul admonished them, **10** and said to them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." **11** But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Sha'ul. **12** Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking northeast and southeast.

### Shipwreck

**13** When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. **14** But before long, a stormy wind beat down from shore, which is called Eurakulon<sup>a</sup>. **15** When the ship was caught, and could not face the wind, we gave way to it, and were driven along. **16** Running under the lee of a small island called Kauda, we were able, with difficulty, to secure the boat. **17** After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Surtis sand bars, they lowered the sea anchor, and so were driven along. **18** As we labored exceedingly with the storm, the next day they began to throw things overboard. **19** On the third day, they threw out the ship's tackle with their own hands. **20** When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

**21** When they had been long without food, Sha'ul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete, and have gotten this injury and loss. **22** Now I exhort you to take courage, for there will be no loss of life

among you, but only of the ship. **23** For there stood by me this night a messenger, belonging to the Elohim whose I am and whom I serve, **24** saying, 'Do not be afraid, Sha'ul. You must stand before Caesar. Behold, Elohim has granted you all those who sail with you.' **25** Therefore, sirs, take courage! For I believe Elohim, that it will be just as it has been spoken to me. **26** But we must run aground on a certain island."

**27** But when the fourteenth night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land. **28** They took soundings, and found twenty fathoms. After a little while, they took soundings again, and found fifteen fathoms. **29** Fearing that we would run aground on rocky ground, they let go four anchors from the stern, and prayed for daylight. **30** As the sailors were trying to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, **31** Sha'ul said to the centurion and to the soldiers, "Unless these stay in the ship, you cannot be saved." **32** Then the soldiers cut away the ropes of the boat, and let it fall off.

**33** While the day was coming on, Sha'ul begged them all to take some food, saying, "Today is the fourteenth day that you wait and continue fasting, having taken nothing. **34** Therefore I beg you to take some food, for this is for your safety; for not a hair will perish from any of your heads." **35** When he had said this, and had taken bread, he gave thanks to Elohim in the presence of all, and he broke it, and began to eat. **36** Then they all cheered up, and they also took food. **37** In all, we were two hundred seventy-six beings on the ship. **38** When they had eaten enough, they lightened the ship, throwing out the wheat into the sea. **39** When it was day, they did not recognize the land, but they noticed a certain bay with a beach, and they decided to try to drive the ship onto it. **40** Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. **41** But coming to a place where two seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves.

**42** The soldiers' counsel was to kill the prisoners, so that none of them would swim out and escape. **43** But the centurion, desiring to save Sha'ul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land; **44** and the rest should follow, some on

<sup>a</sup> 14 Eurakulon – Greek word Ευρακολων meaning "northeastern."

planks, and some on other things from the ship. So they all escaped safely to the land.

### Safety at Malta

**28** When we had escaped, then we knew that the island was called Malta. **2** The natives showed us uncommon kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold. **3** But when Sha'ul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. **4** When the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet 'Justice' has not allowed to live." **5** However he shook off the creature into the fire, and was not harmed. **6** But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds, and said that he was an el.

**7** Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and courteously entertained us for three days. **8** The father of Publius lay sick of fever and dysentery. Sha'ul entered in to him, prayed, and laying his hands on him, healed him. **9** Then when this was done, the rest also who had diseases in the island came, and were cured. **10** They also honored us with many honors, and when we sailed, they put on board the things that we needed.

### Sha'ul's Arrival at Rome

**11** After three new moons, we set sail in a ship of Alexandria which had wintered in the island, whose sign<sup>a</sup> was "The Twin Brothers." **12** Touching at Surakousai, we stayed there three days. **13** From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, **14** where we found brothers, and were entreated to stay with them for seven days. So we came to Rome. **15** From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Sha'ul saw them, he thanked Elohim, and took courage. **16** When we entered into Rome, Sha'ul was allowed to stay by himself with the soldier who guarded him.

**17** After three days Sha'ul called together those who were the leaders of the Yehudim. When they had come

together, he said to them, "I, brothers, though I had done nothing against the people, or the customs of our fathers, still was delivered prisoner from Yerushalayim into the hands of the Romans, **18** who, when they had examined me, desired to set me free, because there was no cause of death in me. **19** But when the Yehudim spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation. **20** For this cause therefore I asked to see you and to speak with you. For because of the hope of Yisra'el I am bound with this chain."

**21** They said to him, "We neither received letters from Yehudah concerning you, nor did any of the brothers come here and report or speak any evil of you. **22** But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against."

**23** When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about the Kingdom of Elohim, and persuading them concerning שֵׁשׁ, both from the Torah of Mosheh and from the prophets, from morning until evening. **24** Some were persuaded the things which were spoken, and some did not believe. **25** When they did not agree among themselves, they departed after Sha'ul had spoken one word, "The Set-apart Ruah spoke rightly through Yeshayah, the prophet, to your fathers, **26** saying, **'Go to this people, and say, "in hearing, you will hear, but will in no way understand. In seeing, you will see, but will in no way perceive.'**

**27** **For this people's heart has grown callous. Their ears are dull of hearing. Their eyes they have closed. Lest they should see with their eyes, hear with their ears, understand with their heart, and would turn again, and I would heal them.**<sup>b</sup>

**28** "Be it known therefore to you, that the salvation of Elohim is sent to the nations, and they will listen."

**29** [When he had said these words, the Yehudim departed, having a great dispute among themselves.]<sup>c</sup>

**30** Sha'ul stayed two whole years in his own rented house, and received all who were coming to him, **31** proclaiming the Kingdom of Elohim, and teaching the things concerning the Master שֵׁשׁ Messiah with all boldness, without hindrance.

<sup>a</sup> 11 Sign – Greek word παρασημος (*parasemos*), meaning "mark, figurehead." This is the only time the word appears in the Shelihim Writings. The "Twin Brothers" it refers to are the two twin sons of Zeus in Greek mythology, Castor and Pollux.

<sup>b</sup> 26-27 See Yeshayah 6:9-10.

<sup>c</sup> 29 Bracketed section indicates reading not present in early Greek and Syriac texts.

יְהָקָב

## Ya'aqov (James)

**1** Ya'aqov, a bondservant of Elohim and of the Master Messiah, to the twelve tribes which are in the Dispersion: greetings. **2** Count it all joy, my brothers, when you fall into various temptations, **3** knowing that the testing of your faith produces endurance. **4** Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing. **5** But if any of you lacks wisdom, let him ask of Elohim, who gives to all liberally and without reproach; and it will be given to him. **6** But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. **7** For that man should not think that he will receive anything from יהָקָב. **8** He is a double-minded man, unstable in all his ways. **9** But let the brother in humble circumstances glory in his high position; **10** and the rich, in that he is made humble, because like the flower in the grass, he will pass away. **11** For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.

**12** Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which He promised to those who love Him. **13** Let no man say when he is tempted, "I am tempted by Elohim," for Elohim cannot be tempted by evil, and He Himself tempts no one. **14** But each one is tempted when he is drawn away by his own lust, and enticed. **15** Then the lust, when it has conceived, brings forth sin; and the sin, when it is full grown, produces death. **16** Do not be deceived, my beloved brothers. **17** Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. **18** Of His own will He brought us forth by the word of truth, that we should be a kind of first fruits of His creatures.

**19** This you know, my beloved brothers. But let every man be swift to hear, slow to speak, and slow to anger; **20** for the anger of man does not accomplish the righteousness of Elohim. **21** Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your beings. **22** But be doers of the word, and not only

hearers, deluding your own selves. **23** For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; **24** for he sees himself, and goes away, and immediately forgets what kind of man he was. **25** But he who looks into the perfect law of freedom, and continues in it, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

**26** If anyone thinks himself to be religious, yet he does not control his tongue but deceives his heart, this man's religion is worthless. **27** Pure religion<sup>a</sup> and undefiled before our Elohim and Father is this: to visit the fatherless and widows in their affliction, and to guard oneself unstained by the world.

**2** My brothers, do not hold the faith of our Master Messiah of glory with partiality. **2** For if a man with a gold ring, in fine clothing, comes into your synagogue, and a poor man in filthy clothing also comes in; **3** and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" but you tell the poor man, "Stand there," or "Sit by my footstool;" **4** and have you not shown partiality among yourselves, and become judges with evil thoughts? **5** Listen, my beloved brothers. Did Elohim not choose those who are poor in this world to be rich in faith, and heirs of the Kingdom which He promised to those who love Him? **6** But you have dishonored the poor man. Do the rich not oppress you, and personally drag you before the courts? **7** Do they not blaspheme the honorable Name by which you are called? **8** However, if you fulfill the royal law, according to the Scripture, "**You shall love your neighbor as yourself;**"<sup>b</sup> you do well. **9** But if you show partiality you commit sin, being convicted by the law as transgressors. **10** For whoever guards the whole law, and yet stumbles in one point, he has become guilty of all. **11** For He who said, "**Do not commit adultery,**"<sup>c</sup> also said, "**Do not commit murder,**"<sup>d</sup> Now if you do not commit adultery, but murder, you have become a transgressor of law. **12** So speak, and so do, as men who are to be judged by a law of freedom. **13** For judgment is without loving-kindness to him who has shown no loving-kindness, and loving-kindness triumphs over judgment. **14** What good is it, my brothers, if a man says he has faith, but has no works? Can that faith save him? **15** If a brother or sister is naked and lacking of daily food, **16** and one of you tells them, "Go in peace, be warmed and filled;" and yet you did not give them the things the body needs, what good is it? **17** Even so faith, if it has no works, is dead in itself.

<sup>a</sup> 27 Syr. reads **תֵשׁמֶשֶׁת** (*tesh'meshta*) meaning "ministry" or "service" here.

<sup>b</sup> See Vayiqra 19:18.

<sup>c</sup> 11 See Shemot 20:14; Devarim 5:18.

<sup>d</sup> 11 See Shemot 20:13; Devarim 5:17.

**18** Yes, a man will say, "You have faith, and I have works." Show me your faith without the works, and I will show you the faith from my works.

**19** You believe there is one Elohim. You do well. The demons also believe, and shudder. **20** But do you want to know, vain man, that faith apart from works is dead?

**21** Was Avraham our father not declared right from works, in that he offered up Yitshaq his son on the altar?

**22** You see that faith worked with his works, and from works faith was perfected; **23** and the Scripture was fulfilled which says, "**Avraham believed Elohim, and it was accounted to him as righteousness;**"<sup>a</sup> and he was called the friend of Elohim. **24** You see then that from works a man is declared right, and not only from faith. **25** In the same way, was Rahav the whore not also declared right from works, in that she received the messengers, and sent them out another way? **26** For as the body apart from the spirit is dead, even so faith apart from works is dead.

**3** Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. **2** For in many things we all stumble. If anyone does not stumble in word, the same is a perfect man, able to bridle the whole body also. **3** Now if we put bits into the horses' mouths so that they obey us, we will guide their whole body. **4** Behold, the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the one steering desires. **5** So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest! **6** And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna. **7** For every kind of animal, bird, creeping thing, and sea creature, is tamed, and has been tamed by mankind; **8** but nobody can tame the tongue. It is a restless evil, full of deadly poison. **9** With it we bless the Master<sup>b</sup> and Father, and with it we curse men, who are made in the likeness of Elohim. **10** Out of the same mouth comes blessing and cursing. My brothers, these things ought not to be so. **11** Does a spring send out from the same opening fresh and bitter water? **12** Can a fig tree, my brothers, yield olives, or a vine figs? Nor is salt water *able* to produce sweet.

**13** Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom. **14** But if you have bitter jealousy and selfish ambition in your heart, do not boast and do not lie against the truth. **15** This wisdom is not that

which comes down from above, but is earthly, sensual, and demonic. **16** For where jealousy and selfish ambition are, there is confusion and every evil deed.

**17** But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of loving-kindness and good fruits, impartial, *and* sincere. **18** Now the fruit of righteousness is sown in peace by those who make peace.

**4** Where do wars and fightings among you come from? Do they not come from your pleasures that war in your members? **2** But you lust, and do not have. You murder and covet, and cannot obtain. You fight and make war. You do not have, because you do not ask. **3** You ask, and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. **4** You adulteresses, do you not know that friendship with the world is hostility toward Elohim? Whoever therefore wants to be a friend of the world makes himself an enemy of Elohim. **5** Or do you think that the Scripture says in vain, "The Ruah He has caused to dwell in us yearns jealously"? **6** But He gives more favor. Therefore it says, "**Elohim resists the proud, but gives favor to the humble.**"<sup>c</sup> **7** Be subject therefore to Elohim, but resist the devil, and he will flee from you. **8** Draw near to Elohim, and He will draw near to you.<sup>d</sup> Cleanse your hands, you sinners; and purify your hearts, you double-minded. **9** Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. **10** Humble yourselves in the sight of **תְּהִלָּתִים**, and He will exalt you.

**11** Do not speak against one another, brothers. He who speaks against a brother or judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. **12** Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another? **13** Come now, you who say, "Today or tomorrow let us go into this city, and spend a year there, trade, and make a profit."

**14** Whereas you do not know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away.

**15** For you ought to say, "**If תְּהִלָּתִים** wills, we will both live, and do this or that."

**16** But now you glory in your boasting. All such boasting is evil. **17** To him therefore who knows to do good, and does not do it, to him it is sin.

**5** Come now, you rich, weep and howl for your miseries that are coming on you. **2** Your riches are corrupted and your garments are moth-eaten. **3** Your

<sup>a</sup> 23 See Bereshiyt 15:6.

<sup>b</sup> 9 Syr. reads **מַרְיָה** (*Mar-ya*) here.

<sup>c</sup> 6 See Mishlei 3:34.

<sup>d</sup> 8 See also Malakhi 3:7.

gold and your silver are corroded, and their corrosion will be for a witness against you, and will eat your flesh like fire. You have laid up your treasure in the last days. **4** Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of **תְּשֵׁבָה** Tsevaot. **5** You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. **6** You have condemned, you have murdered the righteous one. He does not resist you. **7** Be patient therefore, brothers, until the coming of **תְּשִׁיבָה**. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. **8** You also be patient. Establish your hearts, for the coming of the Master is at hand.

**9** Do not grumble, brothers, against one another, so that you will not be judged. Behold, the judge stands at the door. **10** Take, brothers, for an example of suffering and of perseverance, the prophets who spoke in the Name of **יְהוָה**. **11** Behold, we call them blessed who endured. You have heard of the perseverance of Iyyov, and have seen **יְהוָה** in the goal, and how **יְהוָה** is full of compassion and kindness. **12** But above all things, my brothers, do not swear—not by heaven, or by the earth, or by any other oath; but let your "yes" be "yes", and your "no", "no;" so that you do not fall under judgment. **13** Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. **14** Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the Name of **יְהוָה**, **15** and the prayer of faith will save him who is sick, and **יְהוָה** will raise him up. If he has committed sins, he will be forgiven. **16** Confess your sins to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous one is powerfully effective. **17** Eliyahu was a man with a nature like ours, and he prayed earnestly that it might not rain, and it did not rain on the earth for three years and six new moons. **18** He prayed again, and the sky gave rain, and the earth produced its fruit.

**19** My brothers, if any among you wanders from the truth and someone turns him back, **20** let him know that he who turns a sinner from the error of his way will save his being from death and will cover a multitude of sins.<sup>a</sup>

---

<sup>a</sup> 20 Compare Mishlei 10:12.

# כְּפֵהַ

## Kepha נ (1 Peter)

**1** Kepha, a shaliah of יִשְׁעָה Messiah, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Kappadokia, Asia, and Bithynia, **2** according to the foreknowledge of Elohim the Father, in the setting apart of the Ruah, that you may obey יִשְׁעָה Messiah and be sprinkled with His blood: favor to you and peace be multiplied.

**3** Blessed be the Elohim and Father of our Master יִשְׁעָה Messiah, who, according to His great loving-kindness, has brought us forth to a living hope through the resurrection of יִשְׁעָה Messiah from the dead, **4** to an incorruptible and undefiled inheritance that does not fade away, guarded in *the* heavens for you, **5** who by the power of Elohim are guarded through faith for a salvation ready to be revealed in the last time. **6** Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials, **7** that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of יִשְׁעָה Messiah;<sup>a</sup> **8** whom not having seen, you *still* love; in whom, though now you do not see Him, yet believing, you rejoice greatly with joy unspeakable and full of glory, **9** receiving the result of your faith, the salvation of your beings.

**10** Concerning this salvation, the prophets sought and searched diligently, who prophesied of the favor that would come to you, **11** searching for who or what kind of time the Ruah of Messiah in them pointed to, when He predicted the sufferings of Messiah, and the glories that would follow them. **12** To them it was revealed, that not to themselves, but to you, they ministered these things, which now have been announced to you through those who proclaimed the good news to you by the Set-apart Ruah sent out from heaven; which things messengers desire to look into. **13** Therefore gird up the loins of your mind, be sober, and set your hope fully on the favor that will be brought to you at the revelation of יִשְׁעָה Messiah— **14** as children of obedience, not conforming yourselves according to your former lusts as in your ignorance, **15** but just as He who called you is set-apart, you yourselves also be set-apart in all of your

behavior; **16** because it is written, "You shall be set-apart; for I am set-apart."<sup>b</sup>

**17** If you call on Him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: **18** knowing that you were redeemed – not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers – **19** but with precious blood, as of a lamb without blemish or spot, the blood of Messiah; **20** who was foreknown indeed before the foundation of the world, but was revealed in the last times for your sake, **21** who through Him are faithful in Elohim, who raised Him from the dead, and gave Him glory; so that your faith and hope might be in Elohim.

**22** Seeing you have purified your beings in your obedience to the truth in sincere brotherly affection, love one another from the heart fervently: **23** having been brought forth, not of corruptible seed, but of incorruptible, through the word of Elohim, which lives and remains. **24** For, "All flesh is like grass, and all its glory like the flower in the grass. The grass withers, and its flower falls; **25** but the word of נָתָן endures to the age."<sup>c</sup> This is the word of good news which was proclaimed to you.

**2** Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking, **2** as newborn babes, long for the pure milk of the word, that with it you may grow into salvation, **3** if you have tasted that it is kind. **4** And coming to Him, a living stone rejected indeed by men, but chosen by Elohim, precious. **5** You also, as living stones, are built up as a spiritual house for a set-apart priesthood, to offer up spiritual sacrifices acceptable to Elohim through יִשְׁעָה Messiah. **6** Because it is contained in Scripture, "Behold, I lay in Tsion a chief cornerstone, chosen, and precious: he who believes in Him will not be disappointed."<sup>d</sup> **7** For you who believe therefore is the honor, but for those who do not believe, "The stone which the builders rejected, has become the chief cornerstone,"<sup>e</sup> **8** and, "a stone of stumbling, and a rock of offense."<sup>f</sup> For they stumble at the word, being disobedient, to which also they were appointed. **9** But you are a chosen people, a royal priesthood, a set-apart nation, a people for the possession of Elohim, that you may proclaim the excellence of Him who called you out of darkness into His marvelous light: **10** who in time past were no people, but now are the people of Elohim,

<sup>a</sup> 7 See also Malakhi 3:3.

<sup>b</sup> 16 See Vayiqra 11:44-45; 19:2.

<sup>c</sup> 24-25 See Yeshayahu 40:6-8.

<sup>d</sup> 6 See Yeshayahu 28:16.

<sup>e</sup> 7 See Tehillim 118:22.

<sup>f</sup> 8 See Yeshayahu 8:14.

who had not obtained kindness, but now have obtained kindness. **11** Beloved, I beg you as strangers and pilgrims, to abstain from fleshly lusts, which war against the being; **12** having good behavior among the nations, so in that of which they speak against you as evildoers, they may, from your good works which they see, glorify Elohim in *the* day of visitation.

**13** Subject yourselves to every creation of man through the Master: whether to the king, as supreme; **14** or to governors, as sent by Him for vengeance on evildoers and for praise to those who do well. **15** For this is the will of Elohim, that by well-doing you should put to silence the ignorance of foolish men: **16** as free, and not using your freedom for a cloak of wickedness, but as bondservants of Elohim. **17** Honor all men. Love the brotherhood<sup>a</sup>. Fear Elohim. Honor the king. **18** Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the wicked.

**19** For it is commendable if someone endures pain, suffering unjustly, because of conscience toward Elohim. **20** For what glory is it if, when you sin, you patiently endure beating? But if, when you do well, you patiently endure suffering, this is commendable with Elohim. **21** For to this you were called, because Messiah also suffered for you, leaving you an example, that you should follow His steps, **22** who did not sin, "**neither was deceit found in His mouth.**"<sup>b</sup> **23** Who, when He was cursed, did not curse back. When He suffered, did not threaten, but committed Himself to Him who judges righteously. **24** He Himself bore our sins in His body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed. **25** For you were going astray like sheep, but now have returned to the Shepherd and Overseer of your beings.<sup>c</sup>

**3** In the same way, wives, being in subjection to *your* own husbands, that, even if any are disobedient to the word, they will be won by the behavior of their wives without a word, **2** having seen your pure behavior in fear. **3** Let your beauty be not the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing; **4** but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of Elohim very

precious. **5** For this is how the set-apart women before, who hoped in Elohim also adorned themselves, being in subjection to their own husbands: **6** as Sarah obeyed Avraham, calling him master; of whom you have become children, if you do well, and are not put in fear by any terror. **7** You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the favor of life; that your prayers may not be hindered. **8** Finally, be all like-minded, compassionate, loving as brothers, tender hearted, humble, **9** not rendering evil for evil, or insult for insult; but instead blessing. Because to this were you called, that you may inherit a blessing. **10** For, "**He who would love life, and see good days, let him keep the tongue from evil, and the lips from speaking deceit.** **11** Let him turn away from evil, and do good. Let him seek peace, and pursue it. **12** For the eyes of **תְּהִלָּה** are on the righteous, and His ears open to their prayer; but the face of **תְּהִלָּה** is against those who do evil."<sup>d</sup>

**13** Now who is he who will harm you, if you become zealous for that which is good? **14** But even if you should suffer for righteousness' sake, you are blessed. "**Do not fear what they fear, neither be troubled.**"<sup>e</sup>

**15** But set Messiah apart in your hearts as Master<sup>f</sup>; always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with gentleness and fear: **16** having a good conscience, so that, when you are spoken against, those who revile your good behavior in Messiah may be put to shame.

**17** For it is better, if Elohim is willing, that you suffer for doing good than for doing evil. **18** Because Messiah also suffered once for sins, the righteous for the unrighteous, that He might bring you to Elohim; being put to death in the flesh, but made alive in the spirit; **19** in which He also went and proclaimed to the spirits in prison, **20** who before were disobedient, when Elohim waited patiently in the days of Noah, while the ark was being built. In it, few, that is, eight beings, were saved through water.

**21** Which also is a representation of immersion, which now saves you—not the putting away of the filth of the flesh, but the answer of a good conscience toward Elohim, through the resurrection of **מֵשַׁיחַ** Messiah,

**22** who is in the right hand of Elohim, having gone into

<sup>a</sup> 17 Greek word here rendered as "brotherhood" is αδελφοτης (*ad'el'fo'tes*) meaning "brotherhood" or "collective of congregation members." It is derived from the word αδελφος (*ad'el'fos*) meaning "brother." While *adelphos* is masculine, the word *adelphotes* used here is actually feminine. It is used only here and in 5:9. Syr. uses the more generic term لَاهُكْوْن (*l'ah'akuwn*) which is the plural form of the word for "brother."

<sup>b</sup> 22 See Yeshayahu 53:9.

<sup>c</sup> 25 See also Yeshayahu 53:4-6.

<sup>d</sup> 10-12 See Tehillim 34:12-16.

<sup>e</sup> 14 See Yeshayahu 8:12.

<sup>f</sup> 15 Syr. reads מַרְיָה (*Mar-ya*) instead of "Master" here.

heaven, messengers and authorities and powers being made subject to Him.

**4** Therefore, since Messiah suffered in the flesh, arm yourselves also with the same mind; for the *one* who has suffered in the flesh has ceased from sin; **2** that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of Elohim.

**3** For we have *spent* enough of our past time doing the desire of the nations, and having walked in lewdness, lusts, drunkenness, orgies, carousings, and abominable idolatries. **4** They think it is strange that you do not run with them into the same excess of riot, blaspheming: **5** who will give account to Him who is ready to judge the living and the dead. **6** For to this end the good news was proclaimed even to the dead, that they might be judged indeed as men in the flesh, but live as to Elohim in the spirit. **7** But the end of all things is near. Therefore be of sound mind, self-controlled, and sober for prayers. **8** Above all things be earnest in your love among yourselves, for love covers a multitude of sins. **9** Be hospitable to one another without complaint. **10** As each has received a gift, employ it in serving one another, as good stewards of the favor of Elohim in its various forms. **11** If anyone speaks, let it be as it were the very words of Elohim. If anyone serves, let it be as of the strength which Elohim supplies, that in all things Elohim may be glorified through **עִישׂוֹת** Messiah, to whom belongs the glory and the dominion to the ages of the ages. Amein.

**12** Beloved, do not be astonished at the fiery trial which has come upon you, to test you, as though a strange thing happened to you. **13** But because you are partakers of the sufferings of Messiah, rejoice; that at the revelation of His glory you also may rejoice with exceeding joy. **14** If you are insulted for the Name of Messiah, you are blessed; because the Ruah of glory and of Elohim rests on you. [On their part He is blasphemed, but on your part He is glorified.]<sup>a</sup> **15** For let none of you suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters. **16** But if *one of you suffers* like a 'Christian,' let him not be ashamed; but let him glorify Elohim in this part.

**17** For the time has come for judgment to begin with the household of Elohim. If it begins first with us, what will happen to those who do not obey the good news of

Elohim? **18** "If it is hard for the righteous to be saved, what will happen to the wicked and the sinner?"<sup>b</sup>

**19** Therefore let them also who suffer according to the will of Elohim in doing good, entrust their beings to Him, a faithful Creator.

**5** Therefore I encourage the elders among you, as a fellow elder, and a witness of the sufferings of Messiah, and who will also share in the glory that will be revealed: **2** shepherd the flock of Elohim which is among you, exercising the oversight, not under compulsion, but voluntarily according to *the will of Elohim*, not for dishonest gain, but willingly; **3** neither as holding it over those entrusted to you, but making yourselves examples to the flock. **4** When the chief Shepherd is revealed, you will receive the crown of glory that does not fade away.

**5** Likewise, you younger ones, be subject to the elder. Yes, all of you clothe yourselves with humility; for "**Elohim resists the proud, but gives favor to the humble.**"<sup>c</sup> **6** Humble yourselves therefore under the mighty hand of Elohim, that He may exalt you in due time; **7** casting all your worries on Him, because He cares for you. **8** Be sober and self-controlled. Be watchful. Your adversary, the devil, walks around like a roaring lion, seeking whom he may devour. **9** Withstand him steadfast in your faith, knowing that your brothers who are in the world are undergoing the same sufferings. **10** But the Elohim of all favor, who called us to His everlasting glory by Messiah [**עִישׂוֹת**]<sup>d</sup>, after you have suffered a little while, will perfect, establish, strengthen, and settle you. **11** To Him be the [glory and the]<sup>e</sup> power to the ages [of the ages]. Amein.

**12** Through Shila, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying that this is the true favor of Elohim in which you stand firm. **13** She who is in Bavel, chosen together with you, greets you; and so does Markos, my son. **14** Greet one another with a kiss of love. Peace be to you all who are in Messiah [**עִישׂוֹת**]. Amein!<sup>f</sup>

<sup>a</sup> 14 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 18 See Mishlei 11:31.

<sup>c</sup> 5 See Mishlei 3:34.

<sup>d</sup> 10 Bracketed section indicates reading not present in early Greek texts.

<sup>e</sup> 11 Bracketed sections indicate readings not present in early Greek texts. Syr. reads **שׁוּבְחָה דָּנוּתָה וְעָרָה** (*shuv'cha* *wuh'dana wi'yara*) meaning "glory and power and honor."

<sup>f</sup> 14 Bracketed section indicates reading not present in early Greek texts.

# כִּיְפָא בְּ

## Kepha בְּ (2 Peter)

**1** Shimon Kepha, a bondservant and shaliah of יֶשׁוּעַ Messiah, to those who have obtained a like precious faith with us in the righteousness of our Elohim and Savior יֶשׁוּעַ Messiah: **2** favor to you and peace be multiplied in the knowledge of Elohim and of יֶשׁוּעַ our Master, **3** seeing that His divine power has granted to us all things that pertain to life and reverence for Elohim, through the knowledge of Him who called us to His own glory and virtue; **4** by which He has granted to us His precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

**5** Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; **6** and in knowledge, self-control; and in self-control perseverance; and in perseverance reverence for Elohim; **7** and in reverence for Elohim brotherly affection; and in brotherly affection, love.

**8** For if these things are yours and abound, they make you to be not idle or unfruitful in the knowledge of our Master יֶשׁוּעַ Messiah. **9** For he who lacks these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. **10** Therefore, brothers, be more diligent to make your calling and election sure. For if you do these things, you will never stumble. **11** For thus you will be richly supplied with the entrance into the everlasting Kingdom of our Master and Savior, יֶשׁוּעַ Messiah.

**12** Therefore I will always be ready to remind you of these things, though you know them, and are established in the present truth. **13** I think it right, as long as I am in this dwelling, to stir you up by reminding you; **14** knowing that the putting off of my dwelling comes swiftly, even as our Master יֶשׁוּעַ Messiah made clear to me. **15** Yes, I will make every effort that you may always be able to remember these things even after my departure. **16** For we did not follow cunningly devised fables, when we made known to you the power and coming of our Master יֶשׁוּעַ Messiah, but we were eyewitnesses of His majesty. **17** For He received from Elohim the Father honor and glory, when the voice came to Him from the Majestic Glory, "This is My

beloved Son, in whom I am well pleased."<sup>a</sup> **18** We heard this voice come out of heaven when we were with Him on the set-apart mountain. **19** We have the more sure word of prophecy; and you do well that you heed it, as to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts.

**20** Knowing this first, that no prophecy of Scripture is of private interpretation. **21** For no prophecy ever came by the will of man: but set-apart men spoke from Elohim, being moved by the Set-apart Ruah.

**2** But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive sectarian opinions, denying even the Master who bought them, bringing on themselves swift destruction. **2** Many will follow their lustfulness, and as a result, the way of the truth will be maligned. **3** In covetousness they will exploit you with deceptive words, whose sentence now from of old does not linger, and their destruction is not asleep. **4** For if Elohim did not spare messengers when they sinned, but cast them down to Tartaroo, and committed them to pits of darkness, being guarded for judgment; **5** and did not spare the ancient world, but guarded Noah with seven others, a proclaimer of righteousness, when He brought a flood on the world of the wicked.

**6** And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them an example to those who would live in a wicked way; **7** and delivered righteous Lot, who was very distressed by the lustful life of the disorderly **8** (for that righteous man dwelling among them, was tormented in his righteous being from day after day with seeing and hearing lawless deeds); **9** יְהֹוָה knows how to deliver the devout out of temptation and to guard the unrighteous under punishment for the day of judgment; **10** but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries; **11** whereas messengers, though greater in might and power, do not bring a railing judgment against them before יְהֹוָה.

**12** But these, as unreasoning creatures, born natural animals to be taken and destroyed, speaking evil in matters about which they are ignorant, will in their destroying surely be destroyed, **13** suffering wrong as the wages of unrighteousness; people who count it pleasure to revel in the daytime, spots and defects, reveling in their deceit while they feast with you; **14** having eyes full of adultery, and who cannot cease

<sup>a</sup> 17 See Mattithyahu 17:5; Markos 9:7; Loukas 9:35.

from sin; enticing unsettled beings; having a heart trained in greed; children of cursing.

**15** Forsaking the right way, they went astray, having followed the way of Bil'am the son of Beor, who loved the wages of wrongdoing; **16** but he was rebuked for his own disobedience. A mute donkey spoke with a man's voice and stopped the madness of the prophet.

**17** These are springs without water, and mists driven by a storm; for whom the blackness of darkness has been guarded. **18** For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are escaping from them who live in error; **19** promising them liberty, while they themselves are bondservants of corruption; for a man is brought into bondage by whoever overcomes him.

**20** For if, after they have escaped the defilement of the world through the knowledge of *our* Master and Savior **ישׁוּעָה** Messiah, they are again entangled in it and overcome, the last state has become worse for them than the first. **21** For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the set-apart command delivered to them. **22** It has happened to them according to the true proverb, "**The dog turns to his own vomit again,**"<sup>a</sup> and "the sow that has washed to wallowing in the mire."

**3** This is now, beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you; **2** that you should remember the words which were spoken before by the set-apart prophets, and the command of your shelihim of the Master and Savior: **3** knowing this first, that in the last days scoffers will come with mocking, walking after their own lusts, **4** and saying, "Where is the promise of His coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

**5** For this they willfully forget, that there were heavens from of old, and an earth formed out of water and amid water, by the word of Elohim; **6** by which means the world that then was, being overflowed with water, perished. **7** But the heavens that now exist, and the earth, by the same word have been stored up for fire, being guarded against the day of judgment and destruction of wicked men.

**8** But do not forget this one thing, beloved: **that one day is with יְמִינָה as a thousand years, and a thousand years as one day.**<sup>b</sup> **9** יְמִינָה is not slow concerning His promise, as some count slowness; but is patient with you, not desiring that any should perish, but that all should come to repentance.<sup>c</sup>

**10** But the day of יְמִינָה will come as a thief [in the night]<sup>d</sup>; in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will not be found<sup>e</sup>.

**11** So since all these things will be destroyed like this, what kind of people ought you to be in set-apart living and reverence for Elohim, **12** looking for and earnestly desiring the coming of the day of Elohim, which will cause the burning heavens to be dissolved, and the elements will melt with fervent heat? **13** But, according to His promise, we look for renewed heavens and a renewed earth, in which righteousness dwells.

**14** Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without defect and blameless in His eyes. **15** Regard the patience of יְמִינָה as salvation; even as our beloved brother Sha'ul also, according to the wisdom given to him, wrote to you; **16** as also in all of his letters, speaking in them of these things. In those, there are some things that are hard to understand, which the unlearned and unstable twist, as they also do to the other Scriptures, to their own destruction.

**17** You, then, beloved, knowing *this* beforehand, *be on guard*, lest together with the error of the disorderly being led away, you may fall from your own steadfastness. **18** But grow in the favor and knowledge of our Master and Savior **ישׁוּעָה** Messiah. To Him be the glory both now and to the day of the age. Amein.

<sup>a</sup> 22 See Mishlei 26:11.

<sup>b</sup> 8 See Tehillim 90:4.

<sup>c</sup> 9 Compare Timotheon A 2:4; Titus 2:11-14.

<sup>d</sup> 10 Bracketed section indicates reading not present in early Greek or Syriac texts.

<sup>e</sup> 10 Some later Greek Manuscripts read, "burned up" instead of "discovered" here, and omit the "not."



## Yohanan נ (1 John)

**1** That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the word of life **2** (and the life was revealed, and we have seen, and testify, and declare to you the life, the everlasting life, which was with the Father, and was revealed to us); **3** that which we have seen and heard we declare also to you, that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with His Son, **מָשִׁיחַ** Messiah. **4** And we write these things to you, that our joy may be fulfilled.

**5** This is the message which we have heard from Him and announce to you, that Elohim is light, and in Him is no darkness at all. **6** If we say that we have fellowship with Him and walk in the darkness, we lie, and do not tell the truth. **7** But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of **[מָשִׁיחַ]** Messiah<sup>a</sup>, His Son, cleanses us from all sin. **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, He is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make Him a liar, and His word is not in us.

**2** My little children, I write these things to you so that you may not sin. If anyone sins, we have an Advocate with the Father, **מָשִׁיחַ** Messiah, the righteous. **2** And He is the atoning offering<sup>b</sup> for our sins, and not for ours only, but also for the whole world. **3** This is how we know that we know Him: if we guard His commands. **4** One who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in Him. **5** But whoever guards His word, the love of Elohim has most certainly been perfected in him. This is how we know that we are in Him: **6** he who says he remains in Him ought himself also to walk just like He walked. **7** Beloved, I write no renewed command to you, but an old command which you had from the beginning. The old command is the word which you heard. **8** Again, I write a renewed command to you, which is true in Him and in you; because the darkness is passing away, and

the true light already shines. **9** He who says he is in the light and hates his brother, is in the darkness even until now. **10** He who loves his brother remains in the light, and there is no occasion for stumbling in him. **11** But he who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**12** I write to you, little children, because your sins are forgiven you for His Name's sake. **13** I write to you, fathers, because you know Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I have written to you, little children, because you know the Father. **14** I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong, and the word of Elohim remains in you, and you have overcome the evil one.

**15** Do not love the world or the things that are in the world. If anyone loves the world, the Father's love is not in him. **16** For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not the Father's, but is the world's. **17** The world is passing away with its lusts, but he who does the will of Elohim remains to the age. **18** Little children, it is *the* last hour, and as you heard that Anti-Messiah<sup>c</sup> is coming, even now many anti-Messiahs have arisen. By this we know that it is the last hour. **19** They went out from us, but they did not belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us. **20** You have an anointing from the Set-apart One, and you all have knowledge. **21** I have not written to you because you do not know the truth, but because you know it, and because no lie is of the truth. **22** Who is the liar but he who denies that **מָשִׁיחַ** is the Messiah? This is the Anti-Messiah, he who denies the Father and the Son. **23** Whoever denies the Son, the same does not have the Father. He who confesses the Son has the Father also.

**24** As for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father. **25** This is the promise which He promised us, the everlasting life. **26** These things I have written to you concerning those who would lead you astray. **27** As for you, the anointing which you received from Him remains in you, and you do not need for anyone to teach you. But as His anointing teaches you concerning all things, and is true, and is no lie, and even

<sup>a</sup> 7 Early Greek texts read only "Messiah" here; however, Syr. reads only "מָשִׁיחַ" here.

<sup>b</sup> 2 Greek word translated here as "atoning offering" is ἵλασμός (*hilasmus*). This word is only used twice, both times

in Yohanan נ. This word refers specifically to an offering offered to appease [Divine] anger. See also Yohanan נ 4:10.

<sup>c</sup> 18 Syr. reads **מְשִׁיחַ דָּגָלָה** (*m'shiyha dagala*) meaning "false Messiah" here. Also in verse 22.

as it taught you, you remain in Him. **28** Now, little children, remain in Him, that whenever He appears, we may have boldness, and not be ashamed before Him at His coming. **29** If you know that He is righteous, you also know that everyone who practices righteousness has been [brought forth]<sup>a</sup> from Him.

**3** See how great a love the Father has given to us, that we should be called children of Elohim, and so we are! For this cause the world does not know us, because it did not know Him. **2** Beloved, now we are children of Elohim, and it is not yet revealed what we will be. We know that, when He is revealed, we will be like Him; for we will see Him just as He is. **3** Everyone who has this hope set on Him purifies himself, even as He is pure. **4** Everyone practicing sin also practices lawlessness, and sin is lawlessness. **5** You know that He was revealed to take away sins, and in Him is no sin. **6** Whoever remains in Him does not sin. Whoever sins has not seen Him and does not know Him.

**7** Little children, let no one lead you astray. He who does righteousness is righteous, even as He is righteous. **8** He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of Elohim was revealed: that He might destroy the works of the devil. **9** All that have been brought forth of Elohim do not commit sin, because His seed remains in him; and he cannot sin, because he has been brought forth of Elohim. **10** In this the children of Elohim are revealed, and the children of the devil. Whoever does not practice righteousness is not of Elohim, neither is he who does not love his brother. **11** For this is the message which you heard from the beginning, that we should love one another; **12** unlike Qayin, who was of the evil one, and killed his brother. Why did he kill him? Because his deeds were evil, and his brother's righteous. **13** Do not be surprised, brothers, if the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. He who does not love remains in death. **15** Whoever hates his brother is a murderer, and you know that no murderer has everlasting life remaining in him.

**16** By this we know the love, because He laid down His life for us. And we ought to lay down our lives for the brothers. **17** But whoever has the world's goods, and sees his brother in need, and closes his heart of compassion against him, how does the love of Elohim remain in him? **18** Little children, let us not love in word only, or with the tongue only, but in deed and truth. **19** And by this we will know that we are of the truth, and

persuade our heart before Him, **20** because if our heart condemns us, Elohim is greater than our heart, and knows all things. **21** Beloved, if our hearts do not condemn us, we have boldness toward Elohim; **22** and whatever we ask, we receive from Him, because we guard His commands and do the things that are pleasing in His eyes. **23** This is His command to us, that we should believe in the Name of His Son, **מָשִׁיחַ** Messiah, and love one another, even as He commanded. **24** He who guards His commands remains in Him, and He in him. By this we know that He remains in us, from the Ruah which He gave us.

**4** Beloved, do not believe every spirit, but test the spirits, whether they are of Elohim, because many false prophets have gone out into the world. **2** By this you know the Ruah of Elohim: every spirit who confesses that **מָשִׁיחַ** Messiah has come in the flesh is of Elohim, **3** and every spirit who does not confess **מָשִׁיחַ** Messiah has come in the flesh is not of Elohim, and this is the spirit of the Anti-Messiah<sup>b</sup>, of whom you have heard that it comes. Now it is in the world already. **4** You are of Elohim, little children, and have overcome them; because greater is He who is in you than he who is in the world. **5** They are of the world. Therefore they speak of the world, and the world hears them. **6** We are of Elohim. He who knows Elohim listens to us. He who is not of Elohim does not listen to us. By this we know the spirit of truth, and the spirit of error. **7** Beloved, let us love one another, for love is from Elohim; and everyone who loves has been brought forth of Elohim, and knows Elohim. **8** He who does not love does not know Elohim, for Elohim is love. **9** By this the love of Elohim was revealed in us, that Elohim has sent His only begotten Son into the world that we might live through Him. **10** In this is love, not that we have loved Elohim, but that He loved us, and sent His Son as the atoning offering for our sins. **11** Beloved, if Elohim loved us in this way, we also ought to love one another. **12** No one has seen Elohim at any time. If we love one another, Elohim remains in us, and His love has been perfected in us.

**13** By this we know that we remain in Him and He in us, because He has given us of His Ruah. **14** We have seen and testify that the Father has sent the Son as the Savior of the world. **15** Whoever confesses that **מָשִׁיחַ** is the Son of Elohim, Elohim remains in him, and he in Elohim. **16** We know and have believed the love which Elohim has for us. Elohim is love, and he who remains in love remains in Elohim, and Elohim remains in him. **17** In

<sup>a</sup> 29 Syr. omits "brought forth" here.

<sup>b</sup> 3 Syr. reads **מְשִׁיחַ דָּגָלָה** (*m'shiyha dagala*) meaning "false Messiah" here.

this love has been made perfect among us, that we may have boldness in the day of judgment, because as He is, even so are we in this world. **18** There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love. **19** We love, because He first loved us. **20** If a man says, "I love Elohim," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, he is not able to love Elohim whom he has not seen. **21** This command we have from Him, that he who loves Elohim should also love his brother.

brought forth of Elohim guards himself, and the evil one does not touch him. **19** We know that we are of Elohim, and the whole world lies in evil. **20** We know that the Son of Elohim has come, and has given us an understanding, that we know Him who is true, and we are in Him who is true, in His Son יִשְׁוּעָה Messiah. This is the true Elohim, and everlasting life. **21** Little children, guard yourselves from idols.

**5** Whoever believes that יִשְׁוּעָה is the Messiah has been brought forth of Elohim. Whoever loves the One bringing forth, also loves the One who was brought forth. **2** By this we know that we love the children of Elohim, when we love Elohim and do His commands. **3** For this is loving Elohim, that we guard His commands, and His commands are not burdensome. **4** For all that is brought forth of Elohim overcomes the world. This is the victory that has overcome the world: our faith. **5** Who is he who overcomes the world, but he who believes that יִשְׁוּעָה is the Son of Elohim?

**6** This is He who came by water and blood, יִשְׁוּעָה Messiah; not with the water only, but with the water and the blood. It is the Ruah who testifies, because the Ruah is the truth. **7** For there are three that testify: **8** the Ruah, the water, and the blood; and the three are one. **9** If we receive the witness of men, the witness of Elohim is greater; for this is the witness of Elohim that He has testified concerning His Son. **10** He who believes in the Son of Elohim has the witness in himself. He who does not believe Elohim has made Him a liar, because he has not believed in the witness that Elohim has witnessed concerning His Son. **11** The witness is this: that Elohim has given to us everlasting life, and this life is in His Son. **12** He who has the Son has the life. He who does not have the Son of Elohim does not have the life. **13** These things I have written to you who believe in the Name of the Son of Elohim, that you may know that you have everlasting life.

**14** This is the boldness which we have toward Him, that, if we ask anything according to His will, He listens to us. **15** And if we know that He listens to us, whatever we ask, we know that we have the petitions which we have asked of Him. **16** If anyone sees his brother sinning a sin not leading to death, he shall ask, and Elohim will give him life for those who sin not leading to death. There is a sin leading to death. I do not say that he should make a request concerning this.

**17** All unrighteousness is sin, and there is a sin not leading to death. **18** We know that whoever has been brought forth of Elohim does not sin, but he who was

יְהוָה נָנוֹן

## Yohanan ב (2 John)

**1** The elder, to the chosen lady and her children, whom I love in truth; and not I only, but also all those who know the truth; **2** for the truth's sake, which remains in us, and it will be with us to the age: **3** favor, loving-kindness, and peace will be with us, from Elohim the Father, and from יִשְׁעָה Messiah, the Son of the Father, in truth and love.

**4** I rejoice greatly that I have found some of your children walking in truth, even as we have been commanded by the Father. **5** Now I beg you, dear lady, not as though I wrote to you a renewed command, but that which we had from the beginning, that we love one another. **6** This is love, that we should walk according to His commands. This is the command, even as you heard from the beginning, that you should walk in it. **7** For many deceivers went out into the world, those who do not confess that יִשְׁעָה Messiah came in the flesh. This is the deceiver and the Anti-Messiah. **8** Watch yourselves, that you do not lose the things which we have accomplished, but that you receive a full reward. **9** Whoever goes too far and does not remain in the teaching of Messiah, does not have Elohim. He who remains in the teaching, the same has both the Father and the Son. **10** If anyone comes to you, and does not bring this teaching, do not receive him into your house, and do not welcome him, **11** for he who welcomes him participates in his evil deeds.

**12** Having many things to write to you, I do not want to do so with paper and ink, but I hope to be with you, and to speak face to face, that our joy may be made full.

**13** The children of your chosen sister greet you.



## Yohanan ۳ (3 John)

**1** The elder to Gaius the beloved, whom I love in truth.

**2** Beloved, I pray that you may prosper in all things and be healthy, even as your being prospers. **3** For I rejoiced greatly, when brothers came and testified about your truth, even as you walk in truth. **4** I have no greater joy than this, to hear about my children walking in truth.

**5** Beloved, you do a faithful work in whatever you accomplish for those who are brothers and *also to the* strangers. **6** They have testified about your love before the assembly. You will do well to send them forward on their journey in a way worthy of Elohim, **7** because for the sake of the Name they went out, taking nothing from the pagans. **8** We therefore ought to support such, that we may be fellow workers for the truth.

**9** I wrote something to the assembly, but Diotrephes, who loves to be first among them, does not accept what we say. **10** Therefore if I come, I will call attention to his deeds which he does, unjustly accusing us with evil words. Not content with this, neither does he himself receive the brothers, and those who would, he forbids and throws out of the assembly. **11** Beloved, do not imitate that which is evil, but that which is good. The one who does good is of Elohim. The one who does evil has not seen Elohim. **12** Demetrios has the witness of all, and of the truth itself; yes, we also testify, and you know that our witness is true.

**13** I had many things to write to you, but I am unwilling to write to you with ink and pen; **14** but I hope to see you soon, and we will speak face to face. **15** Peace be to you. The friends greet you. Greet the friends by name.

יְהוּדָה

## Yehudah (Jude)

**1** Yehudah, a bondservant of **ישׁוּעָה** Messiah, and brother of Ya'aqov, to those who are called, loved by Elohim the Father, and guarded for **ישׁוּעָה** Messiah:  
**2** Loving-kindness to you and peace and love be multiplied.

**3** Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the set-apart ones. **4** For there are certain men who crept in secretly, even those who were long ago written about for this judgment: wicked men, turning the favor of our Elohim into indecency, and denying our only Ruler and Master, **ישׁוּעָה** Messiah.

**5** Now I desire to remind you, though you have already known all *of this*: that **עֲשֵׂה**,<sup>a</sup> having once and for all saved a people out of the land of Mitsrayim, afterward destroyed those who did not believe. **6** Messengers who did not guard their domain, but deserted their own dwelling place, He has guarded in eternal bonds under darkness for judgment of *the* great day; **7** just as Sedom and Gomorrah and the cities about them, in like manner to these, having given themselves over to sexual immorality and having gone after strange flesh, are shown as an example, suffering the punishment of everlasting fire. **8** Yet in the same way, these also in their dreaming defile the flesh, despise authority, and blaspheme glorious *ones*.

**9** But Mikha'el, the ruling messenger, when contending with the devil and arguing about the body of Mosheh, dared not bring against him an abusive condemnation, but said, "May **תָּבֹא** rebuke you!" **10** But these speak evil of whatever things they do not know. They are destroyed in these things that they understand naturally, like the creatures without reason. **11** Woe to them! For they went in the way of Qayin, and ran riotously in the error of Bil'am for hire, and perished in Qorah's rebellion. **12** These are the hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; **13** wild waves of the sea, foaming out their own shame; wandering stars,

for whom the blackness of darkness has been guarded to the age. **14** About these also Ḥanokh, the seventh from Adam, prophesied, saying, "Behold, **יְהוּדָה** came with ten thousands of His set-apart ones, **15** to execute judgment on all, and to convict all the wicked of all their works of wickedness which they have done in a wicked way, and of all the hard things which wicked sinners have spoken against Him."<sup>b</sup> **16** These are grumblers and complainers, walking after their lusts (and their mouth speaks proud things), showing respect of persons to gain advantage.

**17** But you, beloved, remember the words which have been spoken before by the shelihim of our Master **ישׁוּעָה** Messiah. **18** They said to you that "In *the* last time there will be mockers, walking after their own wicked lusts." **19** These are they who cause divisions, and are sensual, not having the Ruah. **20** But you, beloved, keep building up yourselves on your most set-apart faith, praying in the Set-apart Ruah. **21** Guard yourselves in the love of Elohim, looking for the loving-kindness of our Master **ישׁוּעָה** Messiah to everlasting life. **22** On some have compassion, who are doubting, **23** and some save, snatching them out of the fire with fear, hating even the clothing stained from the flesh.

**24** Now to Him who is able to guard you from stumbling, and to present you faultless before the presence of His glory in great joy, **25** to the only Elohim our Savior, through **ישׁוּעָה** Messiah our Master, be glory, majesty, dominion, and authority before all the age, and now, and to all the ages. Amein.

<sup>a</sup> 5 Some Greek and Syriac texts read either **יְהוּדָה** or Elohim here, instead of **ישׁוּעָה**.

<sup>b</sup> 14-15 Verses 14 and 15 are a quote from the book of Hanokh § / 1 Enoch 1:9. Compare Devarim 33:2.

# PWMAIOYC

## Romaious (Romans)

**1** Shatul, a bondservant of **ישׁוּעָה** Messiah, called to be a shaliah, set apart for the good news of Elohim, **2** which He promised before through His prophets in the set-apart Scriptures, **3** concerning His Son, who was born of the seed of David according to the flesh, **4** who was declared to be the Son of Elohim with power, according to the Set-apart Ruah, from the resurrection of the dead, **5** **ישׁוּעָה** Messiah our Master, **6** through whom we received favor and *the work of the shelihim*, for obedience of faith among all the nations, for His Name's sake; **7** among whom you are also chosen to belong to **ישׁוּעָה** Messiah; **8** to all who are in Rome, beloved of Elohim, called set-apart ones: favor to you and peace from Elohim our Father, and the Master **ישׁוּעָה** Messiah.

**8** First, I thank my Elohim through **ישׁוּעָה** Messiah for all of you, that your faith is proclaimed throughout the whole world. **9** For Elohim is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you always in my prayers, **10** requesting, if by any means now at last I may have a prosperous journey to you by the will of Elohim. **11** For I long to see you, that I may impart to you some spiritual gift, to the end that you may be strengthened; **12** that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

**13** Now I do not desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the nations. **14** I am in debt both to Greeks and to barbarians, both to the wise and to the foolish. **15** So, as much as is in me, I am eager to proclaim the good news to you also who are in Rome. **16** For I am not ashamed of the good news, because it is the power of Elohim for salvation for everyone who believes; for the Yehudite first, and also for the Greek<sup>a</sup>. **17** For in it is revealed the righteousness of Elohim from faith to faith. As it is written, "**But the righteous shall live from faith.**"<sup>b</sup> **18** For the wrath of Elohim is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in

<sup>a</sup> 16 Syr. reads **ARAMIA** (*aramia*) meaning "Aramean" here instead of "Greek."

<sup>b</sup> 17 See Havaqquk 2:4.

<sup>c</sup> 26 The phrase "vile passions" in the Syr. is **לִקְבֵּה דְּטֵסָרָה** (*l'kibe detsara*). This could also be rendered as "shameful diseases."

unrighteousness, **19** because that which is known of Elohim is revealed in them, for Elohim revealed it to them. **20** For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity; that they may be without excuse.

**21** Because, knowing Elohim, they did not glorify Him as Elohim, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

**22** Professing themselves to be wise, they became fools, **23** and traded the glory of the incorruptible Elohim for the image of a likeness of corruptible man, and of birds, and four-footed animals, and creeping things.

**24** Therefore Elohim also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves; **25** who exchanged the truth of Elohim for a lie, and revered and served the created rather than the Creator, who is blessed to the ages. Amein.

**26** For this reason, Elohim gave them up to [vile passions]<sup>c</sup>. For their women changed the natural function into that which is against nature. **27** Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. **28** Even as they refused to have Elohim in their knowledge, Elohim gave them up to a depraved<sup>d</sup> mind, to do those things which are not fitting; **29** being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, **30** backbiters, hating Elohim, insolent, haughty, boastful, inventors of evil things, disobedient to parents, **31** without understanding, covenant breakers, without natural affection, unkind; **32** who, knowing the righteous deed of Elohim, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

**2** Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself, for you who judge practice the same things.<sup>e</sup> **2** We know that the judgment of Elohim is according to truth against those who practice such things. **3** Do you think this, O man who judges those who practice such things, and do the same, that you will

<sup>d</sup> 28 Greek word used for "depraved" here is ἀδόκιμος (*adokimos*) which rendered literally means, "failing to pass the test" or "unapproved." Therefore, the passage could be rendered as, "Elohim gave them up to a mind that failed to pass the test..."

<sup>e</sup> 1 See also Loukas 6:41-42.

escape the judgment of Elohim? 4 Or do you despise the riches of His goodness, forbearance, and patience, not knowing that the goodness of Elohim leads you to repentance? 5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, *and* revelation of the righteous judgment of Elohim; 6 who "**will render to each according to his works:**<sup>a</sup>" 7 to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, everlasting life; 8 but to those who are self-seeking, and do not obey the truth, but obey unrighteousness, will be wrath and indignation, 9 affliction and anguish, on every being of man who does evil; to the Yehudite first, and also to the Greek.<sup>b</sup>

10 But glory, honor, and peace go to every man who does good, to the Yehudite first, and also to the Greek. 11 For there is no partiality with Elohim. 12 For as many as have sinned lawlessly will also die lawlessly. As many as have sinned in law will be judged by law. 13 For it is not the hearers of law who are righteous before Elohim, but the doers of law will be justified 14 (for when nations who do not have law do by nature the things of the law, these, not having law, are a law to themselves, 15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) 16 in the day when Elohim will judge the secrets of men, according to my good news, by **שֵׁשׁ** Messiah.

17 Indeed you bear the name of a Yehudite, and rely on law, and glory in Elohim, 18 and know His will, and approve the things that are excellent, being instructed out of the law, 19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. 21 You therefore who teach another, do you not teach yourself? You who proclaim that a man should not steal: do you steal? 22 You who say a man should not commit adultery: do you commit adultery? You who abhor idols: do you rob temples? 23 You who boast in law: do you dishonor Elohim by disobeying the law? 24 For "**The Name of Elohim is blasphemed among the nations because of you,**<sup>c</sup>" just as it is written. 25 For circumcision indeed profits, if you are a doer of law, but if you are a transgressor of law, your circumcision has

become un-circumcision. 26 If therefore the un-circumcised guard the righteous deeds of the law, will his un-circumcision not be accounted as circumcision? 27 Will the un-circumcision which is from nature, if it fulfills the law, not judge you, who with the letter and circumcision are a transgressor of law? 28 For he is not a Yehudite who is one outwardly, neither is that circumcision which is outward in the flesh; 29 but he is a Yehudite who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from Elohim.

**3** Then what advantage does the Yehudite have? Or what is the profit of circumcision? 2 Much in every way! Because first of all, they were entrusted with the words of Elohim. 3 For what if some did not believe? Will their lack of faith nullify the faith of Elohim? 4 May it never be! Yes, let Elohim be found true, but every man a liar. As it is written, "**That you might be declared right in your words, and might prevail when you come into judgment.**<sup>d</sup>"

5 But if our unrighteousness commends the righteousness of Elohim, what will we say? Is Elohim unrighteous who inflicts wrath? I speak according to men. 6 May it never be! For then how will Elohim judge the world? 7 For if the truth of Elohim through my lie abounded to His glory, why am I also still judged as a sinner? 8 Why not (as we are slanderously reported, and as some believe that we say), "Let us do evil, that good may come"? Those who say so are justly judged. 9 What then? Are we better than they? No, in no way. For we previously warned both Yehudim and Greeks<sup>e</sup>, that they are all under sin. 10 As it is written, "**There is no one righteous; no, not one. 11 There is no one who understands. There is no one who seeks after Elohim. 12 They have all turned aside. They have together become unprofitable. There is no one who does good, no, not so much as one.**<sup>f</sup>"

13 "**Their throat is an open tomb. With their tongues they have used deceit.**<sup>g</sup>" "**The poison of vipers is under their lips;**<sup>h</sup>" 14 "**whose mouth is full of cursing and bitterness.**<sup>i</sup>" 15 "**Their feet are swift to shed blood. 16 Destruction and misery are in their ways.**

<sup>a</sup> See also Tehillim 62:12; Mishlei 24:12; Yirmeyahu 32:19; Korinthious A 3:8; Kepha 8:1:17; Hit'galut 22:12.

<sup>b</sup> 9 Syr. reads **וְלֹא־אַרְמָנִיא** (*w'l'aramia*) meaning "and to the Aramean" here instead of "and to the Greek." Also in verse 10.

<sup>c</sup> 24 See Yeshayahu 52:5; Yechezkel 36:20-22.

<sup>d</sup> 4 See Psalm 51:4.

<sup>e</sup> 9 Syr. reads **אַרְמָנִיא** (*aramia*) meaning "Arameans" here instead of "Greeks."

<sup>f</sup> 11-12 See Tehillim 14:1-3; 53:1-3.

<sup>g</sup> 13 See Tehillim 5:9.

<sup>h</sup> 13 See Tehillim 140:3.

<sup>i</sup> 14 See Tehillim 10:7.

**17 The way of peace, they have not known.<sup>a</sup>**

**18 "There is no fear of Elohim before their eyes.<sup>b</sup>**

**19** Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of Elohim. **20** Because from works of law, no flesh will be justified in His eyes. For indeed, through law comes the knowledge of sin. **21** But now apart from law, a righteousness of Elohim has been revealed, being testified by the law and the prophets; **22** even the righteousness of Elohim through faith in יִשְׁוּעָה Messiah to all those who believe. For there is no distinction, **23** for all have sinned, and fall short of the glory of Elohim; **24** being declared right freely by His favor through the redemption that is in Messiah יִשְׁוּעָה; **25** whom Elohim sent to be an atoning offering<sup>c</sup>, through faith in His blood, for a demonstration of His righteousness through the passing over of prior sins, in the forbearance of Elohim; **26** to demonstrate His righteousness at this present time; that He might Himself be just, and the justifier of him who has faith from יִשְׁוּעָה.

**27** Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. **28** We maintain therefore that a man is declared right by faith apart from the works of law. **29** Or is Elohim the Elohim of Yehudim only? Is He not the Elohim of nations also? Yes, of nations also, **30** since indeed there is one Elohim who will declare right the circumcised from faith, and the uncircumcised through faith. **31** Do we then nullify law through faith? May it never be! No, we establish<sup>d</sup> law.

**4** What then will we say that Avraham, our forefather, has found according to the flesh? **2** For if Avraham was declared right from works, he has something to boast about, but not toward Elohim. **3** For what does the Scripture say? "**Avraham believed Elohim, and it was credited to him for righteousness.**"<sup>e</sup> **4** Now to him who works, the reward is not counted as favor, but as something owed. **5** But to him who does not work, but believes in Him who declares right the wicked, his faith is accounted for righteousness. **6** Even as David also pronounces blessing on the man to whom Elohim counts righteousness apart from works,

**7 "Blessed are they whose lawless *deeds* are forgiven, whose sins are covered. 8 Blessed is the man whom יְהוָה will by no means charge with sin.<sup>f</sup>**

**9** Is this blessing then pronounced on the circumcised, or on the un-circumcised also? For we say that faith was accounted to Avraham for righteousness. **10** How then was it counted? When he was in circumcision, or in un-circumcision? Not in circumcision, but in un-circumcision. **11** He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in un-circumcision, that he might be the father of all those who believe, though they might be in un-circumcision, that righteousness might also be accounted to them. **12** He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Avraham, which he had in un-circumcision.

**13** For the promise to Avraham and to his seed that he should be heir of the world was not through a law, but through the righteousness of faith. **14** For if those who are of a law *are* heirs, faith is made void, and the promise is made of no effect. **15** For a law produces wrath; indeed for where there is no law, neither is there disobedience. **16** For this cause it is of faith, that it may be according to favor, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Avraham, who is the father of us all. **17** As it is written, "**I have made you a father of many nations.**"<sup>g</sup> This is in the presence of Him whom he believed: Elohim, who gives life to the dead, and calls the things that are not, as though they were. **18** Besides hope, Avraham believed in hope, to the end that he might become a father of many nations, according to that which had been spoken, "**So will your seed be.**"<sup>h</sup> **19** Without being weakened in faith, he considered his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. **20** Yet, looking to the promise of Elohim, he did not waver through disbelief, but grew strong through faith, giving glory to Elohim, **21** and being fully assured that what he had promised, he was also able to perform. **22** Therefore it also was "**credited to him for righteousness.**"

**23** Now it was not written that it was accounted to him for his sake alone, **24** but for our sake also, to whom it will be accounted, who believe in Him who raised יִשְׁוּעָה,

<sup>a</sup> 15-17 See Yeshayahu 59:7-8.

<sup>b</sup> 18 See Tehillim 36:1.

<sup>c</sup> 25 Greek word for "atoning offering" here is ἵλαστήριον (*hilasterion*). It refers to the mercy seat (lid of the Ark of the Covenant). See also Ivrim 9:5 (where this word is used for "lid") and Vayyiqra 16:15-19.

<sup>d</sup> 31 Greek word used for "establish" here is ἴστημι (*histemi*) meaning "to uphold, stand firm."

<sup>e</sup> 3 See Bereshiyt 15:6. Also in verse 22.

<sup>f</sup> 7-8 See Tehillim 32:1-2.

<sup>g</sup> 17 See Bereshiyt 17:5.

<sup>h</sup> 18 See Bereshiyt 15:5.

our Master, from the dead, **25** who was delivered up for our trespasses, and was raised for our justification.

**5** Being therefore declared right from faith, we have peace with Elohim through our Master **ישׁוּעָה** Messiah; **2** through whom we also have our access by faith into this favor in which we stand. We rejoice in hope of the glory of Elohim. **3** Not only this, but we also rejoice in our afflictions, knowing that affliction produces perseverance; **4** and perseverance, proven character; and proven character, hope: **5** and hope does not disappoint us, because the love of Elohim has been poured out into our hearts through the Set-apart Ruah who was given to us. **6** For while we were yet weak, at the right time Messiah died for the wicked. **7** For one will hardly die for a righteous<sup>a</sup> *man*. Yet perhaps for a good *man* someone would even dare to die. **8** But Elohim commends His own love toward us, in that while we were yet sinners, Messiah died for us.

**9** Much more then, being now declared right by His blood, we will be saved from the wrath of Elohim through Him. **10** For if, while we were enemies, we were reconciled to Elohim through the death of His Son, much more, being reconciled, we will be saved by His life.

**11** Not only so, but we also rejoice in Elohim through our Master **ישׁוּעָה** Messiah, through whom we have now received the reconciliation. **12** Therefore as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.

**13** Indeed, until law, sin was in the world; but sin is not put to *one's* account when there is no law.

**14** Nevertheless death reigned from Adam until Mosheh, even over those whose sins were not in the likeness of the transgression of Adam, who is a foreshadowing of Him who was to come. **15** But the free gift is not like the trespass. For if by the trespass of the one the many died, much more did the favor of Elohim, and the gift by the favor of the one man, **ישׁוּעָה** Messiah, abound to the many. **16** The gift is not as through one who sinned: for the judgment *came* from one to condemnation, but the free gift came of many transgressions to a righteous deed. **17** For if by the transgression of the one, death reigned through the one; so much more will those who receive the abundance of favor and of the gift of righteousness reign in life through the one, **ישׁוּעָה** Messiah. **18** So then as through one trespass, all men were condemned; even so through one righteous deed, all men were declared right to life.

**19** For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. **20** Law came in besides, that the trespass might abound; but where sin abounded, favor abounded more exceedingly; **21** that as sin reigned in death, even so favor might reign through righteousness to everlasting life through **ישׁוּעָה** Messiah our Master.

**6** What shall we say then? Shall we continue in sin, that favor may abound? **2** May it never be! We who died to sin, how could we live in it any longer? **3** Or do you not know that all we who were immersed into Messiah **ישׁוּעָה** were immersed into His death? **4** We were buried therefore with Him through immersion into death, that just as Messiah was raised from the dead through the glory of the Father, so we also might walk in newness of life. **5** For if we have become united with Him in the likeness of His death, we will also be part of His resurrection; **6** knowing this, that our old man was crucified with Him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. **7** For he who has died has been freed from sin. **8** But if we died with Messiah, we believe that we will also live with Him; **9** knowing that Messiah, being raised from the dead, dies no more. Death no longer has dominion over Him! **10** For the death that He died, He died to sin one time; but the life that He lives, He lives to Elohim. **11** Thus consider yourselves also to be dead to sin, but alive to Elohim in Messiah **ישׁוּעָה**.

**12** Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. **13** Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to Elohim, as alive from the dead, and your members as instruments of righteousness to Elohim. **14** For sin will not have dominion over you. For you are not under law, but under favor. **15** What then? Shall we sin, because we are not under law, but under favor? May it never be! **16** Do you not know that when you present yourselves as bondservants and obey someone, you are the bondservants of whomever you obey; whether of sin to death, or of obedience to righteousness? **17** But thanks be to Elohim, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered. **18** Being made free from sin, you became bondservants of righteousness.

<sup>a</sup> 7 Greek word rendered "righteous" is δικαιος (*dikaios*) meaning, literally, "righteous" or "just." Syr. uses the word **רָשִׂיֵּה** (*ra'shiye*) meaning "wicked."

**19** I speak in human terms because of the weakness of your flesh, for as you presented your members as bondservants to uncleanness and to lawlessness upon lawlessness, even so now present your members as bondservants to righteousness for set-apartness. **20** For when you were servants of sin, you were free in regard to righteousness. **21** What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. **22** But now, being made free from sin, and having become servants of Elohim, you have your fruit of set-apartness, and the result of everlasting life. **23** For the wages of sin is death, but the free gift of Elohim is everlasting life in Messiah יֶשׁוּא our Master.

**7** Or do you not know, brothers (for I speak to men who know the law), that the law has dominion over the man for as long as *the* time he lives? **2** For the woman that is subject to a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. **3** So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. **4** Therefore, my brothers, you also were made dead to the law through the body of Messiah, that you would be joined to another, to Him who was raised from the dead, that we might produce fruit to Elohim. **5** For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring out fruit to death. **6** But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of spirit, and not in oldness of letter.

**7** What shall we say then? Is the law sin? May it never be! However, I would not have known sin, except through the law.<sup>a</sup> For I would not have known coveting, unless the law had said, "**You shall not covet.**"<sup>b</sup> **8** But sin, finding occasion through the command, produced in me all kinds of coveting. For apart from the law, sin is dead. **9** I was alive apart from the law once, but when the command came, sin revived, and I died. **10** The command, which was for life, this I found to be for death; **11** for sin, finding occasion through the command, deceived me, and through it killed me. **12** Therefore the law indeed is set-apart, and the command set-apart, and righteous, and good.

**13** Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the command sin might become

exceedingly sinful. **14** For we know that the law is spiritual, but I am fleshly, sold under sin. **15** For I do not know what I am doing. For I do not practice what I desire to do; but what I hate, that I do. **16** But if what I do not desire, that I do, I consent to the law that it is good. **17** So now it is no more I that do it, but sin which dwells in me. **18** For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but it is not doing that which is good. **19** For the good which I desire, I do not do; but the evil which I do not desire, that I practice. **20** But if what I do not desire, that I do, it is no more I that do it, but sin which dwells in me. **21** I find then the law, that, to me, while I desire to do good, evil is present. **22** For I delight in the law of Elohim after the inward man, **23** but I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **24** What a wretched man I am! Who will deliver me out of the body of this death? **25** But thanks be to Elohim through יֶשׁוּא Messiah, our Master! So then with the mind, I myself serve the law of Elohim, but with the flesh, the law of sin.

**8** There is therefore now no condemnation to those who are in Messiah יֶשׁוּא. **2** For the law of the Ruah of life in Messiah יֶשׁוּא has set you free from the law of sin and of death. **3** For what was impossible for the law, in that it was weak through the flesh, Elohim did, sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh; **4** that the righteous deed of the law might be fulfilled in us, who walk not after the flesh, but after the Ruah. **5** For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Ruah, the things of the Ruah. **6** For the mind of the flesh is death, but the mind of the Ruah is life and peace; **7** because the mind of the flesh is hostile towards Elohim; for it is not subject to the law of Elohim, neither indeed can it be. **8** Those who are in the flesh cannot please Elohim. **9** But you are not in the flesh but in the Ruah, if it is so that the Ruah of Elohim dwells in you. But if any man does not have the Ruah of Messiah, he is not His. **10** If Messiah is in you, the body is dead because of sin, but the spirit is alive because of righteousness. **11** But if the Ruah of Him who raised up יֶשׁוּא from the dead dwells in you, He who raised up Messiah יֶשׁוּא from the dead will also give life to your mortal bodies through His Ruah who dwells in you. **12** So then, brothers, we are debtors, not to the flesh, to live after the flesh. **13** For if you live after the flesh, you must die; but if by the Ruah you put to death the deeds of the body, you will live.

<sup>a</sup> See also Yohanan 8:3:4.

<sup>b</sup> See Shemot 20:17; Devarim 5:21.

**14** For as many as are led by the Ruah of Elohim, these are children of Elohim. **15** For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption as sons<sup>a</sup>, by whom we cry, "Abba<sup>b</sup>! Father!"

**16** The Ruah itself testifies with our spirit that we are children of Elohim; **17** and if children, then heirs; heirs of Elohim, and joint heirs with Messiah; if indeed we suffer with Him, that we may also be glorified with Him. **18** For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. **19** For the creation waits with eager expectation for the children of Elohim to be revealed. **20** For the creation was subjected to vanity, not of its own will, but because of Him who subjected it, in hope **21** that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of Elohim. **22** For we know that the whole creation groans and travails in pain together until now. **23** Not only so, but ourselves also, who have the first fruits of the Ruah, even we ourselves groan within ourselves, waiting for adoption as sons, the redemption of our body. **24** For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? **25** But if we hope for that which we do not see, we wait for it with patience. **26** In the same way, the Ruah also helps our weaknesses, for we do not know how to pray as we ought. But the Ruah itself makes intercession with groanings which cannot be uttered. **27** He who searches the hearts knows what is on the Ruah's mind, because He makes intercession for the set-apart ones according to Elohim.

**28** We know that all things work together for good for those who love Elohim, to those who are called according to His purpose. **29** For those whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brothers. **30** Whom He predestined, those He also called. Whom He called, those He also declared right. Whom He declared right, those He also glorified.

**31** What then shall we say about these things? If Elohim is for us, who can be against us? **32** He who did not spare His own Son, but delivered Him up for us all, how would He not also with Him freely give us all things? **33** Who could bring a charge against the chosen ones of

Elohim? It is Elohim who declares right. **34** Who is He who condemns? It is Messiah who died, yes rather, who was raised from the dead, who is in the right hand of Elohim, who also makes intercession for us.

**35** Who shall separate us from the love of Messiah? Could affliction, or anguish, or persecution, or famine, or nakedness, or peril, or sword? **36** Even as it is written, "**For your sake we are killed all day long. We were accounted as sheep for the slaughter.**"<sup>c</sup> **37** No, in all these things, we are more than conquerors through Him who loved us. **38** For I am persuaded that neither death, nor life, nor messengers, nor principalities, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of Elohim, which is in Messiah יִשְׁׁוּעָה our Master.

**9** I tell the truth in Messiah. I am not lying, my conscience testifying with me in the Set-apart Ruah, **2** that I have great sorrow and unceasing pain in my heart. **3** For I could pray that I myself were accursed, separated from Messiah for my brothers' sake, my relatives according to the flesh, **4** who are Yisra'elites; whose is the adoption as sons, the glory, the covenants, the giving of the Torah, the service, and the promises; **5** of whom are the fathers, and from whom is Messiah as concerning the flesh, who is over all, Elohim blessed to the ages. Amein.

**6** But it is not as though the word of Elohim has come to nothing. For they are not all Yisra'el, that are of Yisra'el. **7** Neither, because they are Avraham's seed, are they all children. But, "**Your seed will be accounted as from Yitshaq.**"<sup>d</sup> **8** That is, it is not the children of the flesh who are children of Elohim, but the children of the promise are counted as seed. **9** For this is a word of promise, "**At the appointed time I will come, and Sarah will have a son.**"<sup>e</sup> **10** Not only so, but Rivqah also conceived from one, *by* our father Yitshaq. **11** For being not yet born, neither having done anything good or bad, that the purpose of Elohim according to His choice might stand, **12** not of works, but of Him who calls, it was said to her, "**The elder will serve the younger.**"<sup>f</sup> **13** Even as it is written, "**Ya'aqov I loved, but Esaw I hated.**"<sup>g</sup>

<sup>a</sup> 15 Greek word used here for "adoption as sons" is *vioθεσία* (*huiōthesia*). It was a Greek term used to refer to an heir of a royal family by adoption.

<sup>b</sup> 15 *Abba* – Aramaic word meaning "father." In Greek, it reads, αββα ὁ πατήρ (*abba ho pater*). The word πατήρ (*pater*) is the Greek word for "father" while *abba* is transliterated from Aramaic. In the Syr. this verse reads, *אבא און* (*abba avon*) meaning "Father, our Father."

<sup>c</sup> 36 See Tehillim 44:22.

<sup>d</sup> 7 See Bereshiyt 21:12.

<sup>e</sup> 9 See Bereshiyt 18:10-14.

<sup>f</sup> 12 See Bereshiyt 25:23.

<sup>g</sup> 13 See Malakhi 1:2-3.

**14** What shall we say then? Is there unrighteousness with Elohim? May it never be! **15** For He said to Mosheh, "**I will favor whom I will favor, and I will have compassion on whom I have compassion.**<sup>a</sup>" **16** So then it is not of him who wills, nor of him who runs, but of Elohim who is kind. **17** For the Scripture says to Pharaoh, "**For this very purpose I caused you to be raised up, that I might show in you My power, and that My Name might be proclaimed in all the earth.**<sup>b</sup>" **18** So then, He is kind to whom He desires, and He hardens whom He desires. **19** You will say then to me, "Why does He still find fault? For who withstands His will?" **20** But indeed, O man, who are you to reply against Elohim? Will the thing formed ask him who formed it, "**Why did you make me like this?**<sup>c</sup>" **21** Or has the potter not a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? **22** What if Elohim, willing to show His wrath, and to make His power known, endured with much patience vessels of wrath prepared for destruction, **23** and that He might make known the riches of His glory on vessels of loving-kindness, which He prepared beforehand for glory, **24** us, whom He also called, not from the Yehudim only, but also from the nations? **25** As He says also in Hoshea, "**I will call them 'My people,' which were not My people; and her 'beloved,' who was not beloved.**<sup>d</sup>"

**26** "**It will be that in the place where it was said to them, 'You are not My people,' There they will be called 'children of the living El.'**<sup>e</sup>"

**27** Yeshayahu cries concerning Yisra'el, "**If the number of the children of Yisra'el are as the sand of the sea, it is the remnant who will be saved; 28 for He will finish the word and cut it short, because תְּנַתֵּן will make a perform it upon the earth.**<sup>f</sup>"

**29** As Yeshayahu has said before, "**Unless תְּנַתֵּן Tsevaot had left us a seed, we would have become like Sodom, and would have been made like Gomorrah.**<sup>g</sup>"

**30** What shall we say then? That the nations, who did not follow after righteousness, attained to righteousness,

even the righteousness which is of faith; **31** but Yisra'el, following after a law of righteousness, did not arrive at a law [of righteousness]<sup>h</sup>. **32** Why? Because they did not seek it from faith, but as it were from works. They stumbled over the stumbling stone; **33** even as it is written, "**Behold, I lay in Tsion a stumbling stone and a rock of offense; and no one who believes in Him will be disappointed.**<sup>i</sup>"

**10** Brothers, my heart's desire and my prayer to Elohim is for them, that they may be saved. **2** For I testify about them that they have a zeal for Elohim, but not according to knowledge. **3** For being ignorant of the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim. **4** For Messiah is the goal of law for righteousness to everyone who believes. **5** For Mosheh writes about the righteousness from the law, "**The one who does them will live by them.**<sup>j</sup>" **6** But the righteousness from faith says this, "**Do not say in your heart, 'Who will ascend into heaven?'<sup>k</sup>** (that is, to bring Messiah down); **7** or, "**Who will descend into the abyss?**<sup>l</sup>" (that is, to bring Messiah up from the dead)." **8** But what does it say? "**The word is near you, in your mouth, and in your heart;**<sup>m</sup>" that is, the word of faith, which we proclaim: **9** that if you will confess with your mouth that יְהוָה is Master, and believe in your heart that Elohim raised Him from the dead, you will be saved. **10** For in the heart man believes unto righteousness; and in the mouth is confession unto salvation. **11** For the Scripture says, "**Whoever believes in Him will not be disappointed.**<sup>n</sup>"

**12** For there is no distinction between Yehudite and Greek<sup>o</sup>; for the same Master is Master of all,<sup>p</sup> and is rich to all who call on Him. **13** For, "**Whoever will call on the Name of תְּנַתֵּן will be saved.**<sup>q</sup>" **14** How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? How will they hear without a proclaimer? **15** And how will they proclaim unless they are sent? As it is written: "**How beautiful are the feet of those who [proclaim**

<sup>a</sup> 15 See Shemot 33:19.

<sup>b</sup> 17 See Shemot 9:16.

<sup>c</sup> 20 See Yeshayahu 29:16; 45:9.

<sup>d</sup> 25 See Hoshea 2:23.

<sup>e</sup> 26 See Hoshea 1:10.

<sup>f</sup> 27-28 See Yeshayahu 10:22-23.

<sup>g</sup> 29 See Yeshayahu 1:9.

<sup>h</sup> 31 Bracketed section indicates reading not present in early Greek texts.

<sup>i</sup> 33 See Yeshayahu 8:14; 28:16.

<sup>j</sup> 5 See Vayiqra 18:5.

<sup>k</sup> 6 See Devarim 30:12.

<sup>l</sup> 7 See Devarim 30:13.

<sup>m</sup> 8 See Devarim 30:14.

<sup>n</sup> 11 See Yeshayahu 28:16.

<sup>o</sup> 12 Syr. reads לְאַרְמִיא (l'aramia) meaning "Aramean" here instead of "Greek."

<sup>p</sup> 12 Syr. reads כָּלְדָּיָן כָּלְבָּן כָּלְבָּן (chad huw ger Mar-ya d'kullhu) meaning "one is Mar-ya over them all" here.

<sup>q</sup> 13 See Yo'el 2:32.

**the good news of peace, who<sup>a</sup> bring good news of good things!<sup>b</sup>**

16 But they did not all listen to the glad news. For Yeshayahu says, "**תִּתְבֹּא, who has believed our message?**" 17 So faith comes from hearing, and hearing by the word of Messiah. 18 But I say, did they not hear? Yes, most certainly, "**Their sound went out into all the earth, their words to the ends of the world.**<sup>d</sup>"

19 But I ask, did Yisra'el not know? First Mosheh says, "**I will provoke you to jealousy with that which is no nation, with a nation void of understanding I will make you angry.**<sup>e</sup>"

20 Yeshayahu is very bold, and says, "**I was found by those who did not seek Me. I was revealed to those who did not ask for Me.**<sup>f</sup>"

21 But as to Yisra'el He says, "**All day long I stretched out My hands to a disobedient and contrary people.**<sup>g</sup>"

**11** I ask then, did Elohim reject His people? May it never be! For I also am a Yisra'elite, a seed of Avraham, of the tribe of Benyamin. 2 Elohim did not reject His people, which He foreknew. Or do you not know what the Scripture says about Eliyahu? How he pleads with Elohim against Yisra'el: 3 "**תַּנְתֶּל, they have killed Your prophets, they have broken down Your altars; and I am left alone, and they seek my life.**" 4 But how does Elohim answer him? "**I have reserved for Myself seven thousand men, who have not bowed the knee to Ba'al.**<sup>h</sup>" 5 Even so then at this present time also there is a remnant according to the choice of favor. 6 And if by favor, then it is no longer from works; otherwise favor is no longer favor. [But if it is from works, it is no longer favor; otherwise work is no longer work].

7 What then? That which Yisra'el seeks for, that he did not obtain; but the chosen ones obtained it, and the rest were hardened. 8 According as it is written, "**Elohim gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day.**<sup>i</sup>" 9 David says, "Let their table be made a snare, and a trap, a stumbling block, and a retribution to them. 10 Let their eyes be darkened,

**that they may not see. Bow down their back always.**<sup>k</sup>

11 I ask then, did they stumble that they might fall? May it never be! But by their misstep, salvation has come to the nations, to provoke them to jealousy. 12 Now if their misstep is the riches of the world, and their lacking the riches of the nations, how much more their fulfillment? 13 For I speak to you who are of the nations. Since then as I am a shaliah to nations, I glorify my ministry; 14 if by any means I may provoke to jealousy those who are my flesh, and may save some from them. 15 For if their loss is the reconciliation of the world, what would their acceptance be, but life from the dead? 16 If the first fruit is set-apart, so is the lump. If the root is set-apart, so are the branches.

17 But if some of the branches were broken off, and you, being *of* a wild olive, were grafted in among them, and became partaker with them of the root of the richness of the olive tree, 18 do not boast over the branches. But if you boast, it is not you who support the root, but the root supports you. 19 You will say then, "Branches were broken off, that I might be grafted in." 20 True; by their disbelief they were broken off, and you stand by your faith. Do not be conceited, but fear; 21 for if Elohim did not spare the natural branches, neither will He spare you. 22 See then the goodness and severity of Elohim. Toward those who fell, severity; but toward you, goodness of Elohim, if you continue in His goodness; otherwise you also will be cut off. 23 They also, if they do not continue in their disbelief, will be grafted in, for Elohim is able to graft them in again. 24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree? 25 For I do not desire you to be ignorant, brothers, of this mystery, so that you will not be wise in your own conceits, that a partial hardening has happened to Yisra'el, until the fullness of the nations has come in, 26 and so all Yisra'el will be saved. Even as it is written, "**There will come out of Tsion the Deliverer, and He will turn away wickedness from Ya'aqov.** 27 **This is My covenant with them, when I will take away their sins.**<sup>l</sup>"

<sup>a</sup> 15 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 15 See Yeshayahu 52:7.

<sup>c</sup> 16 See Yeshayahu 53:1.

<sup>d</sup> 18 See Tehillim 19:4.

<sup>e</sup> 19 See Devarim 32:21.

<sup>f</sup> 20 See Yeshayahu 65:1.

<sup>g</sup> 21 See Yeshayahu 65:2.

<sup>h</sup> 3-4 See Melakhim נ 19:10-18.

<sup>i</sup> 6 Bracketed section indicates reading not present in early Greek texts.

<sup>j</sup> 8 See Devarim 29:4; Yeshayahu 29:10.

<sup>k</sup> 9-10 See Tehillim 69:22-23.

<sup>l</sup> 26-27 See Yeshayahu 59:20-21; 27:9; Yirmeyahu 31:33-34.

**28** Concerning the good news, they are enemies for your sake. But concerning the election, they are beloved on account of the patriarchs. **29** For the gifts and the calling of Elohim are without regret. **30** Just as you in time past were disobedient to Elohim, but now have obtained loving-kindness by their disobedience, **31** even so these also have now been disobedient, that by the loving-kindness shown to you they may also obtain loving-kindness. **32** For Elohim has closed up all to disobedience, that He might be kind to all.

**33** Oh the depth of the riches both of the wisdom and the knowledge of Elohim! How unsearchable are His judgments, and His untraceable ways!

**34** "For who has known the mind of יהוה? Or who has been His counselor?"<sup>a</sup>

**35** "Or who has first given to Him, and it will be repaid to Him again?"<sup>b</sup>

**36** For of Him, and through Him, and to Him, are all things. To Him be the glory to the ages! Amein.

**12** Therefore I urge you, brothers, by the compassion of Elohim, to present your bodies a living sacrifice, set-apart, acceptable to Elohim, which is your spiritual service. **2** Stop being conformed to this age, but *continue* being transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of Elohim. **3** For I say – through the favor that was given me – to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as Elohim has apportioned to each person a measure of faith. **4** For even as we have many members in one body, and all the members do not have the same function, **5** so we, who are many, are one body in Messiah, and individually members one of another. **6** Having gifts differing according to the favor that was given to us, if prophecy, let us prophesy according to the proportion of our faith; **7** or service, let us give ourselves to service; or he who teaches, to his teaching; **8** or he who exhorts, to his exhorting: he who gives, let him do it with generosity; he who rules, with diligence; he who shows kindness, with cheerfulness.

**9** Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. **10** In love of the brothers be tenderly affectionate to one another; in honor preferring one another; **11** not lagging in diligence; fervent in spirit; serving the Master; **12** rejoicing in hope; patient in affliction; continuing

steadfastly in prayer; **13** contributing to the needs of the set-apart ones; given to hospitality. **14** Bless those who persecute you; bless, and do not curse. **15** Rejoice with those who rejoice. Weep with those who weep. **16** Be of the same mind one toward another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own conceits. **17** Repay no one evil for evil. Respect what is honorable in the sight of all men. **18** If it is possible, as much as it is up to you, be at peace with all men. **19** Do not seek revenge yourselves, beloved, but give place to the wrath of Elohim. For it is written, "**Vengeance belongs to Me; I will repay**, says <sup>c</sup> יהוה." **20** Therefore "**If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head.**"<sup>d</sup> **21** Do not be overcome by evil, but overcome evil with good.

**13** Let every being be in subjection to the higher authorities, for there is no authority except from under Elohim, and the ones existing are ordained by Elohim. **2** Therefore he who resists the authority, withstands the ordinance of Elohim; and those who withstand will receive to themselves judgment. **3** For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, **4** for he is a servant of Elohim to you for good. But if you do that which is evil, be afraid, for he does not bear the sword in vain; for he is a servant of Elohim, an avenger for wrath to him who does evil. **5** Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. **6** For this reason you also pay taxes, for they are servants of the service of Elohim, attending continually on this very thing. **7** Therefore give everyone what you owe: if you owe taxes, pay taxes; if tolls, then tolls; if respect, then respect; if honor, then honor. **8** Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled law.

**9** For the commands, "**You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet,"<sup>e</sup> and whatever other commands there are, are all summed up in this saying, namely, "**You shall love your neighbor as yourself.**"<sup>f</sup>**

**10** Love does not harm a neighbor. Love therefore is the fullness of law. **11** Do this, knowing the time, that it is already *the* hour for you to awaken out of sleep, for our salvation is indeed now nearer than when we first believed. **12** The night is far gone, and the day is near. Let us therefore throw off the deeds of darkness, and let us put on the armor of light. **13** Let us walk properly, as

<sup>a</sup> 34 See Yeshayahu 40:13.

<sup>b</sup> 35 See Iyyov 41:11.

<sup>c</sup> 19 See Devarim 32:35.

<sup>d</sup> 20 See Mishlei 25:21-22.

<sup>e</sup> 9 See Shemot 20:13-17; Devarim 5:17-21.

<sup>f</sup> 9 See Vayiqra 19:18.

in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. **14** But put on the Master **מָשִׁיחַ** Messiah, and make no provision for the flesh, for its lusts.

**14** Now accept one who is weak in faith, but not for disputes over opinions. **2** One man believes to eat all things, but he who is weak eats *only* vegetables. **3** Do not let him who eats despise him who does not eat. Do not let him who does not eat judge him who eats, for Elohim has accepted him. **4** Who are you who judge another's servant? To his own master he stands or falls. Yes, he will be made to stand, for Elohim has power to make him stand.

**5** One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. **6** He who observes the day, observes it to the Master. He who eats, eats to the Master, for he gives Elohim thanks. He who does not eat, to the Master he does not eat, and gives Elohim thanks. **7** For none of us lives to himself, and none dies to himself. **8** For if we live, we live to the Master. Or if we die, we die to the Master. If therefore we live or die, we are the Master's. **9** For this Messiah died, and lived again, that He might be Master<sup>a</sup> of both the dead and the living.

**10** But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Elohim<sup>b</sup>. **11** For it is written, "**As I live,' says תְּהִלִּים, 'to Me every knee will bow. Every tongue will confess to Elohim.**"<sup>c</sup>"

**12** So then each one of us will give account of himself to Elohim. **13** Therefore let us not judge one another anymore, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. **14** I know, and am persuaded in the Master **מָשִׁיחַ**, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. **15** Yet if through food your brother is grieved, you walk no longer in love. Do not destroy with your food him for whom Messiah died. **16** Then do not let your good be slandered, **17** for the Kingdom of Elohim is not eating and drinking, but righteousness, peace, and joy in the Set-apart Ruah. **18** For he who serves Messiah in this is acceptable to Elohim and approved by men. **19** So then, let us follow after things which make for peace,

and things by which we may build one another up. **20** Do not overthrow the work of Elohim for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. **21** It is good to not eat meat, drink wine, nor do anything to cause your brother to stumble.

**22** Do you have faith? Have it to yourself before Elohim. Happy is he who does not judge himself in that which he approves. **23** But he who doubts is condemned if he eats, because it is not of faith; and whatever is not of faith is sin.<sup>d</sup>

**15** Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. **2** Let each one of us please his neighbor for that which is good, to be building him up. **3** For even Messiah did not please Himself. But, as it is written, "**The reproaches of those who reproached You fell on Me.**"<sup>e</sup> **4** For whatever things were written before, were written for our learning, that through perseverance and through encouragement of the Scriptures we might have hope. **5** Now the Elohim of perseverance and of encouragement grant you to be of the same mind one with another according to Messiah **מָשִׁיחַ**, **6** that with one accord you may with one mouth glorify the Elohim and Father of our Master **מָשִׁיחַ** Messiah.

**7** Therefore accept one another, even as Messiah also accepted you, to the glory of Elohim. **8** Now I say that Messiah has been made a servant of the circumcision for the truth of Elohim, that He might confirm the promises given to the fathers, **9** and that the nations might glorify Elohim for His loving-kindness. As it is written, "**Therefore will I give praise to You among the nations, and sing to Your Name.**"<sup>f</sup>"

**10** Again He says, "**Rejoice, you nations, with His people.**"<sup>g</sup>" **11** Again, "**Praise תְּהִלִּים, all you nations! Let all the peoples praise Him.**"<sup>h</sup>" **12** Again, Yeshayahu says, "**There will be the root of Yishai, He who arises to rule over the nations; in Him the nations will hope.**"<sup>i</sup>"

**13** Now may the Elohim of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Set-apart Ruah. **14** I myself am also persuaded about you, my brothers, that you yourselves

<sup>a</sup> 9 Syr. reads **מֶרֶה** (*Mar-ya*) instead of "Master" here. Also in verse 14.

<sup>b</sup> 10 Later Greek and Syriac texts read "Messiah" here.

<sup>c</sup> 11 See Yeshayahu 45:23.

<sup>d</sup> 23 Some translations, based on later Greek texts, place Romaious 16:25-27 here in chapter 14, numbered as 14:24-26.

<sup>e</sup> 3 See Tehillim 69:9.

<sup>f</sup> 9 See Shemu'el Bet 22:50; Tehillim 18:49.

<sup>g</sup> 10 See Devarim 32:43.

<sup>h</sup> 11 See Tehillim 117:1

<sup>i</sup> 12 See Yeshayahu 11:10.

are full of goodness, filled with all knowledge, able also to admonish others. **15** But I write more boldly to you in part, as reminding you, because of the favor that was given to me by Elohim, **16** that I should be a servant of Messiah **ישׁוּעָה** to the nations, serving as a priest of the good news of Elohim, that the offering up of the nations might be made acceptable, set apart by the Set-apart Ruah. **17** I have therefore my boasting in Messiah **ישׁוּעָה** in things pertaining to Elohim. **18** For I will not dare to speak of any things except those which Messiah worked through me, for the obedience of the nations, by word and deed, **19** in the power of signs and wonders, in the power of the Ruah of Elohim; so that from Yerushalayim, and around as far as to Illyricum, I have proclaimed in fullness the good news of Messiah; **20** yes, making it my aim to proclaim the good news, not where Messiah was already named, that I might not build on another's foundation. **21** But, as it is written, "They will see, to whom no news of Him came. They who have not heard will understand."<sup>a</sup>

**22** Therefore also I was hindered these many times from coming to you, **23** but now, no longer having any place in these regions, and having these many years a longing to come to you. **24** For I hope to see you in passing as I go to Spain, and to be helped on my way there by you, if first I may be filled in part by your company. **25** But now, I say, I am going to Yerushalayim, serving the set-apart ones. **26** For it has been the good pleasure of Makedonia and Achaia to make a certain contribution for the poor among the set-apart ones who are at Yerushalayim. **27** Yes, it has been their good pleasure, and they are their debtors. For if the nations have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. **28** When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. **29** I know that, when I come to you, I will come in the fullness of the blessing of Messiah.

**30** Now I beg you, brothers, by our Master **ישׁוּעָה** Messiah, and by the love of the Ruah, that you strive together with me in your prayers to Elohim for me, **31** that I may be delivered from those who are disobedient in Yehudah, and that my service which I have for Yerushalayim may be acceptable to the set-apart ones; **32** that I may come to you in joy through the will of Elohim, and together with you, find rest. **33** Now the Elohim of peace be with you all. Amein.

**16** I commend to you Phoebe, our sister, who is a servant of the assembly that is at Keghreai, **2** that you

receive her in the Master, in a way worthy of the set-apart ones, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

**3** Greet Priska and Aquila, my fellow workers in Messiah **ישׁוּעָה**, **4** who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the nations. **5** Greet the assembly that is in their house. Greet Epainetos, my beloved, who is the first fruits of Asia to Messiah. **6** Greet Miryam, who labored much for you. **7** Greet Andronikos and Iounia, my relatives and my fellow prisoners, who are notable among the shelihim, who were also in Messiah before me. **8** Greet Ampliatus, my beloved in the Master. **9** Greet Urbanus, our fellow worker in Messiah, and Stahys, my beloved. **10** Greet Apelles, the approved in Messiah. Greet those who are of the household of Aristobulus. **11** Greet Herodion, my kinsman. Greet them of the household of Narkisso, who are in the Master. **12** Greet Truphaina and Truphosa, who labor in the Master. Greet Persis, the beloved, who labored much in the Master. **13** Greet Rufus, the chosen in the Master, and his mother and mine. **14** Greet Asugkritos, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. **15** Greet Philologos and Ioulia, Nereus and his sister, and Olympas, and all the set-apart ones who are with them. **16** Greet one another with a set-apart kiss. The assemblies of Messiah greet you all.

**17** Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. **18** For those who are such do not serve our Master, **ישׁוּעָה** Messiah, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. **19** For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. **20** And the Elohim of peace will quickly crush Satan under your feet. The favor of our Master **ישׁוּעָה** Messiah be with you.

**21** Timotheos, my fellow worker, greets you, as do Lucius, Iason, and Sosipater, my relatives. **22** I, Tertius, who write the letter, greet you in the Master. **23** Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. **24** [The favor of our Master **ישׁוּעָה** Messiah be with you all! Amein.]<sup>b</sup>

**25** Now to him who is able to establish you according to my good news and the proclaiming of **ישׁוּעָה** Messiah,

<sup>a</sup> 21 See Yeshayah 52:15.

<sup>b</sup> 24 Bracketed section indicates reading not present in early Greek or Syriac texts.

according to the revelation of the mystery which has been kept secret through the ages, **26** but now is revealed, and by the Scriptures of the prophets, according to the command of the everlasting Elohim, is made known for obedience of faith to all the nations; **27** to the only wise Elohim, through יֶשׁוּא Messiah, to whom be the glory to the ages! Amein.<sup>a</sup>

---

<sup>a</sup> 27 Some translations, based on later Greek texts, place Romaious 16:25-27 after verse 23 in chapter 14, numbered

as 14:24-26. The order shown is found in early Greek and Syriac texts.

## KOPINΘIOYC &amp;

## Korinthious A (1 Corinthians)

**1** Sha'ul, called to be a shaliah of Messiah through the will of Elohim, and our brother Sosthenes, **2** to the assembly of Elohim which is at Korinth; those who are set apart in Messiah יִשְׁעָה, called to be set-apart ones, with all who call on the Name of our Master יִשְׁעָה Messiah in every place, both theirs and ours: **3** favor to you and peace from Elohim our Father and the Master יִשְׁעָה Messiah.

**4** I always thank my Elohim concerning you, for the favor of Elohim which was given you in Messiah יִשְׁעָה; **5** that in everything you were enriched in Him, in all speech and all knowledge; **6** even as the witness of Messiah was confirmed in you: **7** so that you come behind in no gift; waiting for the revelation of our Master יִשְׁעָה Messiah; **8** who will also confirm you until the end, blameless in the day of our Master יִשְׁעָה Messiah. **9** Elohim is faithful, through whom you were called into the fellowship of His Son, יִשְׁעָה Messiah, our Master. **10** Now I beg you, brothers, through the Name of our Master, יִשְׁעָה Messiah, that you all speak the same thing, and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment. **11** For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you. **12** Now I mean this, that each one of you says, "I follow Sha'ul," "I follow Apollos," "I follow Kepha," and, "I follow Messiah." **13** Is Messiah divided? Was Sha'ul crucified for you? Or were you immersed into the name of Sha'ul?

**14** I thank Elohim that I immersed none of you, except Crispus and Gaius, **15** so that no one should say that you were immersed into my own name. **16** (I also immersed the household of Stephana; besides them, I do not know whether I immersed any other.) **17** For Messiah sent me not to immerse, but to proclaim the good news—not in wisdom of words, so that the stake of Messiah would not be made void. **18** For the word of the stake is foolishness to those who are dying, but to us who are being saved it is the power of Elohim. **19** For it is

written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."<sup>a</sup>

**20** Where is the wise? Where is the scribe? Where is the lawyer of this age? Has Elohim not made the wisdom of this world foolish? **21** For seeing that in the wisdom of Elohim, the world through its wisdom did not know Elohim, it was the good pleasure of Elohim through the foolishness of the proclaiming to save those who believe. **22** For Yehudim ask for signs, Greeks<sup>b</sup> seek after wisdom, **23** but we proclaim Messiah crucified; a stumbling block to Yehudim, and foolishness to the nations, **24** but to those who are called, both Yehudim and Greeks, Messiah is the power of Elohim and the wisdom of Elohim. **25** Because the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men. **26** For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble; **27** but Elohim chose the foolish things of the world that He might put to shame those who are wise. Elohim chose the weak things of the world, that He might put to shame the things that are strong; **28** and Elohim chose the lowly things of the world, and the things that are despised, and the things that are not, that He might bring to nothing the things that are: **29** that no flesh should boast before Elohim.

**30** Because of Him, you are in Messiah יִשְׁעָה, who was made to us wisdom from Elohim, and righteousness and set-apartness, and redemption: **31** that, according as it is written, "He who boasts, let him boast in יהודָה."<sup>c</sup>

**2** When I came to you, brothers, I did not come with excellence of speech or of wisdom, proclaiming to you the mystery<sup>d</sup> of Elohim. **2** For I determined not to know anything among you, except יִשְׁעָה Messiah, and Him crucified. **3** I was with you in weakness, in fear, and in much trembling. **4** My speech and my proclaiming were not in persuasive words of wisdom, but in demonstration of the Ruah and of power, **5** that your faith would not stand in the wisdom of men, but in the power of Elohim. **6** We speak wisdom, however, among those who are full grown; yet a wisdom not of this age, nor of the rulers of this age, who are coming to nothing. **7** But we speak the wisdom of Elohim in a mystery, the wisdom that has been hidden, which Elohim foreordained before the ages for our glory, **8** which none of the rulers of this age has known. For

<sup>a</sup> 19 See Yeshayahu 29:14.

<sup>b</sup> 22 Syr. reads וְאַרְמַנִּים (w'aramia) meaning "Arameans" here instead of "Greeks." Also in verses 23 & 24.

<sup>c</sup> 31 See Yirmeyahu 9:24.

<sup>d</sup> 1 Later Greek manuscripts read "witness" instead of "mystery" here. Syr. reads אֲרָזֶה (a'ra'zeh) also meaning "mystery."

had they known it, they would not have crucified the Master of glory.

**9** But as it is written, "Things which an eye did not see, and an ear did not hear, which did not enter into the heart of man, these Elohim has prepared for those who love Him."<sup>a"</sup>

**10** But to us, Elohim revealed them through the Ruah. For the Ruah searches all things, yes, the deep things of Elohim. **11** For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of Elohim, except the Ruah of Elohim. **12** But we received, not the spirit of the world, but the Ruah which is from Elohim, that we might know the things that were freely given to us by Elohim. **13** Which things also we speak, not in words which man's wisdom teaches, but which the Ruah teaches, comparing spiritual things with spiritual things. **14** Now the natural man does not receive the things of the Ruah of Elohim, for they are foolishness to him, and he cannot know them, because they are spiritually discerned. **15** But he who is spiritual discerns all things, and he himself is judged by no one. **16** "For who has known the mind of **תְּבוּנָה**, that he should instruct

Him?"<sup>b"</sup> But we have Messiah's mind.

**3** Brothers, I could not speak to you as to spiritual, but as to fleshly, as to babes in Messiah. **2** I fed you with milk, not with meat; for you were not yet ready. Indeed, not even now are you ready, **3** for you are still fleshly. For insofar as there is jealousy *and* strife among you, are you not fleshly, and do you not walk in the ways of men? **4** For when one says, "I follow Sha'ul," and another, "I follow Apollos;" are you not *mere* men? **5** Who then is Apollos, and who is Sha'ul, but servants through whom you believed; and each as **תְּבוּנָה** gave to him? **6** I planted. Apollos watered. But Elohim gave the increase. **7** So then neither he who plants is anything, nor he who waters, but Elohim who gives the increase. **8** Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. **9** For we are fellow workers of Elohim. You are the farming of Elohim, the building of Elohim. **10** According to the favor of Elohim which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it. **11** For no one can lay any other foundation than that which has been laid, which is **מָשִׁיחָה** Messiah. **12** But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; **13** each

man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. **14** If any man's work remains which he built on it, he will receive a reward. **15** If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

**16** Do you not know that you are a dwelling place of Elohim, and that the Ruah of Elohim lives in you? **17** If anyone destroys the dwelling place of Elohim, Elohim will destroy him; for the dwelling place of Elohim is set-apart, which you are. **18** Let no one deceive himself. If anyone thinks that he is wise among you in this age, let him become a fool, that he may become wise. **19** For the wisdom of this world is foolishness with Elohim. For it is written, "**He has taken the wise in their craftiness.**"<sup>c"</sup> **20** And again, "**תְּבוּנָה** knows the reasoning of the wise, that it is worthless."<sup>d"</sup> **21** Therefore let no one boast in men. For all things are yours, **22** whether Sha'ul, or Apollos, or Kepha, or the world, or life, or death, or things present, or things to come. All are yours, **23** and you belong to Messiah, and Messiah belongs to Elohim.

**4** So let a man think of us as Messiah's servants, and stewards of the mysteries of Elohim. **2** Here, moreover, it is required of stewards, that they be found faithful. **3** But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I do not judge my own self. **4** For I know nothing against myself. Yet I am not declared right by this, but He who judges me is **תְּבוּנָה**. **5** Therefore judge nothing before the time, until **תְּבוּנָה** comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from Elohim.

**6** Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to go beyond what is written, that none of you be puffed up against one another. **7** For who makes you different? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it? **8** You are already filled. You have already become rich. You have come to reign without us. And oh that you did reign, that we also might reign with you.

**9** For, I think that Elohim has displayed us, the shelihim, last of all, like men sentenced to death. For we are made a spectacle to the world, both to messengers and men.

**10** We are fools for Messiah's sake, but you are wise in

<sup>a</sup> 9 See Yeshayahu 64:4.

<sup>b</sup> 16 See Yeshayahu 40:13.

<sup>c</sup> 19 See Iyyov 5:13.

<sup>d</sup> 20 See Tehillim 94:11.

Messiah. We are weak, but you are strong. You have honor, but we have dishonor. **11** Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place. **12** We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure. **13** Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

**14** I do not write these things to shame you, but to admonish you as my beloved children. **15** For though you have ten thousand tutors in Messiah, you do not have many fathers. For in Messiah יִשְׁוּעָה, I brought you forth through the good news. **16** I beg you therefore, be imitators of me. **17** Because of this I have sent Timotheos to you, who is my beloved and faithful child in ḥodesh, who will remind you of my ways which are in Messiah, even as I teach everywhere in every assembly. **18** Now some are puffed up, as though I were not coming to you. **19** But I will come to you shortly, if ḥodesh is willing. And I will know, not the word of those who are puffed up, but the power. **20** For the Kingdom of Elohim is not in word, but in power. **21** What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

**5** It is actually reported that there is whoring among you, and such whoring as is not even *found* among the nations, that one has his father's wife. **2** You are puffed up, and did not rather mourn, that he who had done this deed might be removed from among you. **3** For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. **4** In the Name of our Master יִשְׁוּעָה Messiah, you being gathered together, and my spirit, with the power of our Master יִשְׁוּעָה Messiah, **5** are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Master יִשְׁוּעָה Messiah.

**6** Your boasting is not good. Do you not know that a little leaven leavens the whole lump? **7** Purge out the old leaven, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Pesah, has been slaughtered [in our place]<sup>a</sup>. **8** Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

**9** I wrote to you in my letter to have no company with whores; **10** yet not at all meaning with whores of this

world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world.

**11** But as it is, I wrote to you not to associate with anyone who is called a brother who is whore, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Do not even eat with such a person.

**12** For what do I have to do with also judging those who are outside? Do you not judge those who are within?

**13** But those who are outside, Elohim judges. "Put away the evil man from among yourselves.<sup>b</sup>"

**6** Dare any of you, having a matter against his neighbor, go to be judged before the unrighteous, and not before the set-apart ones? **2** Do you not know that the set-apart ones will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? **3** Do you not know that we will judge messengers? How much more, things that pertain to this life? **4** If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? **5** I say this to move you to shame. Is there not even one wise man among you who would be able to decide between his brothers? **6** But brother goes to be judged with brother, and that before unbelievers! **7** Therefore it is already altogether a defect in you, that you have judgments with one another. Why not rather be wronged? Why not rather be defrauded? **8** No, but you yourselves do wrong, and defraud, and that against your brothers.

**9** Or do you not know that the unrighteous will not inherit the Kingdom of Elohim? Do not be deceived. Neither whores, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, **10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists, will inherit the Kingdom of Elohim. **11** Such were some of you, but you were washed. But you were set apart. But you were declared right in the Name of the Master יִשְׁוּעָה, and in the Ruah of our Elohim.

**12** All things are permissible for me, but not all things are profitable. All things are permissible for me, but I will not be brought under the power of anything.

**13** Foods for the belly, and the belly for foods, but Elohim will bring to nothing both it and them. But the body is not for whoring, but for the Master; and the Master for the body. **14** Now Elohim raised up the Master, and will also raise us up by His power. **15** Do you not know that your bodies are members of Messiah? Shall I then take the members of Messiah, and make them members of a whore? May it never be! **16** Or do you not know that he who is joined to a whore is one

<sup>a</sup> 7 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 13 See Devarim 13:5; 17:7; 19:19; 21:21; 22:21-24; 24:7.

body? For, "The two will become one flesh."<sup>a</sup> 17 But he who is joined to the Master is one spirit. 18 Flee whoring! Every sin that a man does is outside the body, but he who whores sins against his own body. 19 Or do you not know that your body is a dwelling place of the Set-apart Ruah which is in you, which you have from Elohim? You are not your own, 20 for you were bought with a price. Therefore glorify Elohim in your body [and in your spirit, which belong to Elohim]<sup>b</sup>.

**7** Now concerning the things about which you wrote: it is good for a man not to touch a woman. 2 But, because of whorings, let each man have his own wife, and let each woman have her own husband. 3 Let the husband give his wife what is owed her, and likewise also the wife her husband. 4 The wife does not have authority over her own body, but the husband. Likewise also the husband does not have authority over his own body, but the wife. 5 Do not deprive one another, unless it is by consent for a season, that you may give yourselves to prayer<sup>c</sup>, and may be together again, that Satan does not tempt you because of your lack of self-control.

6 But this I say by way of concession, not of command. 7 Yet I desire that all men were like me. However each man has his own gift from Elohim, one of this kind, and another of that kind. 8 But I say to the unmarried and to widows, it is good for them if they remain even as I am. 9 But if they do not have self-control, let them marry.

For it is better to marry than to burn. 10 But to the married I command—not I, but the Master—that the wife not leave her husband 11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

12 But to the rest I—not the Master—say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. 13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave the husband. 14 For the unbelieving husband is set apart in the wife, and the unbelieving wife is set apart in the brother. Otherwise your children would be unclean, but now they are set-apart. 15 Yet if the unbelieving departs, let there be separation. The brother or the sister is not under bondage in such cases, but Elohim has called you in peace. 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? 17 Only, as פָּרָשׁ has distributed to each man, as

Elohim has called each, so let him walk. So I command in all the assemblies.

**18** Was anyone called having been circumcised? Let him not become un-circumcised. Has anyone been called in un-circumcision? Let him not be circumcised.

**19** Circumcision is nothing, and un-circumcision is nothing, but the keeping of the commands of Elohim *matters most*. 20 Let each man stay in that calling in which he was called. 21 Were you called being a bondservant? Do not let that bother you, but if you get an opportunity to become free, use it. 22 For he who was called in the Master being a bondservant is the Master's free man. Likewise he who was called being free is Messiah's bondservant. 23 You were bought with a price. Do not become bondservants of men.

**24** Brothers, let each man, in whatever condition he was called, stay in that condition with Elohim.

**25** Now concerning virgins, I have no command from the Master, but I give my judgment as one who has obtained kindness from the Master to be faithful.

**26** Therefore I think that because of the distress that is on us, that it is good for a man to remain as he is. 27 Are you bound to a wife? Do not seek to be freed. Are you free from a wife? Do not seek a wife. 28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have affliction in the flesh, and I want to spare you. 29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; 30 and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as not using it to the fullest. For the mode of this world passes away.

**32** But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Master, how he may please the Master; 33 but he who is married is concerned about the things of the world, how he may please his wife. 34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Master, that she may be set-apart both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband. 35 This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Master without distraction. 36 But if any man thinks that he is

<sup>a</sup> 16 See Bereshiyt 2:24.

<sup>b</sup> 20 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 5 Some later Greek and Syriac manuscripts read, "prayer and fasting" here instead.

behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He does not sin. Let them marry.

**37** But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to guard his own virgin, does well. **38** So then both he who gives his own virgin in marriage does well, and he who does not give her in marriage does better.

**39** A wife is bound for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Master. **40** But she is happier if she stays as she is, in my judgment, and I think that I also have the Ruah of Elohim.

**8** Now concerning *things* slaughtered to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. **2** But if anyone thinks that he knows anything, he does not yet know as he ought to know. **3** But if anyone loves Elohim, the same is known by Him. **4** Therefore concerning the eating of *things* slaughtered to idols, we know that no idol is anything in the world, and that there is no Elohim but one. **5** For though there are things that are called "elohim", whether in the heavens or on earth; as there are many "elohim" and many "masters,"<sup>a</sup> **6** yet to us there is one Elohim, the Father, from whom are all things, and we for Him; and one Master<sup>a</sup>, **מָשִׁיחַ** Messiah, through whom are all things, and we live through Him.<sup>b</sup>

**7** However, that knowledge is not in all *men*. But some, being accustomed to the idol until now, eat as of a *thing* slaughtered to an idol, and their conscience, being weak, is defiled. **8** But food will not command us to Elohim. For neither, if we do not eat, are we the worse; nor, if we eat, are we the better. **9** But be careful that by no means does this liberty of yours become a stumbling block to the weak. **10** For if a man sees you who have knowledge sitting in an idol's temple, will not his conscience, if he is weak, be emboldened to eat *things* slaughtered to idols? **11** And through your knowledge, he who is weak perishes, the one for whose sake Messiah died. **12** Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Messiah. **13** Therefore if food causes my brother to stumble, I will eat no meat to the age, that I do not cause my brother to stumble.

**9** Am I not free? Am I not a shaliah? Have I not seen **מָשִׁיחַ** Messiah, our Master? Are you not my work in the

Master? **2** If to others I am not a shaliah, yet at least I am to you; for you are the seal of my *work* of the shelihim in the Master. **3** My defense to those who examine me is this. **4** Have we no right to eat and to drink? **5** Have we no right to take along a wife who is firm, even as the rest of the shelihim, and the brothers of the Master, and Kepha? **6** Or have only Barnava and I no right to not work? **7** What soldier ever serves at his own expense? Who plants a vineyard, and does not eat of its fruit? Or who feeds a flock, and does not drink from the flock's milk? **8** Do I speak these things according to the ways of men? Or does the Torah not also say the same thing? **9** For it is written in the Torah of Mosheh, "**You shall not muzzle an ox while it treads out the grain.**"<sup>c</sup> Is it for the oxen that Elohim cares, **10** or does He say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake. **11** If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? **12** If others partake of this right over you, do we not yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the good news of Messiah.

**13** Do you not know that those who serve around sacred things eat from the things of the Temple, and those who wait on the altar have their portion with the altar?

**14** Even so the Master ordained that those who proclaim the good news should live from the good news. **15** But I have used none of these things, and I do not write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void. **16** For if I proclaim the good news, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I do not proclaim the good news. **17** For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. **18** What then is my reward? That, when I proclaim the good news, I may present the good news without charge, so as not to abuse my authority in the good news.

**19** For though I was free from all, I brought myself under bondage to all, that I might gain the more. **20** To the Yehudim I became as a Yehudite, that I might gain Yehudim; to those who are under law, as under law, that I might gain those who are under law, not being under law myself; **21** to those who are lawless, as lawless (not being lawless toward Elohim, but in law toward Messiah), that I might win those who are lawless. **22** To the weak I became *as* weak, that I might gain the weak. I have become all things to all men, that I may by all

<sup>a</sup> 6 Syr. reads **מְרַיָּה** (*Mar-ya*) instead of "Master" here.

<sup>b</sup> 6 See also Malakhi 2:10.

<sup>c</sup> 9 See Devarim 25:4.

means save some. **23** Now I do this for the sake of the good news, that I may be a joint partaker of all *things*. **24** Do you not know that those who run in a race all run, but one receives the prize? Run like that, that you may win. **25** Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. **26** I therefore run like that, not aimlessly. I fight like that, not beating the air, **27** but I beat my body and bring it into submission, lest by any means, after I have proclaimed to others, I myself should be disqualified.

**10** Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; **2** and were all immersed into Mosheh in the cloud and in the sea; **3** and all ate the same spiritual food; **4** and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Messiah. **5** However with most of them, Elohim was not well pleased, for they were overthrown in the wilderness. **6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. **7** Do not be idolaters, as some of them were. As it is written, "**The people sat down to eat and drink, and rose up to play.**"<sup>a</sup> **8** Let us not whore, as some of them whored, and in one day twenty-three thousand fell. **9** Let us not test the Master, as some of them tested, and perished by the serpents. **10** Do not grumble, as some of them also grumbled, and perished by the destroyer. **11** Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come. **12** Therefore let him who thinks he stands be careful that he does not fall.

**13** No temptation has taken you except what is common to man. Elohim is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it. **14** Therefore, my beloved, flee from idolatry. **15** I speak as to wise men. Judge what I say. **16** The cup of blessing which we bless, is it not a sharing of the blood of Messiah? The bread which we break, is it not a sharing of the body of Messiah? **17** Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. **18** Consider Yisra'el according to the flesh. Do those who eat the sacrifices not participate in the altar?

**19** What am I saying then? That a *thing* slaughtered to idols is anything, or that an idol is anything? **20** But I say

that the things which they slaughter, they slaughter to demons, and not to Elohim, and I do not desire that you would have fellowship with demons. **21** You cannot both drink the cup of the Master and the cup of demons. You cannot both partake of the table of the Master, and of the table of demons. **22** Or do we provoke the Master to jealousy? Are we stronger than He? **23** All things are permissible, but not all things are profitable. All things are permissible, but not all things build up. **24** Let no one seek his own, but *rather* his neighbor's good. **25** Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, **26** for "**the earth belongs to יהוה, and its fullness.**"<sup>b</sup> **27** But if an unbeliever invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. **28** But if anyone says to you, "This was slaughtered to idols," do not eat it for the sake of the one who told you, and for the sake of conscience. **29** Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience? **30** If I partake with thankfulness, why am I denounced for something I give thanks for? **31** Whether therefore you eat, or drink, or whatever you do, do all to the glory of Elohim. **32** Give no occasion for stumbling, either to Yehudim, or to Greeks<sup>c</sup>, or to the assembly of Elohim; **33** even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

**11** Be imitators of me, even as I also am of Messiah. **2** Now I praise you that you remember me in all things, and hold firm the traditions, even as I delivered them to you. **3** But I would have you know that the head of every man is Messiah, and the head of the woman is man, and the head of Messiah is Elohim. **4** Every man praying or prophesying, having his head covered, dishonors his head. **5** But every woman praying or prophesying with her head uncovered dishonors her head. For it is the same as if she were shaved. **6** For if a woman is not covered, let her hair also be cut off. But if it is shameful for a woman to have her hair cut off or be shaved, let her be covered. **7** For a man indeed should not have his head covered, because he is the image and glory of Elohim, but the woman is the glory of man. **8** For man is not from woman, but woman from man; **9** for man was not created for the woman, but woman for man. **10** For this cause the woman should have authority on her head, because of the messengers.

<sup>a</sup> See Shemoth 32:6.

<sup>b</sup> See Tehillim 24:1.

<sup>c</sup> 32 Syr. reads **אַרְמָנִים** (*w'laramia*) meaning "or to Arameans" here instead of "or to Greeks."

**11** Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Master. **12** For as woman came from man, so a man also comes through a woman; but all things are from Elohim. **13** Judge for yourselves. Is it appropriate that a woman pray to Elohim uncovered? **14** Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? **15** But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. **16** But if any man seems to be contentious, we have no such custom, neither do the assemblies of Elohim.

**17** But in giving you this command, I do not praise you, that you come together not for the better but for the worse. **18** For first of all, when you come together in the assembly, I hear that divisions exist among you, and in part I believe it. **19** For there also must be factions among you, that those who are approved may be revealed among you. **20** When therefore you assemble yourselves together, it is not the Master's supper that you eat. **21** For in your eating each one takes his own supper first. One is hungry, and another is drunken. **22** What, do you not have houses to eat and to drink in? Or do you despise the assembly of Elohim, and put them to shame who do not have enough? What shall I tell you? Shall I praise you? In this I do not praise you.

**23** For I received from the Master that which also I delivered to you; the Master **עֲשֵׂה**, on the night in which He was betrayed, took bread. **24** When He had given thanks, He broke it, and said, "**This is My body, which is for you. Do this in remembrance of Me.**"<sup>a</sup> **25** In the same way He also took the cup, after supper, saying, "**This cup is the renewed covenant in My blood. Do this, as often as you drink, in memory of Me.**"<sup>b</sup> **26** For as often as you eat this bread and drink this cup, you proclaim the Master's death until He comes. **27** Therefore whoever eats this bread or drinks the cup of the Master<sup>c</sup> in an unworthy way will be guilty of the body and the blood. **28** But let a man examine himself, and so let him eat of the bread, and drink of the cup. **29** For he who eats and drinks, eats and drinks judgment to himself, if he does not discern the Master's body. **30** For this cause many among you are weak and sickly, and not a few sleep. **31** For if we discerned ourselves, we would not be judged. **32** But when we are judged,

we are punished by the Master, that we may not be condemned with the world. **33** Therefore, my brothers, when you come together to eat, wait for one another. **34** But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

**12** Now concerning spiritual things, brothers, I do not want you to be ignorant. **2** You know that when you were heathen, you were led away to those mute idols, however you might be led. **3** Therefore I make known to you that no man speaking by the Ruah of Elohim says, "**עָשֵׂה** is accursed." No one can say, "**עָשֵׂה** is Master<sup>d</sup>," but by the Set-apart Ruah. **4** Now there are various kinds of gifts, but the same Ruah.

**5** There are various kinds of service, and the same Master.<sup>e</sup> **6** There are various kinds of workings, but the same Elohim, who works all things in all. **7** But to each one is given the manifestation of the Ruah for the profit of all. **8** For to one is given through the Ruah the word of wisdom, and to another the word of knowledge, according to the same Ruah; **9** to another faith, by the same Ruah; and to another gifts of healings, by the one Ruah; **10** and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. **11** But the one and the same Ruah produces all of these, distributing to each one separately as He desires.

**12** For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Messiah. **13** For in one Ruah we were all immersed into one body, whether Yehudim or Greeks<sup>f</sup>, whether bondservants or free; and were all given to drink of one Ruah. **14** For the body is not one member, but many. **15** If the foot would say, "Because I am not the hand, I am not part of the body," it is not therefore not part of the body. **16** If the ear would say, "Because I am not the eye, I am not part of the body," it is not therefore not part of the body. **17** If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? **18** But now Elohim has set the members, each one of them, in the body, just as He desired. **19** If they were all one member, where would the body be? **20** But now they are

<sup>a</sup> 24 See Mattithyahu 26:26; Markos 14:22; Loukas 22:19.

<sup>b</sup> 25 See Mattithyahu 26:28; Markos 14:24; Loukas 22:20.

<sup>c</sup> 27 Syr. reads **מַרְיָה** (*Mar-ya*) instead of "Master" in both instances here. Also in verse 29.

<sup>d</sup> 3 Syr. reads **מַרְיָה** (*Mar-ya*) instead of "Master" here.

<sup>e</sup> 5 Syr. reads **וְעַל כָּל כָּל יְהוּדָה וְגָתָן מִצְרָיָם** (*w'pu'lage d'tesh'mesa'ta aita'y'hun eta had huw Mar-ya*) meaning "And there are diversities of ministries, but **יהוָה** is One" here.

<sup>f</sup> 13 Syr. reads **אַרְמָנִים** (*aramia*) meaning "Arameans" here instead of "Greeks."

many members, but one body. **21** The eye cannot tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." **22** No, much rather, those members of the body which seem to be weaker are necessary. **23** Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unrepresentable parts have more abundant propriety; **24** whereas our presentable parts have no such need. But Elohim composed the body together, giving more abundant honor to the inferior part, **25** that there should be no division in the body, but that the members should have the same care for one another. **26** When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

**27** Now you are the body of Messiah, and members *in* part. **28** Elohim has set some in the assembly: first shelihim, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. **29** Are all shelihim? Are all prophets? Are all teachers? Are all miracle workers? **30** Do all have gifts of healings? Do all speak with various languages? Do all interpret? **31** But earnestly desire the best gifts. Moreover, I show a greater way to you.

**13** If I speak with the languages of men and of messengers, but do not have love, I have become sounding copper, or a clanging cymbal. **2** If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. **3** If I give away all my goods to feed the poor, and if I give my body to be burned, but do not have love, it profits me nothing.

**4** Love is patient and is kind; love does not envy. Love does not brag, is not proud, **5** does not behave itself inappropriately, does not seek its own way, is not provoked, takes no account of evil; **6** does not rejoice in unrighteousness, but rejoices with the truth; **7** bears all things, believes all things, hopes all things, endures all things. **8** Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. **9** For we know in part, and we prophesy in part; **10** but when that which is complete has come, then that which is in part will be done away with. **11** When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.

**12** For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully,

even as I was also fully known. **13** But now faith, hope, and love remain—these three. The greatest of these is love.

**14** Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy. **2** For he who speaks in another language speaks not to men, but to Elohim; for no one understands; but in the Ruah he speaks mysteries. **3** But he who prophesies speaks to men for their edification, exhortation, and consolation. **4** He who speaks in another language edifies himself, but he who prophesies edifies the assembly. **5** And I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

**6** But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? **7** Even things without life, giving a voice, whether pipe or harp, if they did not give a distinction in the sounds, how would it be known what is piped or harped? **8** For if the trumpet gave an uncertain sound, who would prepare himself for war? **9** So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.

**10** There are, it may be, so many kinds of sounds in the world, and none is without meaning. **11** If then I do not know the meaning of the sound, I would be to him who speaks a barbarian, and he who speaks would be a barbarian to me. **12** So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly. **13** Therefore let him who speaks in another language pray that he may interpret. **14** For if I pray in another language, my spirit prays, but my understanding is unfruitful.

**15** What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.

**16** Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amein" at your giving of thanks, seeing as he does not know what you say? **17** For you most certainly give thanks well, but the other person is not built up. **18** I thank Elohim I speak with other languages more than you all.

**19** However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

**20** Brothers, do not be children in thoughts, yet in malice be babes, but in thoughts be mature. **21** In the law it is

written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear Me, says 22 <sup>a</sup>. Therefore other languages are for a sign, not to those who believe, but to those unbelieving; but prophesying is for a sign, not to those unbelieving, but to those who believe. 23 If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, will they not say that you are crazy? 24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all. 25 And thus the secrets of his heart are revealed. So he will fall down on his face and bow down to Elohim, declaring that Elohim is among you indeed.

26 What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. 27 If any man speaks in another language, let it be two, or at the most three, and in part; and let one interpret. 28 But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to Elohim. 29 Let the prophets speak, two or three, and let the others discern. 30 But if a revelation is made to another sitting by, let the first keep silent. 31 For you all can prophesy one by one, that all may learn, and all may be exhorted. 32 The spirits of the prophets are subject to the prophets, 33 for Elohim is not an Elohim of confusion, but of peace, as in all the assemblies of the set-apart ones. 34 [Let the women be quiet in the assemblies, for it has not been permitted for them to be talking except in submission, as the law also says. 35 If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to be talking in the assembly.]<sup>b</sup> 36 What? Was it from you that the word of Elohim went out? Or did it come to you alone?

37 If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the command of the Master. 38 But if anyone ignores this, let him be ignored. 39 Therefore, brothers, desire earnestly to prophesy, and do not forbid speaking with other languages. 40 Let all things be done decently and in order.

**15** Now I declare to you, brothers, the good news which I proclaimed to you, which also you received, in which you also stand, <sup>2</sup> by which also you are being

saved, if you hold firmly the word which I proclaimed to you—unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Messiah died for our sins according to the Scriptures, 4 that He was buried, that He was raised on the third day according to the Scriptures, 5 and that He appeared to Kepha, then to the twelve. 6 Then He appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. 7 Then He appeared to Ya'aqov, then to all the shelihim, 8 and last of all, as to the child born at the wrong time, He appeared to me also. 9 For I am the least of the shelihim, who is not worthy to be called a shaliah, because I persecuted the assembly of Elohim. 10 But by the favor of Elohim I am what I am. His favor which was given to me was not futile, but I worked more than all of them; yet not I, but the favor of Elohim which was with me. 11 Therefore whether it is I or they, so we proclaim, and so you believed.

12 Now if Messiah is proclaimed, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither has Messiah been raised. 14 If Messiah has not been raised, then our proclaiming is in vain, and your faith also is in vain. 15 Yes, we are also found false witnesses of Elohim, because we testified about Elohim that He raised up Messiah, whom He did not raise up, if it is so that the dead are not raised. 16 For if the dead are not raised, neither has Messiah been raised. 17 If Messiah has not been raised, your faith is vain; you are still in your sins. 18 Then they also who are fallen asleep in Messiah have perished. 19 If we have only hoped in Messiah in this life, we are of all men most pitiable.

20 But now Messiah has been raised from the dead, the first fruits of those who are asleep. 21 For since death came by man, the resurrection of the dead also came by man. 22 For as in Adam all die, so also in Messiah all will be made alive. 23 But each in his own order: Messiah the first fruits, then those who are Messiah's, at His coming. 24 Then the end comes, when He will deliver up the Kingdom to Elohim, even the Father; when He will have abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For, "He put all things in subjection under His feet."<sup>c</sup> But when He says, "All things are put in subjection", it is evident that He is

<sup>a</sup> 21 See Yeshayah 28:11-12.

<sup>b</sup> 34-35 In some Greek texts, the bracketed section is placed after verse 40.

<sup>c</sup> 27 See Tehillim 8:6.

excepted who subjected all things to Him. **28** When all things have been subjected to Him, then the Son will also Himself be subjected to Him who subjected all things to Him, that Elohim may be all in all. **29** Or else what will they do who are immersed for the dead? If the dead are not raised at all, why then are they immersed for them?<sup>a</sup>

**30** Why do we also stand in jeopardy every hour? **31** I believe, by the boasting in you which I have in Messiah יֶשׁוּאָה our Master, I die daily. **32** If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "**let us eat and drink, for tomorrow we die.**"<sup>b</sup> **33** Do not be deceived! {Evil companionships corrupt good morals.}<sup>c</sup> **34** Wake up righteously, and do not sin, for some have no knowledge of Elohim. I say this to your shame. **35** But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" **36** You foolish one, that which you yourself sow is not made alive unless it dies. **37** That which you sow, you do not sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. **38** But Elohim gives it a body even as it pleased Him, and to each seed a body of its own. **39** All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. **40** There are also heavenly bodies, and earthly bodies; but the glory of the heavenly differs from that of the earthly. **41** There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. **42** So also is the resurrection of the dead. The body is sown perishable; it is raised imperishable. **43** It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. **44** It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

**45** So also it is written *that* the first man, Adam, "**became a living being.**"<sup>d</sup> The last Adam became a life-giving spirit. **46** However that which is spiritual is not first, but that which is natural, then that which is spiritual. **47** The first man is of the earth, made of dust. The second man is from heaven. **48** As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. **49** As we have borne the image of those made of dust, we shall also bear the image of the heavenly. **50** Now I

say this, brothers, that flesh and blood cannot inherit the Kingdom of Elohim; neither does the perishable inherit imperishable. **51** Behold, I tell you a mystery. We will not all sleep, but we will all be changed, **52** in a moment, in the twinkling of an eye, at the last trumpet; for it will sound, and the dead will be raised incorruptible, and we will be changed. **53** For this perishable body must become imperishable, and this mortal must put on immortality. **54** But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "**Death is swallowed up in victory.**"<sup>e</sup> **55** "**Death, where is your sting? Death, where is your victory?**"<sup>f</sup> **56** The sting of death is sin, and the power of sin is the law. **57** But thanks be to Elohim, who gives us the victory through our Master יְשׁוּאָה Messiah. **58** Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of תְּהִלָּתִים, because you know that your labor is not in vain in תְּהִלָּתִים.

**16** Now concerning the collection for the set-apart ones, as I commanded the assemblies of Galatia, you do likewise. **2** On one of the week, let each one of you save, as he may prosper, that no collections be made when I come. **3** When I arrive, I will send whoever you approve with letters to carry your favor to Yerushalayim. **4** If it is appropriate for me to go also, they will go with me. **5** But I will come to you when I have passed through Makedonia, for I am passing through Makedonia. **6** But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. **7** For I do not desire to see you now in passing, but I hope to stay a while with you, if the Master permits. **8** But I will stay at Ephesus until Pentecost,<sup>g</sup> for a great and effective door has opened to me, and there are many adversaries. **10** Now if Timotheos comes, see that he is with you without fear, for he does the work of תְּהִלָּתִים, as I also do. **11** Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

**12** Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity. **13** Watch! Stand firm in the faith! Be courageous! Be strong!<sup>h</sup> **14** Let all that you do be done in love. **15** Now I beg you, brothers (you know the

<sup>a</sup> 29 Syr. renders the last words of this verse as **מִתְּבַּשֵּׂל לְבָשָׂר** (*ch'lap miyete*) meaning "instead of the dead?"

<sup>b</sup> 32 See Yeshayah 22:13.

<sup>c</sup> 33 Sha'ul quotes Greek dramatist Menander here.

<sup>d</sup> 45 See Bereshiyt 2:7.

<sup>e</sup> 54 See Yeshayah 25:8.

<sup>f</sup> 55 See Hoshea 13:14.

<sup>g</sup> 13 See also Devarim 31:6-23; Yehoshua 1:6-9.

house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the set-apart ones), **16** that you also be in subjection to such, and to everyone who helps in the work and labors. **17** I rejoice at the coming of Stephana, Fortunatus, and Ahaicus; for that which was lacking on your part, they supplied.

**18** For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

**19** The assemblies of Asia greet you. Aquila and Priska greet you much in the Master, together with the assembly that is in their house. **20** All the brothers greet you. Greet one another with a set-apart kiss. **21** This greeting is by me, Sha'ul, with my own hand. **22** If any man does not love the Master **שָׁוּעַ** Messiah, let him be accursed. Come, Master! **23** The favor of the Master **שָׁוּעַ** Messiah be with you. **24** My love to all of you in Messiah **שָׁוּעַ**.

## KOPINΘIOYC B

## Korinthious B (2 Corinthians)

**1** Sha'ul, a shaliah of Messiah יִשְׁוּעָה through the will of Elohim, and Timotheos our brother, to the assembly of Elohim which is at Korinth, with all the set-apart ones who are in the whole of Achaia: **2** favor to you and peace from Elohim our Father and the Master יִשְׁוּעָה Messiah.

**3** Blessed be the Elohim and Father of our Master יִשְׁוּעָה Messiah, the Father of compassion and Elohim of all comfort; **4** who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by Elohim. **5** For as the sufferings of Messiah abound to us, even so our comfort also abounds through Messiah. **6** But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer. **7** Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.

**8** For we do not desire to have you uninformed, brothers, concerning our affliction which happened in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life. **9** Yes, we ourselves have had the sentence of death within ourselves, that we should not believe in ourselves, but in Elohim who raises the dead, **10** who delivered us out of so great a death, and does deliver; on whom we have set our hope that He will also still deliver us; **11** you also helping together on our behalf by your petition; that, for the gift given to us from many, thanks may be given by many persons on your behalf. **12** For our boasting is this: the witness of our conscience, that in set-apartness and sincerity of Elohim, not in fleshly wisdom but in the favor of Elohim we behaved ourselves in the world, and more abundantly toward you. **13** For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end; **14** as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Master יִשְׁוּעָה.

**15** In this confidence, I was determined to come first to you, that you might have a second benefit; **16** and by you to pass into Makedonia, and again from Makedonia to come to you, and to be sent forward by you on my journey to Yehudah. **17** When I therefore was thus determined, did I show fickleness? Or the things that I

purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no"?

**18** But as Elohim is faithful, our word toward you was not "Yes and no." **19** For the Son of Elohim, יֵשׁוּעַ Messiah, who was proclaimed among you by us, by me, Shila, and Timotheos, was not "Yes and no," but in Him is "Yes." **20** For however many are the promises of Elohim, in Him is the "Yes." Therefore also through Him is the "Amein", to the glory of Elohim through us.

**21** Now He who establishes us with you in Messiah, and anointed us, is Elohim; **22** who also sealed us, and gave us the down payment of the Ruah in our hearts. **23** But I call Elohim for a witness to my being, that I did not come to Korinth to spare you. **24** Not that we control your faith, but are fellow workers with you for your joy. For you stand firm in faith.

**2** But I determined this for myself, that I would not come to you again in sorrow. **2** For if I make you sorry, then who will make me glad but he who is made sorry from me? **3** And I wrote this very thing so that, when I came, I would not have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. **4** For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you. **5** But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all. **6** This punishment which was inflicted by the many is sufficient for such a one; **7** so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. **8** Therefore I beg you to confirm your love toward him.

**9** For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things.

**10** Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Messiah, **11** that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.

**12** Now when I came to Troas for the good news of Messiah, and when a door was opened to me in Πατρίς, **13** I had no relief for my spirit, because I did not find Titus, my brother, but taking my leave of them, I went out into Makedonia. **14** Now thanks be to Elohim, who always leads us in triumph in Messiah, and reveals through us the sweet aroma of His knowledge in every place. **15** For we are a soothing aroma of Messiah to Elohim, in those who are being saved, and in those who perish; **16** to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient

for these things? **17** For we are not as so many, peddling the word of Elohim. But as of sincerity, but as of Elohim, in the sight of Elohim, we speak in Messiah.

**3** Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? **2** You are our letter, written in our hearts, known and read by all men; **3** being revealed that you are a letter of Messiah, served by us, written not with ink, but with the Ruah of the living El; not in tablets of stone, but in tablets that are hearts of flesh. **4** Such confidence we have through Messiah toward Elohim; **5** not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from Elohim; **6** who also made us sufficient as servants of a renewed covenant; not of the letter, but of the Ruah. For the letter kills, but the Ruah gives life.

**7** But if the service of death, written *and* engraved on stones, came with glory, so that the children of Yisra'el could not look steadfastly on the face of Mosheh for the glory of his face,<sup>a</sup> which was passing away; **8** will not service of the Ruah be with much more glory? **9** For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. **10** For most certainly that which has been made glorious has not been made glorious in this part, by reason of the glory that surpasses. **11** For if that which passes away was with glory, much more that which remains is in glory.

**12** Having therefore such a hope, we use great boldness of speech, **13** and not as Mosheh, who put a veil on his face, that the children of Yisra'el would not look steadfastly on the end of that which was passing away. **14** But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Messiah it passes away. **15** But to this day, when Mosheh is read, a veil lies on their heart. **16** But whenever one turns to יהוה, the veil is taken away.

**17** Now יהוה is Spirit and where the Ruah of יהוה is, there is liberty. **18** But we all, with unveiled face seeing the glory of יהוה as in a mirror, are transformed into the same image from glory to glory, even as from רוח, the Ruah.

**4** Therefore seeing we have this ministry, even as we obtained kindness, we do not faint. **2** But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of Elohim deceitfully; but by the manifestation of the truth commanding ourselves to every man's conscience in the sight of Elohim. **3** Even if our good news is veiled, it is veiled in

those who are dying; **4** in whom the el of this age has blinded the minds of unbelievers, that the light of the good news of the glory of Messiah, who is the image of Elohim, should not dawn. **5** For we do not proclaim ourselves, but Messiah יְשׁוּעָה as Master, and ourselves as your bondservants for the sake of שׁוֹעָב; **6** seeing it is Elohim who said, "**Light will shine out of darkness,**"<sup>b</sup> who has shone in our hearts, to give the light of the knowledge of the glory of Elohim in the face of יְשׁוּעָה Messiah.

**7** But we have this treasure in clay vessels, that the exceeding greatness of the power may be of Elohim, and not from ourselves. **8** We are pressed on every side, yet not crushed; perplexed, yet not to despair; **9** pursued, yet not forsaken; struck down, yet not destroyed; **10** always carrying in the body the putting to death of the Master יְשׁוּעָה, that the life of יְשׁוּעָה may also be revealed in our body. **11** For we who live are always delivered to death for the sake of יְשׁוּעָה, that the life also of יְשׁוּעָה may be revealed in our mortal flesh. **12** So then death works in us, but life in you. **13** But having the same spirit of faith, according to that which is written, "**I believed, and therefore I spoke.**"<sup>c</sup> We also believe, and therefore also we speak; **14** knowing that He who raised the Master יְשׁוּעָה will raise us also with יְשׁוּעָה, and will present us with you. **15** For all things are for your sakes, that the favor, being multiplied through the many, may cause the thanksgiving to abound to the glory of Elohim. **16** Therefore we do not faint, but though our outward man is decaying, yet our inward man is renewed day by day. **17** For our light affliction, which is for the moment, works for us more and more exceedingly an everlasting weight of glory; **18** while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are everlasting.

**5** For we know that if the earthly house of our tent is dissolved, we have a building from Elohim, a house not made with hands, everlasting, in the heavens. **2** For most certainly in this we groan, longing to be clothed with our habitation which is from heaven; **3** if so be that being clothed we will not be found naked. **4** For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. **5** Now He who made us for this very thing is

<sup>a</sup> See also Shemoth 34:29-35.

<sup>b</sup> See Bereshiyt 1:3.

<sup>c</sup> See Tehillim 116:10.

Elohim, who also gave to us the down payment of the Ruah.

**6** Therefore we are always confident and know that while we are at home in the body, we are absent from the Master; **7** for we walk by faith, not by sight. **8** We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Master.

**9** Therefore also we make it our aim, whether at home or absent, to be well pleasing to Him. **10** For we must all be revealed before the judgment seat of Messiah; that each one may receive the things in the body, **according to what he has done<sup>a</sup>**, whether good or bad.

**11** Knowing therefore the fear of **תִּתְּנַחֲמָה**, we persuade men, but we are revealed to Elohim; and I hope that we are revealed also in your consciences.

**12** For we are not commanding ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. **13** For if we are beside ourselves, it is for Elohim. Or if we are of sober mind, it is for you. **14** For the love of Messiah constrains us; because we judge thus, that one died for all, therefore all died. **15** He died for all, that those who live should no longer live to themselves, but to Him who for their sakes died and rose again. **16** Therefore we know no one after the flesh from now on. Even though we have known after the flesh, yet now we know Him so no more. **17** Therefore if anyone is in Messiah, he is a renewed creature. The old things have passed away; behold, renewed things have come. **18** But all things are of Elohim, who reconciled us to Himself through **שֵׁשׁ** Messiah, and gave to us the ministry of reconciliation; **19** namely, that Elohim was, in Messiah, reconciling the world to Himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. **20** We are therefore ambassadors on behalf of Messiah, as though Elohim were entreating by us: we beg you on behalf of Messiah, be reconciled to Elohim. **21** For Him who knew no sin he made to be sin on our behalf; so that in Him we might become the righteousness of Elohim.

**6** Working together, we entreat also that you do not receive the favor of Elohim in vain, **2** for He says, "**At an acceptable time I listened to you, in a day of salvation I helped you.**"<sup>b</sup> Behold, now is *an* acceptable time. Behold, now is *a* day of salvation. **3** We give no occasion of stumbling in anything, that our service may

not be blamed, **4** but in everything commanding ourselves, as servants of Elohim, in great endurance, in afflictions, in hardships, in distresses, **5** in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; **6** in pureness, in knowledge, in perseverance, in kindness, in the Set-apart Ruah, in sincere love, **7** in the word of truth, in the power of Elohim; by the armor of righteousness on the right hand and on the left, **8** by glory and dishonor, by evil report and good report; as deceivers, and yet true; **9** as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; **10** as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**11** Our mouth is open to you, Korinthians. Our heart is enlarged. **12** You are not restricted by us, but you are restricted by your own affections. **13** Now in return, I speak as to my children, you also open your hearts.

**14** Do not be unequally yoked with the unbelieving, for what fellowship have righteousness and lawlessness? Or what fellowship has light with darkness? **15** What agreement has Messiah with Beliya'al? Or what portion has a believer with an unbeliever? **16** What agreement has *the dwelling place of Elohim with idols*?<sup>c</sup> For we are *the dwelling place of the living El*. Even as Elohim said, "**I will dwell in them, and walk in them; and I will be their Elohim, and they will be My people.**"<sup>d</sup> **17** Therefore "Come out from among them, and be separate," says **תִּתְּנַחֲמָה**. "Touch no unclean thing. I will receive you."<sup>e</sup> **18** **I will be to you a Father. You will be to Me sons and daughters,**" says **תִּתְּנַחֲמָה Almighty.**"<sup>f</sup>

**7** Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting set-apartness in the fear of Elohim. **2** Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one. **3** I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together. **4** Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction. **5** For even when we had come into Makedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside. **6** Nevertheless, He who comforts the lowly, Elohim, comforted us by the coming of Titus; **7** and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your

<sup>a</sup> 10 See also Tehillim 62:12; Mishlei 24:12; Mattithyahu 16:27; Romaious 2:6; Hit'galut 20:13; Hit'galut 22:12.

<sup>b</sup> 2 See Yeshayahu 49:8.

<sup>c</sup> 16 Syr. reads **שְׁאַיָּה** (*d'shiade*) meaning "of demons" here.

<sup>d</sup> 16 See Vayyiqra 26:12; Yirmeyahu 32:38; Yehezqel 37:27.

<sup>e</sup> 17 See Yeshayahu 52:11; Yehezqel 20:34-41. Also Yirmeyahu 51:45; Hit'galut 18:4.

<sup>f</sup> 18 See also Shemu'el 2:7.

longing, your mourning, and your zeal for me; so that I rejoiced still more.

**8** For though I made you sorry with my letter, I do not regret it *now*, though I did regret it *then*. For I see that my letter made you sorry, though just for an hour. **9** I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry *according to Elohim*, that you might suffer loss from us in nothing. **10** For sorrow *according to Elohim* produces repentance to salvation, which brings no regret. But the sorrow of the world produces death. **11** For behold, this same thing, that you were made sorry *according to Elohim*, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter. **12** So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your diligence for us might be revealed in you in the sight of Elohim. **13** Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. **14** For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. **15** His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. **16** I rejoice that in everything I am confident concerning you.

**8** Moreover, brothers, we make known to you the favor of Elohim which has been given in the assemblies of Makedonia; **2** how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity. **3** For according to their power, I testify, yes and beyond their power, they gave of their own accord, **4** begging us with much entreaty for the favor and the fellowship in the service to the set-apart ones. **5** This was not as we had expected, but first they gave their own selves to the Master, and to us through the will of Elohim. **6** So we urged Titus, that as he had made a beginning before, so he would also complete in you this favor. **7** But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in our love for you, see that you also abound in this favor.

**8** I speak not by way of command, but as proving through the earnestness of others the sincerity also of your love. **9** For you know the favor of our Master יְהוָה Messiah, that, though He was rich, yet for your sakes He became poor, that you through His poverty might

become rich. **10** I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing. **11** But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. **12** For if the readiness is there, it is acceptable according to what you have, not according to what you do not have.

**13** For this is not that others may be eased and you afflicted, but from equality. **14** Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. **15** As it is written, "**He who gathered much had nothing left over, and he who gathered little had no lack.**"<sup>a</sup>

**16** But thanks be to Elohim, who puts the same earnest care for you into the heart of Titus. **17** For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord. **18** We have sent together with him the brother whose praise in the good news is known throughout all the assemblies. **19** Not only so, but he was also appointed by the assemblies to travel with us with this favor, which is served by us to the glory of the Master Himself, and to show our readiness. **20** We are avoiding this, that any man should blame us concerning this abundance which is administered by us. **21** Having regard for honorable things, not only in the sight of פָּנֵי־תְּהִלָּה, but also in the sight of men. **22** We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. **23** As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the shelihim of the assemblies, the glory of Messiah. **24** Therefore show the proof of your love to them before the assemblies, and of our boasting on your behalf.

**9** It is indeed unnecessary for me to write to you concerning the service to the set-apart ones, **2** for I know your readiness, of which I boast on your behalf to them of Makedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. **3** But I have sent the brothers that our boasting on your behalf may not be in vain in this part, that, just as I said, you may be prepared, **4** lest by any means, if anyone from Makedonia comes there with me and finds you unprepared, we (to say nothing of you) would be disappointed in this confidence. **5** I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous

<sup>a</sup> 15 See Shemot 16:18.

gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness. **6** Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully.

**7** Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for Elohim loves a cheerful giver. **8** And Elohim is able to make all favor abound to you, that you, always having all sufficiency in everything, may abound to every good work. **9** As it is written, "**H**e has scattered abroad, **H**e has given to the poor. His righteousness remains to the age.<sup>a</sup>"

**10** He will supply seed to the sower and bread for food, *and will supply* and multiply your seed for sowing, and increase the fruits of your righteousness; **11** you being enriched in everything to all generosity, which produces through us thanksgiving to Elohim. **12** For this service of giving that you perform not only makes up for lack among the set-apart ones, but abounds also through much giving of thanks to Elohim; **13** seeing that through the proof given by this service, they glorify Elohim for the obedience of your confession to the good news of Messiah, and for the generosity of your contribution to them and to all; **14** while they themselves also, with petition on your behalf, yearn for you by reason of the exceeding favor of Elohim in you.

**15** Now thanks be to Elohim for His unspeakable gift!

**10** Now I Sha'ul, myself, entreat you by the humility and gentleness of Messiah; I who in your presence am lowly among you, but being absent am bold toward you. **2** Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh. **3** For though we walk in the flesh, we do not wage war according to the flesh; **4** for the weapons of our warfare are not of the flesh, but mighty before Elohim to the throwing down of strongholds, **5** throwing down imaginations and every high thing that is exalted against the knowledge of Elohim, and bringing every thought into captivity to the obedience of Messiah; **6** and being in readiness to avenge all disobedience, when your obedience will be made full.

**7** Do you look at things only as they appear in front of your face? If anyone believes in himself that he is Messiah's, let him consider this again with himself, that even as he is Messiah's, so also we are Messiah's. **8** For though I should boast somewhat abundantly concerning

our authority, (which the Master gave for building you up, and not for casting you down) I will not be disappointed, **9** that I may not seem as if I desire to terrify you by my letters. **10** For, "His letters", they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." **11** Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present.

**12** For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. **13** But we will not boast beyond proper limits, but within the boundaries with which Elohim appointed to us, which reach even to you.

**14** For we do not stretch ourselves too much, as though we did not reach to you. For we came even as far as to you with the good news of Messiah, **15** not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, **16** so as to proclaim the good news even to the parts beyond you, not to boast in what someone else has already done.

**17** But "**he who boasts, let him boast in** <sup>b</sup>**תְּהִלָּה**". **18** For it is not he who commands himself who is approved, but whom **תְּהִלָּה** commands.

**11** Oh that you would bear with me in a little foolishness, but indeed you do bear with me. **2** For I am jealous over you with a jealousy *like* of Elohim. For I married you to one husband, that I might present you as a pure virgin to Messiah. **3** But I am afraid that somehow, as the serpent deceived Havvah in his craftiness, so your minds might be corrupted from the simplicity [and the purity]<sup>c</sup> that is in Messiah. **4** For if he who comes proclaims another **שָׁוֵם**, whom we did not proclaim, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough. **5** For I reckon that I am not at all behind the very best shelihim.

**6** But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we revealed this to you in all things. **7** Or did I commit a sin in humbling myself that you might be exalted, because I proclaimed to you the good news of Elohim free of charge? **8** I robbed other assemblies, taking wages from them that I might serve you. **9** When I was present with you and was in need, I was not a burden on anyone, for the brothers, when they came from Makedonia,

<sup>a</sup> See Tehillim 112:9.

<sup>b</sup> See Yirmeyahu 9:24.

<sup>c</sup> 3 Bracketed section indicates reading found in some early Greek texts.

supplied the measure of my need. In everything I guarded myself from being burdensome to you, and I will *continue* to guard.

**10** As the truth of Messiah is in me, no one will stop me from this boasting in the regions of Achaia. **11** Why? Because I do not love you? Elohim knows. **12** But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we. **13** For such men are false shelihim, deceitful workers, masquerading as Messiah's shelihim. **14** And no wonder, for even Satan masquerades as a messenger of light. **15** It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.

**16** I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little.

17 That which I speak, I do not speak according to the Master, but as in foolishness, in this confidence of boasting. 18 Seeing that many boast after the flesh, I will also boast. 19 For you bear with the foolish gladly, being wise. 20 For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face.

**21** I speak by way of disparagement, as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also. **22** Are they Hebrews? So am I. Are they Yisra'elites? So am I. Are they the seed of Avraham? So am I. **23** Are they servants of Messiah? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often.

**24** Five times I received forty stripes minus one from the Yehudim.<sup>a</sup> **25** Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep sea. **26** I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the nations, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; **27** in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

**28** Besides those things that are outside, there is that which presses on me daily: anxiety for all the assemblies. **29** Who is weak, and I am not weak? Who is caused to stumble, and I do not burn with indignation?

**30** If I must boast, I will boast of the things that concern my weakness. **31** The Elohim and Father of the Master מֶשְׁיחָא Messiah, He who is blessed to the ages, knows that I do not lie. **32** In Dammeseq the governor under King Aretas guarded the city of the Dammeseqites to arrest me. **33** Through a window I was let down in a basket by the wall, and escaped his hands.

**12** Surely it is [necessary, though]<sup>b</sup> not profitable for me to boast. For I will come to visions and revelations of the Master. **2** I know a man in Messiah, *who* fourteen years ago (whether in the body, I do not know, or whether out of the body, I do not know; Elohim knows), such a one was caught up into the third heaven. **3** I know such a man (whether in the body, or apart from the body, I do not know; Elohim knows), **4** how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

**5** On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. **6** For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me. **7** By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively. **8** Concerning this thing, I begged the Master three times that it might depart from me. **9** He has said to me, "My favor is sufficient for you, for [My] power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Messiah may rest on me.

**10** Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Messiah's sake. For when I am weak, then am I strong. **11** I have become foolish. You compelled me, for I ought to have been commended by you, for I was in no way inferior to the very best shelihim, though I am nothing. **12** Truly the signs of a shalayah were worked among you in all perseverance, in signs and wonders and mighty works.

13 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.

<sup>a</sup> 24 While Devarim 25:1-3 states that a guilty man may receive up to 40 lashes, they were generally only punished up to 39. The Mishnah, in Makkot c. 3. Sect. 10, states, "with how many stripes do they beat him (a criminal)? it is answered, "with forty minus one;" as it is said, "with the number forty;" that is, which is next to forty."

<sup>b</sup> 1 Bracketed section indicates reading not present in later Greek texts.

<sup>c</sup> 9 Bracketed section indicates reading not present in early Greek texts.

**14** Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. **15** I will most gladly spend and be spent for your beings. If I love you more abundantly, am I loved the less? **16** But be it so, I did not myself burden you. But, being crafty, I caught you with deception.

**17** Did I take advantage of you by anyone of them whom I have sent to you? **18** I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

**19** All this time you are thinking that we are excusing ourselves to you. In the sight of Elohim we speak in Messiah. But all things, beloved, are for your edifying. **20** For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you do not desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots; **21** that again when I come my Elohim would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and whoring and lustfulness which they committed.

**13** This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established."<sup>a</sup> **2** I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to those who have sinned before now, and to all the rest, that, if I come again, I will not spare; **3** seeing that you seek a proof of Messiah who speaks in me; who toward you is not weak, but is powerful in you. **4** For indeed He was crucified from weakness, yet He lives from the power of Elohim. For we also are weak in Him, but we will live with Him through the power of Elohim toward you.

**5** Examine yourselves, whether you are in the faith. Test yourselves. Or do you not know as to yourselves, that **שׁוּעָת** Messiah is in you? Unless indeed you are disqualified. **6** But I hope that you will know that we are not disqualified. **7** Now we pray to Elohim that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate. **8** For we can do nothing against the truth, but for the truth. **9** For we rejoice when we are weak and you are strong. And this we also pray for, even your

perfecting. **10** For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Master gave me for building up, and not for tearing down.

**11** Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the Elohim of love and peace will be with you. **12** Greet one another with a set-apart kiss. All the set-apart ones greet you.

**13** The favor of the Master **ישׁוּעָת** Messiah, the love of Elohim, and the fellowship of the Set-apart Ruah, be with you all.<sup>b</sup>

<sup>a</sup> 1 See Devarim 19:15. See also Mattithahu 18:16; Timotheon A 5:19; Ivrim 10:28.

<sup>b</sup> 13 Later Greek and Syriac texts split verse 12 into two separate sentences, with the second beginning with, "All the set-apart ones..." In these texts, verse 13 above is listed as verse 14.

# Γαλατας

## Galatas (Galatians)

**1** Sha'ul, a shalayah (not from men, nor through man, but through Messiah, and Elohim the Father, who raised Him from the dead), **2** and all the brothers who are with me, to the assemblies of Galatia: **3** favor to you and peace from Elohim the Father, and our Master Messiah, **4** who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our Elohim and Father—**5** to whom be the glory to the ages of the ages. Amein.

**6** I marvel that you are so quickly deserting Him who called you in the favor of Messiah to a different "good news;" **7** not that there is another "good news." Only there are some who trouble you, and want to pervert the good news of Messiah. **8** But even if we, or a messenger from heaven, should proclaim to you any "good news" other than that which we proclaimed to you, let him be cursed.

**9** As we have said before, so I now say again: if any man proclaims to you any "good news" other than that which you received, let him be cursed. **10** For am I now seeking the favor of men, or of Elohim? Or am I striving to please men? For if I were still pleasing men, I would not be a bondservant of Messiah.

**11** But I make known to you, brothers, concerning the good news which was proclaimed by me, that it is not according to man. **12** For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Messiah.

**13** For you have heard of my way of living in time past in the Yehudite religion, how beyond measure I persecuted the assembly of Elohim, and ravaged it. **14** I advanced in the Yehudite religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

**15** But when it was the good pleasure of Elohim, who separated me from my mother's womb, and called me through His favor, **16** to reveal His Son in me, that I might proclaim Him among the nations, I did not immediately confer with flesh and blood, **17** nor did I go up to Yerushalayim to those who were shelihim before me, but I went away into Aravia. Then I returned to Dammeseq.

**18** Then after three years I went up to Yerushalayim to visit Kepha, and stayed with him fifteen days. **19** But of the other shelihim I saw no one, except Ya'aqov, the Master's brother. **20** Now about the things which I write to you, behold, before Elohim, I am not lying. **21** Then I came to the regions of Syria and Kilikia. **22** I was still unknown by face to the assemblies of Yehudah which were in Messiah, **23** but they only heard: "He who once persecuted us now proclaims the faith that he once tried to destroy."

**24** And they glorified Elohim in me.

**2** Then after a period of fourteen years I went up again to Yerushalayim with Barnava, taking Titus also with me. **2** I went up by revelation, and I laid before them the good news which I proclaim among the nations, but privately before those who were respected, for fear that I might be running, or had run, in vain. **3** But not even Titus, who was with me, being Greek<sup>a</sup>, was forced to be circumcised. **4** This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Messiah, that they might bring us into bondage; **5** to whom we gave no place in the way of subjection, not for an hour, that the truth of the good news might continue with you.

**6** But from those who were reputed to be important (whatever they were, it makes no difference to me; Elohim does not show partiality to man)—they, I say, who were respected imparted nothing to me, **7** but to the contrary, when they saw that I had been entrusted with the good news for the un-circumcised, even as Kepha with the good news for the circumcised **8** (for He who worked through Kepha in the *work of the shelihim* with the circumcised also worked through me with the nations); **9** and when they perceived the favor that was given to me, Ya'aqov and Kepha and Yoḥanan, they who were reputed to be pillars, gave to me and Barnava the right hand of fellowship, that we should go to the nations, and they to the circumcision. **10** They only asked us to remember the poor—which very thing I was also zealous to do.

**11** But when Kepha came to Antioch, I resisted him to his face, because he stood condemned. **12** For before some people came from Ya'aqov, he ate with the nations. But when they came, he drew back and separated himself, fearing those who were of the circumcision. **13** And the rest of the Yehudim joined him in his hypocrisy; so that even Barnava was carried away with their hypocrisy.

<sup>a</sup> 3 Syr. reads *δαραμία* (*d'aramia*) meaning "Aramean" here.

**14** But when I saw that they did not walk uprightly according to the truth of the good news, I said to Kepha before them all, "If you, being a Yehudite, live as the nations do, and not as the Yehudim do, how is it that you force the nations to live as the Yehudim do?"

**15** We, Yehudim by nature and not from *the* nations of sinners, **16** know that a man is not declared right from works of law if not through *the* faithfulness of **ישׁוּעָה** Messiah; even we believed in Messiah **ישׁוּעָה**, that we might be declared right from *the* faithfulness of Messiah, and not from works of law, because no flesh will be declared right from works of law. **17** But if, while we sought to be declared right in Messiah, we ourselves also were found sinners, is Messiah a servant of sin? Certainly not!

**18** For if I build up again those things which I destroyed, I prove myself a law-breaker. **19** For I, through law, died to law, that I might live to Elohim.

**20** I have been crucified with Messiah, and it is no longer I that live, but Messiah lives in me. That life which I now live in the flesh, I live by faith in the Son of Elohim, who loved me, and gave Himself up for me. **21** I do not reject the favor of Elohim. For if righteousness is through law, then Messiah died for nothing!"

**3** Foolish Galatians, who has bewitched you, before whose eyes **ישׁוּעָה** Messiah was openly portrayed as crucified? **2** I just want to learn this from you: did you receive the Ruah from works of a law, or from hearing of faith? **3** Are you so foolish? Having begun in the Ruah, are you now completed in the flesh? **4** Did you suffer so many things in vain, if it is indeed in vain?

**5** The *One* therefore who supplies the Ruah to you, and does miracles among you, *is it* from works of law, or from hearing of faith? **6** Even as Avraham "**Believed** **תִּתְחַדֵּשׁ**, and it was accounted to him for righteousness.<sup>a</sup>" **7** Know therefore that those who are of faith, the same are children of Avraham.

**8** The Scripture, foreseeing that Elohim would declare right the nations from faith, proclaimed the good news beforehand to Avraham, saying, "**In you all the nations will be blessed.**<sup>b</sup>" **9** So then, those who are of faith are blessed with Avraham the faithful.

**10** For as many as are from works of law are under a curse. For it is written, "**Cursed is everyone who does not continue in all things that are written in the book of the Torah, to do them.**<sup>c</sup>" **11** Now that no man is declared right in law before Elohim is evident, for, "**The righteous will live from faith.**<sup>d</sup>" **12** Moreover, law is not of faith, but, "**The man who does them will live in them.**<sup>e</sup>"

**13** Messiah redeemed us from the curse of the law, having become a curse for us. For it is written, "**Cursed is everyone who hangs on a tree,**<sup>f</sup>" **14** that the blessing of Avraham might come on the nations through Messiah **ישׁוּעָה**; that we might receive the promise of the Ruah through faith. **15** Brothers, speaking of human terms: though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it.

**16** Now the promises were spoken to Avraham and to his seed. He does not say, "To seeds," as of many, but as of one, "To your seed", which is Messiah. **17** Now this I say: law, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim, so as to do away with the promise. **18** For if the inheritance is from law, it is no more from promise; but Elohim has granted it to Avraham by promise.

**19** Why then the law? It was added because of transgressions, until the seed should come to whom the promise had been made. It was ordained through messengers in the hand of a mediator. **20** Now a mediator is not between one, **but Elohim is one**<sup>g</sup>. **21** Is the law then against the promises of Elohim? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would exist from law. **22** But the Scriptures imprisoned all things under sin; that the promise, from *the* faithfulness of **ישׁוּעָה** Messiah, might be given to those who believe.

**23** But before faith came, we were held captive under law, confined for the faith about to be revealed. **24** So that the law has been our tutor, to bring us to Messiah, that we might be declared right from faith. **25** But faith having come, we are no longer under a tutor. **26** For you are all children of Elohim, through faith in Messiah **ישׁוּעָה**.

**27** For as many of you as were immersed into Messiah have put on Messiah. **28** There is neither Yehudite nor Greek<sup>h</sup>, there is neither bondservant nor free man, there

<sup>a</sup> See Bereshiyt 15:6.

<sup>b</sup> See Bereshiyt 12:3; 18:18; 22:18.

<sup>c</sup> See Devarim 27:26.

<sup>d</sup> See Havaqquk 2:4.

<sup>e</sup> See Vayyiqra 18:1-5; Yehezkel 20:11; Nehemayah 9:29.

<sup>f</sup> See Devarim 21:23.

<sup>g</sup> See Devarim 6:4.

<sup>h</sup> Syr. reads **арамיה** (*aramia*) meaning "Aramean" here instead of "Greek."

is neither male nor female; for you are all one in Messiah יְהוָה. **29** If you are Messiah's, then you are Avraham's seed *and* heirs according to promise.

**4** But I say that so long as the heir is a child, he is no different from a bondservant, though he is master of all; **2** but is under guardians and stewards until the day appointed by the father. **3** So we also, when we were children, were held in bondage under the elemental principles of the world. **4** But when the fullness of the time came, Elohim sent out His Son, born to a woman, born under law, **5** that He might redeem those who were under law, that we might receive the adoption as sons. **6** And because you are children, Elohim sent out the Ruah of His Son into our hearts, crying, "Abba, Father!" **7** So you are no longer a bondservant, but a son; and if a son, then an heir through Elohim.

**8** However at that time, not knowing Elohim, you were in bondage to those who by nature are not elohim. **9** But now that you have come to know Elohim, or rather to be known by Elohim, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again? **10** You observe days, new moons, appointed times, and years. **11** I am afraid for you, that I might have wasted my labor for you. **12** I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, **13** but you know that because of weakness in the flesh I proclaimed the good news to you the first time. **14** That which was a test to you in my flesh, you did not despise nor reject; but you received me as a messenger of Elohim, even as Messiah יְהוָה.

**15** Where was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. **16** So then, have I become your enemy by telling you the truth? **17** They zealously seek you in no good way. No, they desire to alienate you, that you may seek them. **18** But it is always good to be zealous in a good cause, and not only when I am present with you.

**19** My children, of whom I am again in travail until Messiah is formed in you—**20** but I could desire to be present with you now, and to change my tone, for I am perplexed about you. **21** Tell me, you that desire to be under law, do you not listen to the law? **22** For it is written that Avraham had two sons, one from the servant, and one from the free woman. **23** However, the son from the servant was born according to the flesh, but the son from the free woman was born through

promise. **24** These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar. **25** For this Hagar is Mount Sinai in Aravia, and answers to the Yerushalayim that exists now, for she is in bondage with her children. **26** But the Yerushalayim that is above is free, which is our mother.

**27** For it is written, "**Rejoice, you barren who do not bear. Break out and shout, you that do not travail. For more are the children of the desolate than of her who has a husband.**"<sup>a</sup>

**28** Now you, brothers, as Yitshaq was, are children of promise. **29** But as then, he who was born according to the flesh persecuted him who was born according to the Ruah, so also it is now. **30** However what does the Scripture say? "**Throw out the servant and her son, for the son of the servant will not inherit with the son of the free woman.**"<sup>b</sup> **31** So then, brothers, we are not children of a maidservant, but of the free woman.

**5** Stand firm therefore in the liberty by which Messiah has made us free, and do not be entangled again with a yoke of bondage. **2** Behold, I, Sha'ul, tell you that if you receive circumcision, Messiah will profit you nothing. **3** Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law. **4** You are alienated from Messiah, you who desire to be declared right in law. You have fallen away from favor. **5** For we, through the Ruah, from faith wait for the hope of righteousness. **6** For in Messiah יְהוָה neither circumcision prevails, nor un-circumcision, but only faith working through love. **7** You were running well! Who interfered with you that you should not obey the truth? **8** This persuasion is not from Him who calls you. **9** A little leaven grows through the whole lump. **10** I have confidence toward you in the Master that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

**11** But I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling block of the stake has been removed. **12** Oh that those who disturb you would amputate themselves! **13** For you, brothers, were called for freedom. Only do not use your freedom for gain to the flesh, but through love be servants to one another.

**14** For the whole law is fulfilled in one utterance, in this: "**You shall love your neighbor as yourself.**"<sup>c</sup> **15** But if you bite and devour one another, be careful that you do not consume one another. **16** But I say, walk by the

<sup>a</sup> 27 See Yeshayah 54:1.

<sup>b</sup> 30 See Bereshiyt 21:10.

<sup>c</sup> 14 See Vayyiqra 19:18.

Ruah, and you will not fulfill the lust of the flesh. **17** For the flesh lusts against the Ruah, and the Ruah against the flesh; and these are contrary to one another, that you may not do the things that you desire. **18** But if you are led by the Ruah, you are not under law.

**19** Now the deeds of the flesh are obvious, which are: whoring, uncleanness, lustfulness, **20** idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, factions, **21** envy, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you *previously*, that those who practice such things will not inherit the Kingdom of Elohim.

**22** But the fruit of the Ruah is love, joy, peace, patience, kindness, goodness, faith, **23** gentleness, and self-control. Against such things there is no law. **24** Those who belong to Messiah have crucified the flesh with its passions and lusts. **25** If we live by the Ruah, let us also walk by the Ruah. **26** Let us not become conceited, provoking one another, and envying one another.

**6** Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also are not tempted. **2** Bear one another's burdens, and so fulfill the law of Messiah. **3** For if a man thinks himself to be something when he is nothing, he deceives himself. **4** But let each man examine his own work, and then he will have reason to boast in himself, and not in someone else. **5** For each man will bear his own burden. **6** But let him who is taught in the word share all good things with him who teaches.

**7** Do not be deceived. Elohim is not mocked, for whatever a man sows, that he will also reap. **8** For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Ruah will from the Ruah reap everlasting life. **9** Let us not be weary in doing good, for we will reap in due season, if we do not give up. **10** So then, as we have opportunity, let us do what is good toward all men, and especially toward those who are of the household of the faith.

**11** See with what large letters I write to you with my own hand. **12** As many as desire to make a good impression in the flesh force you to be circumcised; just so they may not be persecuted for the stake of Messiah. **13** For even they who receive circumcision do not guard law themselves, but they desire to have you circumcised, that they may boast in your flesh. **14** But far be it from me to boast, except in the stake of our Master **מָשִׁיחַ** Messiah, through which the world has been

crucified to me, and I to the world. **15** For [in Messiah **יִשְׁעֵי**]<sup>a</sup> neither is circumcision anything, nor uncircumcision, but a renewed creation. **16** As many as walk by this rule, peace and loving-kindness be on them, and on the Yisra'el of Elohim. **17** From now on, let no one cause me any trouble, for I bear the marks of the Master **מָשִׁיחַ** branded on my body.

**18** The favor of our Master **מָשִׁיחַ** Messiah be with your spirit, brothers. Amein.

<sup>a</sup> 15 Bracketed section indicates reading not present in early Greek texts.

# ΕΦΕΣΙΟΥC

## Ephesious (Ephesians)

**1** Shatul, a shaliah of Messiah יִשְׁוּעָה through the will of Elohim, to the set-apart ones [in Ephesus]<sup>a</sup>, and the faithful in Messiah יִשְׁוּעָה:

**2** favor to you and peace from Elohim our Father and the Master יִשְׁוּעָה Messiah.

**3** Blessed be the Elohim and Father of our Master יִשְׁוּעָה Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah; **4** even as He chose us in Him before the foundation of the world, that we would be set-apart and without defect before Him in love; **5** having predestined us for adoption as sons through יִשְׁוּעָה Messiah to Himself, according to the good pleasure of His desire, **6** to the praise of the glory of His favor, by which He favorably gave in the Beloved;

**7** In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His favor, **8** which He made to abound toward us in all wisdom and prudence, **9** making known to us the mystery of His will, according to His good pleasure which He purposed in Him, **10** to an administration of the fullness of the times, to sum up all things in Messiah, the things in the heavens, and the things on the earth, in Him; **11** in whom also we were assigned an inheritance, having been foreordained according to the purpose of Him who does all things after the counsel of His will; **12** to the end that we should be to the praise of His glory, we who had before hoped in Messiah.

**13** In Him you also, having heard the word of the truth, the good news of your salvation—in whom, having also believed, you were sealed with the promised Set-apart Ruah, **14** which is a pledge of our inheritance, to the redemption of the possession of Elohim, to the praise of His glory.

**15** For this cause I also, having heard of the faith in the Master יִשְׁוּעָה which is among you, and the love which you have toward all the set-apart ones, **16** do not cease to give thanks for you, making mention of you in my prayers, **17** that the Elohim of our Master יִשְׁוּעָה Messiah, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of Him; **18** having the eyes of your hearts enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the set-apart

ones, **19** and what is the exceeding greatness of His power toward us who believe, according to that working of the strength of His might **20** which He worked in Messiah, when He raised Him from the dead, and set *Him* in His right hand in the heavenly places, **21** far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come.

**22** He put all things in subjection under His feet, and gave Him to be head over all things for the assembly, **23** which is His body, the fullness of Him who fills all in all.

**2** You were made alive when you were dead in your transgressions and sins, **2** in which you once walked according to the age of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience; **3** among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

**4** But Elohim, being rich in loving-kindness, for His great love with which He loved us, **5** even when we were dead through our trespasses, made us alive together with Messiah; in favor you are saved, **6** and raised us up with Him, and made us to sit with Him in the heavenly places in Messiah יִשְׁוּעָה, **7** that in the ages to come He might show the exceeding riches of His favor in kindness toward us in Messiah יִשְׁוּעָה; **8** for in favor you are saved through faith, and that not of yourselves; it is the gift of Elohim, **9** not of works, that no one would boast.

**10** For we are His workmanship, created in Messiah יִשְׁוּעָה for good works, which Elohim prepared before that we would walk in them.

**11** Therefore remember that once you, the nations in the flesh, who are called "un-circumcision" by that which is called "circumcision", (in the flesh, made by hands); **12** that you were at that time separate from Messiah, alienated from the citizenship of Yisra'el, and foreigners from the covenants of the promise, having no hope and without Elohim in the world.

**13** But now in Messiah יִשְׁוּעָה you who once were far off are made near in the blood of Messiah. **14** For He is our peace, who made both one, and broke down the middle wall of partition, **15** having abolished in His flesh the hostility, the law of commands in decrees, that He might create in Himself one renewed man of the two, making

<sup>a</sup> 1 Bracketed section indicates reading not present in some early Greek texts.

peace; 16 and might reconcile them both in one body to Elohim through the stake, having killed the hostility thereby.

**17** He came and proclaimed peace to you who were far off and to those who were near. **18** For through Him we both have our access in one Ruah to the Father.

**19** So then you are no longer strangers and foreigners, but you are fellow citizens with the set-apart ones, and of the household of Elohim, **20** being built on the foundation of the shelihim and prophets, Master שׁוֹעַב Himself being the chief cornerstone; **21** in whom the whole building, fitted together, grows into a set-apart dwelling place in יהוה; **22** in whom you also are built together for a habitation of Elohim in the Ruah.<sup>a</sup>

**3** For this cause I, Sha'ul, am the prisoner of Messiah  
ישׁוּעָה on behalf of you nations, **2** if it is so that you have  
heard of the administration of that favor of Elohim  
which was given me toward you; **3** how that by  
revelation the mystery was made known to me, as I  
wrote before in few words, **4** by which, when you read,  
you can perceive my understanding in the mystery of  
Messiah; **5** which in other generations was not made  
known to the children of men, as it has now been  
revealed to His set-apart shelihim and prophets in the  
Ruah; **6** that the nations are fellow heirs, and fellow  
members of the body, and fellow partakers of the  
promise in Messiah ישׁוּעָה through the good news, **7** of  
which I was made a servant, according to the gift of that  
favor of Elohim which was given me according to the  
working of His power.

**8** To me, the very least of all set-apart ones, was this favor given, to proclaim to the nations the unsearchable riches of Messiah, **9** and to make all men see what is the administration of the mystery which for ages has been hidden in Elohim, who created all things [through שׁוֹעַב] Messiah<sup>b</sup>; **10** to the intent that now through the assembly the manifold wisdom of Elohim might be made known to the principalities and the powers in the heavenly places, **11** according to the everlasting purpose which He purposed in Messiah שׁוֹעַב our Master; **12** in whom we have boldness and access in confidence through our faith in Him. **13** Therefore I ask that you may not lose heart at my afflictions for you, which are your glory.

**17** that Messiah may dwell in your hearts through faith; to the end that you, being rooted and grounded in love, **18** may be strengthened to comprehend with all the set-apart ones what is the width and length and height and depth, **19** and to know Messiah's love which surpasses knowledge, that you may be filled with all the fullness of Elohim.

**20** Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, **21** To Him be the glory in the assembly and in Messiah יִשְׁעָה to all generations to the ages of the ages. Amein.

**4** I therefore, the prisoner in the Master, beg you to walk worthily of the calling with which you were called, **2** with all lowliness and humility, with patience, bearing with one another in love; **3** being eager to guard the unity of the Ruah in the bond of peace.

**4** There is one body, and one Ruah, even as you also were called in one hope of your calling; **5** one Master<sup>d</sup>, one faith, one immersion, **6** one Elohim and Father of all, who is over all, and through all, and in all. **7** But to each one of us was the favor given according to the measure of the gift of Messiah.

**8** Therefore He says, "When He ascended on high, He led captivity captive, and gave gifts to men."<sup>9</sup> Now this, "He ascended", what is it but that He also descended into the lower parts of the earth? **10** He who descended is the one who also ascended far above all the heavens, that He might fill all things.

**11** He gave some to be shelīhim; and some, prophets; and some, messengers of the good news; and some, shepherds and teachers; **12** for the perfecting of the set-apart ones, to the work of serving, to the building up of the body of Messiah; **13** until we all attain to the unity of the faith, and of the knowledge of the Son of Elohim, to a full grown man, to the measure of the stature of the fullness of Messiah; **14** that we may no longer be children, tossed back and forth and carried about with

<sup>a</sup> 22 See also Kolossaeis 2:9.

<sup>b</sup> 9 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>c</sup> 14 Bracketed section indicates reading not present in early Greek texts.

<sup>d</sup> 5 Syr. reads **ܡܰܪܝܼ** (*Mar-ya*) instead of "Master" here.

<sup>e</sup> See Tehillim 68:18

every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;

**15** But speaking truth in love, we may grow up in all things into Him, who is the head, Messiah; **16** from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

**17** This I say therefore, and testify in **תְּהִלִּים**, that you no longer walk as the nations also walk, in the futility of their mind, **18** being darkened in their understanding, alienated from the life of Elohim, because of the ignorance that is in them, because of the hardening of their hearts; **19** who, having become callous, gave themselves up to lust, to work all uncleanness with greediness. **20** But you did not learn Messiah that way; **21** if indeed you heard Him, and were taught in Him, even as truth is in **שֶׁמֶן**; **22** that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit; **23** and that you be new in the spirit of your mind, **24** and put on the renewed man, who in the likeness of Elohim has been created in righteousness and set-apartness of truth.

**25** Therefore putting away falsehood, speak truth each one with his neighbor. For we are members of one another. **26** **Be angry, and do not sin.**<sup>a</sup> Do not let the sun go down on your wrath, **27** and do not give place to the devil. **28** Let him who is stealing, steal no more; but rather let him labor, producing with his hands something that is good, that he may have something to give to him who has need.

**29** Let no corrupt speech proceed out of your mouth, but only what is good for building others up as the need may be, that it may give favor to those who hear. **30** Do not grieve the Set-apart Ruah of Elohim, in which you were sealed for the day of redemption. **31** Let all bitterness, wrath, anger, outcry, and slander be put away from you, with all malice. **32** And be kind to one another, tender-hearted, forgiving each other, just as Elohim also forgave you in Messiah.

**5** Be therefore imitators of Elohim, as beloved children. **2** Walk in love, even as Messiah also loved you, and gave Himself up for us, an offering and a sacrifice to Elohim for a soothing aroma. **3** But whoring, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes set-apart ones; **4** nor filthiness, nor foolish talking, nor

facetiousness, which are not appropriate; but rather giving of thanks.

**5** Know this for sure, that no whore, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Messiah and Elohim.

**6** Let no one deceive you with empty words. For because of these things, the wrath of Elohim comes on the children of disobedience.

**7** Therefore do not be partakers with them. **8** For you were once darkness, but are now light in the Master. Walk as children of light, **9** for the fruit of the light is in all goodness and righteousness and truth, **10** proving what is well pleasing to the Master.

**11** Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them. **12** For the things which are done by them in secret, it is a shame even to speak of. **13** But all things, when they are reproved, are revealed by the light, for everything that reveals is light. **14** Therefore He says, "Awake, you who sleep, and arise from the dead, and Messiah will shine on you."

**15** Therefore watch carefully how you walk, not as unwise, but as wise; **16** redeeming the time, because the days are evil. **17** Therefore do not be foolish, but understand what the will of **תְּהִלִּים** is. **18** Do not be drunken with wine, in which is dissipation, but be filled with the Ruah, **19** speaking to one another in psalms, hymns, and spiritual songs; singing, and making melody in your heart to **תְּהִלִּים**; **20** giving thanks always concerning all things in the Name of our Master **שֶׁמֶן** Messiah, to Elohim the Father; **21** subjecting yourselves to one another in the fear of Messiah.

**22** Wives, be subject to your own husbands, as to the Master. **23** For the husband is the head of the wife, as Messiah also is the head of the assembly, being Himself the savior of the body. **24** But as the assembly is subject to Messiah, so let the wives also be to their own husbands in everything.

**25** Husbands, love your wives, even as Messiah also loved the assembly, and gave Himself up for it; **26** that He might set it apart, having cleansed it by the washing of water with the word, **27** that He might present the assembly to Himself gloriously, not having spot or wrinkle or any such thing; but that it should be set-apart and without defect. **28** Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself.

<sup>a</sup> See Tehillim 4:4.

**29** For no man ever hated his own flesh; but nourishes and cherishes it, even as Messiah also does the assembly; **30** because we are members of His body.

**31 "For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh.<sup>a</sup>"** **32** This mystery is great, but I speak concerning Messiah and the assembly.

**33** Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.

**6** Children, obey your parents in the Master, for this is right. **2 "Honor your father and mother,<sup>b</sup>"** which is the first command with a promise: **3 "that it may be well with you, and you may live long on the earth."**

**4** You fathers, do not provoke your children to wrath, but nurture them in the discipline and instruction of **תִּנְعַמֵּת**.

**5** Bondservants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Messiah; **6** not in the way of service only when eyes are on you, as men-pleasers; but as bondservants of Messiah, doing the will of Elohim from the heart; **7** with good will doing service, as to the Master, and not to men; **8** knowing that whatever good thing each one does, he will receive the same again from the Master, whether bondservant or free.

**9** You masters, do the same things to them, and give up threatening, knowing that He who is both their Master and yours is in heavens, and there is no partiality with Him.

**10** Finally, be strong in the Master, and in the strength of His might. **11** Put on the whole armor of Elohim, that you may be able to stand against the wiles of the devil.

**12** For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of this darkness, and against the spiritual forces of wickedness in the heavenly places.

**13** Therefore put on the whole armor of Elohim, that you may be able to withstand in the evil day, and, having done all, to stand.

**14** Stand therefore, having the belt of truth buckled around your waist, and having put on the **breastplate of righteousness<sup>c</sup>,** **15** and having **fitted your feet with the preparation of the good news<sup>d</sup> of peace;** **16** above all,

taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one.

**17** And receive the **helmet of salvation**, and the **sword of the Ruah, which is the spoken word of Elohim<sup>e</sup>**; **18** with all prayer and requests, praying at all times in the Ruah, and being watchful to this end in all perseverance and requests for all the set-apart ones, **19** on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the good news, **20** for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

**21** But that you also may know my affairs, how I am doing, Tyhicus, the beloved brother and faithful servant in the Master, will make known to you all things; **22** whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.

**23** Peace be to the brothers, and love with faith, from Elohim the Father and the Master **שֵׁשׁ** Messiah.

**24** Favor be with all those who love our Master **שֵׁשׁ** Messiah with incorruptible *love*.

<sup>a</sup> 31 See Bereshiyt 2:24.

<sup>b</sup> 2 See Shemot 20:12; Devarim 5:16. Also quoted in verse 3.

<sup>c</sup> 14 See also Yeshayahu 59:17. Also quoted in verse 17.

<sup>d</sup> 16 See also Yeshayahu 52:7.

<sup>e</sup> 17 See also Yeshayahu 49:2; Ivrim 4:12. There are also many mentions of the "sword of the mouth" throughout the Book of Hit'galut.

# ΦΙΛΙΠΠΗCΙΟΥC

## Philippesious (Philippians)

### **1** Shatul and Timotheos, bondservants of **שׁוֹעַ**

Messiah; to all the set-apart ones in Messiah **יֶשׁוּעָה** who are at Philippi, with the overseers and servants: **2** favor to you, and peace from Elohim, our Father, and the Master **יְשֻׁעָה** Messiah. **3** I thank my Elohim whenever I remember you, **4** always in every request of mine on behalf of you all, making my requests with joy, **5** for your partnership in furtherance of the good news from the first day until now; **6** being confident of this very thing, that He who began a good work in you will complete it until the day of **שׁוֹעַ** Messiah.

**7** It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the good news, you all are partakers with me of favor. **8** For Elohim is my witness, how I long after all of you in the compassion of Messiah **שׁוֹעַ**.

**9** This I pray, that your love may abound yet more and more in knowledge and all discernment; **10** so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Messiah; **11** being filled with the fruit of righteousness, which is through **שׁוֹעַ** Messiah, to the glory and praise of Elohim.

**12** Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the good news; **13** so that it became evident to the whole palace guard, and to all the rest, that my bonds are in Messiah; **14** and that most of the brothers in the Master, being confident through my bonds, are more abundantly bold to speak the word of Elohim without fear.

**15** Some indeed proclaim Messiah even out of envy and strife, and some also out of good will: **16** the latter out of love, knowing that I am appointed for the defense of the good news; **17** the former insincerely proclaim Messiah from selfish ambition, thinking that they add affliction to my chains.

**18** What does it matter? Only that in every way, whether in pretense or in truth, Messiah is proclaimed. I rejoice

in this, yes, and will rejoice. **19** For I know that this will turn out to my salvation, through your prayers and the supply of the Ruah of **ישׁוּעָה** Messiah, **20** according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Messiah will be magnified in my body, whether by life, or by death.

**21** For to me to live is Messiah, and to die is gain. **22** But if I live on in the flesh, this will bring fruit from my work; yet I do not know what I will choose. **23** But I am pressed between the two, having the desire to depart and be with Messiah, which is far better. **24** Yet, to remain in the flesh is necessary for your sake. **25** Having this confidence, I know that I will remain; yes, and remain with you all, for your progress and joy in the faith, **26** that your rejoicing may abound in Messiah **שׁוֹעַ** in me through my presence with you again.

**27** Only let your way of life be worthy of the good news of Messiah, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one being striving for the faith of the good news; **28** and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from Elohim.

**29** Because it has been granted to you on behalf of Messiah, not only to faith in Him, but also to suffer on His behalf, **30** having the same conflict which you saw in me, and now hear is in me.

**2** If therefore there is any exhortation in Messiah, if any consolation of love, if any fellowship of the Ruah, if any compassion and pity, **2** make my joy full, by being like-minded, having the same love, being of one accord, of one mind; **3** doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; **4** each of you not just looking to his own things, but each of you also to the things of others.

**5** Have this mind in you, which was also in Messiah **שׁוֹעַ**, **6** who, existing in the form of Elohim, did not consider equality with Elohim a thing to be attained<sup>a</sup>; **7** but emptied Himself, taking the form of a bondservant, being made in the likeness of men. **8** And being found in human form, He humbled Himself, becoming obedient to death, yes, the death of the stake. **9** Therefore Elohim also highly exalted Him, and gave to Him the Name which is above every name; **10** that at

<sup>a</sup> 6 Greek word rendered as "attained" is ἀρπαγμός (*har'pag'mos*). It means literally to "gain a prize" or "to seize," usually by force.

<sup>b</sup> 6 Syr. reads, ﻫـوـدـاـكـاـدـ يـوـمـاـتـهـاـيـ (huw dekad iy'tawahiy)

*bad'muta d'alaha la huwa h'tupya hash'ba ha'de d'iy'tawahiy pech'ma d'alaha) meaning "who, being in the likeness of Elohim, did not consider it robbery to be equal with Elohim"* here.

the Name of יְשָׁוָעַ every knee should bow, of those in heaven, those on earth, and those under the earth, **11** and that every tongue should confess that יְשָׁוָעַ Messiah is Master<sup>a</sup>, to the glory of Elohim the Father.

**12** So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. **13** For it is Elohim who works in you both to will and to work, for His good pleasure. **14** Do all things without murmurings and disputes, **15** that you may become blameless and harmless, children of Elohim without defect in the middle of a crooked and perverse generation,<sup>b</sup> among whom you are seen as lights in the world, **16** holding up the word of life; that I may have something to boast in the day of Messiah, that I did not run in vain nor labor in vain. **17** Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. **18** In the same way, you also rejoice, and rejoice with me.

**19** But I hope in the Master יְשָׁוָעַ to send Timotheos to you soon, that I also may be cheered up when I know how you are doing. **20** For I have no one else like-minded, who will truly care about you. **21** For they all seek their own, not the things of יְשָׁוָעַ Messiah. **22** But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the good news. **23** Therefore I hope to send him at once, as soon as I see how it will go with me. **24** But I believe in the Master that I myself also will come shortly. **25** But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your shaliyah and servant of my need; **26** since he longed for you all, and was very troubled, because you heard that he was sick. **27** For indeed he was sick, nearly to death, but Elohim was kind to him; and not on him only, but on me also, that I might not have sorrow on sorrow. **28** I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. **29** Receive him therefore in יהוה with all joy, and hold such in honor, **30** because for the work of the Messiah he came near to death, risking his life to supply that which was lacking in your service toward me.

**3** Finally, my brothers, rejoice in the Master. To write the same things to you, to me indeed is not tiresome, but for you it is safe. **2** Beware of the dogs, beware of the evil workers, beware of the false circumcision. **3** For we are the circumcision, who serve in the Ruah of Elohim,

and rejoice in Messiah יְשָׁוָעַ, and have no confidence in the flesh; **4** though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: **5** circumcised the eighth day, of the stock of Yisra'el, of the tribe of Benyamin, a Hebrew of Hebrews; concerning the law, a Pharisee; **6** concerning zeal, persecuting the assembly; concerning the righteousness which is in law, found blameless.

**7** However, I consider those things that were gain to me as a loss for Messiah. **8** Yes most certainly, and I count all things to be a loss for the excellency of the knowledge of Messiah יְשָׁוָעַ, my Master, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Messiah **9** and be found in Him, not having a righteousness of my own, which is from a law, but that which is through *the* faithfulness of Messiah, the righteousness which is from Elohim on *the basis of* faith; **10** that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death; **11** if by any means I may attain to the resurrection from the dead. **12** Not that I have already obtained, or am already made perfect; but I press on, that I may take hold of that for which also I was taken hold of by Messiah יְשָׁוָעַ.

**13** Brothers, I do not regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before, **14** I press on toward the goal<sup>c</sup> for the prize of the high calling of Elohim in Messiah יְשָׁוָעַ. **15** Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, Elohim will also reveal that to you. **16** Nevertheless, let us walk to that which we have anticipated.

**17** Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. **18** For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the stake of Messiah, **19** whose end is destruction, whose el is the belly, and whose glory is in their shame, who think about earthly things. **20** For our citizenship is in heavens, from where we also wait for a Savior, the Master יְשָׁוָעַ Messiah; **21** who will change the body of our humiliation to be conformed to the body of His glory, according to the working by which He is able even to subject all things to Himself.

**4** Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Master, my beloved.

<sup>a</sup> 11 Syr. reads מִרְיָה (Mar-ya) instead of "Master" here.

<sup>b</sup> 15 See also Devarim 32:5.

<sup>c</sup> 14 See footnote at Mattithyahu 24:30 for Syriac Aramaic word used here in place of the word "goal."

**2** I exhort Euodia, and I exhort Suntuhe, to think the same way in the Master. **3** Yes, I beg you also, true partner, help these women, for they labored with me in the good news, with Clement also, and the rest of my fellow workers, whose names are in the book of life. **4** Rejoice in the Master always! Again I will say, "Rejoice!" **5** Let your gentleness be known to all men. The Master is at hand. **6** In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to Elohim. **7** And the peace of Elohim, which surpasses all understanding, will guard your hearts and your thoughts in Messiah יִשְׁעָה.

**8** Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. **9** The things which you learned, received, heard, and saw in me: do these things, and the Elohim of peace will be with you. **10** But I rejoice in the Master greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity. **11** Not that I speak because of lack, for I have learned in whatever state I am, to be content in it. **12** I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need. **13** I can do all things through Him who strengthens me. **14** However you did well that you shared in my affliction.

**15** You yourselves also know, you Philippians, that in the beginning of the good news, when I departed from Makedonia, no assembly shared with me in the matter of giving and receiving but you only. **16** For even in Thessalonike you sent once and again to my need.

**17** Not that I seek for the gift, but I seek for the fruit that increases to your account. **18** But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a soothing aroma, an acceptable and well-pleasing sacrifice to Elohim. **19** My Elohim will supply every need of yours according to His riches in glory in Messiah יִשְׁעָה. **20** Now to our Elohim and Father be the glory to the ages of the ages! Amein.

**21** Greet every set-apart one in Messiah יִשְׁעָה. The brothers who are with me greet you. **22** All the set-apart ones greet you, especially those who are of Caesar's household. **23** The favor of the Master יִשְׁעָה Messiah be with your spirit.

## KOLOSSAIC

## Kolossaeis (Colossians)

**1** Sha'ul, a shaliah of Messiah יִשְׁוּעָה through the will of Elohim, and Timotheos our brother, **2** to the set-apart ones and faithful brothers in Messiah at Kolossae: favor to you and peace from Elohim our Father, [and the Master יִשְׁוּעָה Messiah]<sup>a</sup>.

**3** We give thanks to Elohim the Father of our Master יִשְׁוּעָה Messiah, praying always for you, **4** having heard of your faith in Messiah יִשְׁוּעָה, and of the love which you have toward all the set-apart ones, **5** because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the good news, **6** which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the favor of Elohim in truth; **7** even as you learned of Epaphras our beloved fellow servant, who is a faithful servant of Messiah on our behalf, **8** who also declared to us your love in the Ruah.

**9** For this cause, we also, since the day we heard this, do not cease praying and making requests for you, that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, **10** that you may walk worthily of the Master, to please Him in all respects, bearing fruit in every good work, and increasing in the knowledge of Elohim; **11** strengthened with all power, according to the might of His glory, for all endurance and perseverance with joy; **12** giving thanks to the Father, who made you fit to be partakers of the inheritance of the set-apart ones in light; **13** who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of His love; **14** in whom we have our redemption, the forgiveness of our sins; **15** who is the image of the invisible Elohim, the firstborn of all creation. **16** For in Him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and for Him. **17** He is before all things, and in Him all things are held together. **18** He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. **19** For all the fullness was pleased to dwell in Him; **20** and through Him to reconcile all things to Himself, by Him, whether things on the earth, or

things in the heavens, having made peace through the blood of His stake.

**21** You, being in past times alienated and enemies in your mind in your evil deeds, **22** yet now He has reconciled in the body of His flesh through death, to present you set-apart and without defect and blameless before Him, **23** if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the good news which you heard, which is being proclaimed in all creation under heaven; of which I, Sha'ul, was made a servant.

**24** Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Messiah in my flesh for His body's sake, which is the assembly; **25** of which I was made a servant, according to the stewardship of Elohim which was given me toward you, to fulfill the word of Elohim, **26** the mystery which has been hidden from the ages and generations. But now it has been revealed to His set-apart ones, **27** to whom Elohim was pleased to make known what are the riches of the glory of this mystery among the nations, which is Messiah in you, the hope of glory; **28** whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Messiah; **29** for which I also labor, striving according to His working, which works in me mightily.

**2** For I desire to have you know how greatly I struggle for you, and for those at Laodikeia, and for as many as have not seen my face in the flesh; **2** that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of Elohim, which is Messiah, **3** in whom all the treasures of wisdom and knowledge are hidden. **4** Now this I say that no one may delude you with persuasiveness of speech. **5** For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Messiah. **6** As therefore you received Messiah יִשְׁוּעָה, the Master, walk in Him, **7** rooted and built up in Him, and established in the faith, even as you were taught, abounding in it in thanksgiving. **8** Be careful that you do not let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Messiah. **9** For in Him all the fullness of Elohim dwells bodily,<sup>b</sup> **10** and in Him you are made full, who is the head of all principality and power; **11** in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the

<sup>a</sup> 2 Bracketed section indicates reading not present in early Greek and Syriac texts.

<sup>b</sup> 9 See also Ephesios 2:22.

circumcision of Messiah; **12** having been buried with Him in immersion, in which you were also raised with Him through faith in the working of Elohim, who raised Him from the dead. **13** You were dead through your trespasses and the un-circumcision of your flesh. He made you alive together with Him, having forgiven us all our trespasses, **14** wiping out the handwriting of decrees which was against us; and He has taken it out of the way, nailing it to the stake; **15** having stripped the principalities and the powers, He made a show of them openly, triumphing over them in it.

**16** Let no man therefore judge you – in eating, or in drinking, or a part of a Feast or a New Moon or a Sabbath,<sup>a</sup> **17** (which are a shadow of the things to come) – but the body of Messiah. **18** Let no one rob you of your prize by a voluntary humility and religious reverence of the messengers, dwelling in the things which he has seen, vainly puffed up by his fleshly mind, **19** and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with the growth of Elohim. **20** If you died with Messiah from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances, **21** "Do not handle, nor taste, nor touch" **22** (all of which perish with use), according to the precepts and doctrines of men? **23** Which things indeed appear like wisdom in self-imposed religion, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.

**3** If then you were raised together with Messiah, seek the things that are above, where Messiah is, seated in the right hand of Elohim. **2** Set your mind on the things that are above, not on the things that are on the earth. **3** For you died, and your life is hidden with Messiah in Elohim. **4** When Messiah your life is revealed, then you will also be revealed with Him in glory. **5** Put to death therefore the members which are on the earth: whoring, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry; **6** for which things' sake the wrath of Elohim comes on the children of disobedience. **7** You also once walked in those, when you lived in them; **8** but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth. **9** Do not lie to one another,

seeing that you have put off the old man with his doings, **10** and have put on the new man, who is being renewed in knowledge after the image of His Creator, **11** where there cannot be Greek and Yehudite, circumcision and un-circumcision, barbarian, Scythian, bondservant, freeman; but Messiah is all, and in all.<sup>b</sup>

**12** Put on therefore, as the chosen ones of Elohim, set-apart and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance; **13** bearing with one another, and forgiving each other, if any man has a complaint against any; even as the Master forgave you, so you also do.

**14** Above all these things, walk in love, which is the bond of perfection. **15** And let the peace of Messiah rule in your hearts, to which also you were called in one body; and be thankful. **16** Let the word of Messiah dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with favor in your heart to Elohim.

**17** Whatever you do, in word or in deed, do all in the Name of the Master **עִישׂוּ**, giving thanks to Elohim the Father, through Him.

**18** Wives, be in subjection to your husbands, as is fitting in the Master. **19** Husbands, love your wives, and do not be bitter against them. **20** Children, obey your parents in all things, for this is pleasing in the Master. **21** Fathers, do not provoke your children, so that they will not be discouraged.

**22** Bondservants obey, in all things, those who are your masters according to the flesh, not just when they are looking, as men-pleasers, but in singleness of heart, fearing **תִּירְאָה**. **23** And whatever you do, work heartily, as for the Master, and not for men, **24** knowing that from the Master you will receive the reward of the inheritance;<sup>c</sup> for you serve the Master<sup>d</sup> Messiah. **25** But he who does wrong will receive again for the wrong that he has done, and there is no partiality.<sup>e</sup>

**4** Masters, give to your bondservants that which is just and equal, knowing that you also have a Master in heaven. **2** Continue steadfastly in prayer, watching therein with thanksgiving; **3** praying together for us also, that Elohim may open to us a door for the word, to

<sup>a</sup> 16 Syr. uses the plural form of the words for "feast", "new moon" and "Sabbath." Thus it reads, "Let no one disturb you, therefore, about food and drink, or in distinctions of Feasts, and New Moons, and Sabbaths;"

<sup>b</sup> 11 Syr. reads "Where there is neither Yehudite nor Aramean, circumcision nor un-circumcision, Greek nor barbarian, bondservant nor free; but Messiah is all, and in all."

<sup>c</sup> 24 See also Tehillim 62:12; Mishlei 24:12; Iyyov 34:11; Yirmeyahu 32:19; Hit'galut 22:12.

<sup>d</sup> 24 Syr. reads **מֶרֶה** (*Mar-ya*) instead of "Master" here.

<sup>e</sup> 25 See also Devarim 10:17; Divrei Ha'Yamim ז 19:7; Mattithyahu 22:16; Markos 12:14; Loukas 20:21; Ma'asei 10:34; Romaios 2:11; Galatas 2:6; Ephesios 6:9.

speak the mystery of Messiah, for which I am also in bonds; **4** that I may reveal it as I ought to speak. **5** Walk in wisdom toward those who are outside, redeeming the time. **6** Let your speech always be with favor, seasoned with salt,<sup>a</sup> that you may know how you ought to answer each one.

**7** All my affairs will be made known to you by Tyhicus, the beloved brother, faithful servant, and fellow bondservant in Τύχικος. **8** I am sending him to you for this very purpose, that you may know the things concerning us and comfort your hearts, **9** together with Onesimos, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here. **10** Aristarhos, my fellow prisoner, greets you, and Markos, the cousin of Barnava (concerning whom you received commands, "if he comes to you, receive him"), **11** and Yeshua who is called Iustus. These are my only fellow workers for the Kingdom of Elohim who are of the circumcision, men who have been a comfort to me.

**12** Epaphras, who is one of you, a bondservant of Messiah, salutes you, always striving for you in his prayers, that you may stand perfect and fully assured in all the will of Elohim. **13** For I testify about him, that he has great toil for you, and for those in Laodikeia, and for those in Hierapolis. **14** Loukas, the beloved physician, and Demas greet you. **15** Greet the brothers who are in Laodikeia, and Nympha, and the assembly that is in her house. **16** When this letter has been read among you, cause it to be read also in the assembly of the Laodikeians; and that you also read the letter from Laodikeia. **17** Tell Arhippus, "Take heed to the ministry which you have received in the Master, that you fulfill it."

**18** The salutation of me, Sha'ul, with my own hand: remember my bonds. Favor be with you.

---

<sup>a</sup> See also Shemot 30:34-36; Vayyiqra 2:13; Yehezqel 43:24; Markos 9:49-50.

# ΘΕΣΣΑΛΟΝΙΚΕΙΑ

## Thessalonikeis A (1 Thessalonians)

**1** Sha'ul, Shila, and Timotheos, to the assembly of the Thessalonians in Elohim the Father and the Master שָׁׁמֶן Messiah: favor to you and peace. **2** We always give thanks to Elohim for all of you, mentioning you in our prayers, **3** remembering without ceasing your work of faith and labor of love and perseverance of hope in our Master יִשְׁׁוּעַ Messiah, before our Elohim and Father.

**4** We know, brothers loved by Elohim, that you are chosen, **5** and that our good news came to you not in word only, but also in power, and in the Set-apart Ruah, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.

**6** You became imitators of us, and of the Master, having received the word in much affliction, with joy of the Set-apart Ruah, **7** so that you became an example to all who believe in Makedonia and in Achaia. **8** For from you the word of the Master has been declared, not only in Makedonia and Achaia, but also in every place your faith toward Elohim has gone out; so that we need not to say anything. **9** For they themselves report concerning us what kind of a reception we had from you; and how you turned to Elohim from idols, to serve a living and true El, **10** and to wait for His Son from the heavens, whom He raised from the dead—עוֹשֵׂה, who delivers us from the wrath to come.

**2** For you yourselves know, brothers, our visit to you was not in vain, **2** but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our Elohim to tell you the good news of Elohim in much conflict. **3** For our exhortation is not of error, nor of uncleanness, nor in deception. **4** But even as we have been approved by Elohim to be entrusted with the good news, so we speak; not as pleasing men, but Elohim, who tests our hearts. **5** For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (Elohim is witness), **6** nor seeking glory from men (neither from you nor from others), **7** when we might have claimed authority as shelihim of Messiah. But we were *like* infants among you, like a nursing mother cherishes her own children.

**8** Even so, affectionately longing for you, we were well pleased to impart to you, not the good news of Elohim only, but also our own beings, because you had become very dear to us. **9** For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we proclaimed to you the good

news of Elohim. **10** You are witnesses with Elohim, how set-apart, righteously, and blamelessly we behaved ourselves toward you who believe. **11** As you know, as a father does his own children, **12** exhorting you, and comforting, and imploring so that you should walk worthily of Elohim, who calls you into His own Kingdom and glory.

**13** For this cause we also thank Elohim without ceasing, that, when you received from us the word of the message of Elohim, you accepted it not as the word of men, but, as it is in truth, the word of Elohim, which also works in you who believe. **14** For you, brothers, became imitators of the assemblies of Elohim which are in Yehudah in Messiah יִשְׁׁוּעַ; for you also suffered the same things from your own countrymen, even as they did from the Yehudim; **15** who killed both the Master יִשְׁׁוּעַ and the prophets, and drove us out, and did not please Elohim, and are contrary to all men;

**16** forbidding us to speak to the nations that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.

**17** But we, brothers, being bereaved of you for a short hour, in presence, not in heart, tried even harder to see your face with great desire. **18** For we wanted to come to you—indeed, I, Sha'ul, once and again—but Satan hindered us.

**19** For what is our hope, or joy, or crown of rejoicing? Is it not even you, before our Master יִשְׁׁוּעַ at His coming?

**20** For you are our glory and our joy.

**3** Therefore when we could not stand it any longer, we thought it good to be left behind at Athens alone, **2** and sent Timotheos, a co-worker of Elohim in the good news of Messiah, to establish you, and to comfort you concerning your faith; **3** that no one be moved by these afflictions. For you know that we are appointed to this task.

**4** For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know. **5** For this cause I also, when I could not stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain.

**6** But when Timotheos came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you; **7** for this cause, brothers, we were comforted over you in all our distress and affliction through your faith. **8** For now we live, if you stand firm in the Master.

**9** For what thanksgiving can we render again to Elohim for you, for all the joy with which we rejoice for your sakes before our Elohim; **10** night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

**11** Now may our Elohim and Father Himself, and our Master יְשָׁוֹעַ Messiah, direct our way to you; **12** and the Master make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, **13** to the end He may establish your hearts blameless in set-apartness before our Elohim and Father, at the coming of our Master יְשָׁוֹעַ with all His set-apart ones.

**4** Finally then, brothers, we beg and exhort you in the Master יְשָׁוֹעַ, that as you received from us how you ought to walk and to please Elohim just as you are indeed walking, that you abound more and more. **2** For you know what instructions we gave you through the Master יְשָׁוֹעַ.

**3** For this is the will of Elohim: your setting apart, that you abstain from whoring, **4** that each one of you know how to control his own body in *being* set apart, and honor, **5** not in the passion of lust, even as the nations who do not know Elohim; **6** that no one should take advantage of and wrong a brother or sister in this matter; because the Master is an avenger in all these things, as also we forewarned you and testified.

**7** For Elohim called us not for uncleanness, but in setting apart. **8** Therefore He who rejects this does not reject man, but Elohim, who has also given His Set-apart Ruah to you.

**9** But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by Elohim to love one another, **10** for indeed you do it toward all the brothers who are in all Makedonia. But we exhort you, brothers, that you abound more and more; **11** and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you; **12** that you may walk properly toward those who are outside, and may have need of nothing.

**13** But I do not want you to be ignorant, brothers, concerning those who have fallen asleep, so that you do not grieve like the rest, who have no hope. **14** For if we believe that שָׁוֹעַ died and rose again, even so Elohim will bring with Him those who have fallen asleep in יְשָׁוֹעַ. **15** For this we tell you by the word of the Master, that we who are alive, who are left until the coming of

the Master, will in no way precede those who have fallen asleep. **16** For the Master Himself will descend from heaven with a shout, with the voice of the ruling messenger, and with the trumpet of Elohim. The dead in Messiah will rise first, **17** then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Master in the air; so we will always be with the Master. **18** Therefore comfort one another with these words.

**5** But concerning the times and the seasons, brothers, you have no need that anything be written to you. **2** For you yourselves know well that the day of the Master comes like a thief in the night. **3** For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape.

**4** But you, brothers, are not in darkness, that the day should overtake you like a thief. **5** You are all children of light, and children of the day. We do not belong to the night, nor to darkness, **6** so then let us not sleep, as the rest do; but let us watch and be sober. **7** For those who sleep, sleep in the night; and those who are drunk are drunk in the night. **8** But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation.<sup>a</sup>

**9** For Elohim did not appoint us to wrath, but to the obtaining of salvation through our Master יְשָׁוֹעַ Messiah, **10** who died for us, that, whether we wake or sleep, we should live together with Him. **11** Therefore exhort one another, and build each other up, even as you also do.

**12** But we beg you, brothers, to know those who labor among you, and are over you in the Master, and admonish you, **13** and to respect and honor them in love for their work's sake. Be at peace among yourselves. **14** We exhort you, brothers, admonish the disorderly, encourage the faint-hearted, support the weak, be patient toward all. **15** See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

**16** Rejoice always. **17** Pray without ceasing. **18** In everything give thanks, for this is the will of Elohim in Messiah יְשָׁוֹעַ toward you. **19** Do not quench the Ruah. **20** Do not despise prophesies. **21** Test everything, and hold firmly that which is good. **22** Abstain from every form of evil.

**23** May the Elohim of peace Himself set you apart completely. May your whole spirit, being, and body be

<sup>a</sup> See also Yeshayahu 59:17; Ephesious 6:13-17.

blameless at the coming of our Master יִשְׁעָה Messiah,  
and may it be guarded.

**24** He who calls you is faithful, and will also do it.

**25** Brothers, pray for us. **26** Greet all the brothers with a  
set-apart kiss. **27** I solemnly command you by the  
Master that this letter be read to all the brothers.

**28** The favor of our Master יִשְׁעָה Messiah be with you.

# ΘΕΣΣΑΛΟΝΙΚΕΙC B

## Thessalonikeis B (2 Thessalonians)

**1** Sha'ul, Shila, and Timotheos, to the assembly of the Thessalonians in Elohim our Father, and the Master שׁוּעַ Messiah: **2** favor to you and peace from Elohim our Father and the Master יְשֻׁעָה Messiah.

**3** We are bound to always give thanks to Elohim for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds; **4** so that we ourselves boast about you in the assemblies of Elohim for your perseverance and faith in all your persecutions and in the afflictions which you endure.

**5** This is an obvious sign of the righteous judgment of Elohim, to the end that you may be counted worthy of the Kingdom of Elohim, for which you also suffer. **6** Since it is a righteous thing with Elohim to repay affliction to those who afflict you, **7** and to give relief to you who are afflicted with us, when the Master יְשֻׁעָה is revealed from heaven with His mighty messengers in flaming fire, **8** punishing those who do not know Elohim, and to those who do not obey the good news of our Master יְשֻׁעָה, **9** who will pay the penalty: everlasting destruction from the face of the Master and from the glory of His might, **10** when He comes in that day to be glorified in His set-apart ones, and to be admired among all those who have believed, because our witness to you was believed.

**11** To this end we also pray always for you, that our Elohim may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power; **12** that the Name of our Master יְשֻׁעָה may be glorified in you, and you in Him, according to the favor of our Elohim and the Master יְשֻׁעָה Messiah.

**2** Now, brothers, concerning the coming of our Master שׁוּעַ Messiah, and our gathering together to Him, we ask you **2** not to be quickly shaken in your mind, and not be troubled, either by spirit, or by word, or by letter as if from us, saying that the day of יְהֹוָה has already come. **3** Let no one deceive you in any way. For it will not be, unless the apostasy comes first, and the man of lawlessness<sup>a</sup> is revealed, the son of destruction, **4** he who opposes and exalts himself against all that is called 'el' or that is revered; so that he sits in the dwelling

place of Elohim, setting himself up as Elohim. **5** Do you not remember that, when I was still with you, I told you these things? **6** Now you know what is restraining him, to the end that he may be revealed in his own season.

**7** For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. **8** Then the lawless one will be revealed, whom the Master יְשֻׁעָה will kill with the breath of His mouth, and destroy by the appearance of His coming; **9** even he whose coming is according to the working of Satan with all power and signs and lying wonders, **10** and with all deception of wickedness for those who are dying, because they did not receive the love of the truth, that they might be saved.

**11** Because of this, Elohim sends them a working of error, that they should believe a lie; **12** that they all might be judged who did not believe the truth, but had pleasure in unrighteousness. **13** But we are bound to always give thanks to Elohim for you, brothers loved by the Master, because Elohim chose you as the first-fruits for salvation through the setting apart of the Ruah and faith in the truth; **14** to which He called you through our good news, for the obtaining of the glory of our Master יְשֻׁעָה Messiah.

**15** So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.

**16** Now our Master יְשֻׁעָה Messiah Himself, and Elohim our Father, who loved us and gave us everlasting comfort and good hope through favor, **17** comfort your hearts and establish you in every good work and word.

**3** Finally, brothers, pray for us, that the word of the Master may spread rapidly and be glorified, even as also with you; **2** and that we may be delivered from unreasonable and evil men; for not all have faith. **3** But יְהֹוָה is faithful, who will establish you, and guard you from the evil one. **4** We have confidence in the Master concerning you, that you both do and will do the things we command. **5** May the Master direct your hearts into the love of Elohim, and into the perseverance of Messiah.

**6** Now we command you, brothers, in the Name of our Master יְשֻׁעָה Messiah, that you withdraw yourselves from every brother who walks in disorder, and not after the tradition which they received from us. **7** For you know how you ought to imitate us. For we did not behave ourselves rebelliously among you, **8** neither did

<sup>a</sup> 3 Later Greek and Syriac texts read, "sin" instead of "lawlessness" here.

we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you; **9** not because we do not have the right, but to make ourselves an example to you, that you should imitate us. **10** For even when we were with you, we commanded you this: "If anyone will not work, do not let him eat." **11** For we hear of some who walk among you in disorder, who do not work at all, but are busybodies. **12** Now those who are that way, we command and exhort in the Master יִשְׁעָה Messiah, that with quietness they work, and eat their own bread. **13** But you, brothers, do not be weary in doing what is right. **14** If any man does not obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed. **15** Do not count him as an enemy, but admonish him as a brother.

**16** Now may the Master of peace Himself give you peace at all times in all ways. **תֶּהָלֵם** be with you all.

**17** The greeting of me, Sha'ul, with my own hand, which is the sign in every letter: this is how I write. **18** The favor of our Master יִשְׁעָה Messiah be with you all.

## TIMOΘEON &amp;

## Timotheon A (1 Timothy)

**1** Sha'ul, a shaliah of Messiah according to the command of Elohim our Savior, and Messiah our hope; **2** to Timotheos, my true child in faith: favor, loving-kindness, and peace, from Elohim the Father and Messiah our Master.

**3** As I urged you *when I was* going into Makedonia, stay at Ephesus that you might command certain men not to teach a different doctrine, **4** and not to pay attention to myths and endless genealogies, which cause speculations, rather than the administration of Elohim, which is in faith — **5** but the goal of this command is love, out of a pure heart and a good conscience and sincere faith; **6** from which things some, having missed the mark, have turned aside to vain talking; **7** desiring to be teachers of law, though they understand neither what they say, nor about what they strongly believe.

**8** But we know that the law is good, if a person uses it lawfully, **9** as knowing this, that law is not made for a righteous person, but for the lawless and insubordinate, for the wicked and sinners, for the profane and worldly, for murderers of fathers and murderers of mothers, for manslayers, **10** for whores, for homosexuals, for slave-traders, for liars, for perjurors, and for any other thing contrary to the sound doctrine; **11** according to the good news of the glory of the blessed Elohim, which was entrusted to me. **12** And I thank Him who enabled me, Messiah our Master, because He counted me faithful, appointing me to service; **13** although I was before a blasphemer, a persecutor, and insolent. However, I obtained kindness, because I did it ignorantly in unbelief.

**14** The favor of our Master abounded exceedingly with faith and love which is in Messiah. **15** The saying is faithful and worthy of all acceptance, that Messiah came into the world to save sinners; of whom I am chief.

**16** However, for this cause I obtained kindness, that in me first, Messiah might display all His patience, for an example of those who were going to believe in Him for everlasting life. **17** Now to the King of the ages,

immortal, invisible, to Elohim alone be honor and glory to the ages of the ages. Amein.

**18** This instruction I commit to you, my child Timotheos, according to the prophecies which were given to you before, that by them you may wage the good warfare; **19** holding trust and a good conscience; which some having thrust away made a shipwreck concerning the faith; **20** of whom are Hymenaeus and Alexandros; whom I delivered to Satan, that they might be taught not to blaspheme.

**2** I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men: **2** for kings and all who are in high places; that we may lead a tranquil and quiet life in reverence for Elohim and honor. **3** For this is good and acceptable in the sight of Elohim our Savior; **4** who desires all people to be saved and come to full knowledge of the truth.

**5** For there is one Elohim, and one mediator between Elohim and men, the man Messiah, **6** who gave Himself as a ransom for all; the witness in its own times; **7** to which I was appointed a proclaimer and a shaliah (I am telling the truth, *I am* not lying), a teacher of the nations in faith and truth.

**8** I desire therefore that the men in every place pray, lifting up set-apart hands without anger and doubting. **9** In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not with braided hair, gold, pearls, or expensive clothing; **10** but (which becomes women professing fear of Elohim) with good works. **11** Let a woman learn in quietness with full submission. **12** But I do not permit a woman to teach – nor to dominate over – a man, but to be in quietness.<sup>a</sup>

**13** For Adam was first formed, then Havvah. **14** Adam was not deceived, but the woman, being deceived, has fallen into transgression; **15** but she will be saved through her childbearing, if they continue in faith, love, and setting apart with sobriety.

**3** This is a faithful saying: if a man seeks the office of an overseer, he desires a good work. **2** The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, able to

<sup>a</sup> 12 Ancient Hebrew, Aramaic, and Greek do not provide separate words for "husband" and "wife," but rather simply, "man" and "woman," respectively. The context is used to determine whether the man or woman being written of is the term "man" in general, or "husband" specifically, as well as the term being possessive ("my man" is usually used to mean

"my husband."). Given the context of the section regarding Adam and Havvah specifically, this verse could also be rendered as, "But I do not permit a wife to teach (nor act on her own authority over) her husband, but to be in quietness." See also Korinthious A 7:13; Ephesios 5:23.

teach; 3 not drunken<sup>a</sup>, not violent, [not greedy for money]<sup>b</sup>, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having children in subjection with all reverence; 5 (but if a man does not know how to rule his own house, how will he take care of the assembly of Elohim?) 6 not a new convert, lest being puffed up he fall into the same judgment as the devil.

7 Moreover he must have good witness from those who are outside, to avoid falling into reproach and the snare of the devil. 8 Servants, in the same way, must be reverent, not double-tongued, not given to much wine, not greedy for money; 9 holding the mystery of the faith in a pure conscience. 10 Let them also first be tested; then let them serve if they are blameless. 11 Their wives in the same way must be reverent, not slanderers<sup>c</sup>, temperate, faithful in all things. 12 Let servants be husbands of one wife, ruling their children and their own houses well. 13 For those who have served well gain for themselves a good standing, and great boldness in the faith which is in Messiah יִשְׁוֹן.

14 These things I write to you, hoping to come to you shortly; 15 but if I wait long, that you may know how men ought to behave themselves in the house of Elohim, which is the assembly of the living El, the pillar and ground of the truth. 16 Without controversy, the mystery of reverence for Elohim is great: who was revealed in the flesh, declared right in the Ruah, seen by messengers, proclaimed among the nations, believed in in the world, and received up in glory.

4 But the Ruah says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons, 2 through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron;<sup>d</sup> 3 forbidding marriage and commanding to abstain from foods which Elohim created to be received with thanksgiving by those who are faithful and know the truth. 4 For every created thing of Elohim is good, and nothing is to be rejected, if it is received with thanksgiving. 5 For it is set apart through the word of Elohim and prayer.

6 If you instruct the brothers of these things, you will be a good servant of Messiah יִשְׁוֹן, nourished in the words

of the faith, and of the good doctrine which you have followed.

7 But refuse profane and old wives' fables. Exercise yourself toward reverence for Elohim. 8 For bodily exercise profits a little, but reverence for Elohim profits in all things, having the promise of the life which is now, and of that which is to come.

9 This saying is faithful and worthy of all acceptance.

10 For to this end we both labor and strive<sup>e</sup>, because we have set our trust in the living El, who is the Savior of all men, especially of those who are faithful.

11 Command and teach these things.

12 Let no man despise your youth; but be an example to those who are faithful, in word, in your way of life, in love, in faith, and in purity. 13 Until I come, pay attention to reading, to exhortation, and to teaching.

14 Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders. 15 Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all.

16 Pay attention to yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

5 Do not rebuke an older man, but exhort him as a father; the younger men as brothers; 2 the elder women as mothers; the younger as sisters, in all purity. 3 Honor widows who are widows indeed. 4 But if any widow has children or grandchildren, let them learn first to show reverence towards their own family, and to repay their parents, for this is acceptable in the sight of Elohim.

5 Now she who is a widow indeed, and desolate, has her hope set on Elohim, and continues in petitions and prayers night and day. 6 But she who gives herself to pleasure is dead while she lives. 7 Also command these things, that they may be without reproach.

8 But if anyone does not provide for his own, and most of all his own household, he has denied the faith, and is worse than an unbeliever. 9 Let no one be enrolled as a widow under sixty years old, having been the wife of one man, 10 being approved by good works, if she has brought up children, if she has been hospitable to

<sup>a</sup> 3 Syr. reads וְלֹא עָבֵר אֶל הַמִּרְאָה (w'la abar al ham'ra) meaning, "not a transgressor in regard to wine."

<sup>b</sup> 3 Bracketed section indicates reading not present in early Greek texts.

<sup>c</sup> 11 Greek word rendered "slanderers" here is διαβολούς (dia'bo'lous) literally meaning "devils." Syr. renders this as قاتل (qar'tsei) meaning "accuser." This is most likely a

parallel to the Hebrew word שָׁׂטָן (satan) which means "adversary" or "accuser."

<sup>d</sup> 2 Verse 2 in the Syr. reads, "These will seduce, by a false appearance; and will utter a lie, and will be seared in their conscience."

<sup>e</sup> 10 Later Greek texts read "are insulted" instead of "strive" here.

strangers, if she has washed the feet of the set-apart ones, if she has relieved the afflicted, and if she has diligently followed every good work. **11** But refuse younger widows, for when they have grown wanton against Messiah, they desire to marry; **12** having judgment, because they have rejected their first faith.

**13** Besides, they also learn to be idle, going about from house to house. Not only idle, but also slanderers and busybodies, saying things which they ought not.

**14** I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for insulting. **15** For already some have turned aside after Satan. **16** If any believing woman has widows *in her care*, let her relieve them, and do not let the assembly be burdened; that it might relieve the truly *needy* widows. **17** Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. **18** For the Scripture says, "**You shall not muzzle the ox when it treads out the grain.**"<sup>a</sup> And, "**The laborer is worthy of his wages.**"<sup>b</sup>

**19** Do not receive an accusation against an elder, except at the word of two or three witnesses. **20** Those who sin, reprove in the sight of all, that the rest also may be in fear. **21** I command you in the sight of Elohim, and Messiah **מָשִׁיחַ**, and the chosen messengers, that you guard these things without prejudice, doing nothing by partiality. **22** Lay hands hastily on no one, neither be a participant in other men's sins. Guard yourself pure.

**23** Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent ailments. **24** Some men's sins are evident, preceding them to judgment, and some also follow later. **25** In the same way also there are good works that are obvious, and those that otherwise cannot be hidden.

**6** Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the Name of Elohim and the doctrine not be blasphemed. **2** Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are faithful and beloved. Teach and exhort these things. **3** If anyone teaches a different doctrine, and does not consent to sound words, the words of our Master **מָשִׁיחַ** Messiah, and to the doctrine which is according to reverence for Elohim, **4** he is conceited, knowing

nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, insulting, evil suspicions, **5** constant friction of people of corrupt minds and destitute of the truth, who suppose that reverence for Elohim is a means of gain. [From such, withdraw yourself.]<sup>c</sup>

**6** But reverence for Elohim with contentment is great gain. **7** For we brought nothing into the world, and we cannot carry anything out. **8** But having food and clothing, we will be content with that. **9** But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

**11** But you, man of Elohim, flee these things, and follow after righteousness, reverence for Elohim, faith, love, perseverance, and gentleness. **12** Fight the good fight of faith. Take hold of the everlasting life to which you were called, and you confessed the good confession in the sight of many witnesses.

**13** I command you before Elohim, who gives life to all things, and before Messiah **מָשִׁיחַ**, who before Pontius Pilate testified the good confession, **14** that you guard the command without spot, blameless, until the appearing of our Master **מָשִׁיחַ** Messiah. **15** Which in its own times He will show, *the One* who is the blessed and only Ruler, the King of kings, and Master of masters; **16** who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and everlasting power. Amein.

**17** Charge those who are rich in this present age that they not be haughty, nor have their hope set on the uncertainty of riches, but on Elohim, who richly provides us with everything to enjoy; **18** that they do good, that they be rich in good works, that they be ready to distribute, willing to share; **19** laying up in store for themselves a good foundation against the time to come, that they may lay hold of real<sup>d</sup> life.

**20** Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of what is falsely called knowledge; **21** which some profess, and thus have wandered from the faith. Favor be with you.

<sup>a</sup> 18 See Devarim 25:4.

<sup>b</sup> 18 See Loukas 10:7.

<sup>c</sup> 5 Bracketed section indicates reading not present in early Greek texts.

<sup>d</sup> 19 Some later Greek texts read, "everlasting" instead of "real" here.

# TIMOΘEON B

## Timotheon B (2 Timothy)

**1** Shatul, a shaliah of Messiah through the will of Elohim, according to the promise of the life which is in Messiah, **2** to Timotheos, my beloved child: favor, loving-kindness, and peace, from Elohim the Father and Messiah יֶשׁוּא our Master.

**3** I thank Elohim, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day **4** longing to see you, remembering your tears, that I may be filled with joy; **5** having been reminded of the sincere faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.

**6** For this cause, I remind you that you should stir up the gift of Elohim which is in you through the laying on of my hands. **7** For Elohim did not give us a spirit of fear, but of power, love, and self-control.

**8** Therefore do not be ashamed of the witness of our Master, nor of me His prisoner; but endure hardship for the good news according to the power of Elohim, **9** who saved us and called us with a set-apart calling, not according to our works, but according to His own purpose and favor, which was given to us in Messiah יֶשׁוּא before times of ages, **10** but has now been revealed by the appearing of our Savior, Messiah יֶשׁוּא, who abolished death, and brought life and immortality to light through the good news. **11** For this, I was appointed as a proclaimer, a shaliah, and a teacher. **12** For this cause I also suffer these things. Yet I am not ashamed, for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed to Him against that day.

**13** Hold the pattern of sound words which you have heard from me, in faith and love which is in Messiah. **14** יְשִׁיעָה That good thing which was committed to you, guard through the Set-apart Ruah which dwells in us. **15** This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes. **16** May יְהֹוָה grant loving-kindness to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chains, **17** but when he was in Rome, he sought me diligently, and found me **18** (Πάτερ) grant to

him to find His loving-kindness in that day); and in how many things he served at Ephesus, you know very well.

**2** You therefore, my child, be strengthened in the favor that is in Messiah יֶשׁוּא. **2** The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also. **3** Endure hardship with me, as a good soldier of Messiah יֶשׁוּא. **4** No soldier on duty entangles himself in the affairs of life, so that he may please him who enrolled him as a soldier. **5** Also, if anyone competes in athletics, he is not crowned unless he has competed by the rules. **6** The farmer who labors must be the first to get a share of the crops. **7** Consider what I say, and the Master will give you understanding in all things.

**8** Remember יֶשׁוּא Messiah, risen from the dead, of the seed of David, according to my good news, **9** in which I suffer hardship to the point of chains as a criminal. But the word of Elohim is not chained. **10** Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Messiah יֶשׁוּא with everlasting glory. **11** This saying is faithful: "For if we died with Him, we will also live with Him. **12** If we endure, we will also reign with Him.<sup>a</sup> If we deny Him, He also will deny us.<sup>b</sup> **13** If we are faithless, He remains faithful,<sup>c</sup> for He cannot deny Himself."

**14** Remind them of these things, charging them in the sight of Elohim, that they do not argue about words to no profit, to the subverting of those who hear. **15** Give diligence to present yourself approved by Elohim, a workman who does not need to be ashamed, properly handling the Word of Truth. **16** But shun empty chatter, for it will go further in wickedness, **17** and those words will consume like gangrene, of whom is Hymenaeus and Philetus; **18** men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some.

**19** However, the firm foundation of Elohim stands, having this seal, "יְהֹוָה knows those who are His,"<sup>d</sup> and, "Let everyone who names the Name of יְהֹוָה depart from unrighteousness." **20** Now in a large house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor. **21** If anyone therefore purges himself from these, he will be a vessel for honor, set apart, and suitable for the master's use, prepared for every good work. **22** Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call

<sup>a</sup> 12 See also Mattithyahu 24:13; Ya'aqov 5:11; Hit'galut 20:4-5.

<sup>b</sup> 12 See also Mattithyahu 10:33; Loukas 12:9.

<sup>c</sup> 13 See also Ramaios 3:3.

<sup>d</sup> 19 See Bemidbar 16:5.

on the Master out of a pure heart. **23** But refuse foolish and ignorant questionings, knowing that they generate strife. **24** The Master's bondservant must not quarrel, but be gentle towards all, able to teach, patient, **25** in gentleness correcting those who oppose him: perhaps Elohim may give them repentance leading to a full knowledge of the truth, **26** and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

**3** But know this, that in the last days, grievous times will come. **2** For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, profane, **3** without natural affection, unforgiving, slanderers, without self-control, fierce, not lovers of good, **4** traitors, headstrong, conceited, lovers of pleasure rather than lovers of Elohim; **5** holding a form of reverence for Elohim, but having denied its power. Turn away from these, also. **6** For some of these are people who creep into houses, and take captive gullible women loaded down with sins, led away by various lusts, **7** always learning, and never able to come to the knowledge of the truth.

**8** Even as Yanus and Yambrus opposed Mosheh,<sup>a</sup> so do these also oppose the truth; men corrupted in mind who, concerning the faith, are rejected. **9** But they will proceed no further. For their folly will be evident to all men, as theirs also came to be. **10** But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness, **11** persecutions, and sufferings: those things that happened to me at Antioch, Iconion, and Lustra. I endured those persecutions. **12** Yes, and all who desire to live devoutly in Messiah יִשְׁׁוּן will suffer persecution. **13** But evil men and impostors will grow worse and worse, deceiving and being deceived. **14** But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them. **15** From infancy, you have known the sacred Scriptures which are able to make you wise for salvation through faith, which is in Messiah יִשְׁׁוּן. **16** Every Scripture is breathed *out* by Elohim, profitable for teaching, for reproof, for correction, and for instruction in righteousness, **17** that the man of Elohim may be complete, thoroughly equipped for every good work.

**4** I command you therefore before Elohim and the Master יִשְׁׁוּן Messiah, who will judge living and dead; and by His appearing and His Kingdom. **2** Proclaim the

word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching. **3** For the time will come when they will not listen to the sound doctrine, but, having itching ears, will heap up for themselves teachers after their own lusts; **4** and will turn away their ears from the truth, and turn aside to fables. **5** But you be sober in all things, suffer hardship, do the work of a messenger of the good news, and fulfill your ministry. **6** For I am already being poured out, and the time of my departure has come. **7** I have fought the good fight. I have finished the course. I have guarded the faith. **8** From now on, there is stored up for me the crown of righteousness, which the Master, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved His appearing. **9** Be diligent to come to me soon, **10** for Demas left me, having loved this present age, and went to Thessalonike; Crescens to Galatia, and Titus to Dalmatia. **11** Only Loukas is with me. Take Markos, and bring him with you, for he is useful to me for service. **12** But I sent Tyhicus to Ephesus. **13** Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. **14** Alexandros, the coppersmith, did much evil to me. The Master will repay him according to his deeds, **15** of whom you also must be on guard *against*; for he greatly opposed our words. **16** At my first defense, no one came to help me, but all left me. May it not be held against them. **17** But the Master stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the nations might hear; and I was delivered out of the mouth of the lion. **18** And the Master will deliver me from every evil work, and will save me for His heavenly Kingdom; to whom be the glory to the ages of the ages. Amein.

**19** Greet Priska and Aquila, and the house of Onesiphorus. **20** Erastus remained at Korinth, but I left Trophimus at Miletos sick. **21** Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers. **22** The Master be with your spirit. Favor be with you.

<sup>a</sup> 8 The narrative of Yanus and Yambrus opposing Mosheh is told in Sefer Ha'Yashar (the Book of Jasher), the Jerusalem Targum, and some other traditional Jewish writings, and a composition bearing the title of their names. Jasher 79:27

states that these two men were the magicians of Pharaoh (see Shemot 7) and were also the sons of Bil'am. The Jerusalem Targum agrees that these were the magicians.

# Titus

## Titus

**1** Sha'ul, a bondservant of Elohim, and a shalayah of Messiah, according to the faith of the elect of Elohim, and the knowledge of the truth which is according to reverence for Elohim, **2** in hope of everlasting life, which Elohim, who is without lies, a promised before times of ages; **3** but in His own time revealed His word in the message with which I was entrusted according to the command of Elohim our Savior; **4** to Titus, my true child according to a common faith: favor and peace from Elohim the Father and the Master Messiah our Savior.

**5** I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you; **6** if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior.

**7** For the overseer must be blameless, as the steward of Elohim; not self-pleasing, not easily angered, not drunken<sup>b</sup>, not violent, not greedy for dishonest gain; **8** but given to hospitality, a lover of good, sober minded, fair, set-apart, self-controlled; **9** holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.

**10** For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision, **11** whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for the sake of dishonest gain. **12** One of them, a prophet of their own, said, {"Cretans are always liars, evil beasts, and idle gluttons."}<sup>c</sup> **13** This witness is true. For this cause, reprove them sharply, that they may be sound in the faith, **14** not paying attention to Yehudite fables and commands of men who turn away from the truth.

**15** To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. **16** They profess that they know Elohim, but by their deeds they deny

Him, being abominable, disobedient, and unfit for any good work.

**2** But say the things which fit sound doctrine, **2** that older men should be temperate, sensible, sober minded, sound in faith, in love, and in perseverance. **3** Likewise, older women be reverent in behavior, not slanderers<sup>d</sup> nor enslaved to much wine, teachers of that which is good; **4** that they may train the young women to love their husbands, to love their children, **5** to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of Elohim may not be blasphemed. **6** Likewise, exhort the younger men to be sober minded; **7** in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, **8** and soundness of speech that cannot be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.

**9** Exhort bondservants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting; **10** not stealing, but showing all good faith; that they may adorn the doctrine of Elohim, our Savior, in all things.

**11** For the favor of Elohim has appeared, bringing salvation to all men, **12** instructing us to the intent that, denying wickedness and worldly lusts, we would live soberly, righteously, and devoutly in this present age; **13** looking for the blessed hope and appearing of the glory of our great Elohim and Savior Messiah; **14** who gave Himself for us, that He might redeem us from all lawlessness, and purify for Himself a people for His own possession,<sup>e</sup> zealous for good works. **15** Say these things and exhort and reprove with all authority. Let no man despise you.

**3** Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work, **2** to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men. **3** For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another.

**4** But when the kindness of Elohim our Savior and His love toward mankind appeared, **5** not from works in righteousness which we did ourselves, but according to

<sup>a</sup> See also Bemidbar 23:19; Shemu'el 15:29.

<sup>b</sup> Syr. reads **וְלֹא נָהַר עַל הַמִּשְׁעָן** (*w'la neh've abar al hamra*) which means "not a transgressor over wine" here.

<sup>c</sup> 12 Sha'ul quotes Greek philosopher/poet Epimenides here.

<sup>d</sup> 3 Greek word rendered "slanderers" here is διαβολούς (*dia'bo'lous*) literally meaning "devils." Syr. renders this as

**אֲקָלָנ** (*aklan*) meaning "to eat, to consume." Compare words and footnote at Timotheon A 3:11.

<sup>e</sup> 14 Syr. adds **וְלֹא כָּלָבָן** (*am'ma had'ta*), meaning "a new people" here.

His loving-kindness, He saved us through the washing of regeneration<sup>a</sup> and renewing by the Set-apart Ruah, 6 which He poured out on us richly, through יְשֻׁעָה Messiah our Savior; 7 that being declared right by His favor, we might be made heirs according to the hope of everlasting life. 8 This saying is faithful, and concerning these things I desire that you believe confidently, so that those who have believed Elohim may be careful to maintain good works. These things are good and profitable to men; 9 but shun foolish questionings, genealogies, strife, and disputes [about law]<sup>b</sup>; for they are unprofitable and vain. 10 Reject a divisive man after a first and second warning, 11 knowing that such a one is perverted and sins, being self-condemned.

12 When I send Artemas to you, or Tuhikos, be diligent to come to me to Nicopolis, for I have determined to winter there. 13 Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them. 14 Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

15 All who are with me greet you. Greet those who love us in faith. Favor be with you all.

<sup>a</sup> 5 Greek word rendered as "regeneration" here is παλιγγενεσία (*palingenesia*). The Syr. uses the phrase **مَوْلَادَةُ الْمَنِينَ** (*d'maw'lada d'men d'rysh*), literally meaning

"birth from beginning." Some versions translate this phrase as "new birth."

<sup>b</sup> 9 Syr. reads **سَرَفَنَةُ** (*d'sapri*) meaning "of the scribes" here.

ΦΙΛΗΜΩΝ

**Philemon**

**23** Epaphras, my fellow prisoner in Messiah יִשְׁעָה, greets you, **24** as do Markos, Aristarhos, Demas, and Loukas, my fellow workers. **25** The favor of our Master יִשְׁעָה Messiah be with your spirit.

**1** Sha'ul, a prisoner of Messiah יִשְׁעָה, and Timotheos our brother, to Philemon, our beloved fellow worker, **2** to the sister Apphia, to Arhippus, our fellow soldier, and to the assembly in your house: **3** favor to you and peace from Elohim our Father and the Master יִשְׁעָה Messiah.

**4** I thank my Elohim always, making mention of you in my prayers, **5** hearing of your love, and of the faith which you have toward the Master יִשְׁעָה, and toward all the set-apart ones; **6** that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us in Messiah יִשְׁעָה. **7** For I have much joy and comfort in your love, because the hearts of the set-apart ones have been refreshed through you, brother.

**8** Therefore though I have all boldness in Messiah to command you that which is appropriate, **9** yet for love's sake I rather beg, being such a one as Sha'ul, the aged, but also a prisoner of יִשְׁעָה Messiah. **10** I beg you for my child, whom I have brought forth in my chains, Onesimos<sup>a</sup>, **11** who once was useless to you, but now is useful to you and to me. **12** I am sending him back. Therefore receive him, that is, my own heart, **13** whom I desired to keep with me, that on your behalf he might serve me in my chains for the good news. **14** But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. **15** For perhaps he was therefore separated from you for an hour, that you would have him *for* an age, **16** no longer as a bondservant, but more than a bondservant, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Master.

**17** If then you count me a partner, receive him as you would receive me. **18** But if he has wronged you at all, or owes you anything, put that to my account. **19** I, Sha'ul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides). **20** Yes, brother, let me have joy from you in the Master. Refresh my heart in Messiah. **21** Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.

**22** Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

---

<sup>a</sup> 10 *Onesimos* – Greek word meaning "useful."

# עֲבָרִים

## Ivrim (Hebrews)

**1** Elohim, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by His Son, **2** whom He appointed heir of all things, through whom also He made the ages. **3** His Son is the radiance of His glory, the very image of His substance, and upholding all things by the word of His power, who, when He had made purification for sins, sat down in the right hand of the Majesty on high; **4** having become so much better than the messengers, as He has inherited a more excellent Name than they have.

**5** For to which of the messengers did He say at any time, "**You are My Son. Today I have brought You forth**"?<sup>a</sup> and again, "**I will be to Him a Father, and He will be to me a Son**"?<sup>b</sup> **6** When He again brings in the firstborn into the world He says, "**Let all the messengers of Elohim bow down to Him.**"<sup>c</sup> **7** Of the messengers He says, "**Who makes His messengers winds, and His servants a flame of fire.**"<sup>d</sup>

**8** But of the Son He says, "**Your throne, O Elohim, is to the ages of the ages. The scepter of uprightness is the scepter of Your Kingdom. 9 You have loved righteousness, and hated lawlessness; therefore Elohim, Your Elohim, has anointed You with the oil of gladness above Your fellows.**"<sup>e</sup>

**10** And, "**You, Master, in the beginning, laid the foundation of the earth. The heavens are the works of Your hands. 11 They will perish, but You continue. They all will grow old like a garment does. 12 You will roll them up like a mantle, and they will be changed like a garment; but You are the same. Your years will not fail.**"<sup>f</sup>

**13** But which of the messengers has He told at any time, "**Sit at My right hand, until I make Your enemies the footstool of Your feet?**"<sup>g</sup>

**14** Are they not all serving spirits, sent out to do service for the sake of those who will inherit salvation?

**2** Therefore we should pay greater attention to the things that were heard, lest perhaps we be swept away. **2** For if the word spoken through messengers proved steadfast, and every transgression and disobedience received a just recompense; **3** how will we escape if we neglect so great a salvation—which at the first having been spoken by יְהוָה, was confirmed to us by those who heard; **4** Elohim also testifying with them, both by signs and wonders, by various works of power, and by gifts of the Set-apart Ruah, according to His own will? **5** For He did not subject the world to come, of which we speak, to messengers.

**6** But one has somewhere testified, saying, "**What is man, that You think of him? Or the son of man, that You care for him? 7 You made him a little lower than the messengers<sup>h</sup>. You crowned him with glory and honor. 8 You have put all things in subjection under his feet.**"<sup>i</sup> For in that He subjected all things to him, He left nothing that is not subject to him. But now we do not see all things subjected to him, yet. **9** But we see Him who has been made a little lower than the messengers, שׁוּעַ, because of the suffering of death crowned with glory and honor, that [by the favor of]<sup>j</sup> Elohim He should taste of death for everyone.<sup>k</sup>

**10** For it became Him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings. **11** For both He who sets apart and those who are set apart are all from one, for which cause He is not ashamed to call them brothers, **12** saying, "**I will declare Your Name to My brothers. Among of the congregation I will sing Your praise.**"<sup>l</sup>

**13** Again, "**I will put My faith in Him.**" Again, "**Behold, here I am with the children whom Elohim has given me.**"<sup>m</sup> **14** Since then the children have shared in flesh and blood, He also Himself in the same way partook of the same, that through death He might bring to nothing him who had the power of death, that is, the devil, **15** and might deliver all of them who through fear

<sup>a</sup> 5 See Tehillim 2:7.

<sup>b</sup> 5 See Shemu'el Bet 7:14; Divrei Ha'Yamim x 17:13.

<sup>c</sup> 6 See Devarim 32:43 and accompanying footnote.

<sup>d</sup> 7 See Tehillim 104:4.

<sup>e</sup> 8-9 See Tehillim 45:6-7.

<sup>f</sup> 10-12 See Tehillim 102:25-27.

<sup>g</sup> 13 See Tehillim 110:1.

<sup>h</sup> 7 Greek word used here is ἄγγελος (*angelos*). Syr. uses the word מַלְאָכֵי (*malla'ke*) which is also translated as "messenger."

<sup>i</sup> 6-8 See Tehillim 8:4-6.

<sup>j</sup> 9 Some Greek texts read, "apart from Elohim" here instead of "by the favor of Elohim."

<sup>k</sup> 9 Syr. and some Greek manuscripts read, "...that He should taste death for everyone apart from Elohim." That is, that He tasted death for everyone except Elohim.

<sup>l</sup> 12 See Tehillim 22:22.

<sup>m</sup> 13 See Yeshayahu 8:17-18.

of death were all their lifetime subject to bondage.

**16** For most certainly, He does not give help to messengers, but He gives help to the seed of Avraham. **17** Therefore He was obligated in all things to be made like His brothers, that He might become a kind and faithful high priest in things pertaining to Elohim, to make atonement for the sins of the people. **18** For in that He Himself has suffered being tempted, He is able to help those who are tempted.

**3** Therefore, set-apart brothers, partakers of a heavenly calling, consider the shaliah and High Priest of our confession, **עֶשֶׂר**; **2** who was faithful to Him who appointed Him, as also was Mosheh in all his house. **3** For He has been counted worthy of more glory than Mosheh, because He who built the house has more honor than the house. **4** For every house is built by someone; but He who built all things is Elohim. **5** Mosheh indeed was faithful in all His house as a servant,<sup>a</sup> for a witness of those things which were afterward to be spoken, **6** but Messiah is as a Son over His house; whose house we are, if we hold fast our confidence and the glorying of our hope.

**7** Therefore, even as the Set-apart Ruah says, "Today if you will hear His voice, **8** do not harden your hearts, as in the rebellion, like as in the day of the trial in the wilderness, **9** where your fathers tested Me with a trial, and saw My deeds for forty years. **10** Therefore I was displeased with this generation, and said, 'They always err in their heart, but they did not know My ways,' **11** as I swore in My wrath, 'They will not enter into My rest.'<sup>b</sup>

**12** Beware, brothers, lest perhaps there be in any one of you an evil heart of disbelief, in falling away from the living El; **13** but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin. **14** For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end: **15** while it is said, "Today if you will hear His voice, do not harden your hearts, as in the rebellion."

**16** For who, when they heard, rebelled? No, did not all those who came out of Mitsrayim by Mosheh? **17** With whom was He displeased forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

<sup>a</sup> See Bemidbar 12:7.

<sup>b</sup> 7-11 See Tehillim 95:7-11.

<sup>c</sup> 3 See Tehillim 95:11.

<sup>d</sup> 4 See Bereshiyt 2:2.

<sup>e</sup> 7 See Tehillim 95:7-8.

<sup>f</sup> 9 Greek word translated into the phrase, "keeping of the Sabbath" here is σαββατισμός (*sabbatismos*) and is only

**18** To whom did He swear that they would not enter into His rest, but to those who were disobedient? **19** We see that they were not able to enter in because of disbelief.

**4** Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into His rest. **2** For indeed we have had *the* good news proclaimed to us, even as they also did, but the word they heard did not profit them, because they were not united by faith with those who listened. **3** For we who have believed do enter into that rest, even as He has said, "**As I swore in My wrath, they will not enter into My rest;**"<sup>c</sup> although the works were finished from the foundation of the world. **4** For He has said this somewhere about the seventh day, "**Elohim rested on the seventh day from all His works;**"<sup>d</sup> **5** and in this place again, "They will not enter into My rest."

**6** Seeing therefore it remains that some should enter into it, and they to whom the good news was proclaimed before failed to enter in because of disobedience, **7** He again defines a certain day, today, saying through David so long a time afterward (just as had been foretold), "**Today if you will hear His voice, do not harden your hearts.**"<sup>e</sup>

**8** For if Yehoshua had given them rest, he would not have spoken afterward of another day. **9** Therefore there remains a keeping of the Sabbath for the people of Elohim.<sup>f</sup> **10** For he who has entered into His rest has himself also rested from his works, as Elohim did from His. **11** Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. **12** For the word of Elohim is living and active, and sharper than any two-edged sword, piercing even to the dividing of being and spirit, of both joints and marrow<sup>g</sup>, and is able to discern the thoughts and intentions of the heart.

**13** There is no creature that is hidden from His sight, but all things are naked and laid open before the eyes of Him to whom we must give an account. **14** Having then a great high priest, who has passed through the heavens, **עֶשֶׂר**, the Son of Elohim, let us hold tightly to our confession. **15** For we do not have a high priest who cannot be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. **16** Let us therefore draw near with

used in this verse in all the Shelihim Writings. It is used in the LXX in places such as Shemot 16:30 & Vayiqra 23:32. Syr. reads מַדְ' אֵין מִשְׁבָּת לְעַמְּךָ (mad'ein qay'lam hu l'm'shbatu l'amme d'alaha) translated as, "Therefore, it is established for the people of Elohim to keep the Sabbath."

<sup>g</sup> 12 Syr. adds וְגַם (wad'garme) meaning "and bones" here.

boldness to the throne of favor, that we may receive loving-kindness, and may find favor for help in time of need.

**5** For every high priest, being taken from among men, is appointed for men in things pertaining to Elohim, that he may offer both gifts and sacrifices for sins. **2** The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. **3** Because of it, he must offer slaughterings for sins for the people, as well as for himself. **4** No one takes this honor on himself, but the one being called by Elohim, just like Aharon was. **5** So also Messiah did not glorify Himself to be made a high priest, but it was He who said to Him, "**You are My Son. Today I have brought You forth.**"<sup>a</sup>

**6** As He says also in another place, "**You are a priest to the age, after the order of Malkitsedeq.**"<sup>b</sup>

**7** He, in the days of His flesh, having offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death, and having been heard for His reverent submission, **8** though He was a Son, yet learned obedience by the things which He suffered. **9** Having been made perfect, He became to all of those who obey Him *the author of everlasting salvation*, **10** named by Elohim a high priest after the order of Malkitsedeq. **11** About him<sup>c</sup> we have many words to say, and hard to interpret, seeing you have become dull of hearing. **12** For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the utterances of Elohim. You have come to need milk, and not solid food. **13** For everyone who lives on milk is not experienced in the word of righteousness, for he is a babe. **14** But solid food is for those who are mature, who by reason of use have their senses exercised to discern good and evil.

**6** Therefore having left the beginning words of Messiah, we press on to maturity—not laying again a foundation of repentance from dead works, of faith toward Elohim, **2** of the teaching of immersions, of laying on of hands, of resurrection of the dead, and of everlasting judgment. **3** This we will do, if Elohim<sup>d</sup> permits.

**4** For *it is* impossible for those having once been enlightened<sup>e</sup> and having tasted of the heavenly gift, and having become partakers of the Set-apart Ruah, **5** and having tasted the good word of Elohim, and the powers of *the* coming age, **6** and then having fallen away, to renew them again to repentance; as they crucify the Son of Elohim for themselves again, and are putting Him to open shame. **7** For the land which has drunk the rain that comes often on it, and produces vegetation suitable for them for whose sake it is also tilled, receives blessing from Elohim; **8** but bringing forth thorns and thistles, it is rejected and near to being a curse, whose end is to be burned.

**9** But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. **10** For Elohim is not unrighteous, so as to forget your work and the love which you showed toward His Name, in that you served the set-apart ones, and *still do* serve them. **11** We desire that each one of you may show the same diligence to the fullness of hope even to the end, **12** that you will not be sluggish, but imitators of those who – through faith and perseverance – are inheriting the promises.

**13** For Elohim, having made a promise to Avraham, since He could swear by no one greater, He swore by Himself, **14** saying, "**Surely blessing I will bless you, and multiplying I will multiply you.**"<sup>f</sup> **15** Thus, having patiently endured, he obtained the promise. **16** For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. **17** In this way Elohim, being determined to show more abundantly to the heirs of the promise the unchangeableness of His counsel, interposed with an oath; **18** that by two unchangeable things, in which it is impossible for Elohim to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.

**19** This hope we have as an anchor of the being, a hope both sure and steadfast and entering into that which is within the veil; **20** where *as* a forerunner **עִישׂוֹן** entered for us, having become a high priest to the age after the order of Malkitsedeq.

**7** For this Malkitsedeq, king of Shalem, priest of El Elyon, who met Avraham returning from the slaughter of the kings and blessed him, **2** to whom also Avraham

<sup>a</sup> See Tehillim 2:7.

<sup>b</sup> See Tehillim 110:4.

<sup>c</sup> 11 Syr. reads **מְלֵיכָה דַּהֲדָא בְּנֵי מְלָכָה** (*deyn al hana malkizedeq*) meaning "concerning this Malkitsedeq" here.

<sup>d</sup> 3 Syr. reads **מְרַיָּה** (*Mar-ya*) instead of "Elohim" here.

<sup>e</sup> 4 Greek phrase rendered as "who were once enlightened" here is **τοὺς ἀπαλόφωτισθέντας** (*tous hapax photisthentes*). However, the Syr. uses the phrase **חָנֻן דַּהֲדָא בְּנֵי מְלָכָה** (*hanun dah'da z'ban l'ma'mudta*) meaning "who have once been immersed."

<sup>f</sup> 14 See Bereshiyt 22:17.

divided a tenth part of all (being first, by interpretation, "king of righteousness", and then also "king of Shalem", which means "king of peace;" 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of Elohim), remains a priest continually. 4 Now consider how great this man was, to whom even Avraham, the patriarch, gave a tenth out of the best plunder. 5 They indeed of the sons of Levi who receive the priest's office have a command to take tithes of the people according to the law, that is, of their brothers, though these have come out of the body of Avraham, 6 but he whose genealogy is not counted from them has accepted tithes from Avraham, and has blessed him who has the promises. 7 But without any dispute the lesser is blessed by the greater. 8 Here people who die receive tithes, but there one receives tithes of whom it is testified that He lives. 9 We can say that through Avraham even Levi, who receives tithes, has paid tithes, 10 for he was yet in the loins of his father when Malkitsedeq met him. 11 Now if there were perfection through the Levitical priesthood (for upon it the people have received the law), what further need was there for another priest to arise after the order of Malkitsedeq, and not be called after the order of Aharon? 12 For the priesthood being changed, there is of necessity a change being made also of law. 13 For He of whom these things are being said belongs to another tribe, from which no one has officiated at the altar. 14 For it is evident that our Master has sprung out of Yehudah, about which tribe Moshe spoke nothing concerning priests. 15 This is yet more abundantly evident, if after the likeness of Malkitsedeq there arises another priest, 16 who has been made, not after a law of a fleshly command, but after the power of an indestructable life. 17 For it is testified, "**You are a priest to the age, according to the order of Malkitsedeq.**"<sup>a</sup>

18 For there is an annulling of a former command because of its weakness and uselessness, 19 (for the law made nothing perfect), and the importation of a better hope, through which we are drawing near to Elohim. 20 Inasmuch as He was not made priest without the taking of an oath (for they indeed have been made priests without an oath), 21 but He with an oath by him that says of Him, "**תְּנַדֵּן שׁוֹרֵן וְלֹא תָמַד הַבָּשָׂר** His mind, **'You are a priest to the age;**"<sup>b</sup>

**22** By so much, **עִזּוּעַ** has become the guarantee of a better covenant.<sup>b</sup> **23** Many, indeed, have been made priests, because they are hindered from continuing by death. **24** But He, because He lives to the age, has His priesthood unchangeable. **25** Therefore He is also able to save to the uttermost those who draw near to Elohim through Him, seeing that He lives always to make intercession for them.

**26** For such a high priest was fitting for us: set-apart, guiltless, undefiled, separated from sinners, and made higher than the heavens; **27** who does not need, like those high priests, to offer up sacrifices daily first for His own sins and then for the sins of the people. For He did this once for all, when He offered up Himself. **28** For the law appoints men as high priests who have weakness, but the word of the oath which *is* after the law appoints a Son to the age who has been perfected.

**8** Now in the things which we are saying, the main point is this. We have such a high priest, who sat down in *the* right hand of the throne of the Majesty in the heavens, **2** a servant of the set-apart place, and of the true Tabernacle, which **תְּהִלָּתִים** pitched, not man. **3** For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. **4** So indeed if He were on earth, He would not be a priest at all, seeing there are priests who offer the gifts according to the law; **5** who serve a copy and shadow of the heavenly things, even as Moshe was warned by Elohim when he was about to make the Tabernacle, for He said, "**See, you shall make everything according to the pattern that was shown to you on the mountain.**"<sup>c</sup> **6** But now He has obtained a more excellent service, by so much as He is also the mediator of a better covenant, which on better promises are being received as law. **7** For if the first had been faultless, then no place would have been sought for a second.

**8** For finding fault with them, He said, "**Behold, the days come**", says **תְּהִלָּתִים**, "**that I will cut a renewed covenant with the house of Yisra'el and with the house of Yehudah;** **9** not according to the covenant that I cut with their fathers, in the day that I took them by the hand to lead them out of the land of Mitsrayim; for they did not continue in My covenant, and I disregarded them," says **תְּהִלָּתִים**.

**10** "**For this is the covenant that I will cut with the**

<sup>a</sup> 17 See Tehillim 110:4. Also in verse 21.

<sup>b</sup> 20-22 Syr. reads, "20 And He confirmed it for us by an oath. 21 For they were made priests without oaths; but this Man was made priest with an oath. As He said to Him by David, '**תְּנַדֵּן** has sworn, and will not lie: You are a priest

**forever, after the order of Malkitsedeq.**' 22 In all this, there is a more excellent covenant, of which **עִזּוּעַ** is its guarantor."

<sup>c</sup> 5 See Shemot 25:40.

**house of Yisra'el. After those days," says יְהוָה; "I will put My laws into their mind, I will also write them on their heart. I will be their Elohim, and they will be My people.** 11 **They will not teach every man his neighbor, and every man his brother, saying, 'Know יְהוָה,' for all will know Me, from their least to their greatest.** 12 **For I will be kind to their unrighteousness. I will remember their sins no more.**"<sup>a</sup>

13 In that He says, "Renewed", He has made the first old. But that which is becoming old and grows aged is near to vanishing away.

**9** Now indeed even the first had righteous deeds of divine service, and an earthly set-apart place. 2 For a Tabernacle had been prepared. In the first part were the menorah, the table, and the show bread; which is called *the Set-apart Place*. 3 After the second veil was the Tabernacle which is called *the Most Set-apart*, 4 having a golden censer, and the ark of the covenant, having been overlaid on all sides with gold, in which was a golden pot holding the manna, Aharon's rod that had budded, and the tablets of the covenant; 5 and above it keruvim of glory overshadowing the lid, of which things we cannot speak now in detail.

6 Now these things having been thus prepared, the priests go in continually into the first Tabernacle, accomplishing the services, 7 but into the second goes the high priest alone, once a year, not without blood, which he offers for himself, and for the errors of the people. 8 The Set-apart Ruah is declaring this, that the way into the Set-apart Place was not yet revealed while the first Tabernacle is still standing; 9 which is a symbol of the present time, where gifts and sacrifices are offered that are not able, concerning the conscience, to make perfect the one serving; 10 being only (with meats and drinks and various washings) fleshly righteous deeds, being imposed until a time of reformation.

11 But Messiah having come as a high priest of the good things that have come, through the greater and perfected Tabernacle, not made with hands – that is, not of this creation, – 12 nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Set-apart Place, having obtained everlasting redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, set apart to the cleanness of the flesh: 14 how much more will the blood of Messiah, who through the everlasting Ruah offered Himself unblemished to

Elohim, cleanse our conscience from dead works to serve the living El?

15 For this reason He is mediator of a renewed covenant, since a death having occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the everlasting inheritance.

16 For where a covenant is, it is necessary to establish the death of him who cut it. 17 For a covenant is affirmed where there has been death, for it is never in force while the one having cut it lives. 18 Therefore even the first covenant has not been dedicated without blood. 19 For when every command had been spoken by Mosheh to all the people according to the Torah, having taken the blood of the calves and the goats, with water and scarlet wool and hyssop, sprinkled both the book itself and all the people, 20 saying, "**This is the blood of the covenant which יְהוָה has commanded you.**"<sup>b</sup>

21 Moreover he sprinkled the Tabernacle and all the vessels of the service in the same way with the blood.

22 According to the law, nearly<sup>c</sup> everything is cleansed with blood, and apart from the shedding of blood there is no remission. 23 It was necessary therefore to cleanse the copies of the things in the heavens with these; but the heavenly things themselves with better sacrifices than these. 24 For Messiah has not entered into set-apart places made with hands, *which are* representations of the true *one*, but into heaven itself, now having appeared in the presence of Elohim on our behalf; 25 nor yet that He offers Himself often, as the high priest enters into the set-apart place every year with blood not his own, 26 or else He must have suffered often since the foundation of the world. But now once at the completion of the ages, He has been revealed to put away sin by the sacrifice of Himself.

27 Inasmuch as it is appointed for men to have died once, and after this, judgment, 28 so Messiah also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for Him for salvation.

**10** For the law, having a shadow of the good to come, not the very image of the things, is never able with the same sacrifices each year, which they offer continually, to make perfect those who draw near. 2 Or else would they not have ceased to be offered, because the servants, having been once cleansed, would have had no more knowledge of sins? 3 But in those slayings there is a reminder of sins every year. 4 For it is impossible for

<sup>a</sup> 8-12 See Yirmeyahu 31:31-34.

<sup>b</sup> 20 See Shemot 24:8.

<sup>c</sup> 22 Syr. omits the word for "nearly" here.

the blood of bulls and goats to take away sins.

**5** Therefore when He comes into the world, He says, "Sacrifice and offering You did not desire, but You prepared a body for Me. **6** You had no pleasure in ascension offerings and sacrifices for sin. **7** Then I said, 'Behold, I have come (in the scroll of the book it is written of Me) to do Your will, O Elohim.'"<sup>a</sup>

**8** Previously saying, "Sacrifices and offerings and ascension offerings and sacrifices for sin you did not desire, neither had pleasure in them" (those which are offered according to law), **9** then He has said, "Behold, I have come to do Your will." He takes away the first, that He may establish the second, **10** by which will we have been set apart through the offering of the body of **ישׁוּעָה** Messiah once for all. **11** Every priest indeed stands day by day serving and often offering the same sacrifices, which can never take away sins, **12** but the One having offered one sacrifice for sins continually, sat down in the right hand of Elohim; **13** from that time waiting until His enemies are made the footstool of His feet. **14** For by one offering He has perfected continually those who are being set apart.

**15** The Set-apart Ruah also testifies to us, for having saying, **16** "This is the covenant that I will cut with them after those days," says **תְּנִינָה**, "I will put My laws on their heart, I will also write them on their mind;" then He says, **17** "I will remember their sins and their lawlessness no more."<sup>b</sup>

**18** Now where there is forgiveness of these, there is no more offering for sin. **19** Having therefore, brothers, boldness to enter into the set-apart place by the blood of **ישׁוּעָה**, **20** by the way which He dedicated for us, a new and living way, through the veil that is His flesh; **21** and having a great priest over the house of Elohim, **22** we draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, **23** let us hold fast the confession of our hope without wavering; for He who promised is faithful. **24** Let us consider how to provoke one another to love and good works, **25** not forsaking your assembling together, as is the custom of some, but exhorting one another; and so much the more, as you see the Day approaching.

**26** For if we sin willfully after having received the knowledge of the truth, there remains no more a

sacrifice for sins, **27** but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. **28** Anyone who has set aside the Torah of Mosheh dies without compassion on *the word of* two or three witnesses. **29** How much worse punishment do you think he will be judged worthy of, who has trodden under foot the Son of Elohim, and has counted the blood of the covenant with which He was set apart a common thing, and has insulted the Ruah of favor?

**30** For we know Him who said, "Vengeance is Mine, I will repay."<sup>c</sup> Again, "**תְּנִינָה** will judge His people."<sup>d</sup>

**31** It is a fearful thing to fall into the hands of the living El.

**32** But remember the former days, in which, after you were enlightened,<sup>e</sup> you endured a great struggle with sufferings; **33** partly, being exposed to both reproaches and afflictions; and partly, becoming partakers with those who were treated so. **34** For you both had compassion on the prisoners, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

**35** Therefore do not throw away your boldness, which has a great reward. **36** For you need endurance so that, having done the will of Elohim, you may receive the promise. **37** "In a very little while, He who comes will come, and will not wait. **38** But My righteous one will live from faith. If he shrinks back, My being has no pleasure in him."<sup>f</sup> **39** But we are not of those who shrink back to destruction, but of those who have faith to the saving of the being.

**11** Now faith is assurance of things hoped for, proof of things not seen.<sup>g</sup> **2** For by this, the elders obtained witness. **3** By faith, we understand that the ages were framed by the word of Elohim, so that what is seen has not been made out of things which are visible. **4** By faith, Havel offered to Elohim a more excellent offering than Qayin, through which he had witness given to him that he was righteous, Elohim testifying with respect to his gifts; and through it he, being dead, still speaks.

**5** By faith, Hanokh was taken away, not to see<sup>h</sup> death, and he was not found, because Elohim translated him. Before he was taken up, he had been well pleasing to Elohim. **6** Without faith it is impossible to be well pleasing to Him, for he who comes to Elohim must

<sup>a</sup> 5-7 See Tehillim 40:6-8 and accompanying footnote.

<sup>b</sup> 16-17 See Yirmeyahu 31:33-34.

<sup>c</sup> 30 See Devarim 32:35.

<sup>d</sup> 30 See Devarim 32:36; Tehillim 135:14.

<sup>e</sup> 32 Syr. reads **ܩܲܒܲܠܻܵܶܳ ܹܷܲܵܳ** (*qab'belun ma'mudita*) meaning "received immersion" here. See also Ivrim 6:4.

<sup>f</sup> 37-38 See Ḥavaqquk 2:3-4.

<sup>g</sup> 1 In the Syr., this verse reads, "Now faith is the persuasion of things hoped for, the revelation of deeds not seen."

<sup>h</sup> 5 Greek word rendered as "see" here is *ἰδεῖν* (*idein*), meaning literally, "to see." Syr. uses the word **תְּאֵן** (*t'em*) meaning "to taste."

believe that He exists, and that He is a rewarder of those who seek Him.

**7** By faith, Noah, being warned about things not yet seen, in reverence, prepared a ship for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

**8** By faith, Avraham, when he was called, obeyed to go out to a place which he was to receive for an inheritance. He went out, not knowing where he went.

**9** By faith, he lived as a guest in the land of promise, as in a land not his own, dwelling in tents, with Yitshaq and Ya'aqov, the heirs with him of the same promise.

**10** For he looked for the city which has the foundations, whose builder and maker is Elohim.

**11** By faith, even Sarah herself, being barren, received power to conceive seed, and she brought forth a child when she was past age, since she counted Him who had promised faithful. **12** Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were brought forth by one man, and him as good as dead. **13** These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were sojourners and guests on the earth. **14** For those who say such things make it clear that they are seeking a country of their own. **15** If indeed they had been thinking of that country from which they went out, they would have had enough time to return. **16** But now they desire a better country, that is, a heavenly one. Therefore Elohim is not ashamed of them, to be called their Elohim, for He has prepared a city for them.

**17** By faith, Avraham, being tested, offered up Yitshaq. Yes, he who had gladly received the promises was offering up his one and only son, **18** to whom it was said, "**your seed will be accounted as from Yitshaq:**"<sup>a</sup>

**19** concluding that Elohim is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. **20** By faith, Yitshaq blessed Ya'aqov and Esaw, even concerning things to come.

**21** By faith, Ya'aqov, when he was dying, blessed each of the sons of Yoseph, and bowed down, leaning on the top of his staff. **22** By faith, Yoseph, when his end was near, made mention of the departure of the children of Yisra'el; and gave instructions concerning his bones.

**23** By faith, Mosheh, when he was born, was hidden for three new moons by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's command. **24** By faith, Mosheh, when he had grown up, refused to be called the son of Pharaoh's

daughter, **25** choosing rather to share ill treatment with the people of Elohim than to enjoy the pleasures of sin for a time; **26** accounting the reproach of Messiah greater riches than the treasures of Mitsrayim; for he looked to the reward. **27** By faith, he left Mitsrayim, not fearing the wrath of the king; for he endured, as seeing Him who is invisible. **28** By faith, he kept the Pesah, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. **29** By faith, they passed through the Sea of Reeds as on dry land. When the Mitsrites tried to do so, they were swallowed up.

**30** By faith, the walls of Yeriho fell down, after they had been encircled for seven days. **31** By faith, Rahav the whore did not perish with those who were disobedient having received the spies in peace. **32** What more shall I say? For the time would fail me if I told of Gidon, Baraq, Shimshon, Yiphthah, David, Shemu'el, and the prophets; **33** who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee.

**35** Women received their dead from resurrection. Others were tortured, not accepting their redemption, that they might obtain a better resurrection. **36** Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. **37** They were stoned. They were sawn apart. They were killed with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated **38** (of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth. **39** These all, having had witness given to them through their faith, did not receive the promise, **40** Elohim having provided some better thing concerning us, so that apart from us they should not be made perfect.

**12** Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with perseverance the race that is set before us, **2** looking to **עִזּוֹתִי**, the author and perfecter of faith, who for the joy that was set before Him endured the stake, despising its shame, and has sat down in the right hand of the throne of Elohim. **3** For consider fully the *one* who has endured such contention under sinners against himself, that you do not grow weary, fainting in your beings.

**4** You have not yet resisted to blood, striving against sin; **5** and you have forgotten the exhortation which reasons with you as with children, "**My son, do not despise the**

<sup>a</sup> 18 See Bereshiyt 21:12.

**correction of פָּנִים, nor faint when you are reproved by Him; 6 For whom פָּנִים loves, He disciplines, and scourges every son whom He receives.**<sup>a</sup>

7 It is for discipline that you endure. Elohim deals with you as with children, for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have been made partakers, then are you illegitimate, and not children. 9 Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. But should we not much rather be in subjection to the Father of spirits, and live? 10 For they indeed, for a few days, punished us as seemed good to them; but He for our profit, that we may be partakers of His set-apartness. 11 All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.

12 Therefore lift up the hands that hang down and the feeble knees, 13 and **make straight paths for your feet,**<sup>b</sup> so what is lame may not be dislocated, but rather be healed. 14 Follow after peace with all men, and the setting apart without which no man will see the Master, 15 looking carefully lest there be any man who falls short of the favor of Elohim; lest any root of bitterness springing up trouble you, and many be defiled through it; 16 lest *there be* any whore, or profane *person*, like Esaw, who sold his own birthright for one meal. 17 For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for repentance though he sought it diligently with tears.

18 For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, 19 the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, 20 for they could not stand that which was commanded, "**If even an animal touches the mountain, it shall be stoned;**"<sup>c</sup> 21 and so fearful was the appearance that Mosheh said, "**I am terrified and trembling.**"<sup>d</sup>

22 But you have come to Mount Tsion, and to the city of the living El, the heavenly Yerushalayim, and to innumerable multitudes of messengers, 23 to the festive gathering and assembly of the firstborn who are enrolled in *the* heavens, to Elohim the Judge of all, to the spirits of just men made perfect, 24 to **יעשׁוֹ**, the

mediator of a new covenant, and to the blood of sprinkling that speaks better *things* than that of Havel.

25 See that you do not refuse him who speaks. For if they did not escape when they refused him who warned on earth, how much more will we not escape who turn away from Him who warns from the heavens, 26 whose voice shook the earth then, but now He has promised, saying, "**Yet once more I will shake not only the earth, but also the heavens.**"<sup>e</sup>

27 This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. 28 Therefore, receiving a Kingdom that cannot be shaken, let us have favor, through which we serve Elohim acceptably, with reverence and awe, 29 for our **Elohim is a consuming fire.**<sup>f</sup>

**13** Let brotherly love continue. 2 Do not forget to show hospitality to strangers, for in doing so, some have entertained messengers without knowing it. 3 Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body. 4 Let marriage be held in honor among all, and let the bed be undefiled, for Elohim will judge the whores and adulterers. 5 Be free from the love of money, content with such things as you have, for Heg has said, "**I will in no way leave you, neither will I in any way forsake you.**"<sup>h</sup> 6 So that with good courage we say, "**פָּנִים is my helper. I will not fear. What can man do to me?**"<sup>i</sup>

7 Remember your leaders, men who spoke to you the word of Elohim, and considering the results of their conduct, imitate their faith. 8 **עִישׂ** Messiah is the same yesterday, today, and to the ages. 9 Do not be carried away by various and strange teachings, for it is good that the heart be established by favor, not by food, through which those who were walking about were not benefited. 10 We have an altar from which those who serve the set-apart Tabernacle have no right to eat.

11 For the bodies of those animals, whose blood is brought into the set-apart place by the high priest as an offering for sin, are burned outside of the camp.

12 Therefore **עִישׂ** also, that He might set the people apart through His own blood, suffered outside of the gate.

<sup>a</sup> 5-6 See Mishlei 3:11-12.

<sup>b</sup> 13 See Mishlei 4:26.

<sup>c</sup> 20 See Shemot 19:12-13.

<sup>d</sup> 21 See Devarim 9:19.

<sup>e</sup> 26 See Haggai 2:6.

<sup>f</sup> 29 See Devarim 4:24

<sup>g</sup> 5 Syr. reads **מַרְיָה** (*Mar-ya*) instead of "He" here.

<sup>h</sup> 5 See Devarim 31:6.

<sup>i</sup> 6 See Tehillim 118:6-7.

**13** Let us therefore go out to Him outside of the camp, bearing His reproach. **14** For we do not have here an enduring city, but we seek that which is to come.

**15** Through Him, then, let us offer up a sacrifice of praise to Elohim continually, that is, the fruit of lips which proclaim allegiance to His Name. **16** But do not forget to be doing good and sharing, for with such sacrifices Elohim is well pleased.

**17** Obey your leaders and submit to them, for they watch on behalf of your beings, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

**18** Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

**19** I strongly urge you to do this, that I may be restored to you sooner. **20** Now may the Elohim of peace, who brought again from the dead the Great Shepherd of the sheep in the blood of an everlasting covenant, our Master **שֶׁמֶן**, **21** make you complete in every good *work* to do His will, working in you that which is well pleasing in His eyes, through **שֵׁם** Messiah, to whom be the glory to the ages. Amein. **22** But I exhort you, brothers, endure the word of exhortation; for I have written to you in few words. **23** Know that our brother Timotheos has been freed, with whom, if he comes shortly, I will see you. **24** Greet all of your leaders and all the set-apart ones. Those from Italy greet you.

**25** Favor be with you all.

# הַתְּגִלָּות

## Hit'galut (Revelation)

**1** This is the Revelation of **מֶשֶׁיחַ** Messiah, which Elohim gave Him to show to His bondservants the things which must happen soon, which He sent and made known by His messenger to His bondservant, Yohanan, **2** who testified to the word of Elohim, and of the witness of **מֶשֶׁיחַ** Messiah, about everything that he saw.

**3** Blessed is he who reads and those who hear the words of the prophecy, and guards the things that are written in it, for the time is at hand.

**4** Yohanan, to the seven assemblies that are in Asia: favor to you and peace, from the One who is and who was and who is to come; and from the seven Spirits who are before His throne; **5** and from **מֶשֶׁיחַ** Messiah, the faithful witness,<sup>a</sup> the firstborn of the dead,<sup>b</sup> and the ruler of the kings of the earth. To Him who loves us, and freed us from our sins by His blood;<sup>c</sup> **6** and He made us to be a Kingdom, priests to His Elohim and Father; to Him be the glory and the dominion to the ages of the ages. Amein.

**7** Behold, He is coming with the clouds, and every eye will see Him, including those who pierced Him. All the tribes of the earth will mourn over Him. Even so, Amein.

**8** "I am the Alpha and the Omega,"<sup>d</sup> says **אֵל** Elohim, "who is and who was and who is to come, the Almighty."

**9** I Yohanan, your brother and fellow-partner with you in the affliction, Kingdom, and perseverance in **מֶשֶׁיחַ**, was on the isle that is called Patmos because of the word of Elohim and the witness of **מֶשֶׁיחַ**. **10** I was in the Ruah on the day of **יְהוָה**, and I heard behind me a loud voice, like a shofar **11** saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodikeia."

<sup>a</sup> See also Yeshayahu 55:1-4.

<sup>b</sup> See also Kolossaeis 1:18.

<sup>c</sup> See also Tehillim 89:27-37. Note that in these eleven verses, David is called "firstborn," "highest of the kings of the earth," and his throne a "firm witness."

<sup>d</sup> Syriac reads **אַלְפָ וְתַウְ** (*alap w'taw*) meaning "Alef and Tav" here. That is, the first and last letters of the Hebrew/Aramaic alphabet. Also in Hit'galut 21:6 and 22:13.

**12** I turned to see the voice which was speaking with me. Having turned, I saw seven golden menorot.

**13** And among the menorot was one like a son of man, clothed with a robe reaching down to His feet, and with a golden sash around His chest. **14** His head and His hair were white as white wool, like snow. His eyes were like a flame of fire. **15** His feet were like polished copper, as if it had been refined in a furnace. His voice was like the voice of many waters.<sup>e</sup> **16** He had seven stars in His right hand. Out of His mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest. **17** When I saw Him, I fell at His feet like a dead man. He placed His right *hand* on me, saying, "Do not be afraid. I am the First and the Last, **18** and the Living One. I was dead, and behold, I am alive to the ages of the ages. I have the keys of Death and of Sheol. **19** Write therefore the things which you have seen, and the things which are, and the things to come hereafter; **20** the mystery of the seven stars which you saw in My right hand, and the seven golden menorot. The seven stars are the messengers of the seven assemblies. The seven menorot are seven assemblies.

**2** "To the messenger of the assembly in Ephesus write: "He who holds the seven stars in His right hand, He who walks among the seven golden menorot says these things:

**2** "I know your works, toil, and perseverance, and that you cannot tolerate evil men, and have tested the ones calling themselves shelihim, and they are not, and found them false. **3** You have perseverance and have endured for My Name's sake, and have not grown weary. **4** But I have this against you, that you left your first love.

**5** Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you, and will move your menorah out of its place, unless you repent. **6** But this you have, that you hate the works of the Nikolaitans<sup>f</sup>, which I also hate. **7** He who has an ear, let him hear what the Ruah says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of Elohim.

**8** "To the messenger of the assembly in Smyrna write: "The First and the Last, who was dead, and has come to life says these things:

<sup>e</sup> 15 See also Dani'el 10:4-6.

<sup>f</sup> 6 *Nikolaitans* – Greek word formed by combining the words *nikos*, *laos* and *ton*. *Nikos* means "victor, particularly by conquering;" *laos* means, "people, crowd" and *ton* is the definite article. By definition, a Nikolaitan is one who "takes victory (by conquering) the people." Also in verse 15.

**9** "I know your affliction and poverty (but you are rich), and the blasphemy of those who say they are Yehudim, and are not, but are a synagogue of Satan. **10** Do not be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have affliction for ten days. Be faithful to death, and I will give you the crown of life. **11** He who has an ear, let him hear what the Ruah says to the assemblies. He who overcomes will not be harmed by the Second Death.

**12** "To the messenger of the assembly in Pergamum write: "He who has the sharp two-edged sword says these things:

**13** "I know where you dwell, where Satan's throne is. You hold firmly to My Name, and did not deny My faith even in the days of [Antipas]<sup>a</sup> My witness, My faithful one, who was killed among you, where Satan dwells. **14** But I have a few things against you, because you have there some who hold the teaching of Bil'am, who kept teaching Balaq to throw a stumbling block before the children of Yisra'el, to eat *things* slaughtered to idols, and to whore.<sup>b</sup> **15** So you also have some who hold to the teaching of the Nikolaitans likewise.

**16** Therefore repent, or else I am coming to you quickly, and I will make war against them with the sword of My mouth. **17** He who has an ear, let him hear what the Ruah says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a renewed name written, which no one knows but he who receives it.

**18** "To the messenger of the assembly in Thyatira write: "The Son of Elohim, who has eyes like a flame of fire, and feet like polished copper, says these things:

**19** "I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. **20** But I have this against you, that you permit that woman, Izevel, who calls herself a prophetess. She teaches and seduces My bondservants to whore, and to eat *things* slaughtered to idols. **21** I gave her time to repent, and she did not repent from her whoring.

**22** Behold, I am throwing her into a bed, and those who commit adultery with her into great affliction, unless they repent of her works. **23** I will kill her children with Death, and all the assemblies will know that I am He who searches the minds and hearts. I will give to each one of you according to your deeds. **24** But to you I say, to the rest who are in Thyatira, as many as do not have this teaching, who do not know what some call 'the deep things of Satan,' to you I say, I am not putting any

other burden on you. **25** Nevertheless, hold that which you have firmly until I come. **26** He who overcomes, and he who guards My works to the end, to him I will give authority over the nations. **27** He will rule them with a rod of iron, shattering them like clay pots; **28** as I also have received from My Father: and I will give him the morning star. **29** He who has an ear, let him hear what the Ruah says to the assemblies.

**3** "And to the messenger of the assembly in Sardis write: 'He who has the seven Spirits of Elohim, and the seven stars says these things: "I know your works, that you have a name of being alive, but you are dead. **2** Wake up, and strengthen the things that remain, which were about to die, for I have found no works of yours perfected before My Elohim. **3** Remember therefore how you have received and heard *it*, and guard *it*, and repent. If therefore you will not watch, I will come as a thief, and you will not know what hour I will come upon you. **4** But you have a few names in Sardis that did not defile their garments. They will walk with Me in white, for they are worthy. **5** He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before My Father, and before His messengers. **6** He who has an ear, let him hear what the Ruah says to the assemblies.

**7** "To the messenger of the assembly in Philadelphia write: "He who is set-apart, He who is true, He who has the key of David, He who opens and no one can shut, and who shuts and no one opens, says these things:

**8** "I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and guarded My word, and did not deny My Name. **9** Behold, I will give some of the synagogue of Satan, of those who say they are Yehudim, and are not, but lie. Behold, I will make them to come and bow down before your feet, and to know that I have loved you. **10** Because you guarded My command to endure,<sup>c</sup> I also will guard you from the hour of testing, which is to come on the whole world, to test those who dwell on the earth. **11** I am coming quickly! Hold firmly that which you have, so that no one takes your crown. **12** He who overcomes, I will make him a pillar in the dwelling place of My Elohim, and he will go out from there no more. I will write on him the Name of My Elohim, and the name of the city of My Elohim, the Renewed Yerushalayim, which comes down out of heaven from My Elohim, and My own renewed Name. **13** He who

<sup>a</sup> 13 Syriac manuscripts omit the name "Antipas" here.

<sup>b</sup> 14 See also Bemidbar 22-24.

<sup>c</sup> 10 See also Mattithyahu 24:13; Markos 13:13.

has an ear, let him hear what the Ruah says to the assemblies.

**14** "To the messenger of the assembly in Laodikeia write: "The Amein, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says these things:

**15** "I know your works, that you are neither cold nor hot. Oh that you were cold or hot.<sup>a</sup> **16** So, because you are lukewarm, and neither hot nor cold, I will vomit you out of My mouth. **17** Because you say, 'I am rich, and have gotten riches, and have need of nothing,' and do not know that you are the wretched one, miserable, poor, blind, and naked; **18** I counsel you to buy from Me gold refined by fire,<sup>b</sup> that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye-salve to anoint your eyes, that you may see. **19** As many as I love, I reprove and chasten. Be zealous therefore, and repent. **20** Behold, I stand at the door and knock. If anyone hears My voice and opens the door, then I will come in to him, and will dine with him, and he with Me. **21** He who overcomes, I will give to him to sit down with Me on My throne, as I also overcame, and sat down with My Father on His throne.<sup>c</sup> **22** He who has an ear, let him hear what the Ruah says to the assemblies."

**4** After these things I looked and saw a door opened in heaven, and the first voice that I heard, like a shofar speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this."

**2** Immediately I was in the Ruah. Behold, there was a throne set in heaven, and One sitting on the throne. **3** The One sitting was like the appearance of a jasper stone and a sardius. There was a rainbow around the throne, in the appearance of an emerald. **4** Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. **5** Out of the throne proceeded lightnings, voices, and thunders. There were seven lamps of fire burning before His throne, which are the seven Spirits of Elohim. **6** Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four

<sup>a</sup> 15 The phrase "neither cold nor hot" may be a reference to the city of Laodikeia itself. The neighboring city of Kolossae had a cold stream that flowed into the city. The other neighbor of Laodikeia, Hieropolis, had a natural hot spring. Both the hot and cold were useful; one for cleaning, healing and one for drinking. Laodikeia, however, used an aqueduct to bring water in from far outside the city; by the time it reached the city, it was lukewarm, and therefore was almost useless.

living creatures full of eyes before and behind. **7** The first creature was like a lion, and the second creature like a calf, and the third creature had a face like a man, and the fourth was like a flying eagle. **8** The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, "Set-apart, set-apart, set-apart is יְהוָה Elohim the Almighty, who was and who is and who is to come!"

**9** When the living creatures give glory, honor, and thanks to Him who sits on the throne, to Him who lives to the ages of the ages, **10** the twenty-four elders fall down before Him who sits on the throne, and bow down to Him who lives to the ages of the ages, and will throw their crowns before the throne, saying,

**11** "Worthy are You, our Master and Elohim, the Set-apart One, to receive the glory, the honor, and the power, for You created all things, and because of Your desire they existed, and were created!"

**5** I saw, in the right hand of Him who sat on the throne, a book written inside and on the back, sealed shut with seven seals. <sup>d</sup> **2** I saw a mighty messenger proclaiming with a loud voice, "Who is worthy to open the book, and to break its seals?" <sup>e</sup> **3** No one in heaven, or on the earth, or under the earth, was able to open the book, or to see in it. **4** And I began weeping, because no one was found worthy to open the book, or to see in it. **5** One of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Yehudah, the Root of David, has overcome; He who opens the book and its seven seals." **6** I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of Elohim, sent out into all the earth. **7** Then He came, and He took it out of the right hand of Him who sat on the throne. **8** Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the set-apart ones.<sup>f</sup>

**9** They sang a renewed song,<sup>f</sup> saying, "You are worthy to take the book, and to open its seals: for You were killed, and purchased for Elohim with Your blood, out of every tribe, language, people, and nation, **10** and

<sup>b</sup> 18 See also Malakhi 3:1-5; Haggai 2:1-9.

<sup>c</sup> 21 See also Loukas 1:32.

<sup>d</sup> 1 See also Yehezqel 2:1-10.

<sup>e</sup> 8 See also Tehillim 141:2; Loukas 1:5-10.

<sup>f</sup> 9 See also Yeshayahu 42:10-17; Tehillim 40:3; 96:1; Hit'galut 14:3.

made them to be a kingdom, and priests to our Elohim, and they<sup>a</sup> will reign on the earth."

**11** I saw, and I heard something like a voice of many messengers around the throne, the living creatures, and the elders; and the number of them was ten thousands of ten thousands, and thousands of thousands; **12** saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"

**13** I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To Him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, to the ages of the ages! Amein!"

**14** The four living creatures kept saying, "Amein!" Then the elders fell down and bowed down.

**6** I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come!" **2** And I saw, and behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

**3** When He opened the second seal, I heard the second living creature saying, "Come!" **4** Another came out, a fiery red horse. To him who sat on it was given power to take peace from the earth, and that they will kill one another. There was given to him a great sword.

**5** When He opened the third seal, I heard the third living creature saying, "Come!" And I saw, and behold, a black horse, and he who sat on it had a balance in his hand. **6** I heard something like a voice in the middle of the four living creatures saying, "A hoenix<sup>b</sup> of wheat for a denarius, and three hoenix of barley for a denarius! Do not damage the oil and the wine!"

**7** When he opened the fourth seal, I heard the fourth living creature saying, "Come!" **8** And I saw, and behold, a pale green horse, and he who sat on it, his name was Death; Sheol following with him. Authority was given to him over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth.<sup>c</sup>

**9** When he opened the fifth seal, I saw underneath the altar the beings of those who had been killed for the word of Elohim, and for the witness which they had.

**10** They cried out with a loud voice, saying, "How long,

תְּהִלָּתֶךָ, the set-apart and true, until You judge and avenge our blood on those who dwell on the earth?" **11** A long white robe was given to each of them. They were told that they should rest for yet a little while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

**12** I saw when He opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood.<sup>d</sup>

**13** The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. **14** The sky was removed like a scroll when it is rolled up. Every mountain and island were moved out of their places. **15** The kings of the earth, the princes, the commanding officers, the rich, the strong, and every bondservant and free person, hid themselves in the caves and in the rocks of the mountains. **16** They told the mountains and the rocks, "Fall on us, and hide us<sup>e</sup> from the face of Him who sits on the throne, and from the wrath of the Lamb, **17** for the great day of His wrath has come; and who is able to stand?"<sup>f</sup>

**7** After this, I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. **2** I saw another messenger ascend from the sunrise, having the seal of the living El. He cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea, **3** saying, "Do not harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our Elohim on their foreheads!" **4** I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Yisra'el:

**5** of the tribe of Yehudah twelve thousand were sealed; of the tribe of Reuven twelve thousand; of the tribe of Gad twelve thousand;

**6** of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; of the tribe of Menasheh twelve thousand;

**7** of the tribe of Shimon twelve thousand; of the tribe of Levi twelve thousand; of the tribe of Yissakhar twelve thousand;

**8** of the tribe of Zevulun twelve thousand; of the tribe of Yoseph twelve thousand; of the tribe of Benyamin were sealed twelve thousand.

<sup>a</sup> 10 Some later Greek texts read, "we" instead of "they" here. Early Greek and Syriac texts, however, read "they."

<sup>b</sup> 12 See also Yo'el 2:30-32.

<sup>c</sup> 16 See also Hoshea 10:1-8; Loukas 23:27-31.

<sup>d</sup> 17 See also Malakhi 3:2.

**9** After these things I looked, and behold, a great crowd, which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands;<sup>a</sup> **10** and crying out with a loud voice, saying, "Salvation be to our Elohim, who sits on the throne, and to the Lamb!"

**11** All the messengers were standing around the throne, the elders, and the four living creatures; and they fell on their faces before His throne, and bowed down to Elohim, **12** saying, "Amein! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our Elohim to the ages of the ages! Amein."

**13** One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and from where did they come?" **14** I told him, "My master, you know." He said to me, "These are those coming out of the great affliction. They washed their robes, and made them white in the Lamb's blood. **15** Therefore they are before the throne of Elohim; they serve Him day and night in His dwelling place. He who sits on the throne will tabernacle over them. **16** They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat; **17** for the Lamb who is in the middle of the throne shepherds them, and leads them to fountains of living waters. And Elohim will wipe away every tear from their eyes."

**8** When He opened the seventh seal, there was silence in heaven for about half an hour. **2** I saw the seven messengers who stand before Elohim, and seven shofarot were given to them. **3** Another messenger came and stood over the altar, having a golden censer. Much incense was given to him, so that he will offer it with the prayers of all the set-apart ones on the golden altar which was before the throne. **4** The smoke of the incense, with the prayers of the set-apart ones, went up before Elohim out of the messenger's hand. **5** The messenger took the censer, and he filled it with the fire of the altar, and threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed.

**6** The seven messengers who had the seven shofarot prepared themselves to sound. **7** The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up, and one third of the trees were burned up, and all green grass was burned up.

**8** The second messenger sounded, and something like a great mountain, burning with fire was thrown into the

sea. One third of the sea became blood, **9** and one third of the living creatures, the *ones* in the sea died. One third of the ships were destroyed.

**10** The third messenger sounded, and a great star fell from the heavens, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters.

**11** The name of the star is called "Wormwood." One third of the waters became wormwood. Many of the people died from the waters, because they were made bitter.<sup>b</sup>

**12** The fourth messenger sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars; so that one third of them would be darkened, and the day will not shine for one third of it, and the night in the same way. **13** I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, from the other voices of the shofarot of the three messengers, who are yet to sound!"

**9** The fifth messenger sounded, and I saw a star from the heavens which had fallen to the earth. The key to the pit of the abyss was given to him. **2** He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a great furnace. The sun and the air were darkened because of the smoke from the pit. **3** Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power.<sup>c</sup> **4** They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, except those people who do not have the seal of Elohim on the foreheads. **5** They were given power, not to kill them, but they will be tormented for five new moons. Their torment was like the torment of a scorpion, when it strikes a person.

**6** In those days people will seek death, and will in no way find it. They will desire to die, and death flees from them. **7** The likenesses of the locusts were like horses prepared for war. On their heads were something like golden wreaths, and their faces were like the faces of men. **8** They had hair like women's hair, and their teeth were like those of lions. **9** They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war.

**10** They have tails like those of scorpions, and stings. Their power is in their tails to harm men for five new moons. **11** They have as king over them the messenger of the abyss. His name in Hebrew is "Avaddon" and in

<sup>a</sup> See also Vayyiqra 23:39-44; Nehemyah 8:14-16.

<sup>b</sup> See also Devarim 29:14-21; Yirmeyahu 9:12-16; Eikhah 3:13-21.

<sup>c</sup> See also Yo'el 1-2.

Greek, he has the name "Apollyon."<sup>a,b</sup> **12** The first woe is past. Behold, there are still two woes coming after this.

**13** The sixth messenger sounded. I heard a voice from the horns of the golden altar which is before Elohim,  
**14** saying to the sixth messenger, the one having the shofar, "Free the four messengers who are bound at the great Perath River!"

**15** The four messengers were freed who had been prepared for that hour and day and new moon and year, so that they might kill one third of mankind. **16** The number of the armies of the horsemen was twice ten thousand ten thousands<sup>d</sup>. I heard the number of them.

**17** Thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the horses' heads resembled lions' heads. Out of their mouths proceed fire, smoke, and sulfur. **18** By these three plagues were one third of mankind killed: from the fire, and the smoke, and the sulfur, which proceeded out of their mouths. **19** For the power of the horses is in their mouths, and in their tails. For their tails are like serpents, and have heads, and with them they harm.

**20** The rest of mankind, who were not killed with these plagues, did not repent of the works of their hands, that they not bow down to demons, and the idols of gold, and of silver, and of copper, and of stone, and of wood which cannot see, hear, or walk. **21** They did not repent from their murders, their drug sorceries, their whoring, or their thefts.

**10** I saw another mighty messenger coming down out of the heavens, clothed with a cloud, and the rainbow was on his head. His face was like the sun, and his feet like pillars of fire. **2** He had in his hand a little book being open. He set his right foot on the sea, and his left on the land. **3** He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices. **4** When the seven thunders spoke, I was about to write; but I heard a voice from the heavens saying to me, "Seal up the things which the seven thunders said, and do not write them."

**5** The messenger whom I saw standing on the sea and on the land lifted up his hand to the heavens, **6** and swore by the One living to the ages of the ages, who created heaven and the things that are in it, the earth and

the things that are in it, and the sea and the things that are in it, that there will be no more time; **7** but in the days of the voice of the seventh messenger, when he is about to sound, then the mystery of Elohim is finished, as He declared to His own bondservants the prophets. **8** The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the messenger who stands on the sea and on the land."

**9** I went to the messenger, telling him to give me the little book. He said to me, "Take it, and eat it up. It will make your stomach bitter, but in your mouth it will be as sweet as honey."<sup>e</sup>

**10** I took the little book out of the messenger's hand, and ate it up. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter. **11** They say to me, "You must prophesy again over many peoples, nations, languages, and kings."<sup>f</sup>

**11** A reed like a rod was given to me, *and someone* was saying, "Rise, and measure the dwelling place of Elohim, and the altar, and those who bow down in it. **2** Leave out the court which is outside of the dwelling place, and do not measure it, for it has been given to the nations. They will tread the set-apart city under foot for forty-two new moons. **3** I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth."

**4** These are the two olive trees and the two menorot, standing before the Master of the earth. **5** If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. **6** These have the power to close up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. **7** When they have finished their witness, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. **8** Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Mitsrayim, where also their Master was crucified.

**9** From among the peoples, tribes, languages, and nations people look at their dead body for three and a half days, and will not allow their dead bodies to be laid in a tomb. **10** Those who dwell on the earth rejoice over

<sup>a</sup> 11 See also Tehillim 88:10-12; Mishlei 15:11; Mishlei 27:20; Iyyov 26:5-7.

<sup>b</sup> 11 Syriac reads σέμα λέι αγίτ σαρέχ (w'aramayit shema leh ayit shareh) meaning "in Aramaic, his name is Shareh" here. Shareh means "to destroy" "to loose" or "to consume." Greek word ἀπολλύων (apollouon) means "destroyer" or "destroying one."

<sup>c</sup> 14 Perath – The Euphrates River, and probably the etymological origin of the name.

<sup>d</sup> 16 "...twice ten thousand ten thousands" is 200 Million. Some later Greek texts read, "ten thousand ten thousands" meaning 100 Million.

<sup>e</sup> 9 See also Yehezqel 3:1-3.

<sup>f</sup> 11 See also Yehezqel 3:4-11.

them, and are glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth.

**11** After the three and a half days, the breath of life from Elohim entered into them, and they stood on their feet. Great fear fell on those who saw them. **12** I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in the cloud, and their enemies saw them. **13** In that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified, and gave glory to the Elohim of heaven.

**14** The second woe is past. Behold, the third woe comes quickly.

**15** The seventh messenger sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Master, and of His Messiah. He will reign to the ages of the ages!"

**16** The twenty-four elders, who sit on their thrones before Elohim, fell on their faces and bowed down to Elohim, **17** saying: "We give You thanks, הָלֹה Elohim, the Almighty, the One who is and who was; because You have taken Your great power, and reigned. **18** The nations were angry, and Your wrath came, as did the time for the dead to be judged, and to give Your bondservants the prophets, their reward, as well as to the set-apart ones, and those who fear Your Name, the small and the great; and to destroy those who destroy the earth." **19** The dwelling place of Elohim that is in heaven was opened, and the ark of His covenant was seen in His dwelling place. Lightnings, sounds, thunders, an earthquake, and great hail followed.

**12** A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. **2** She is with child and she is crying out in torment, laboring to give birth.<sup>a</sup> **3** Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. **4** His tail is dragging one third of the stars of the heavens, and threw them to the earth. The dragon stands<sup>b</sup> before the woman who is<sup>c</sup> about to give birth, so that when she gave birth he might devour her child. **5** She gave birth to a son, a male child, who is to rule all the nations with a rod of iron.<sup>d</sup> Her child was

caught up to Elohim, and to His throne. **6** The woman fled into the wilderness, where she has a place prepared by Elohim, that there they may nourish her one thousand two hundred sixty days.

**7** There was war in the heavens. Mikha'el and his messengers made war with the dragon. The dragon and his messengers made war. **8** They did not prevail, neither was a place found for them any more in heaven. **9** The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his messengers were thrown down with him.

**10** I heard a loud voice in heaven, saying, "Now the salvation, the power, and the Kingdom of our Elohim, and the authority of His Messiah has come; for the accuser of our brothers has been thrown down, who accuses them before our Elohim day and night. **11** They overcame him because of the Lamb's blood, and because of the word of their witness. They did not love their life, even to death. **12** Therefore rejoice, heavens, and you who tabernacle in them. Woe to the earth and the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."<sup>e</sup>

**13** When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. **14** The two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place,<sup>f</sup> where she is nourished for a time, and times, and half a time, from the face of the serpent.<sup>g</sup> **15** The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. **16** The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth. **17** The dragon grew angry with the woman, and went away to make war with the rest of her seed: *those* who guard the commands of Elohim and hold the witness of יְשֻׁעָה.<sup>h</sup> **18** And he stood on the shore of the sea.<sup>i</sup>

**13** And I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, names<sup>j</sup> of blasphemy. **2** The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and

<sup>a</sup> 2 All Greek verbs in this verse are in the present tense.

<sup>b</sup> 4 Greek word ἔστηκεν (*hesteken*) is in the present tense; literally it is "stands" and not "stood."

<sup>c</sup> 4 Greek word μελλούσας (*mellousas*) is in the present tense; literally "is about to."

<sup>d</sup> 5 See also Tehillim 2; particularly verse 9.

<sup>e</sup> 12 See also Iyyov 1:7.

<sup>f</sup> 14 See also Yehezqel 20:33-38.

<sup>g</sup> 14 See also Shemot 19:3-6.

<sup>h</sup> 18 Later Greek texts place this verse at the beginning of 13:1.

<sup>i</sup> 1 Some Greek texts contain the singular form of the word ονόμα, meaning "name."

great authority. **3** One of his heads looked like it had been slain to death. His deadly wound was healed, and the whole earth marveled after the beast. **4** They bowed down to the dragon that gave the authority to the beast, and they bowed down to the beast, saying, "Who is like the beast and who is able to make war with him?" **5** A mouth speaking great things and blasphemies was given to him. Authority to make *war* for forty-two new moons was given to him.<sup>a</sup> **6** He opened his mouth for blasphemies towards Elohim, to blaspheme His Name, and His tabernacle, those who tabernacle in heaven.

**7** It was given to him to make war with the set-apart ones, and to overcome them. Authority over every tribe, people, language, and nation was given to him.<sup>b</sup> **8** All who dwell on the earth will bow down to him, everyone whose name has not been written in the slain Lamb's book of life from the foundation of the world. **9** If anyone has an ear, let him hear. **10** **If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with a sword, he is to be killed with a sword.**<sup>c</sup> Here is the endurance and the faith of the set-apart ones.

**11** I saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. **12** He exercises all the authority of the first beast in his presence. He makes the earth and those dwelling in it to bow down to the first beast, whose deadly wound was healed. **13** He performs great signs, even making fire come down out of the heavens to the earth in the sight of people.<sup>d</sup> **14** He deceives the people who dwell on the earth because of the signs he was granted to do in front of the beast; saying to those dwelling on the earth that they should make an image to the beast who has the wound of the sword and lived. **15** It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as would not bow down to the image of the beast to be killed. **16** He causes all, the small and the great, the rich and the poor, and the free and the bondservant, to be given a mark on their right *hand*, or on their forehead; **17** and that no one will be able to buy or to sell, unless he has that mark: the name of the beast or the number of his name. **18** Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of man. His number is six hundred sixty-six.<sup>e</sup>

**14** I saw, and behold, the Lamb standing on Mount Tsion, and with Him one hundred forty-four thousand, having His Name, and the Name of His Father, written on their foreheads. **2** I heard a voice from heaven, like the voice of many waters, and like the voice of a great thunder. The voice which I heard *was* like that of harpists playing on their harps. **3** They sing a renewed song before the throne, and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth. **4** These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever He goes. These were purchased from among men, firstfruits to Elohim and to the Lamb. **5** In their mouth was found no lie, for they are blameless [before the throne of Elohim]<sup>f</sup>.

**6** I saw another messenger flying in mid heaven, having an everlasting good news to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people. **7** He said with a loud voice, "Fear יְהוָה, and give Him glory; for the hour of His judgment has come. Bow down to Him who made the heaven, the earth, *the* sea, and the springs of waters!"

**8** Another messenger, followed, saying, "Fallen, fallen, is Bavel the great, which has made all the nations to drink of the wine of the wrath of her whoring."

**9** Another messenger, a third, followed them, saying with a great voice, "If anyone bows down to the beast and his image, and receives a mark on his forehead, or on his hand, **10** he also will drink of the wine of the wrath of Elohim, which is prepared unmixed in the cup of His anger. He will be tormented with fire and sulfur in the presence of set-apart messengers, and in the presence of the Lamb.<sup>g</sup> **11** The smoke of their torment goes up to the ages of the ages. They have no rest day and night, those who bow down to the beast and his image, and whoever receives the mark of his name. **12** Here is the perseverance of the set-apart ones, those who guard the commands of Elohim, and the faith of יִשְׁעָה."

**13** I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in the Master from now on.'" "Yes," says the Ruah, "they will rest from their labors; for their works follow with them."

<sup>a</sup> See also Dani'el 7:8-20.

<sup>b</sup> See also Dani'el 7:25.

<sup>c</sup> See also Yirmeyahu 43:11.

<sup>d</sup> See also Thessalonikeis B 2:8-12.

<sup>e</sup> 18 Some later Greek and Syriac texts read, "six hundred sixteen" here instead of "six hundred sixty-six."

<sup>f</sup> 5 Bracketed section indicates reading not present in early Greek texts.

<sup>g</sup> See also Yirmeyahu 25:15-33.

**14** I looked, and behold, a white cloud; and on the cloud one sitting like a son of man, having on His head a golden crown, and in His hand a sharp sickle.

**15** Another messenger came out of the dwelling place, crying with a loud voice to Him who sat on the cloud, "Send your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!" **16** He who sat on the cloud thrust His sickle on the earth, and the earth was reaped. **17** Another messenger came out of the dwelling place which is in heaven. He also had a sharp sickle. **18** Another messenger came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send your sharp sickle, and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!" **19** The messenger thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great wine press of the wrath of Elohim.<sup>a</sup> **20** The wine press was trodden outside of the city, and blood came out of the wine press, even to the bridles of the horses, as far as one thousand six hundred stadia.<sup>bc</sup>

**15** I saw another great and marvelous sign in the heavens: seven messengers having the seven last plagues, for in them the wrath of Elohim is finished. **2** I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of Elohim. **3** They sang the song of Mosheh,<sup>d</sup> the bondservant of Elohim, and the song of the Lamb, saying, "Great and marvelous are Your works, **תִּתְהַנֵּן** Elohim, the Almighty! Righteous and true are Your ways, You King of the nations. **4** Who would not fear, **תִּתְהַנֵּן**, and will glorify Your Name? For You alone are set-apart. For all the nations will come and bow down before You.<sup>e</sup> For Your righteous deeds have been revealed."

**5** After these things I looked, and the dwelling place of the Tabernacle of the witness in heaven was opened. **6** The seven messengers who had the seven plagues came out of the dwelling place, having been clothed with pure, bright linen, and wearing golden sashes around their breasts.

**7** One of the four living creatures gave to the seven messengers seven golden bowls full of the wrath of Elohim, who lives to the ages of the ages. **8** The dwelling place was filled with smoke from the glory of

Elohim, and from His power. No one was able to enter into the dwelling place, until the seven plagues of the seven messengers would be finished.

**16** I heard a loud voice out of the dwelling place, saying to the seven messengers, "Go and pour out the seven bowls of the wrath of Elohim on the earth!"

**2** The first went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who bowed down to his image.

**3** The second messenger poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died.

**4** The third poured out his bowl into the rivers and fountains of water, and they became blood. **5** I heard the messenger of the waters saying, "You are righteous, who is and who was, O Set-apart One, because You have judged these things. **6** For they poured out the blood of the set-apart ones and prophets, and you have given them blood to drink. They deserve this." **7** I heard the altar saying, "Yes, **תִּתְהַנֵּן** Elohim, the Almighty, true and righteous are Your judgments."

**8** The fourth messenger poured out his bowl on the sun, and it was given to him to scorch men with fire.

**9** People were scorched with great heat, and they blasphemed the Name of Elohim who has the authority over these plagues. They did not repent and give Him glory.

**10** The fifth messenger poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain, **11** and they blasphemed the Elohim of heaven because of their pains and their sores. They did not repent of their works.

**12** The sixth messenger poured out his bowl on the great river, the Perath River<sup>f</sup>. Its water was dried up, that the way might be prepared for the kings that come from the sunrise. **13** I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs; **14** for they are spirits of demons, performing signs; which go out to the kings of the whole inhabited earth, to gather them together for the war of the great day of Elohim, the Almighty.

<sup>a</sup> 19 See also Yo'el 3:12-14.

<sup>b</sup> 20 See also Yeshayahu 63:1-6.

<sup>c</sup> 20 One thousand six hundred stadia is equal to more than 150 miles.

<sup>d</sup> 3 See also Shemot 15:1-21; Devarim 32:1-43.

<sup>e</sup> 4 See also Yeshayahu 2:1-5; Mikhah 4:1-5; Zekharyah 14:16; Tehillim 86:9.

<sup>f</sup> 12 Perath – The Euphrates River, and probably the etymological origin of the name.

**15** "Behold, I come like a thief. Blessed is he who watches, and guards his clothes, so that he does not walk naked, and they see his shame." **16** He gathered them together into the place which is called in Hebrew 'Megiddo.'<sup>a</sup>

**17** The seventh messenger poured out his bowl into the air. A loud voice came out of the dwelling place, from the throne, saying, "It is done!" **18** There were lightning flashes, and voices, and thunders; and a great earthquake occurred, such as was not since there were men on the earth, so great an earthquake, so mighty. **19** The great city was divided into three parts, and the cities of the nations fell. Bavel the great was remembered in the sight of Elohim, to give to her the cup of the wine of the fierceness of His wrath. **20** Every island fled away, and the mountains were not found. **21** Great hailstones, about the weight of a talent, came down out of the heavens on people. People blasphemed Elohim because of the plague of the hail, for this plague is exceedingly severe.

**17** One of the seven messengers who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great whore who sits on many waters, **2** with whom the kings of the earth whored; and those who dwell in the earth were made drunken with the wine of her whoring."<sup>b</sup>

**3** He carried me away in the Ruah into a wilderness. I saw a woman sitting on a scarlet-colored beast, full of blasphemous names, having seven heads and ten horns. **4** The woman was dressed in purple and scarlet, and had been decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the uncleanness of the whoring of the earth. **5** And on her forehead a name was written, "Mystery, Bavel the Great, the mother of the whores and of the abominations of the earth." **6** I saw the woman drunken with the blood of the set-apart ones, and with the blood of the martyrs of יִשְׁעָה. When I saw her, I wondered with great amazement. **7** The messenger said to me, "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. **8** The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose name has not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and will be present.

**9** Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits. **10** They are seven kings. Five have fallen, the one is, the other has not yet come. When he comes, he must continue a little while. **11** The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction. **12** The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings, with the beast, for one hour. **13** These have one mind, and they give their power and authority to the beast.

**14** These will war against the Lamb, and the Lamb will overcome them, for He is Master of masters, and King of kings, and those who are with Him are called 'chosen' and 'faithful.' **15** He said to me, "The waters which you saw, where the whore sits, are peoples, crowds, nations, and languages. **16** The ten horns which you saw, and the beast, these will hate the whore, will make her desolate and naked, and will eat her flesh, and will burn her utterly with fire. **17** For Elohim has put in their hearts to do what He has in mind, to be of one mind, and to give their kingdom to the beast, until the words of Elohim will be completed. **18** The woman whom you saw is the great city, which reigns over the kings of the earth."

**18** After these things, I saw another messenger coming down out of the heavens, having great authority. The earth was illuminated with his glory. **2** He cried out with a mighty voice, saying, "Fallen, fallen is Bavel the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hateful bird! **3** For all the nations have drunk of the wine of the wrath of her whoring, the kings of the earth whored with her, and the merchants of the earth grew rich from the abundance of her luxury."<sup>c</sup>

**4** I heard another voice from heaven, saying, "**Come out of her, My people,**"<sup>d</sup> that you have no participation in her sins, and that you do not receive of her plagues, **5** for her sins have reached to the heavens, and Elohim has remembered her iniquities. **6** Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix double. **7** However much she glorified herself, and lived sensuously, so much give her of torment and mourning. For she says in her heart, 'I sit as a queen, and am no widow, and will in no way see mourning.' **8** Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for Elohim who has judged her is strong.

<sup>a</sup> 16 See also Shofetim 5:19.

<sup>b</sup> 2 See also Yirmeyahu 51:1-14.

<sup>c</sup> 2-3 See also Yeshayahu 21:1-10.

<sup>d</sup> 4 See also Yeshayahu 51:11; Yirmeyahu 52:45.

**9** The kings of the earth, who whored and lived sensuously with her, will weep and wail over her, when they look at the smoke of her burning, **10** standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Bavel, the strong city! For your judgment has come in one hour.' **11** The merchants of the earth weep and mourn over her, for no one buys their merchandise anymore; **12** merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of copper, and iron, and marble; **13** and cinnamon and spice, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and bodies and beings of men. **14** The fruits which your being lusted after have been lost to you, and all things that were dainty and lavish have perished from you, and you will find them no more at all. **15** The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning; **16** saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearl!' **17** For in an hour such great riches are made desolate.' Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, **18** and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?'

**19** They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich from her great wealth!' For she is made desolate in one hour. **20** Rejoice over her, O heaven, you set-apart ones, shelihim, and prophets; for Elohim has judged your judgment on her." **21** A mighty messenger took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Bavel, the great city, be thrown down, and will be found no more at all. **22** The voice of harpists, minstrels, flute players, and of trumpet-players will not be heard in you at all anymore. No craftsman, of whatever craft, will be found any more at all in you. The sound of a mill will be heard no more at all in you. **23** The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you; for your merchants were the princes of the earth; for with your drug sorcery all the nations were deceived. **24** In her was found the blood of prophets and of set-apart ones, and of all who have been slain on the earth."

**19** After these things I heard something like a loud voice of a great crowd in heaven, saying, "Halleluyah! Salvation, power, and glory belong to our Elohim: **2** for true and righteous are His judgments. For He has judged the great whore, who corrupted the earth with her whoring, and He has avenged the blood of His bondservants at her hand."

**3** A second said, "Halleluyah! Her smoke goes up to the ages of the ages." **4** The twenty-four elders and the four living creatures fell down and bowed down to Elohim who sits on the throne, saying, "Amein! Halleluyah!"

**5** A voice came from the throne, saying, "Give praise to our Elohim, all you His bondservants, you who fear Him, the small and the great!"

**6** I heard something like the voice of a great crowd, and like the voice of many waters, and like the voice of mighty thunders, saying, "Halleluyah! For **7** our Elohim, the Almighty, reigns! **7** Let us rejoice and be exceedingly glad, and let us give the glory to Him. For the marriage of the Lamb has come, and His wife has made herself ready." **8** It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous deeds of the set-apart ones. **9** He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of Elohim."

**10** I fell down before his feet to bow down to him. He said to me, "Look! Do not do it! I am a fellow bondservant with you and with your brothers who hold the witness of **11** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466** **467** **468** **469** **470** **471** **472** **473** **474** **475** **476** **477** **478** **479** **480** **481** **482** **483** **484** **485** **486** **487** **488** **489** **490** **491** **492** **493** **494** **495** **496** **497** **498** **499** **500** **501** **502** **503** **504** **505** **506** **507** **508** **509** **510** **511** **512** **513** **514** **515** **516** **517** **518** **519** **520** **521** **522** **523** **524** **525** **526** **527** **528** **529** **530** **531** **532** **533** **534** **535** **536** **537** **538** **539** **540** **541** **542** **543** **544** **545** **546** **547** **548** **549** **550** **551** **552** **553** **554** **555** **556** **557** **558** **559** **560** **561** **562** **563** **564** **565** **566** **567** **568** **569** **570** **571** **572** **573** **574** **575** **576** **577** **578** **579** **580** **581** **582** **583** **584** **585** **586** **587** **588** **589** **590** **591** **592** **593** **594** **595** **596** **597** **598** **599** **600** **601** **602** **603** **604** **605** **606** **607** **608** **609** **610** **611** **612** **613** **614** **615** **616** **617** **618** **619** **620** **621** **622** **623** **624** **625** **626** **627** **628** **629** **630** **631** **632** **633** **634** **635** **636** **637** **638** **639** **640** **641** **642** **643** **644** **645** **646** **647** **648** **649** **650** **651** **652** **653** **654** **655** **656** **657** **658** **659** **660** **661** **662** **663** **664** **665** **666** **667** **668** **669** **670** **671** **672** **673** **674** **675** **676** **677** **678** **679** **680** **681** **682** **683** **684** **685** **686** **687** **688** **689** **690** **691** **692** **693** **694** **695** **696** **697** **698** **699** **700** **701** **702** **703** **704** **705** **706** **707** **708** **709** **710** **711** **712** **713** **714** **715** **716** **717** **718** **719** **720** **721** **722** **723** **724** **725** **726** **727** **728** **729** **730** **731** **732** **733** **734** **735** **736** **737** **738** **739** **740** **741** **742** **743** **744** **745** **746** **747** **748** **749** **750** **751** **752** **753** **754** **755** **756** **757** **758** **759** **760** **761** **762** **763** **764** **765** **766** **767** **768** **769** **770** **771** **772** **773** **774** **775** **776** **777** **778** **779** **780** **781** **782** **783** **784** **785** **786** **787** **788** **789** **790** **791** **792** **793** **794** **795** **796** **797** **798** **799** **800** **801** **802** **803** **804** **805** **806** **807** **808** **809** **810** **811** **812** **813** **814** **815** **816** **817** **818** **819** **820** **821** **822** **823** **824** **825** **826** **827** **828** **829** **830** **831** **832** **833** **834** **835** **836** **837** **838** **839** **840** **841** **842** **843** **844** **845** **846** **847** **848** **849** **850** **851** **852** **853** **854** **855** **856** **857** **858** **859** **860** **861** **862** **863** **864** **865** **866** **867** **868** **869** **870** **871** **872** **873** **874** **875** **876** **877** **878** **879** **880** **881** **882** **883** **884** **885** **886** **887** **888** **889** **890** **891** **892** **893** **894** **895** **896** **897** **898** **899** **900** **901** **902** **903** **904** **905** **906** **907** **908** **909** **910** **911** **912** **913** **914** **915** **916** **917** **918** **919** **920** **921** **922** **923** **924** **925** **926** **927** **928** **929** **930** **931** **932** **933** **934** **935** **936** **937** **938** **939** **940** **941** **942** **943** **944** **945** **946** **947** **948** **949** **950** **951** **952** **953** **954** **955** **956** **957** **958** **959** **960** **961** **962** **963** **964** **965** **966** **967** **968** **969** **970** **971** **972** **973** **974** **975** **976** **977** **978** **979** **980** **981** **982** **983** **984** **985** **986** **987** **988** **989** **990** **991** **992** **993** **994** **995** **996** **997** **998** **999** **999**

<sup>a</sup> 15 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 16 See Devarim 10:17.

heavens, "Come! Be gathered together to the great banquet of Elohim, **18** that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and bondservant, small and great."

**19** I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse, and against His army. **20** The beast was taken, and with him the false prophet who worked the signs in his eyes, with which he deceived those who had received the mark of the beast and those who bowed down to his image. These two were thrown alive into the lake of fire that burns with sulfur. **21** The rest were killed with the sword of Him who sat on the horse, the sword which proceeded from His mouth. All the birds were filled with their flesh.

**20** I saw a messenger coming down out of heaven, having the key of the abyss and a great chain in his hand. **2** He seized the dragon, the old serpent, which is the devil and Satan, [who deceives the whole world],<sup>a</sup> and bound him for a thousand years, **3** and cast him into the abyss, and shut *it*, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time. **4** I saw thrones, and they sat on them, and judgment was given to them. I saw the beings of those who had been beheaded for the witness of **עֵשֶׂב**, and for the word of Elohim, and those that did not bow down to the beast nor his image, and did not receive the mark on the forehead and on their hand. They lived and reigned with Messiah for a thousand years. **5** The rest of the dead did not live until the thousand years were finished. This is the first resurrection. **6** Blessed and set-apart is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of Elohim and of Messiah, and will reign with Him one thousand years.

**7** And after the thousand years, Satan will be released from his prison, **8** and he will come out to deceive the nations which are in the four corners of the earth; Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. **9** They went up over the width of the earth, and surrounded the camp of the set-apart ones, and the beloved city. Fire came down out of heaven and devoured them. **10** The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet *were* also.

They will be tormented day and night to the ages of the ages.

**11** I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. **12** I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. **13** The sea gave up the dead who were in it. Death and Sheol gave up the dead who were in them. They were judged, each one according to his works. **14** Death and Sheol were thrown into the lake of fire. This is the Second Death, the lake of fire. **15** If anyone was not found written in the book of life, he was cast into the lake of fire.

**21** I saw a Renewed Heaven and a Renewed Earth: for the first heaven and the first earth have passed away, and the sea is no more.<sup>b</sup> **2** I saw the set-apart city, Renewed Yerushalayim, coming down out of heaven from Elohim, prepared like a bride adorned for her husband. **3** I heard a loud voice out of heaven saying, "Behold, the dwelling of Elohim is with man, and He will tabernacle with them, and they will be His people, and Elohim Himself will be with them as their Elohim. **4** He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away."

**5** He who sits on the throne said, "Behold, I am making all things renewed." He said, "Write, for these words of Elohim are faithful and true." **6** He said to me, "They have taken place! I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. **7** He who overcomes, I will give him these things. I will be his Elohim, and he will be My son. **8** But for the cowardly, unbelieving, abominable, murderers, whores, drug sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the Second Death."

**9** One of the seven messengers who had the seven bowls, which were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the wife of the Lamb." **10** He carried me away in the Ruah to a great and high mountain, and showed me the set-apart city, Yerushalayim, coming down out of heaven from Elohim, **11** having the glory of Elohim. Her light was

<sup>a</sup> 2 Bracketed section indicates reading not present in early Greek texts.

<sup>b</sup> 1 See also Yeshayahu 65:17-25; 66:22-24; Kepha 2:3:10-13.

like a most precious stone, as if it were a jasper stone, clear as crystal; **12** having a great and high wall; having twelve gates, and at the gates twelve messengers; and names written on them, which are the names of the twelve tribes of the children of Yisra'el. **13** On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.

**14** The wall of the city had twelve foundations, and on them twelve names of the twelve shelihim of the Lamb.

**15** He who spoke with me had for a measure a golden reed to measure the city, its gates, and its walls. **16** The city is square, and its length is as great as its width. He measured the city with the reed, twelve thousand stadia.<sup>a</sup> Its length, width, and height are equal. **17** Its wall is one hundred forty-four cubits, by the measure of a man, that is, of a messenger. **18** The construction of its wall was jasper. The city was pure gold, like pure glass.

**19** The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; **20** the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. **21** The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. **22** I saw no dwelling place in it, for Elohim the Almighty, and the Lamb, are its dwelling place.

**23** The city has no need for the sun, neither of the moon, to shine, for the very glory of Elohim illuminated it, and its lamp is the Lamb. **24** The nations will walk in its light. The kings of the earth bring their glory into it.

**25** Its gates will in no way be shut by day (for there will be no night there), **26** and they shall bring the glory and the honor of the nations into it so that they may enter.

**27** There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

**22** He showed me a river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb, **2** in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every new moon. The leaves of the tree were for the care of the nations.

**3** There will be no curse anymore. The throne of Elohim and of the Lamb will be in it, and His bondservants will serve Him. **4** They will see His face, and His Name will be on their foreheads. **5** There will be no night anymore,

and they need no lamp light; for Elohim will illuminate them. They will reign to the ages of the ages. **6** He said to me, "These words are faithful and true."

**7** Elohim of the spirits of the prophets sent His messenger to show to His bondservants the things which must happen soon. **7** Behold, I come quickly. Blessed is he who guards the words of the prophecy of this book."

**8** Now I, Yohanah, am the one who heard and saw these things. When I heard and saw, I fell down to bow down before the feet of the messenger who had shown me these things. **9** He said to me, "See *that* you do not do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who guard the words of this book. Bow down to Elohim." **10** He said to me, "Do not seal up the words of the prophecy of this book, for the time is at hand. **11** He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is set-apart, let him be set-apart still."

**12** "Behold, I come quickly. My reward is with Me, to repay to each man according to his work. **13** I am the Alpha and the Omega, the First and the Last, the Beginning and the End. **14** Blessed are those who wash their robes,<sup>b</sup> that they may have the right to the tree of life, and may enter in by the gates into the city.

**15** Outside are the dogs, the drug sorcerers, the whores, the murderers, the idolaters, and everyone who loves and practices falsehood. **16** I, **עִישׂוֹן**, have sent My messenger to testify these things to you for the assemblies. I am the root and the offspring of David; the Bright Morning Star.<sup>c</sup>"

**17** The Ruah and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely. **18** I testify to everyone who hears the words of the prophecy of this book, if anyone adds to them, Elohim will add to him the plagues which are written in this book. **19** If anyone takes away from the words of the book of this prophecy, Elohim will take away his part from the tree of life, and of the set-apart city, which are written in this book. **20** He who testifies these things says, "Yes, I come quickly." Amein! Yes, come, Master<sup>d</sup> **עִישׂוֹן**.

**21** The favor of the Master **עִישׂוֹן** Messiah be with you all.

<sup>a</sup> 16 Twelve thousand stadia is equal to over one thousand three hundred miles.

<sup>b</sup> 14 Some later Greek and Syriac texts read, "Blessed are those who guard His commands," here.

<sup>c</sup> 16 See also Bemidbar 24:17.

<sup>d</sup> 20 Syriac reads **מַרְיָה** (*Mar-ya*) instead of "Master" here.



## **Appendix A**

### **Explanatory Notes**

**Ages, to the.** The Greek word *aión* (*ahion*) is usually translated "age" but is sometimes rendered as "world." To keep the translation consistent and accurate, the LEV renders the word as "age" in all places. In many cases, however, it is preceded by the Greek words *eis tōn* (*eis ton*) which we have rendered literally as "to the." Therefore, it appears in most cases as *eis tōn aiónōn* "to the age(s)." In a few cases, this phrase is followed by *tōn aiótov*, making the full phrase *eis tōn aiónōn tōn aiótov* "to the ages of the ages."

In Syriac Aramaic, we find the phrase most often used in place of εἰς τὸν αἰώνα is **ܐܠܳܡ** (*l'alam*). When the Greek uses the phrase "to the ages of the ages" the Syriac Aramaic uses **ܐܠܳܡ ܐܠܳܡ** (*l'alam almiyn*). This, like its Greek counterpart, refers to an indeterminate length of time. The word *alam* refers to an age, be it eternity or otherwise. So *l'alam almiyn* means "to the age of the ages."

**Aram-Naharayim.** Aram-Naharayim is the transliteration of the Hebrew אַרְםָ נַהֲרָיִם (*aram na'harayim*) meaning "Aram" and נַהֲרָיִם (*na'ha'r'ayim*) meaning "rivers." This literally means "Aram between the rivers." It is usually rendered as "Mesopotamia" because of its Greek name, Μεσοποταμία (*Meso'po'tamia*) from the Greek words μεσος (*mesos*) meaning "middle" or "between" and ποταμος (*po'ta'mos*) meaning "river." This refers to a geographic area usually called "the fertile crescent" including the land between the Tigris and Euphrates rivers.

**Ascension Offering.** The Hebrew word עלה (*olah*) is generally rendered as "burnt offering" in most Bibles. This is due to the fact that according to the Torah, this offering was to be completely burned up and consumed. However, the word *olah* itself is derived from the verb of the same spelling, *aloh*, meaning "to ascend" or "to go up." This is seen in a couple of ways.

For starters, the offerer would be burning an offering that would "ascend" as a "soothing aroma" before **תְּרוּמָה**. Also, this offering was a sign that the offerer was to be lifted up in worship. Given this definition the word *olah* has been translated as "ascension offering" instead of the usual "burnt offering."

**Assembly.** While most Bible translations use the word "church" in the Shelihim Writings, the LEV does not. The word in question in Greek is εκκλησια (ekklesia), which is derived from two words. These words are εκ (ek, meaning "out of, from") and καλεω (kaleo, meaning "to call"). Thus literally it means "[those] called out from." In the Greek Septuagint, this word is most often used in place of the Hebrew קָהָל (qahal), a noun meaning "assembly, congregation." This Hebrew noun is derived from the verb of the same spelling, which means "to gather, to

assemble." It is also the root of the word *Qoheleth* (see footnote at the beginning of *Qoheleth* [Ecclesiastes] for more).

The difference can be seen in some translations such as the King James Version, where the Greek *ekklesia* was translated as "church" when referring to an assembly of people in Acts 7:38. Note how more modern translations render this as "congregation." The reason for the change was because the English word "church" has become synonymous with both the building in which Christians meet as well as their assembly of people. Therefore more modern translations have changed this to "congregation" or "assembly" since it refers to Ancient Israelites and not a body of Christians. That is not the case in the LEV.

In Syriac Aramaic we find the word most often used in place of *ekklesia* is אֶתְהָא ('edta), which means "assembly," though in a special way. This is related to the Hebrew word אֶתְהָא (edah) which is also generally translated as "congregation." However, *edah* is the feminine form of עֵד (eid) which means "witness." Thus the *edah* is a congregation of witnesses.

In other places, such as the example in Ma'asei 7:38 previously mentioned, the Peshitta does not use *'edta*, but rather *ke'nwshta* (*ke'nwshta*), which more generally refers to a *place* of assembling, such as a synagogue. Indeed *ke'nwshta* is most often used where the Greek reads συναγωγή (*sunagoge*), or "synagogue." *Ke'nwshta* is related to a word familiar to many in Modern Hebrew, and that is *Knesset*, the parliamentary building of the Israeli Government.

**Being.** The Hebrew word **נפש** (*nephesh*) is almost universally rendered as "soul" for most translations. It has also been rendered as "being" in the LEV. This is true of *nephesh* and its Greek counterpart, **ψυχή** (*psuche*), which carries the same meaning. It should be noted, however, that these words are separate from the words for "spirit" in both Hebrew and Greek (see entry **Ruah**). Simply put, humans are souls (beings), and have a spirit. In Syriac Aramaic, this word is **נפש** (*naphsha*), a cognate with the Hebrew *nephesh*.

**Beliyya'al, Sons of.** The Hebrew phrase בְּנֵי בְּלִיעָל (*b'nei beliy'a'al*) means, literally, "sons of Beliyya'al." Beliyya'al is a combination of the Hebrew words בֶּלְיָה (beli) which means "without" and יָעַל (*ya'al*) meaning "profit, worth." This phrase is normally translated as "worthless men" or "worthless fellows." However, translated literally it should read as, "sons of worthlessness." For the LEV, however, we have simply rendered it as "sons of Beliyya'al" such as appears in Shemu'el x 10:27.

**Between the Evenings.** The Hebrew phrase seen throughout the Torah (eg. Shemot 12, Bemidbar 9, Devarim 16) is **בֵין הַעֲרָבִים** (*beyn ha'arbayim*). There is

some debate as to the exact timing of it. Some translations have rendered it as "twilight" though for the LEV it is rendered literally. The Sadducees during the time of שׁוּעַ had the custom of interpreting it as the time between sunset and nightfall. However, according to the historical accounts of Roman/Yehudite historian Josephus and Greek/Yehudite historian Philo of Alexandria, the time that the Yehudim considered "between the evenings" was between the ninth and eleventh hours, or 3PM and 5PM in the afternoon.

**Bow Down.** The Hebrew word שָׁחַת (*shahah*) is translated in most Bibles in various ways, depending on the context. Whenever it is in reference to יְהֹוָה, it is generally translated as "worship" (see Bereshiyt 24:26). Whenever it is used in reference to humans, it is usually translated as "bow down" or "prostrate" (see Bereshiyt 23:12). For the sake of consistency, the LEV has rendered this word, in its more than 170 occurrences, as "bow down" and supplied the prepositions "to" or "before" when necessary. This is because the word literally means to bow down, and the term "worship" carries a much greater connotation than simply bowing. We find numerous places where someone in Scripture "bowed down" to a leader, yet no one would dare translate that as "worshiped" in that instance. Thus to preserve consistency and remove bias, the word has been rendered as "bow down."

In Greek, this word is προσκυνεω (*proskuneo*) and is the equivalent of the Hebrew *shahah*. It has been treated the same way.

The Syriac Peshitta uses the word سَجَد (*segeid*) which is the Syriac Aramaic equivalent not to the Hebrew *shahah*, but rather to the Hebrew סָגַד (*sagad*), meaning "to prostrate."

**Crucify.** Given that the Greek word σταυρός (*stauros*) is defined as "stake" (see entry **Stake**), we must also define our usage of the verb "crucify." In Greek this word is σταυρώω (*stauroō*). According to *Thayer's Greek Lexicon* it means, "to stake, drive down stakes, to fortify with driven stakes, to palisade." The English word "crucify" actually comes from the Latin *crucifigere* (from *crux* and *figere*). While it is generally assumed that the word "crux" means "cross" it is not defined as such. It is true, the English word "cross" does indeed derive from the Latin "crux." However, the actual first definition of "crux" as given by *latinlexicon.org* is, "a gallows, frame, tree (on which criminals were impaled or hanged)." Only after this definition does it list "cross." The Latin *figere* means "to affix" or "to hang." Thus, the Literal English Version renders *stauroō* as "crucify" as this remains closest to the Greek language.

**Everlasting.** The Greek word αἰώνιος (*ahionios*) is almost universally translated as "eternal" or "everlasting." For the Literal English Version, it is rendered exclusively as "everlasting." *Ahionios* can refer to eternity, though it is

not defined as such. Simply put, it means "an indeterminate length of time." With that in mind, we rendered it as "everlasting" to avoid bias, though it literally means "age-lasting." It should be noted that this is different from the Greek word αἰδίος (*ahidios*) which does mean "eternal." *Ahidios* is used only twice in Scripture: Romaioi 1:20 and Yehudah 1:6.

In Hebrew, we find the word שָׁלֵם (*olam*) which has been kept in its usual rendering throughout the Tanakh as "forever" or "eternal." While in Greek it is easy to see the differences between words used for "age-lasting" and the one used for "eternal," it is not so easy in Hebrew. Therefore, in an attempt to avoid bias and possible mistranslation, the original terms of "forever" and "eternal" and the like have been left alone. The root word for *olam* is עַלְםָן (*alam*) which literally means "beyond the horizon" or "out of sight." The implication here being that the length of time that *olam* stands for is unknown, or is out of sight. Therefore, it could be for 1,000 days, or 1,000 years, or any other length of time that is not known.

In Syriac Aramaic, we find nearly the same form as we do in Hebrew: ܐܠܻܾ (*alam*) which is the Aramaic equivalent to the Hebrew *olam*, and carries the same meaning.

**Faith.** The Hebrew word אֶמְנָה (*emunah*) is most often translated as "faith" and so it has been in most cases for the LEV. This word is derived from the Hebrew root word אָמַן (*aman*). *Aman* is usually translated as "believe," however this is not always the best rendering. For instance, in Yesayahu 22:25, we read, "25 In that day," says יְהֹוָה Tsevaot, "the nail that was fastened in a **firm** place will give way. It will be cut down, and fall. The burden that was on it will be cut off, for יְהֹוָה has spoken it."

The word translated as "firm" here, which is associated with something being fastened in place, is the Hebrew word אָמֵן (*aman*). Thus we find that defined in a very physical and concrete way, to "believe" is to be firm, supported.

In Greek, we find two similar words to these; they are the noun, πίστις (*pistis*) meaning "faith" (the equivalent to the Hebrew *emunah*) and the verb πιστεύω (*pisteuo*) meaning "believe" (equivalent to the Hebrew *aman*). *Thayer's Greek Lexicon* defines this as "conviction of the truth, to be persuaded, to believe, to trust..."

While Hebrew derives the noun (*emunah*, faith) from the verb (*aman*, believe), Greek does the opposite; the Greek *pisteuo* (believe, verb) is derived from *pistis* (faith, noun). In addition to being used in the Septuagint for *emunah*, *pistis* is also, in some places, used in place of the Hebrew word תְּחִזָּקָה (*em'et*) meaning "truth." This fits with the definition given above by *Thayer's* that it pertains not only to belief, but also to truth.

Simply put, in both Hebrew and Greek, we find that the words we read in English in most Bibles as "believe" and "faith" do not imply merely a mental exercise, but rather a proactive response of affirming, supporting, and trusting. In Bereshiyt 15:6, we read, "6 Then he believed אָמַן; and He reckoned it to him as righteousness."

Again, the word here is *aman*, rendered as here in the LEV as "believed." Given the full definition of *aman* as "to be firm, to support" we can view this verse as showing that Avraham did not merely "think" (believe) that what he was told was true, but he was FIRM in it, he supported it, he trusted it.

In some cases, however, we find that mere "belief" or "faith" is not at all a sufficient translation, such as Korinthious A 9:17, where it is usually translated as "entrusted." This is still the same verb, *pisteuo*.

In the adjective form, this appears (for both Hebrew and Greek) as either "trustworthy" or, as in most Bibles, "faithful." This was determined by context of the surrounding verses. Similarly, when referring to the belief system of the early believers, the Greek word *pistis* is left as "faith" in places such as Ma'asei 6:7.

**Gehenna.** The Greek word Γέεννα (*Gehenna*) is almost universally translated as "Hell." However, Gehenna is actually the Greek name of a physical place outside of Yerushalayim: The Valley of the Son of Hinnom (sometimes alternately "The Valley of Ben Hinnom" and "Tophet." See Yirmeyahu 7:31). Gehenna is used as a metaphor throughout Scripture for death and destruction. The Valley of the Son of Hinnom was defiled by King Yoshiyahu (see Melakhim 2 23:10). After the return of the Yehudim to Yerushalayim, Gehenna became a landfill of sorts, where all the refuse from the city was thrown. The bodies of criminals, who did not receive proper burial, were also thrown into Gehenna. Sulfur fires were lit and continually burned in the valley in order to destroy the refuse. Gehenna is left transliterated in the LEV. The word derives from two Hebrew words: הַנּוֹם (*ga'i*) and הַנּוֹם (*hi'nom*) meaning "valley" and "Hinnom" respectively.

**Ish-Qerioth.** The surname of Yehudah (Judas) is generally rendered from Greek as *Iscariot*. This is from the Greek word Ἰσκαριόθ (*Is'kar'iy'oth*). However, this Greek word is actually a transliteration of two Hebrew words: אישׁ (*Ish*) meaning "man" and קְרִיּוֹת (*Qri'yot*) which is the city Qerioth. Thus *Iscariot* actually means "man from Qerioth." We have rendered it in the LEV as "Ish-Qerioth."

**Judgments.** The Hebrew word מִשְׁפָט (*mish'pat*) is often rendered as "justice," "judgment" and "ordinance." However, these words do not completely convey the meaning, and neither are they consistent. "Judgment" is the way we have chosen to render this word for the LEV. The reason for this is two-fold. 1) It is derived from the word שָׁפָט (*shafat*) which means "judge." 2) The word

"judgment" is the most accurate form given to its wide variety of uses. "Judgment" is used in the sense of what a "judge" has decided. Also called a "decision" or a "verdict," *mishpat* is best understood this way. Thus, Avraham was told to "do righteousness and judgment" (Bereshiyt 18:19) and the Pesah was to be kept "according to its judgment" (Bemidbar 9:14). In simple terms, this "judgment" is the verdict handed down as the final decision by the judge. Thus, we find that the *Mishpatim* (judgments) come from the *shafat* (judge).

In Greek, we have the word κρίμα (*krima*). This word is used throughout the Greek Septuagint in place of *mishpat*, and means the same: judgment. This should not be confused with the word δίκαιωμα (*di'kai'oma*) which literally means "righteous deeds," though is sometimes rendered in other versions as "ordinances" or "judgments."

**Menorah.** The Hebrew word מנורת (menorah) is most often rendered as "lampstand" or, in some translations, "candlestick." However, the original Hebrew word literally refers to a lamp that burns oil, and thus does not generally refer to a candlestick. This feminine noun is derived from the word נֵר (*neir*), which means "lamp." While *neir* refers to the lamp, *menorah* refers to the object which holds the lamp. In the case of the Tabernacle this is the 7-branched "lampstand." This word has been transliterated in the LEV.

The Greek equivalent to *menorah* is λυχνία (*luhnia*), which is also a feminine noun. It is used throughout the Greek Septuagint in place of the Hebrew *menorah*, and it, too, is derived from a word meaning "lamp" (in this case the Greek λυχνός (*luhnos*)).

The plural of *menorah* is *menorot*.

**Messenger.** The word "angel" has been replaced with the more accurate and appropriate "messenger." The Hebrew word in question is מֶלֶךְ (*malakh*), and the Greek is ἀγγελος (*angelos*) both meaning "messenger." These words can be applied both to men (eg. Yehoshua 6:17 and Loukas 7:24) and heavenly messengers (eg. Shemoth 3:2 and Mattithyahu 1:20). As such, in order to keep a consistent translation, all instances have been rendered as "messenger" and the word "angel" has been omitted from the LEV entirely.

**Nahash.** The Hebrew word נַחַשׁ (*na'hash*) is most often rendered "serpent." The word is derived from the word *nawhash* (same word, different vowels) which means "divination." The association is most likely due to the "hiss" of whispering a spell, in connection with the noise a serpent makes. However, it is also etymologically connected to the word נְהַשֵּׁת (*ne'hosheth*) meaning "copper." The connection with copper is believed to be on account of it being a metal used in divination, or possibly the "ringing" sound of copper resembling the "hiss" or "whisper" mentioned in the use of divination.

Regardless, the exact classification of animal (serpent, snake, etc.) is unknown, and thus has been transliterated in the LEV.

**Nations.** The Hebrew word rendered "nation" is גּוֹי (goy) and literally means "nation." It is usually used in the plural form goyim, which is "nations." Strictly defined, it refers to anyone that is not a Yisra'elite.

The Greek word rendered "nation" is εθνος (ethnos) and means the same as its Hebrew counterpart: "nation."

*Ethnos* is where we etymologically derive words such as "ethnic." In four places within the Shelihim Writings we find the word εθνικός (ethnikos), which has been rendered as "pagan" as this word specifically denotes a non-covenanted person: one who still engages in false religion.

**New Covenant.** The Hebrew Scriptures use the word

שָׁדַךְ (chadash) for "new" when describing the 'new covenant.' The word chadash is, itself, derived from *chadawsh* (same spelling, different vowel sound) meaning "refresh" or "renew." Semitically, a 'new' covenant never replaces a previous one. Rather, one covenant is built upon another. The covenant that הָיוּ לִי made with Avraham did not replace the one He made with Noah. The one He made with Yitshaq did not replace the one He made with Avraham, and so on and so forth. Rather, every successive covenant builds on the foundation of the previous.

In the Shelihim Writings, we find two different words used to describe the 'new covenant' in the Greek. The first is νεος (neos) which means "new," "recently born." It is the word most closely associated with the English word "new." The other Greek word is καίνος (kainos) which means "fresh," "new in quality," or literally "not found like this before." It carries a definition more similar to that of its Hebrew counterpart, *chadawsh*: that is, "to renew." We find that in places such as Yirmeyahu 31:31, which speaks of a "new" covenant, the Hebrew uses *chadash*, whereas the Greek Septuagint uses the word *kainos*. [Note: the order of the chapters of Yirmeyahu in the LXX is not the same as it is in Hebrew. As such, Yir. 31:1-40 in the Hebrew text is numbered Yir. 38:1-40 in the LXX]. Thus, to assist the reader in differentiating between the Greek word *neos* and *kainos*, *neos* has been rendered as "new" and *kainos* has been rendered as "renew."

In Syriac Aramaic, we find the word ܟܻܾܾܿ (chad'at'a) which is used in place of both "new" as well as "renewed."

**New Moon.** The Hebrew word שְׁמַדֵּחַ (chodesh) is usually rendered as "month." However, the word itself is derived from the word *chadash* (see entry **New Covenant**) meaning "new." As such, the word is more accurately translated as "new moon." There is also the Hebrew word יְרָאָה (yerah) which does mean "moon." In order to keep the translation consistent, *chodesh* has been translated as "new moon" throughout the Tanakh, since it specifically carries the connotation of a renewal cycle or a

"new moon" and *yerah* has been translated as "month" throughout the Tanakh.

**Rely.** The Hebrew word בָּתָח (batach) is usually translated as "trust." It is a verb, which is defined by *Brown-Driver-Briggs' Lexicon* as "to trust, to be secure, to rely upon." According to *Strong's Exhaustive Concordance*, *batach* means "to be confident, secure, sure." Thus in the sense of "placing confidence" in something, that same thing is then "relied upon." For most of its 120 occurrences it has been rendered as "rely." However, in the following places it has been rendered as "secure:" Shofetim 18:7; 18:10; 18:17; Iyyov 40:23; Tehillim 27:3; Mishlei 11:15; 14:16; 28:1; Yeshayahu 32:9-11; Yirmeyahu 12:5; Amos 6:1. It has also been rendered as "trust" in the following two places: Yeshayahu 12:2; Mishlei 3:5.

The Greek counterpart to *batach* is ελπίζω (elpizo) meaning "to trust, to hope, to wait with confidence" according to *Thayer's Greek Lexicon*. This word is generally translated as "hope."

**Ruah.** The word "spirit" has been left alone in many cases. However, whenever it applies directly to רוח, it is rendered as "Ruah." רוח (Ruah) means "spirit," "breath," or "wind." Thus, to differentiate between just a "spirit" and the Set-apart Spirit of רוח, it is rendered as the transliterated form "Ruah." Ruah carries a heavier meaning than merely "spirit," which the western world has associated with ghosts. It should also be noted that in the Greek writings, the word πνεῦμα (pneuma) is used, but is rendered as spirit or Ruah depending on what (or whom) it is applied to. In connection with humans, man has a spirit that is given to him when his life begins. However, man is a *being*, not a *spirit* (See entry **Being**).

**Sacrifice.** The Hebrew word זָבֵחַ (ze'vach) is a verb, which literally means "to slaughter," and is generally rendered as such except in the case of when it applies to Temple service. The noun that is derived from it, *zavach* (same spelling, different vowels) is generally translated as "sacrifice." Though rendered literally, it is "that which has been slaughtered" or "a slaughtering." The LEV takes a traditional approach and renders the noun consistently as "sacrifice," and the verb as "slaughter." Thus while the English word "sacrifice" generally refers to something that has been lost or forfeited, the Hebrew term refers to something that has been slain.

The same is held true for its Greek counterpart, θυω (thuo).

**Set-apart.** The common English rendering of "Holy" has been changed in the LEV to "Set-apart." The Hebrew word commonly rendered as "Holy" is קָדוֹשׁ (qadosh) and means literally "set-apart." While "Holy" is usually defined as "something dedicated to God" we find that it does not entirely convey the same message in English. The Greek word in question is ἅγιος (hagios) and means the same as

*qadosh*. Likewise, rather than use a separate word for "consecrate" it is simply written as an action, without the hyphen. So the adjective – and noun – ("Holy") becomes set-apart, while the verb ("consecrate") becomes set apart.

**Shaliyah.** The Hebrew word שליח (shali'ah) means "sent one" or "emissary." It derives from the word שלח (sha'lah) meaning "to send." In Hebrew thought, a shaliyah acts on the authority of the one who sent him, such as the servant of Avraham acting on the authority of Avraham to find a wife for Yitshaq.

The Greek counterpart of the word is *ἀπόστολος* (*apostolos*) which is where the word "apostle" comes from. Since the Hebrew form is preferred to the Greek, wherever the Greek word would be rendered as "apostle" has been rendered as "shalah." The plural of *shalah* is *shelihim*. The word *apostolos* derives from the Greek word *ἀποστέλλω* (*apostello*) meaning "to send." Throughout the Greek Septuagint, this word is used in place of *shalah*.

In the Syriac Peshitta, we find a similar word used throughout the Shelihim Writings: **שלייה** (*sh'liyha*). This word appears in each place that the Greek uses *apostolos*, and is the Syriac Aramaic equivalent of the Hebrew *shaliah*.

**Sheol.** The Hebrew word שָׁאֹל (*Sheol*) is usually rendered as "grave" or is left un-translated. In the Literal English Version, it is left as Sheol. Sheol is literally the grave; it is a physical place where the dead are buried. In Greek, the equivalent word is Αδης (*Hades*) which means the same. As such both Sheol and Hades are written as Sheol in the LEV.

**Shofar.** The Hebrew word שׁוֹפֵר (*shofar*) comes from the word שָׁפֵר (*shafar*) meaning "beautiful" or "goodly." *Shofar* refers to the instrument of the ram's horn itself. For the LEV this word has been transliterated. The plural of *shofar* is *shofarot*.

In Greek, the word is σαλπίγξ (*salpinx*) meaning "a trumpet." This is compared to the Syriac Aramaic word which is שִׁפּוּרָה (*shiyura*), the equivalent of the Hebrew *shofar*. Thus, where the Syriac uses *shiyura* the LEV uses "shofar" in the Shelihim Writings.

The plural of *shofar* is *shofarot*.

**Stake.** The Greek word σταυρός (*stauros*) is most commonly translated as "cross." However, we find no support for this in the Greek language. Even in the writings of ancient classical Greek sources such as Homer, Herodotus, and Thucydides, the word is rendered as "stake" and not "cross." In the Syriac Peshitta, the word צְגִפָּה (*zeqiphah*) is used in place of *stauros*, which means "stake, pole" and is derived from the word *zaqaph*, meaning "to raise up." From all of this, we find no evidence in any of the oldest documents available

supporting a translation of "cross" from the word *stauros*. To remedy this, *stauros* is rendered as "stake" in the LEV.

**Tahash.** The Hebrew word טהשׁ (*ta'hash*) has been transliterated in the LEV. There are debates over what exactly the tahash was; theories range from dugong / dolphin to porpoise to rock badger to antelope and then some. In the Greek Septuagint this is rendered as δερμάτα υακινθίνα (*dermata huakinthina*) or "hyacinth [blue] skins." The Syriac Peshitta uses the word മേശഗാസ്സ് ഗാൺ (*mesh'ga sass'gawn*) meaning "dark vermillion skins." Thus it may be inferred that regardless of the source, the color of the skins was to be blue. This is taken in contrast to the "rams' skins dyed red" that is also required in the accompanying passages such as Shemoth 26:14.

**Talmid.** The Hebrew word תַּלְמִיד (*tal'miyd*) means "pupil" "student" or "disciple." It is the Hebrew counterpart to the Greek μαθητής (*mathetes*) which is normally translated as "disciple." As usual in the LEV, the Hebrew form is preferred to the Greek or English. While most Bibles use the word "disciple" it is simply the English form of *talmid*.

In the Syriac Peshitta the word used is **תַּלְמִידָה** (*tal'miyda*) which is the Syriac Aramaic form of the Hebrew *talmid*. The plural of *talmid* is *talmidim*.

**Torah.** The Hebrew word תּוֹרָה (*Torah*) is best rendered as "instructions" and not the commonly translated word "law." To the Hebrew mind, Torah is always seen in a positive light. However, the modern Western mindset regards "law" with more disdain. As such, Torah as simply been transliterated and not translated. The Greek νόμος (*nomos*) is usually rendered as "law" as it most often applies to "law," though in some cases it is rendered as "Torah" as noted in the Preface. The plural of *Torah* is *Torot*.

The Syriac Peshitta uses the word **נומא** (*n'musa*), which is a loanword from the Greek, in each instance the Greek uses *nomos*.

**Tsevaot.** The Hebrew word צבאות (*Tsevaot*) is usually rendered as "of armies" or "of hosts." It is one of the Titles of יְהוָה, and is seen over 200 times in the Scriptures as "יהוָה Tsevaot" though this is normally translated as "LORD of Hosts." As with most terms for the LEV, we prefer the transliteration over the translation. Thus, in the text, it is rendered simply as "Tsevaot."

**Tsitsit.** The Hebrew word תְּצִיצִית (*tsitsit*) is usually rendered as "tassel" or "fringe." This word originates from Bemidbar 15:37-41, where הָרַא (Havayah) commands that they be placed on the borders of a Yisra'elite's garments.

The Greek word κρασπέδων (*kraspedon*) is the Greek equivalent of *tsitsit*, and is the word used throughout the Septuagint in place of it. To differentiate the specific term *tsitsit* from the generic term 'tassel,' we have chosen to

transliterate the word into English for the LEV. This is the case for both *tsitsit* and *kraspedon*. The transliterated Hebrew form *tsitsit* appears for both the Hebrew and Greek words. *Tsitsiyot* is the plural form of the word.

In the Syriac Peshitta we find that in 5 of the 6 places where the Greek reads *kraspedon*, the Syriac uses **ܟܼܾܻܺ** (*kanaph*), the same as the Hebrew word **କନାଫ୍** (*kanaph*) meaning "border," "hem," or "extremity." This does not refer to the *tsitsiyot* themselves, but to the place where the *tsitsiyot* were to be attached (see Bemidbar 15:37-41). In the one place where the Peshitta does not read *kanaph* in place of *kraspedon*, it reads **ܬେକ୍ଲାତ** (*tek'laat*) which is related to the Hebrew word **תକଳୀତ** (*tekhelet*). This refers specifically to the blue cord that was to be inserted into each *tsitsit* (see Mattithahu 23:5 and accompanying footnote).

**Vain Exertion.** The Hebrew word **אָוֶן** (*aven*) has been rendered in English as "vain exertion" throughout the Tanakh. There is no direct exact English equivalent for *aven*. The word is related to **אֵין** (*ayin*) which means "naught, nothing." According to the *Ancient Hebrew Lexicon of the Bible*, *Aven* literally means "The use of the power within the loins for vain or other improper purposes." Put more simply, it means "to work hard for nothing." Thus, the word is rendered by the English phrase "vain exertion" for its more than 70 occurrences in the Tanakh. (Eg. Yeshayahu 66:3; Havaqquq 1:3; Iyyov 4:8).

**Wadi.** The Hebrew word **נַהַל** (*nahal*) is usually rendered as "brook, valley, river, plain, stream." In some translations, it is occasionally rendered as "wadi." This latter term, derived from an Arabic word, is the most accurate. The Hebrew term is derived from the word **נַהֲלָה** (*na'halah*), which means "to inherit/take possession." Just as a wadi seasonally "inherits" flowing water. A wadi is "a valley or ravine that is dry, except in the rainy season." This word is specific to this type of landscape, and does not refer simply to a valley, river, plain, or stream. Since there is no better English equivalent, the LEV renders it as "wadi" in its 141 occurrences.

**Yovel.** The Hebrew word **יּוֹבֵל** (*yovel*) is usually rendered "jubilee." It comes from the word **יְבָל** (*yaval*) which means "to bring," "to carry," or "to flow." Literally, this refers to the trumpeting sound of the instrument itself, in the sense of the sound "carrying" or "flowing" out. The English word "jubilee" comes from the Latin *jubilaeus*, a transliteration of the Hebrew *yovel*; the transliteration is preferred. (See entry **Shofar**).

**Appendix B**  
**Weekly Torah Portion Reading Schedule**

Portion Name	Meaning	Torah	Haf Tarah
Bereshiyt	In beginning	Bereshiyt 1:1-6:8	Yesh. 42:5-43:10
Noah	Rest	Bereshiyt 6:9-11:32	Yesh. 66:1-24
Lekh Lekha	Go forth, yourself	Bereshiyt 12:1-17:27	Yesh. 40:27-41:16
Vayera	And He appeared	Bereshiyt 18:1-22:24	M'l'a. ז 4:1-37
Hayei Sarah	Life of Sarah	Bereshiyt 23:1-25:18	M'l'a. נ 1:1-31
Toldot	Generations	Bereshiyt 25:19-28:9	Shem. נ 20:18-42
Vayetse	And he went out	Bereshiyt 28:10-32:3	Hosh. 12:13-14:10
Vayishlah	And he sent	Bereshiyt 32:4-36:43	Obad. 1:1-21
Vayeshev	And he settled	Bereshiyt 37:1-40:23	Amos 2:6-3:8
Miqqets	At the end	Bereshiyt 41:1-44:17	Z'kha. 2:14-4:7
Vayigash	And he drew near	Bereshiyt 44:18-47:27	Yeh. 37:15-28
Vayehi	And he lived	Bereshiyt 47:28-50:26	M'l'a. נ 2:1-12
Shemoth	Names	Shemoth 1:1-6:1	Yesh. 27:6-28:13; 29:22-23
Va'eira	And I appeared	Shemoth 6:2-9:35	Yeh. 28:25-29:21
Bo	Enter	Shemoth 10:1-13:16	Yirm. 46:13-28
B'shalah	When he let go	Shemoth 13:17-17:16	Shof. 4:4-5:31
Yithro	His Excellence	Shemoth 18:1-20:23	Yesh. 6:1-7:6; 9:5-7
Mishpatim	Ordinances	Shemoth 21:1-24:18	Yirm. 34:8-22; 33:25-26
Terumah	Offering	Shemoth 25:1-27:19	M'l'a. נ 5:12-6:13
Tetsaveh	You shall command	Shemoth 27:20-30:10	Yeh. 43:10-27
Ki Tissa	When you lift	Shemoth 30:11-34:35	M'l'a. נ 18:1-39
Vayaqhel*	And he assembled	Shemoth 35:1-38:20	M'l'a. נ 7:40-50
Pequdei	Accountings	Shemoth 38:21-40:38	M'l'a. נ 7:51-8:21
Vayyiqra	And he called	Vayyiqra 1:1-5:26	Yesh. 43:21-44:23
Tsav	Command	Vayyiqra 6:1-8:36	Yirm. 7:21-8:3; 9:23-24
Shemini	Eighth	Vayyiqra 9:1-11:47	Shem. ז 6:1-7:17
Tazria*	She bears seed	Vayyiqra 12:1-13:59	M'l'a. ז 4:42-5:19
Metsora	Infected one	Vayyiqra 14:1-15:33	M'l'a. ז 7:3-20
Aharei Mot*	After the death	Vayyiqra 16:1-18:30	Yeh. 22:1-19
Qedoshim	Set-apart ones	Vayyiqra 19:1-20:27	Amos 9:7-15
Emor	Say	Vayyiqra 21:1-24:23	Yeh. 44:15-31
B'har*	In [the] Mount	Vayyiqra 25:1-26:2	Yirm. 32:6-27
Behuqotai	In My statutes	Vayyiqra 26:3-27:34	Yirm. 16:19-17:14
Bemidbar	In the wilderness	Bemidbar 1:1-4:20	Hosh. 1:10-2:20
Naso	Elevate	Bemidbar 4:21-7:89	Shof. 13:2-25
B'ha'alotekha	In your making go up	Bemidbar 8:1-12:16	Z'kha. 3:1-4:7
Sh'lah Lekha	Send for yourself	Bemidbar 13:1-15:41	Yeho. 2:1-24
Qorah	Bald	Bemidbar 16:1-18:32	Shem. נ 11:14-12:22
Hukat*	Statute of	Bemidbar 19:1-22:1	Shof. 11:1-33
Balaq	Destroyer	Bemidbar 22:2-25:9	Mika. 5:7-6:8
Pinehas	Mouth of the serpent‡	Bemidbar 25:10-30:1	M'l'a. נ 18:46-19:21
Mattot*	Tribes	Bemidbar 30:1-32:42	Yirm. 1:1-2:3
Masei	Journeys of	Bemidbar 33:1-36:13	Yirm. 2:4-28; 3:4
Devarim	Words	Devarim 1:1-3:22	Yesh. 1:1-27
Va'etchanan	And I pleaded	Devarim 3:23-7:11	Yesh. 40:1-26
Eiqev	As a result	Devarim 7:12-11:25	Yesh. 49:14-51:3
Re'eh	See	Devarim 11:26-16:17	Yesh. 54:11-55:5
Shofetim	Judges	Devarim 16:18-21:9	Yesh. 51:12-52:12
Ki Teitsei	When you go out	Devarim 21:10-25:19	Yesh. 54:1-10
Ki Tavo	When you enter in	Devarim 26:1-29:9	Yesh. 60:1-22
Nitsavim	You are standing	Devarim 29:10-30:20	Yesh. 61:10-63:9

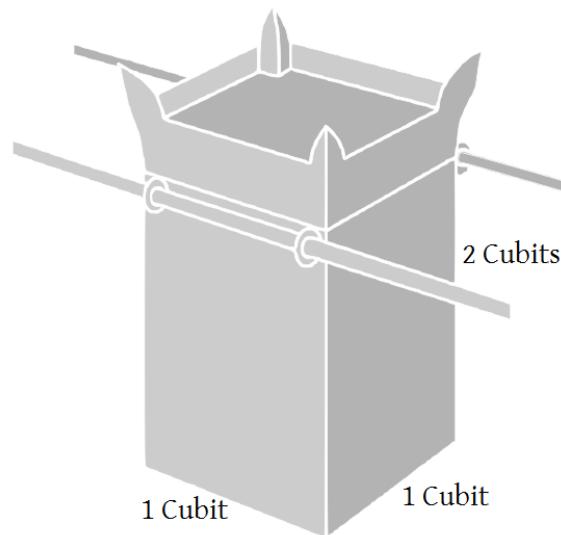
<b>Vayelekh</b>	And he went	Devarim 31:1-31:30	Hosh. 14:1-9
<b>Ha'azinu</b>	Give ear	Devarim 32:1-32:52	Shem. 22:1-51
<b>V'zot Ha'Berahah</b>	And this the blessing	Devarim 33:1-34:12	Yeho. 1:1-18

NOTE: To compensate for the changing number of weeks in the luni-solar year, the portions marked with an asterisk (\*) are sometimes combined with the following portion. This is due to there being 52 weeks in a calendar year, but 54 portions.

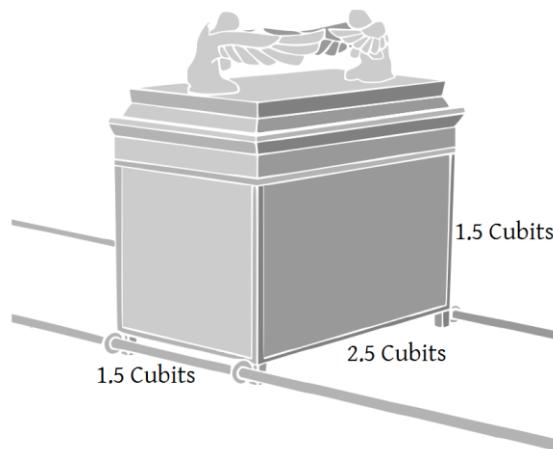
‡ The Hebrew name Pineħas (פִּינְחָס) has a disputed meaning. Some scholars believe it to be a combination of פֵּ (pei) meaning "mouth" and a variant spelling of נַחַשׁ (naħash) meaning "serpent." However, the name Pineħas ends with a Samekh (ס) not a Shin (ש); also, a similar name existed in Mitsrayim (Egypt) of the time: [nhsj], which means "Nubian" or "dark-skinned" with the definite article "p" prefix. This would render the name as p'nahas as "the dark-skinned" or "the Nubian."

## Appendix C Tabernacle Diagrams

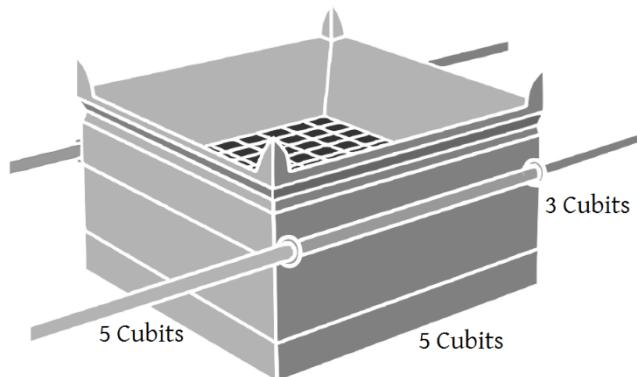
All images used with permission



**Altar of Incense: Shemot 30:1-21**



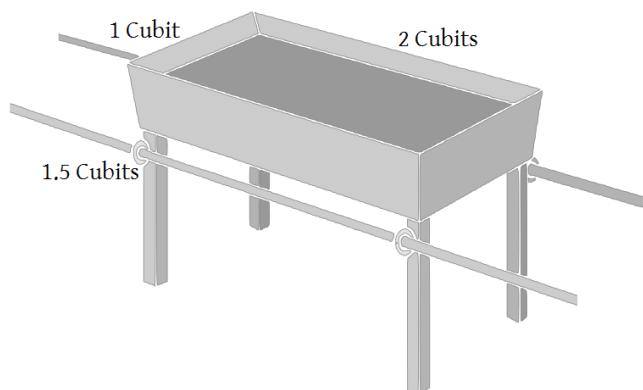
**Ark of the Covenant: Shemot 25:10-22**



**Copper Altar: Shemot 27:1-8**



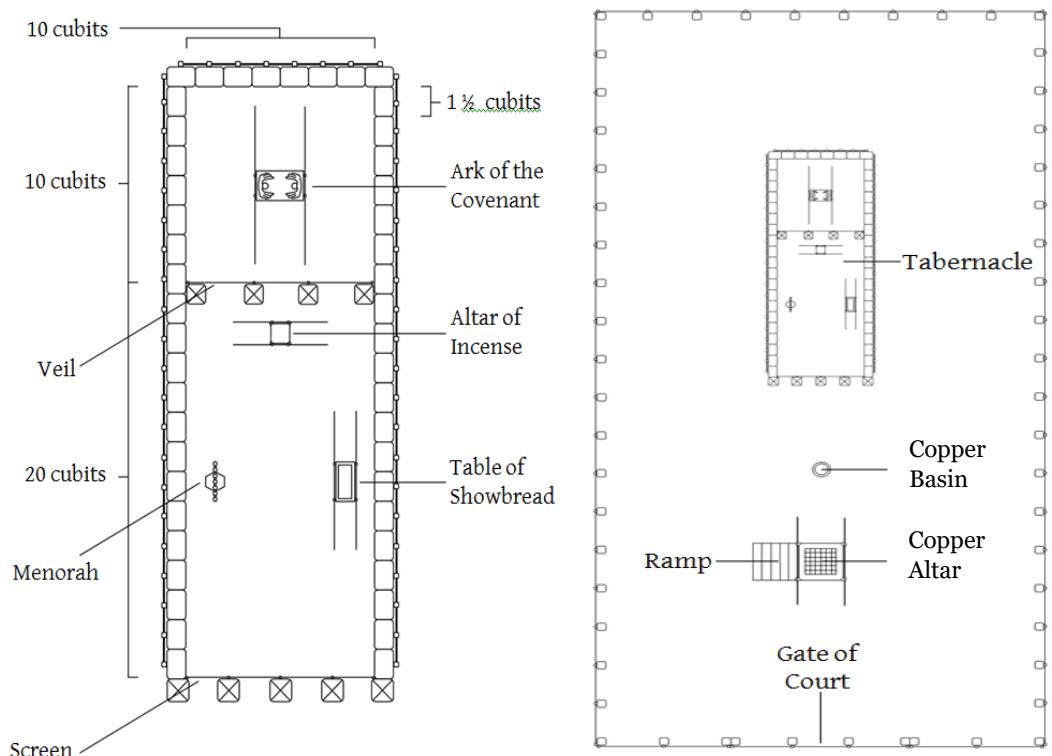
**Copper Basin: Shemot 30:17-21**



**Table of the Bread of the Presence [Showbread]: Shemot 25:23-30**



**Golden Menorah [Lampstand]: Shemot 25:31-40**



**Tabernacle Layout**

## Appendix D

### Sacrifices & Offerings

These are the basic and most common offerings mentioned in the Torah:

**Ascension Offering:** Hebrew word עֹלָה (*olah*). *Olah* literally means "to ascend" and was offered to bring the offerer "up" to be closer to Elohim. The image of an ascension is also seen in the "soothing aroma" that ascended up toward the heavens when the *olah* was offered. The *olah* was completely consumed by fire; in other translations it is most commonly called a "burnt offering."

**Meal Offering:** Hebrew word מנחה (*min'hah*). *Minhah* literally means "gift" or "tribute" but is generally used throughout the Torah to describe the meal or grain offering.

**Peace Offering:** Hebrew words זֶבַח שְׁלָמִים (*zevah sha'lamiyim*). *Zevah shalamiyim* literally means "slaughtering of peace" and was offered for numerous reasons. It was offered for the fulfillment of a vow, as an offering of thanksgiving, or simply an offering of freewill. By itself, the word *zevah* also refers to any type of animal slaughtering, be it for an offering to ה' or simply to eat for a meal.

**Sin Offering:** Hebrew word חֲטֹאת (*ha'tat*). *Hatat* means "sin offering" and was offered when an individual committed a sin unknowingly. That is, the sin was committed without knowledge that it was a sin. *Hatat* offerings could only be made for unintentional sin, and not for intentional. The *hatat* was also offered for certain types of uncleanness, such as for a woman post-childbirth or in special cases when an individual came in contact with the dead (see *parah adumah* below).

**Guilt Offering:** Hebrew word עַשְׁנָא (*asham*). *Asham* literally means "guilty" and was offered when certain trespasses were committed that could be valued. That is, in destruction of personal property, or in the loss of possessions, or in any such case where the damage could be measured. Along with the *asham*, the offerer was required to restore 1/5 (20%) extra to whatever he had ruined. The guilt offering is sometimes also called a "trespass offering."

**Azazel:** Hebrew word עַזָּזֵל (*azazel*). *Azazel* is the term usually translated as "scapegoat." On the Day of Atonement (Yom Kippur) two goats were chosen. One was killed as a *hatat* and the other was chosen as the *azazel*. The *azazel* was not killed, but rather was sent away alive into the wilderness. All the sins of the Yisra'elites was placed onto the *azazel*, and it was driven off into the wilderness by the hand of a "man in readiness." The word *azazel* is believed to be derived from עז (ez) meaning "goat" and אל (azal) meaning "gone" or "disappear" or "evaporate." "The goat that disappears." The *azazel* was only offered once a year, and only on the Day of Atonement.

**Red Heifer:** Hebrew words בָּרָה אַדְמָה (*par'ah adu'mah*). *Parah adumah* literally means "red heifer" and was a very special type of offering. The heifer had to be red, without blemish, and could have never bore a yoke. The flesh, blood, skin and dung of the *parah adumah* was burned outside the camp. While burning, the priest would cast cedar wood, scarlet, and hyssop into the fire. The ashes were then gathered and taken to a clean place outside the camp, where they were mixed with water. This water was used to cleanse anyone who had come into contact with the dead: be it a dead person, or touching a human bone, or standing on a grave. The *parah adumah* is classified as a *hatat*.

**Appendix E:**  
**Hebrew, Syriac and Greek Alphabets**

Hebrew	Syriac Aramaic	English Equivalent (Hebrew & Syriac)	Greek Upper - Lower	English Equivalent (Greek)
א (Alef)	ܐ (Alap)	Depends on vowel	A α (Alpha)	A
ב (Bet)	ܒ (Beet)	B V	B β (Beta)	B
ג (Vet)				
ה (Gimel)	ܓ (Gamal)	G	Γ γ (Gamma)	G
ד (Dalet)	ܕ (Dalath)	D	Δ δ (Delta)	D
ה (Hey)	ܗ (Hey)	H	Ε ε (Epsilon)	E
ו (Vav/Waw)	ܘ (Waw)	V/W/U	Z ζ (Zeta)	Z
ז (Zayin)	܂ (Zain)	Z	H η (Eta)	Ee
ܚ (Het)	܃ (Het)	H [Ch]	Θ θ (Theta)	Th
ܛ (Tet)	܄ (Tet)	T	I i (Iota)	I
܂ (Yod)	܅ (Yod)	Y	K κ (Kappa)	K
܂ (Kaf)	܆ (Kaf)	K	Λ λ (Lambda)	L
܂ (Khaf)		Kh		
܂ (Kaf Sofit)*		Kh		
܂ (Lamed)	܈ (Lamad)	L	M μ (Mu)	M
܂ (Mem)	܉ (Meem)	M	N ν (Nu)	N
܂ (Mem Sofit)*		M		
܂ (Nun)	܊ (Nun)	N	Ξ ξ (Xi)	X
܂ (Nun Sofit)*		N		
܂ (Samekh)	܌ (Simkat)	S	O o (Omicron)	O
܂ (Ayin)	܍ (Ain)	Depends on Vowel	Π π (Pi)	P
܂ (Pe)	܎ (Pe)	P	P ρ (Rho)	R
܂ (Fe Sofit)*		F		
܂ (Fe)		F		
܂ (Tsade)	܏ (Tsade)	Ts	Σ σ (Sigma)	S
܂ (Tsade Sofit)*		Ts	ς (Final Sigma)	
܂ (Qof)	ܑ (Qof)	Q	T τ (Tau)	T
܂ (Resh)	ܒ (Resh)	R	Y υ (Upsilon)	U
܂ (Shin)	ܓ (Shin)	S/Sh	Φ φ (Phi)	F
܂ (Tav/Taw)	ܔ (Taw)	T	X χ (Chi)	H [Ch]
			Ψ ψ (Psi)	Ps
			Ω ω (Omega)	Oh

\*Note: Sofit (*so-fiyt*) letters are final forms. That is, they are written differently when appearing at the end of a word (the same goes for the [ς] form of sigma). English equivalents that are underlined indicate letters that produce hard guttural sounds.

## Appendix F: Glossary of Terms

Terms as they appear in the LEV are on the left. The typical English [Anglicized] spelling of these words, as they are normally rendered in most Bibles, are on the right. Breakdown of pronunciation is in the middle.

<b>Pronunciation Key</b>							
AH	a in "father"	AI	eye	EI	ay in "pray"	TS	ts in "cats"
EE	ee in "tree"	EH	e in "pet"	E	e in "pet"	OH	o in "bone"
OO	oo in "soon"	H/ch/kh	Guttural "ḥ" in Bach or Loch				

LEV	Pronunciation	Anglicized					
יְהוָה	~	LORD	Athalyah /-yahu	Ath-al-YAH	Athaliah		
יִשׁוּעַ	~	Jesus	Avaddon	Av-ad-DOHN	Abbadon		
Avde'el	AHV-deh-el	Avde'el	Avarim	Av-ar-EEM	Abarim		
Aḥashverosh	Ah-chash-VEY-rosh	Ahasuerus	Avdi	Av-DEE	Abdi		
Aḥav	Aḥ-AHV	Ahab	Avdi'el	Av-DEE-el	Abdiel		
Aḥazyah /-yahu	Aḥ-CHAZ-yah	Ahaziah	Aved-nego	Av-ed-neh-goh	Abednego		
Aḥi	Aḥ-EE	Ahi	Avihayil	Av-ee-chai-EEL	Abihail		
Aḥimelekh	Aḥ-ee-mel-ekh	Ahimelech	Avigayil	Av-ee-gai-EEL	Abigail		
Adonai	Ad-oh-nai	Lord	Avihu	Av-ee-hoo	Abihu		
Adoni-Tsedeq	Ad-oh-nee Tsch-dek	Adonizedek	Avimelekh	Av-ee-mel-ekh	Abimelech		
Adoniyah	Ad-oh-nee-yah	Adonijah	Avinadav	Av-ee-nah-dav	Abinadab		
Aharon	Ah-ha-ROHN	Aaron	Avishur	Av-ee-shoo-wr	Abishur		
Aiyalon	Ai-ya-LOHN	Ajalon	Aviv	Ah-VEEV	Abib		
Amaleq	Am-ah-lek	Amalek	Aviyah	Av-EE-yah	Abijah		
Amaryah /-yahu	Am-ar-yah	Amariah	Avner	Av-NEIR	Abner		
Amatsyah /-yahu	Am-ahts-yah	Amaziah	Avraham	Av-RAH-hahm	Abraham		
Amein	Ah-mein	Amen	Avram	Av-RAHM	Abram		
Anaq	Ahn-ahk	Anak	Avshalom	Av-shah-LOHM	Absalom		
Andreas	Ahn-DREI-ahs	Andrew	Azazel	Ahz-ah-ZEL	Scapegoat		
Aram	Ar-ahm	Syria	Bahurim	Bah-choo-REEM	Bahurim		
Aram-Naharayim	Ar-ahm Nah-hah-rah-yeem	Mesopotamia	Balaq	Bah-LAHK	Balak		
Aravia	Ar-AH-vee-uh	Arabia	Barnava	Bahr-nah-vah	Barnabas		
Artalḥshasta	Ar-tah-shahs-tah	Artaxerxes	Bar-Talmai	Bahr-tahl-mai	Bartholomew		
Asayah	Ahs-ah-yah	Asaiah	Barukh	Ba-ROOCH	Baruch		
Ashdod	Ash-DOHD	Azotus	Bar-Yehoshua	Bar Yeh-hoh-shoo-ah	Bar-Jesus		
Ashuwr	Ash-oo-wr	Assyria	Bathsheva	Bahth-SHEH-vah	Bathsheba		
			Bavel	Bah-vehl	Babel / Babylon		
			Beersheva	Beh-ehr-shei-vah	Beersheba		
			Being	Bee-ceng	Soul		

<b>Beliyya'al</b>	Beh-lee-yah-ahl	Belial	<b>Elyaqim</b>	Ehl-yah-KEEM	Eliakim
<b>Belshatsar</b>	Behl-shats-ahr	Belshazzar	<b>Elyon</b>	Ehl-YOHN	Most High
<b>Belteshatsar</b>	Behl-teh-shats-ahr	Belteshazzar	<b>Ephesious</b>	Eh-pheh-SEE-os	Ephesians
<b>Bemidbar</b>	Beh-meed-bahr	Numbers	<b>Ephrayim</b>	Eph-rah-YEEM	Ephraim
<b>Benayah /-yahu</b>	Behn-ah-yah	Benaiah	<b>Eqron</b>	Ek-ROHN	Ekron
<b>Benyamin</b>	Bein-yah-MEEN	Benjamin	<b>Esaw</b>	Eh-saw	Esau
<b>Berekhyah /-yahu</b>	Behr-ehk-yah	Berachiah	<b>Ever</b>	Eh-vehr	Eber
<b>Bereshiyt</b>	Be-rei-SHEET	Genesis	<b>Evyathar</b>	Ehv-yah-thahr	Abiathar
<b>Beth-El</b>	Beith-el	Bethel	<b>Eyal</b>	Ei-vahl	Ebal
<b>Beth-lehem</b>	Beith-leh-chehm	Bethlehem	<b>Hit'galut</b>	Hit-ga-LOOT	Revelation
<b>Bil'am</b>	Beel-ahm	Balaam	<b>Galatas</b>	Gah-lah-tas	Galatians
<b>Botsrah</b>	Bohts-rah	Bozrah	<b>Galil</b>	Gah-leel	Galilee
<b>Buqqi</b>	BOOK-kee	Bukki	<b>Gath-shehmen</b>	Gahth-sheh-mehn	Gethsmane
<b>Dammeseq</b>	Dahm-ess-ehk	Damascus	<b>Gavri'el</b>	Gahv-REE-ehl	Gabriel
<b>Daryavesh</b>	Dahr-yah-vesh	Darius	<b>Gehazi</b>	Geh-chaz-EE	Gehazi
<b>Delayah /-yahu</b>	Del-ah-yah	Delaiah	<b>Gehenna</b>	Geh-hehn-ah	Hell
<b>Devarim</b>	Deh-vah-reem	Deuteronomy	<b>Gihon</b>	Gee-CHOHN	Gihon
<b>Devorah</b>	Deh-vor-ah	Deborah	<b>Gidon</b>	Gee-DOHN	Gideon
<b>Diqlah</b>	DEEK-lah	Diklah	<b>Gilad</b>	Gee-LAHD	Gilead
<b>Divrei Ha'Yamim</b>	Dee-vrei-hah-yah-MEEM	Chronicles	<b>Givon</b>	Gee-VOHN	Gibeon
<b>Edom</b>	Eh-DOHM	Edom / Idumea	<b>Gulgoleth</b>	Gool-goh-lehth	Golgotha
<b>Eikhah</b>	Ehk-ah	Lamentations	<b>Hadassah</b>	Hah-dah-sah	Esther
<b>El</b>	Ehl	God	<b>Havel</b>	Hah-vehl	Abel
<b>el</b>	ehl	god	<b>Haggai</b>	Hah-gai	Haggi
<b>El Shaddai</b>	Ehl Shah-DAI	God Almighty	<b>Ham</b>	Hahm	Ham
<b>Elah</b>	Ehl-ah	God (Aramaic)	<b>Hananyah</b>	Hah-nahn-yah	Ananias (also Hananiah)
<b>Elahin</b>	Ehl-ah-HEEN	God (Aramaic)	<b>Hannah</b>	Hahn-nah	Hannah (also Anna)
<b>elahin</b>	ehl-ah-heen	gods	<b>Hanokh</b>	Hahn-OHCH	Enoch (also Hanoch)
<b>Elazar</b>	Ehl-ah-zahr	Eleazar (also Lazarus)	<b>Haran</b>	Hah-rah-n	Haran
<b>Elhanan</b>	Ehl-chan-ahn	Elhanan	<b>Hatsor</b>	Hahts-OHR	Hazor
<b>Elisheva</b>	Ehl-EE-shei-vah	Elizabeth	<b>Havaqquq</b>	Hahv-ah-KOOK	Habakkuk
<b>Eliyah /-yahu</b>	Ehl-EE-yah	Elijah	<b>Havilah</b>	Hahv-EE-lah	Havilah
<b>Eloah</b>	Ehl-OH-ah	God	<b>Havvah</b>	Hah-vah	Eve
<b>Elohim</b>	Ehl-oh-HEEM	God	<b>Haza'el</b>	Hah-zah-ehl	Hazaël
<b>elohim</b>	ehl-oh-heem	gods	<b>Heldai</b>	Hehl-DAI	Heldai
<b>Elqanah</b>	El-qahn-ah	Elkanah	<b>Heshbon</b>	Hesh-BOHN	Heshbon
<b>Elyada</b>	Ehl-yah-dah	Eliada	<b>Hetsron</b>	Hets-ROHN	Hezron
			<b>Hilqiyah /-yahu</b>	Heel-kee-yah	Hilkiah
			<b>Hiram</b>	Hee-rahm	Hiram

Hittite	Heet-AIT	Hittite	Melakhim	Meh-lah-KHEEM	Kings
Hivite	Hiv-AIT	Hivite	Ma'asei	Mah-ah-sei	Acts
Hizqiyah /-yahu	Hiz-kee-yah	Hezekiah	Magdala	Mahg-dah-lah	Magdalene
Horev	Hohr-chv	Horeb	Malakhi	Mah-lah-kee	Malachi
Hoshea	Hoh-shei-ah	Hosea	Malkitsedeq	Mahl-keets-eh-dek	Melchizedek
Iason	EE-ah-sohn	Jason	Menasheh	Meh-nah-sheh	Manasseh
I-Kavod	EE-kah-vohd	Ichabod	Markos	Mahr-koss	Mark
Ish-Qerioth	EESH-ker-ee-yohth	Iscariot	Mattithyah /-yahu	Maht-tith-yah	Matthew
Ivrim	Eev-REEM	Hebrews	Menorah	Mehn-ohr-ah	Lampstand
Iyyov	Ee-yohv	Job	Messiah	Me-sai-uh	Christ
Izevel	Eez-eh-vehl	Jezebel	Mikha'el	Mee-kah-ehl	Michael
Kaldea	Kal-DEE-ah	Chaldea	Mikhah	Mee-kahh	Micah
Kalev	Kah-lehv	Caleb	Mikhal	Mee-khahl	Michal
Kena'an	Ke'-nah-ahn	Canaan	Miryam	Meer-yahm	Mary (also Miriam)
Kaphar-naḥum	Kah-phahr nah-choom	Capernaum	Mishlei	Meesh-lei	Proverbs
Karmel	Kahr-mehl	Carmel	Mistrayim	Mits-rah-YEEM	Egypt (also Mizraim)
Kepha	Keh-phah	Peter (also Cephas)	Mivstar	Miv-tsahr	Mibzar
Keruv	Keh-roov	Cherub	Moav	MOH-ahv	Moab
Kevar	Keh-vahr	Kebar	Mosheh	Moh-sheih	Moses
Kilikia	Kil-ih-kee-uh	Cilicia	Nahum	Nah-choom	Nahum
Kittim	Kit-TEEM	Chittim	Naval	Nah-vahl	Nabal
Kleopas	Klee-oh-pahs	Cleophas	Nehemyah	Neh-chehm-yah	Nehemiah
Kolhozeh	Kol-choh-zeh	Col-hozeh	Noah	Noh-ah	Noah
Kolossae	Kol-oss-ei	Colossae	Nevukhadnetsar	Nev-oo-khad-nets-ahr	Nebuchadnezzar
Kolossaeis	Kol-oss-ei-iss	Colossians	Noph	Noh-ph	Memphis
Koresh	Kor-esh	Cyrus	Ovadyah /-yahu	Oh-vahd-yah	Obadiah
Korinthious	Kor-in-thee-oss	Corinthians	Paras	Pahr-ahs	Persia
Kozbi	Kohz-bee	Cozbi	Perets	Peh-rehts	Perez
Kupros	Koo-prohs	Cyprus	Pesah	Pei-sah	Passover
Kurene	Koo-reen	Cyrene	Perath	Peh-rahth	Euphrates
Kush	KOO-sh	Cush (also Ethiopia)	Philippeious	Phil-ih-pee-see-oos	Philippians
Lamekh	Lah-mehk	Lamech	Philippos	Phil-ih-poss	Philipp
Lavan	Lah-vahn	Laban	Pinehas	Peen-chas	Phineas
Levanon	Lev-ah-nahn	Lebanon	Put	Poot	Libya (also Phut)
Livnah	Leev-nah	Libnah	Qadesh	Kah-dehsh	Kadesh
Livyathan	Leev-yah-thahn	Leviathan	Qadmi'el	Kahd-mee-ehl	Kadmiel
Loukas	Loo-kahs	Luke	Qayapha	Kai-ah-phah	Caiaphas
			Qayin	Kai-een	Cain

<b>Qedar</b>	Keh-dahr	Kedar	<b>Torah</b>	Toh-rah	Law
<b>Qemu'el</b>	Keh-moo-ehl	Kemuel	<b>Torot</b>	Toh-roht	Laws
<b>Qenan</b>	Keh-nahn	Cainan	<b>Tsadoq</b>	Tsah-dohk	Zadok
<b>Qenaz</b>	Keh-nahz	Kenaz	<b>Tsephanyah</b>	Tseh-phahn-yah	Zephaniah
<b>Qeturah</b>	Keh-too-rah	Keturah	<b>Tsevaot</b>	Tseh-vah-oht	Hosts
<b>Qiryath</b>	Keer-yahth	Kirjath	<b>Tsidqiyah /- yahu</b>	Tseed-kee-yah	Zedekiah
<b>Qish</b>	Keesh	Kish	<b>Tsidon</b>	Tsee-DOHN	Sidon
<b>Qohath</b>	Koh-hath	Kohath	<b>Tsion</b>	Tsee-OHN	Zion
<b>Qoheleth</b>	Qoh-heh-leth	Ecclesiastes	<b>Tsipporah</b>	Tsee-por-ah	Zipporah
<b>Qorah</b>	Kor-ah	Korah	<b>Tsiqlag</b>	Tseek-lahg	Ziklag
<b>Rahav</b>	Rah-chahv	Rahab	<b>Tsitsit</b>	Tsee-tseet	Fringe (also tassel)
<b>Ramah</b>	Rah-mah	Arimathea	<b>Tsivon</b>	Tsee-VOHN	Zibeon
<b>Reḥavam</b>	Reh-ah-vahm	Rehoboam	<b>Tsor</b>	Tsor	Tyre
<b>Rekhav</b>	Reh-khav	Rechab	<b>Tsovevah</b>	Tsoh-veh-vah	Zobebah
<b>Retsin</b>	Reh-TSEEN	Rezin	<b>Uriyah</b>	Ur-ee-YAH	Uriah
<b>Reuven</b>	Reh-oo-vein	Reuben	<b>Uts</b>	Oots	Uz
<b>Rivqah</b>	Reev-kah	Rebecca	<b>Vayiqra</b>	Vahy-yee-krah	Leviticus
<b>Ruah</b>	ROO-ah	Spirit	<b>Ya'aqov</b>	Yah-akohv	Jacob (also James)
<b>Sanheriv</b>	Sahn-cheir-eev	Sennacherib	<b>Yapho</b>	Yah-phoh	Joppa
<b>Savtekha</b>	Sahv-tekh-ah	Sabtecah	<b>Yarden</b>	Yahr-dein	Jordan
<b>Shaliah</b>	Shah-LEE-ah	Apostle	<b>Yarovam</b>	Yah-roh-vahm	Jeroboam
<b>Sha'ul</b>	Shah-OOL	Saul (also Paul)	<b>Yashuv</b>	Yah-SHOOV	Jashub
<b>Shekhem</b>	Sheh-chem	Shechem	<b>Yavan</b>	Yah-vahn	Greece (also Javan)
<b>Shelomoh</b>	Sheh-loh-moh	Solomon	<b>Yevusite</b>	Yehv-oo-sait	Jebusite
<b>Shemoth</b>	She-MOH-th	Exodus	<b>Yehezquel</b>	Yeh-chez-kehl	Ezekiel
<b>Shemu'el</b>	Shem-oo-eil	Samuel	<b>Yedideyah</b>	Yeh-deed-ee-yah	Jedidiah
<b>Sheth</b>	Sheh-th	Seth	<b>Yehoahaz</b>	Yeh-hoh-ah-ahz	Jehoahaz
<b>Shila</b>	Shee-lah	Silas	<b>Yehonathan</b>	Yeh-hoh-nah-than	Jonathan
<b>Shimon</b>	Shee-mohn	Simon (also Simeon)	<b>Yehoshaphat</b>	Yeh-hoh-shah-phat	Jehoshaphat
<b>Shimshon</b>	Sheem-shohn	Samson	<b>Yehoshua</b>	Yeh-hoh-shoo-ah	Joshua
<b>Shir Ha'Shirim</b>	Sheer-HAH-sheer-EEM	Song of Songs	<b>Yehotsadaq</b>	Yeh-hohts-ah-dahk	Jehozadek
<b>Shofar</b>	SHOH-far	Trumpet	<b>Yehudah</b>	Yeh-hoo-dah	Judah (also Judas; Judea; Jude)
<b>Shofetim</b>	Shohf-TEEM	Judges	<b>Yehudim</b>	Yeh-hoo-DEEM	Jews
<b>Shom'ron</b>	Shohm-ROHN	Samaria	<b>Yehudite</b>	Yeh-hoo-dait	Jew
<b>Stephanos</b>	Steh-phahn-oss	Stephen	<b>Yekonyah /- yahu</b>	Yeh-kohn-yah	Jeconiah
<b>Talmid</b>	Tahl-MEED	Disciple	<b>Yeptheth</b>	Yeh-pheth	Japheth
<b>Taom</b>	Tah-ohm	Thomas	<b>Yephunneh</b>	Yeh-phoo-neh	Jephunneh
<b>Tehillim</b>	Teh-heel-EEM	Psalms			
<b>Timotheos</b>	Teem-oh-thei-oss	Timothy			

<b>Yeriho</b>	Yeh-ree-choh	Jericho
<b>Yerushalayim</b>	Yeh-roo-shah-lah-YEEM	Jerusalem
<b>Yeshayah /-yahu</b>	Yeh-shah-yah	Isaiah
<b>Yeshua</b>	Yeh-shoo-ah	Jeshua
<b>Yirmeyah /-yahu</b>	Yeer-meh-yah	Jeremiah
<b>Yishai</b>	Yee-shai	Jesse
<b>Yishma'el</b>	Yeesh-mah-chl	Ishmael
<b>Yiskah</b>	Yees-kah	Ishcah
<b>Yisra'el</b>	Yees-rah-ehl	Israel
<b>Yissakhar</b>	Yees-sah-char	Issachar
<b>Yithro</b>	Yeeth-roh	Jethro
<b>Yitshaq</b>	Yeets-chahk	Isaac
<b>Yitshar</b>	Yeets-hahr	Izhar
<b>Yizre'el</b>	Yiz-reh-ehl	Jezreel
<b>Yoav</b>	Yoh-ahv	Joab
<b>Yohanan</b>	Yoh-chah-nahn	John (also Johanan)
<b>Yo'el</b>	Yoh-ehl	Joel
<b>Yokeved</b>	Yoh-keh-vehd	Jokebed
<b>Yonah</b>	Yoh-NAH	Jonah
<b>Yonathan</b>	Yoh-nathan	Jonathan
<b>Yoseph</b>	Yoh-schph	Joseph
<b>Yoshiyah /-yahu</b>	Yoh-shee-yahu	Josiah
<b>Yovav</b>	Yoh-vahv	Jobab
<b>Yovel</b>	Yoh-vehl	Jubilee
<b>Yoyaqim</b>	Yoh-yah-KEEM	Joakim
<b>Yoyeriv</b>	Yoh-yah-REEV	Joarib
<b>Zekharyah</b>	Ze-khahr-yah	Zechariah (also Zacharias)
<b>Zakai</b>	Zah-kai	Zacchaeus
<b>Zerubbavel</b>	Zeh-roob-bah-vehl	Zerubabbel
<b>Zevadyah /-yahu</b>	Zeh-vahd-yah	Zebedee (also Zebediah)
<b>Zevulun</b>	Zeh-voo-loon	Zebulun

## Appendix G: Weights and Measures

Name of Length	English Eq.	Metric Eq.	Example
Finger	0.73 inches	1.85 centimeters	Yirm. 52:21
Handbreadth [4 fingers]	2.92 inches	7.4 centimeters	Shemoth 25:25
Span	9 inches	22.86 centimeters	Shemoth 28:16
Cubit	18 inches	45.72 centimeters	Matt. 6:27
Long Cubit	20.4 inches	51.9 centimeters	Yechez. 40:5
Fathom	6 feet	1.83 meters	Ma'asei 27:28
Reed [6 cubits]	8.75 feet	2.73 meters	Yechez. 40:5
Furlong	1/8 mi; 660 feet	201.2 meters	Hit'galut 14:20
Stadion	697 feet	185.4 meters	Loukas 24:13
Sabbath Day's Journey	3/5 mile; 3168 feet	0.97 kilometers	Ma'asei 1:12
Day's Journey	20 miles	32.19 kilometers	M'lakh. 8:19:4

Name of Dry Measure	English Eq.	Metric Eq.	Example
Kab [1/18 ephah]	2.6 pints	1.2 liters	M'lakh. 2:6:25
Omer [1/10 ephah]	2.3 quarts	2.2 liters	Shemoth 16:36
Seah [1/3 ephah]	7.7 quarts	7.3 liters	M'lakh. 2:7:1
Ephah [10 omers]	0.63 bushels [5.9 gal.]	22 liters	Ruth 2:17
Homer = Kor [10 ephahs]	6.33 bushels [59 gal.]	220 liters	Vay. 27:16

Name of Money	English Eq.	Metric Eq.	Example
Denarius	Day's wage	-	Matt. 20:2
Drachma	~0.035 oz silver	~1 gram silver	Loukas 15:8
Talent [silver]	~100 pounds	~45.4 kilograms	Ezra 8:26
Talent [silver], Alt.	~50 pounds	~22.7 kilograms	Ezra 8:26
Talent [gold]	~120 pounds	~54.4 kilograms	M'lakh. 8:9:28
Talent [Gold], Alt.	~60 pounds	~27.2 kilograms	M'lakh. 8:9:28

Name of Weight	English Eq.	Metric Eq.	Example
Gerah	1/50 ounce	0.567 grams	Yechez. 45:12
Bekah [10 gerahs]	1/5 ounce	5.67 grams	B'res. 24:22
Pim [2/3 sheqel]	1/3 ounce	9.45 grams	Shem. 8:13:21
Sheqel [2 bekahs]	2/5 ounce	11.34 grams	Shemoth 30:23
Mina [50 sheqels]	1.25 pounds	0.57 kilograms	Ezra 2:69
Talent [60 minas]	75 pounds	34.02 kilograms	Ezra 8:26

Time Name	Standard Eq.	24-Hour Eq.	Example
Sunrise	6:00 AM	0600	Mark. 16:2
First Hour	7:00 AM	0700	-
Second Hour	8:00 AM	0800	-
Third Hour	9:00 AM	0900	Matt. 20:3
Fourth Hour	10:00 AM	1000	-
Fifth Hour	11:00 AM	1100	-
Sixth Hour	12:00 AM	1200	Matt. 27:45
Seventh Hour	1:00 PM	1300	Yoh. 4:52
Eighth Hour	2:00 PM	1400	-
Ninth Hour	3:00 PM	1500	Ma'asei 3:1
Tenth Hour	4:00 PM	1600	Yoh. 1:39
Eleventh Hour	5:00 PM	1700	Matt. 20:6-9
Sunset	6:00 PM	1800	Loukas 4:40
First Watch of Night	6:00 PM - 9:00 PM	1800 - 2100	-
Second Watch	9 PM - Midnight [12:00 AM]	2100 - 0000	Loukas 12:38
Third Watch	12:00 AM - 3:00 AM	0000 - 0300	Loukas 12:38
Fourth Watch	3:00 AM - 6:00 AM	0300 - 0600	Matt. 14:25

Name of Liquid Measure	English Eq.	Metric Eq.	Example
Log	0.65 pints	0.31 liters	Vay. 14:10
Kab [4 logs]	2.6 pints	1.2 liters	M'lakh. 2:6:25
Hin [12 logs]	0.98 gallons	3.7 liters	B'mid. 15:4
Bath [6 hins]	5.9 gallons	22 liters	Yesh. 5:10
Homer = Kor [10 baths]	59 gallons	220 liters	Yechez. 45:11
Metrete	8.75 gallons	33.12 liters	Yoh. 2:6

